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While textiles, basketry, cordage, and similar materials are generally poorly preserved, it certainly behooves all archaeologists to take care to look for them. DeeAnn Wymer and Virginia Wimberley, in Chapters 4 and 5 respectively, examine organic preservation on Hopewell copper artifacts. Because the archaeological association of organic artifacts with metals leads to organic preservation through the formation of pseudomorphs (corrosion products that take the form of the decayed organic item) and because copper acts as a natural biocide, slowing biological degradation, it is important to examine metal objects for traces of attached organic materials. This awareness might alter the way such objects are treated in the field and in the lab.

Chapters 9 through 11 focus on finds from the 17th through the 19th centuries, and as such are likely to be of greater interest to historical archaeologists. Chapter 9 presents a description, by Margaret T. Ordoñez and Linda Welters, of textiles and leather from archaeological sites such as RI-1000, the Cross Street back lot (part of Boston's "Big Dig"), and others. Since many of us have read the associated site reports or heard about these sites at conferences, it is particularly interesting to read about these artifacts, which have been subjected to thorough analyses by the authors. At one site (Long Pond, Connecticut), the finds ranged from a wampum headband to a fragment of the King James Bible covered by a wool textile. In the following chapter, the same authors report with greater detail on one of the sites, the Seneca Road Site in Mashpee, Massachusetts, a historic era Wampanoag cemetery. The over 700 fabric samples recovered from the site suggest that the deceased were buried in fairly fine wool, indicative of a late-18th-century date. While their clothing seems to have been similar to that of other rural New England residents, appliqué and trim fragments are similar to Native American decorative techniques known from early-20th-century documents, suggesting that these characteristic decorations were in use by at least the late-18th century.

The volume's final chapter, by Penelope B. Drooker and George R. Hamell, focuses on a 17th-century New England twined bag. Drooker and Hamell combine a detailed technical description, including *comparanda*, with the object's history as teased out from various

documentary sources. The result is an interesting and informative example of the value of a multi-faceted, biographical approach to understanding material culture.

While this book's primary audience may consist of textile specialists and prehistorians interested in ancient technologies, the three chapters that relate to the historical era will be of particular interest to historical archaeologists. These contributions demonstrate the merit of careful analysis and the integration of textile evidence, however sparse, into archaeological interpretation. This book is valuable in its refusal to be limited by disciplinary boundaries, allowing readers with interests in conservation, archaeology, and ethnography to benefit from its broad perspective.

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ROCKINGHAM WARE IN AMERICAN CULTURE, 1830-1930: READING HISTORICAL ARTIFACTS, by Jane Perkins Claney, 2004, University Press of New England, Hanover, 184 pages, 48 figures, 14 color plates, 8 tables

Reviewed by Sherene Baugher

Jane Perkins Claney provides an archaeological perspective on 19th-century Rockingham ware, the inexpensive distinctive mottled brown glazed ceramic found in both rural and urban homes. Shops throughout North America sold Rockingham ware teapots, pitchers, spittoons, mixing bowls, and baking vessels. Claney describes Rockingham ware's many forms and covers the diverse history of the ware including its unique Americanization. But what makes this book dramatically different from most ceramic publications is Claney's use of archaeological data. Her multi-year research project included ceramic data from 133 sites. Claney's goal in analyzing the archaeological data was to be able to understand Rockingham ware's role in domestic life. She researched what Lu Ann De Cunzo (1996:17) calls the core of historical archaeology—"people, culture, and context." Claney

makes a very persuasive argument that less common ceramic wares (in this case Rockingham ware) can be valuable interpretative tools for the archaeologist. Throughout her book she stresses the need to understand the object's "cultural meaning."

Her book is divided into an introduction, seven chapters, a brief conclusion, and an elaborate appendix that contains key information from her 133-site database. In addition, the book contains numerous illustrations to show the diverse forms and designs on Rockingham ware. The color plates are especially important in showing the wide color range of the mottled brown glazes.

The first chapter, "Reading the Artifacts" provides a detailed explanation of Clane's methodology, her use of textual material, how she acquired her archaeological data and formulated her research questions. The chapter details her journey as a material cultural specialist with an art history background. She explains that dealer invoices and price lists provided her with information on vessel form, names of designs, and prices but nothing about the consumers. Her desire to know about the people who used the ceramics led her to historical archaeology. She ended up a Ph.D. in American Civilization from the University of Pennsylvania (as one of Robert Schuyler's students). Clane wanted to know who purchased Rockingham ware and if there were gender or class differences among the users of particular vessels or designs. To answer these questions she knew she would need a large database from diverse sites throughout the United States including both urban and rural sites. Her research journey was a long one starting in the early 1980s with her first collection of data to the publication of the book in 2004. I met Clane once in the early 1980s when she evaluated Rockingham Ware vessels from my dissertation site, the Prall site, in Staten Island, New York. Many years passed with no word about her study. Finally in 1991, she presented some of her findings at the Winterthur conference on "Historical Archaeology and the Study of Material Culture." Her conference paper evolved into a book chapter in an edited book by Lu Ann De Cunzio and Bernard Herman (1996). However, Clane's chapter contained only part of her research on Rockingham ware. I was pleasantly surprised to see the culmina-

tion of her work in this comprehensive book. It was worth the wait.

In "Defining Rockingham Ware" (Chapter 2) Clane presents a detailed history of Rockingham ware that has not been compiled before. Rockingham ware was a marketing term. Unlike pottery such as redware, white-ware, or stoneware whose names reflect their physical characteristics, Rockingham ware was produced in yellow or buff-colored earthenware or stoneware. In addition, there were even a few Rockingham ware pieces made in porcelain. The only thing these objects had in common was the distinctive brown glaze. Clane traces the first appearance of Rockingham ware to an 1807 invoice from the Swinton Pottery in Yorkshire. These early teapots, creamers, and sugar bowls are not what most archaeologists would recognize as Rockingham ware (Figures 8 and 9 and Plate 2). Clane notes that these white-bodied wares had a "smooth, shiny brown glaze, often decorated with polychrome enamel, gilded bands, chinoiserie, or floral patterns" (p. 33). She provides detailed information on how Rockingham ware transformed from this elegant tea ware to the inexpensive and popular American ware that is easily recognizable by archaeologists.

Clane continues this well-documented history in Chapter 3, "The Americanization of Rockingham Ware." In the 19th century, there were numerous waves of immigrants including many British potters. These potters provided a skilled workforce for the growing American ceramic industry. Clane provides a broad overview of these ceramic industry developments plus additional information on some of the potteries in East Liverpool, Ohio; Trenton, Jersey City, and South Amboy, New Jersey; and Bennington, Vermont.

In "The Niche Market for Rockingham Ware" (Chapter 4), Clane states that the ceramic industry marketed Rockingham ware as a specialty item. The common forms were: pitchers, teapots, and spittoons. It was also produced as chamber pots, soap dishes, mugs, flowerpots, and food preparation vessels. Clane's archaeological analysis shows that Rockingham ware's use was widespread although it only accounted for 1-2% of the domestic assemblages on archaeological sites whereas whiteware made up at least 75% (and

often more) of these assemblages (p. 71). Claney explores what factors may have influenced consumer appeal.

Claney is at clearly at her best in Chapters 5–7, “Rockingham Ware and Gender Identity,” “Rockingham Ware and Class,” and “Rockingham Ware in Rural America.” These three chapters are worth the price of the book. She combines a massive amount of archaeological, documentary, and graphic evidence to help the reader understand what were the social factors of gender, class, and residence (rural versus urban) that she believes influenced consumer choice.

Claney found two gender specific items: women used teapots and men used pitchers/jugs (often for alcoholic beverages such as beer). In her database, more than half of the teapots had the “Rebecca at the Well” motif. These teapots often had matching sugar bowls and creamers. She explains how the biblical story of Rebecca symbolized the concept of ideal womanhood and how the “Rebecca at the Well” motif embodied symbols recognizable to both 19th-century women and men. Claney suggests that use of this motif on teapots connected material objects to the “cult of true womanhood” and the “cult of domesticity.”

Claney suggests that the hunt theme was a symbol of masculinity just as the Rebecca at the Well motif was a symbol of femininity. The hunt theme “defined the man’s sphere of action as far from hearth and home, underscoring the separateness of male and female roles” (p. 93). In the archaeological assemblages, the majority of men’s beer pitchers had hunt motifs. She also discusses some Rockingham ware vessels that might have been used by both men and women.

After Claney makes her case for the gender separation of certain wares, she then looks to see if class differences played a role in consumer choice. She provides ample statistical evidence to demonstrate that the teapots were found primarily at lower class sites whereas hunt vessels were usually found at middle class sites. She notes that while “class was the most influential factor in form selection,” there were also noticeable differences between urban and rural patterns (p. 112). For example, Claney found that a majority of the Rockingham ware food preparation vessels were found on rural middle class sites. She suggests that the families were using the large

food preparation vessels as serving vessels to “conform to that aspect of middle-class respectability that dictated the use of specialized utensils for the ritual of dining” (p.117). She notes that large farm families (including the farm workers) dined “old English” style with many more people gathered around the dining table than their middle class urban counterparts. The large Rockingham ware food preparation vessels would have been a convenient size for serving large quantities of food. Another noticeable difference between rural and urban use is in the absence of hunt pitchers on rural sites. Her charts provide ample data from urban, rural and village sites.

Claney’s book is a “must read” for any archaeologist interested in historical ceramics. She subtly suggests a warning that in order to understand consumer behavior, archaeologists need to go beyond economic price indexes. Clearly, the popularity of Rockingham ware goes beyond just its affordability. It was the symbolism of some of the motifs (Rebecca at the Well and the hunt motif) that provided the appeal to male and female consumers. The cultural meaning rather than just affordability provides a compelling explanation of the use of Rockingham ware food preparation vessels for middle class farm dining. Claney’s study provides archaeologists with a new perspective on this ceramic that is often relegated to the “miscellaneous ceramics” or “other” category in reports.

In summary, Claney’s book should appeal to archaeologists, art historians, and ceramic specialists. Through a clear presentation of a massive amount of data, she helps the reader to understand the cultural meanings of everyday objects, and their appeal to different markets. The end result is an elegant material culture study.

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Sherene Baugher, an Associate Professor, is the Director of the Cornell University Archaeology Program. From 1980–1990 she served as the first official City Archaeologist for the City of New York. She has excavated 18th- and 19th-century urban and rural sites and has studied ceramics in terms of consumer behavior and class issues (especially in terms of the working class and the underclass). She is also very committed to the interpretation of archaeological sites to the public and working with community groups. She co-edited a book with John Jameson, *Past Meets Present: Archaeologists Partnering with Museum Curators, Teachers, and Community Groups* (Springer 2007).

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THE CONTINUANCE—AN ALGONQUIAN PEOPLES SEMINAR: SELECTED RESEARCH PAPERS 2000, edited by Shirley Dunn, 2004, New York State Education Department, Albany, New York, 144 pages, \$19.95 (paper).

Reviewed by Julie Ann Stoltz

The experiences of Native American peoples in northeastern North America since the incursion of European colonists are a subject that several authors have covered to a greater or lesser degree. Often authors paint a picture of this region and its native inhabitants in broad brushstrokes, grouping disparate cultures into grand narratives. Also, there has often been a tendency of authors to present the history of Native Americans in this region as finite, that is, as having a fixed end-point, based on either the removal or the extinction of a particular group—the “Last of the Mohicans” narrative that has plagued contemporary Native Americans who still live in the Northeast to this day. It is refreshing, then, to find an edited volume that offers a unique look at the experiences of one particular Native

American group through a broad time period with the recognition that this history still affects the living Mohican tribal members to this day.

Shirley Dunn’s edited volume is one such work. For a short work, the book manages to cover a broad range of issues that are valued input to scholars of northeastern Native American lives. It also sets an excellent example for scholars by demonstrating the variable ways to approach the Native American past in this region—it is truly interdisciplinary.

Dunn begins the work with a self-authored introduction that succinctly relates the history of the Mohicans in New York and Connecticut. She demonstrates the complexities of the social relations and interactions amongst various villages and groups within the larger Mohican society. By situating the reader in this way, Dunn successfully outlines the history of the Mohicans, and the neighboring Wappingers, which the proceeding essays will cover in more depth—taking the reader from pre-European invasion through to the experiences of the Mohicans and Wappingers in the post-Revolution United States. The essays that compose this volume are highly diverse in the lenses through which they view the past—the authors are from career backgrounds that include archaeologists and historians, but also social counselors, teachers, administrators and archivists. Each of these authors brings a unique way to engage with the pasts of Native Americans in the Northeast that have too often been silenced by the grand-narratives of the region.

The essays that follow Dunn’s introduction are diverse in their methods and specific in their focus. As such, there are some that will appeal to a broader audience and others that are more useful to scholars who focus on the Mohican past in particular. Edward Curtin’s essay examines the population movements and settlement patterns of Native American groups in the region of the Mohicans traditional homeland. Curtin notes that in the past, local adaptations led to broad diversity amongst Native populations living in close geographic proximity. He challenges previous scholarship that discusses the region in broad narratives and argues effectively for the use of archaeological inquiry to determine the specifics of settlement patterns and population movements—an approach that Lucianne Lavin takes up directly in the following chapter and