

An Archaeological Survey of the Brainerd Mission Cemetery

By

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Abstract

The Brainerd Mission Cemetery (40HA128) was placed on the National Register of Historical Places in 1979. The cemetery is all that visibly remains of the Brainerd Mission for Cherokee Indians. Christian missionaries converted and educated Cherokee students until the tragic Trail of Tears in 1838. Today the cemetery is preserved on a one acre complex surrounded by parking lots, roads, and commercial establishments of the Eastgate Shopping Mall and Brainerd Village. The City of Chattanooga acquired the green space and parking lot north and east of the cemetery for future interpretive and educational initiatives. The Jeffery L. Brown Institute of Archaeology conducted an archaeological survey consisting of the backhoe excavation of seven trenches on these parcels. The survey was designed to generate information on the archaeological record of the property, particularly the presence of subsurface features such as unmarked historic burials. No significant cultural remains were encountered during the survey.

Introduction

The Brainerd Mission Cemetery is the only standing monument to the Brainerd Mission site (40HA128), a 19th century Cherokee Indian mission in Chattanooga, Tennessee. Today, the Brainerd Mission Cemetery is on the National Register of Historic Places and marks where Christian missionaries worked to convert and educate Cherokee Indians. The cemetery symbolizes more than a historic mission monument; it represents a piece of the tragic account of the Trail of Tears. Potentially, the City of Chattanooga (hereafter the City) plans to create interpretive and educational programs on the green space located north and in the parking lot east of the cemetery. The City hired the Jeffery L Brown Institute of Archaeology at the University of Tennessee at Chattanooga (hereafter the Institute) to survey and to generate information on the archaeological record of the area.

The Institute monitored the excavation of seven trenches located outside a well-defined stone wall surrounding the cemetery. Constructed in 1933 by the Daughters of the American Revolution (DAR), the wall is nearly one hundred years older than the mission (1817-1836) and may not represent the full extent of the burial ground associated with this cemetery. Using a backhoe and operator provided by the City, the Institute directed the cutting of a series of shallow trenches on the east and north sides of the cemetery. All trenches were carefully inspected and their locations recorded using the Institute's total station. The site datum was determined using a GPS unit. This information, along with the trench locations, were later georeferenced using GIS. All artifacts were collected and labeled by location. Features encountered were described and photographed. Artifacts were transported to the JLB Institute's laboratory at UTC to be cleaned and analyzed.

As with any archaeological fieldwork, the Brainerd Cemetery survey explored specific research questions. Specifically, the survey was designed to identify the spatial extent of burials at the cemetery, especially if any were outside the stone wall. Twentieth century historical records suggest the possibility of unmarked mission graves and the interment of ex-slaves who lived in the area after the Civil War. The Mission's journal also suggests that the remains of several other missionaries and Cherokee students are buried at the cemetery; however, no gravestones mark their burials today. Therefore, this

survey set out to recovery any information, including the possibility of unmarked humans remains, that may be found outside the delineated boundaries of Brainerd Cemetery. In addition, an early map depicts a structure located in the general vicinity of the presumed cemetery, suggesting the possibility of buried foundations and/or an associated historic midden at the site. The survey trenches were expected to encounter artifacts or features associated with that possible structure.

Location and Environmental Setting

Project Area

The Brainerd Mission Cemetery (40HA128) is located at 5700 Eastgate Loop in the Eastgate Shopping Mall area in Chattanooga, Hamilton County, Tennessee, off Brainerd Road (Figure 1). The cemetery is immediately bordered by roads and office buildings, and surrounded by strip malls and parking lots. The Eastgate Loop Road lies directly west of the cemetery and Debra Road lies east next to the cemetery's adjacent semi-paved parking lot. Directly north and south of the lot are commercial office buildings. West of Debra Road is the Eastgate shopping mall, while to the east is the Brainerd Village commercial development. Brainerd Cemetery's one-acre complex is quite distinct, occurring as it does as an island of green in a sea of asphalt: the cemetery proper contains a stand of mature oak trees with boxwood landscaping. Headstones

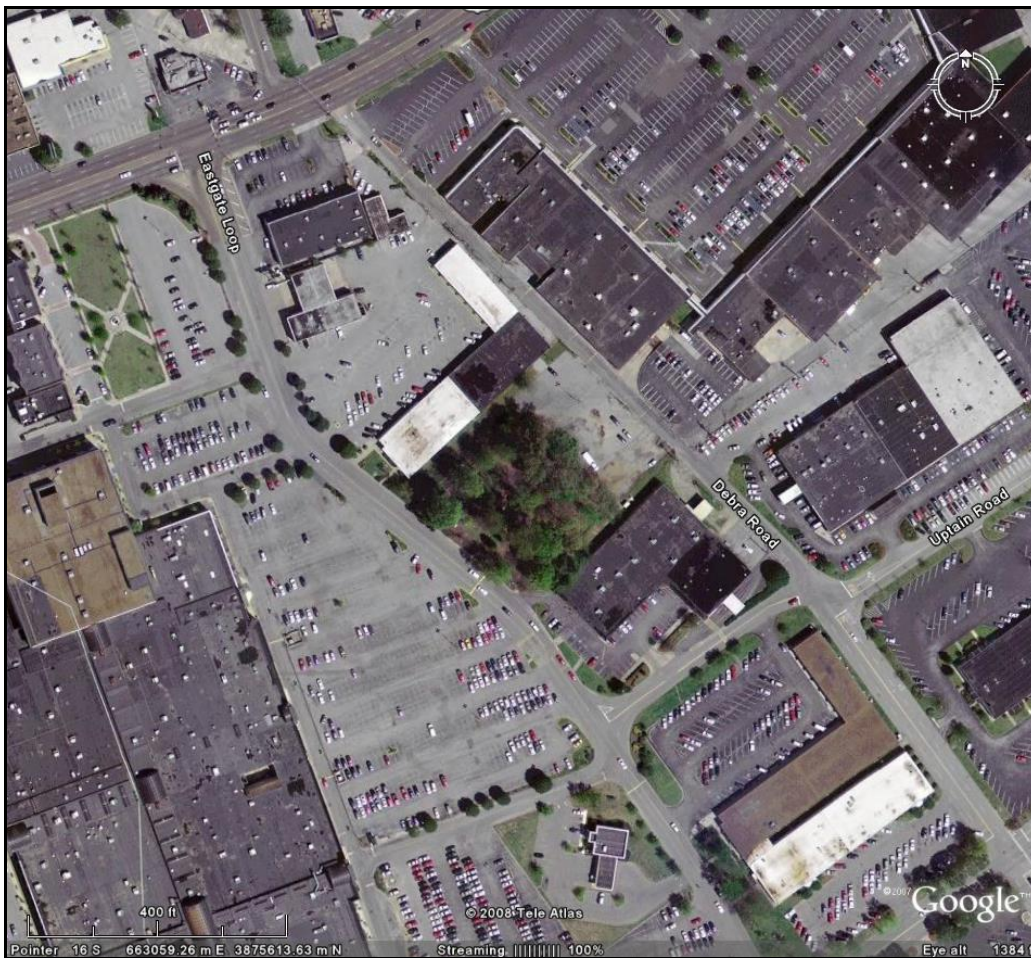


Figure 1. Project Area. Brainerd Cemetery is in the tree canopy at the center of the image.

(many unmarked), cemetery furniture, bronze plaques and monuments appear beneath the tree canopy. Five hundred meters northeast of the cemetery is South Chickamauga Creek. The presence of this waterway figures prominently in the construction of the Brainerd Mill and Mission, but is not visible from the cemetery. Suffice it to say that the presence of a tree-shrouded historic cemetery is not the norm for intensively developed urban malls.

The cemetery plot is surrounded by a stone wall with two wrought-iron gates. A chain fence wraps around the stone fence and is crowned with barbed wire. The main entrance is located on the southwest corner of the cemetery facing directly out onto East Loop Road. The permanently locked second entrance is located along the north side of the cemetery and a curved cement sidewalk follows through the gate out to Eastgate Loop Road. Roughly in the center of the cemetery is a six foot obelisk that represents the former resting place of Dr. Samuel Worcester, a prominent missionary of the Brainerd Mission. Later, his remains were sent to Massachusetts. Around this monument are several other plaques and recreated headstones marking other famous mission individuals, including John Arch, a Cherokee interpreter. Many of the original tombstones are gone and over 60 plain stone tablets with no writing mark presumed graves in many sections of the graveyard. In addition, a large interpretive panel appears in the southwest quadrant of the cemetery and faces the main entrance. Erected in 2001 by a troop of Boy Scouts, it explains the site's history and improvements made to the cemetery over the years.

No testing occurred within the extant cemetery walls. Instead, archaeological survey was limited to the adjacent properties on the north and east, comprising less than an acre, or approximately 34,135 square feet, respectively.

History of Hamilton County and Brainerd Mission

Prehistory

According to the Tennessee State Site File, no prehistoric sites are located within or near the project area. (For a detailed account of the regional and local prehistory of the area the reader is referred to Anderson & Sassaman 1996; Council 1989b; Evans and Karhu 1985; Hatch 1979; Honerkamp et al. 1989, and Honerkamp 1990.)

Early History of Chattanooga

Chattanooga and the surrounding Tennessee River Valley were occupied by several Native American groups and frontier settlers during the 18th and early 19th centuries. The Aniyunwiya peoples occupied the highlands of northern Georgia, eastern Tennessee, and the western Carolinas (Council 1989:5). Today, they are known as the Cherokee and to the west and south were the peoples now known as Creek, Choctaw and Chickasaw Indians (Council 1989:6). The Cherokee began interacting in trade and commerce with the English as early as the late seventeenth century. These areas consisted of the Five Lower towns of the Cherokee, including Running Water, Nickajack, Long Island, Crow Town and Lookout (Council 1989:6). Steadily, however, the Euro-Americans populated the area and the Cherokee diminished and eventually were physically removed.

John Ross

John Ross was an English-American educated Cherokee who took on the role of ambassador between the United States and the Western Band of the Cherokee (Figure 2). His leadership coincided with a tumultuous period for the Cherokee in the early 19th century. A central figure in early Chattanooga history and the Trail of Tears, his history intersects with the history of the Brainerd Mission. Therefore, Ross's story is synonymous with early local history of Chattanooga and helps demonstrate the events that helped start and end the Brainerd Mission.

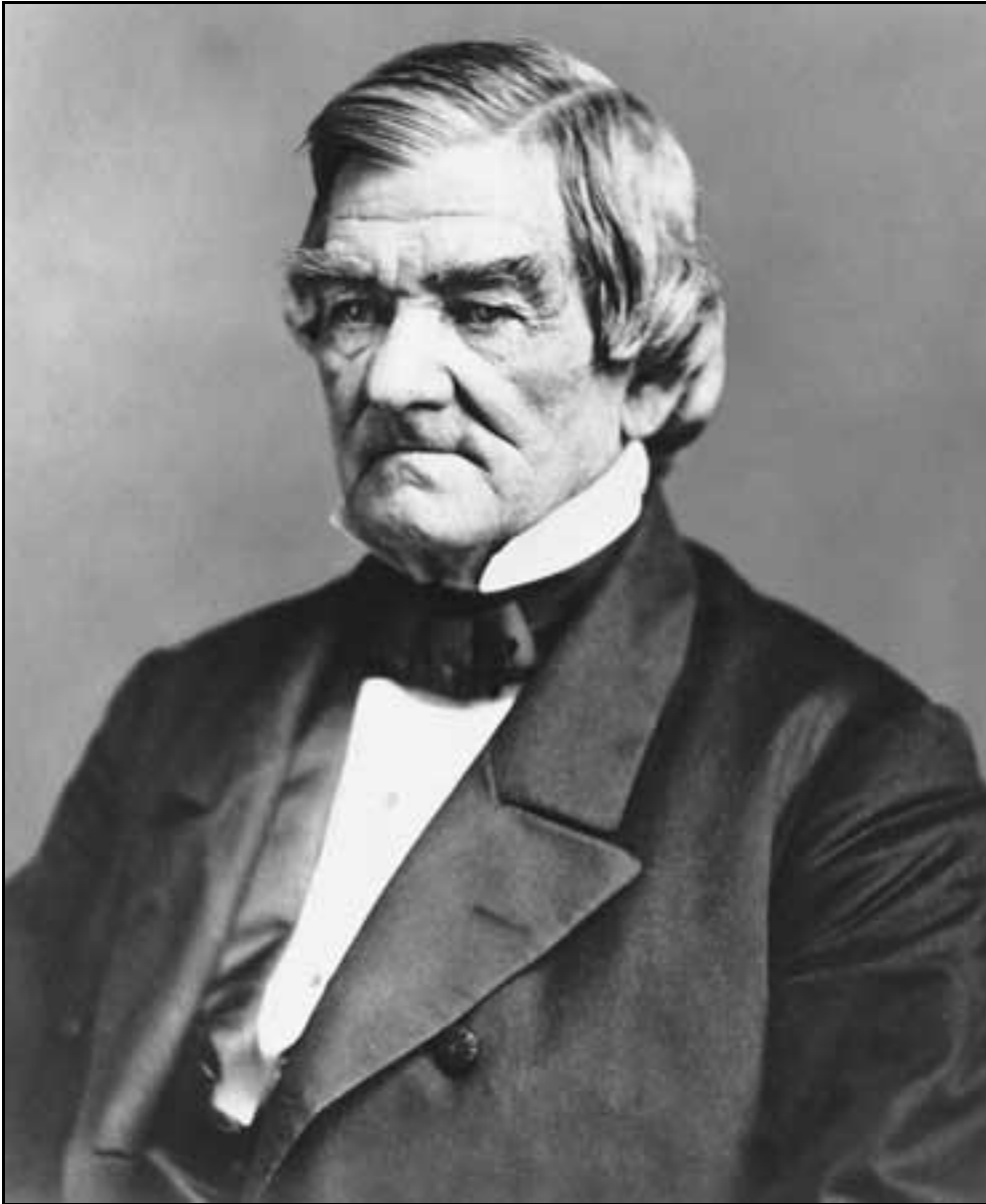


Figure 2. John Ross.

John Ross was born in Turkeytown, Alabama, on the Coosa River in October 1790. He was the son Mollie MacDonald, the daughter of trader John MacDonald, and

Daniel Ross, a Scotsman who traded with the Chickamauga Cherokee. He was a product of trade between Native groups with the French and English that led to intermarriage to Cherokee women. By the eighteenth century it was common to find Cherokees in the Southeast bearing the names of the Scottish traders who fathered them, including McIntosh, McGillivray, Ross and McDonald (Calloway 2004; Martin and West 2006). As a one-eighth Cherokee, John Ross was raised in both worlds and given an American education. The Cherokee accepted Ross but he had the appearance and manners of an Englishman which served him well as a diplomat and statesman of the Cherokee people.

On October 25, 1805, a treaty allowed the U.S. Government to put a post road through the Cherokee Nation at Brown's Ferry. At nearby Brown's Tavern, travelers could rest before proceeding past Daniel Ross's homestead on Chattanooga Creek at the foot of Lookout Mountain. More and more traders and squatters arrived in the area. John Ross emerged as a representative for the scattered political entities of the Cherokees in Chattanooga as the area changed.

John Ross took on his first important task in 1809, as a goodwill ambassador between the United States and the Western Band of the Cherokee (Council 1989). Later, Ross took up other jobs, including running a trading post at Rossville. However, during the War of 1812, the Cherokees found themselves allied with the United States in the war against British-allied Creek Indians, and Ross joined the Cherokee contingent fighting with Andrew Jackson. This succeeded in driving out the remaining Creeks in the area and perhaps solidified a bond with the Americans for the Cherokee.

After the Creek War, John Ross constructed a ferry and warehouse on the south bank of the Tennessee River, known today as Ross's Landing. The landing became important following the Calhoun Treaty in which lands north of the Tennessee River were ceded to the United States (Council 1989:7). The General Assembly of the state of Tennessee created Hamilton County on October 25, 1819 and the Euro-American presence on the north bank of Tennessee became official (Council 1989:7). Ross's Landing became an entrepôt where goods and persons passed from the United States to the Cherokee Nation and later gained historic significance as a depot for the Trail of Tears.

Up until this point much of the history of the Chattanooga area consisted of the struggle surrounding the blending of Native American groups and frontier settlers. John Ross was a significant figure during the years of this period in Southeastern Tennessee. This significance in turn played a large part in the history of the Brainerd Mission.

History of Brainerd Mission

Brainerd Mission is integral to understanding the early history of Chattanooga. From the moment Europeans entered the area of present day Chattanooga a chain of events started that eventually led to the event recognized today as the Trail of Tears. The Brainerd Mission epitomizes the struggles of the Cherokee in Chattanooga and Europeans wrestling with their contradictory actions. Positive or negative, the mission's conversions and attempt to "Americanize" the Cherokees did not stop the United States from its "manifest destiny." After the Cherokee and missionaries left the mission, the mission's building were torn down and the cemetery fell into disrepair for many years. However, in the early 20th century the Daughters of the American Revolution restored and honored the cemetery once more.

The Brainerd Mission was established by Reverend Cyrus Kingsbury in 1817 on the old John McDonald property, a Scottish trader and grandfather to Cherokee leader John Ross. Andrew Jackson introduced Kingsbury to a council of Cherokees and Creek in Center, Alabama, or as it was known then, Turkeytown (Walker 1933b). The council agreed to the mission and sent Chief Glass to pick the site with Kingsbury. Many of the Cherokee agreed to the missionaries wishes in order to maintain white support (McLoughlin 1974; Martin and West 2006). Therefore, 22 acres of land was purchased for \$500 by Kingsbury from the American Board of Commissioners for Foreign Missions. The area was located near Chickamauga Creek and just south of a major road that traveled to Charleston, Tennessee. The mission apparently was also near a Cherokee town (40HA67), which probably heavily influenced the choice of its location. According to the Tennessee State Site File, Chickamauga (Tsi'kama'gi) was present on the east bank of South Chickamauga Creek. It was established by Chief Dragging Canoe, and as a pro-British town, it was burned to the ground by revolutionary troops under the command of Colonel Elvan Shelby. Heavy urbanization in the Brainerd area has assured that no trace of this town survives.

The name Brainerd came from a revered New England missionary named David Brainerd who died seventy years before the founding of the mission (Walker 1931:105). Sent by the New England-based American Board of Commissioners for Foreign Missions, it was Reverend Cyrus Kingsbury who came to establish the Brainerd Mission on South Chickamauga Creek (Phillips and Phillips 1998:1). Under the approval of the Cherokee Council, Kingsbury sought to “civilize” the Cherokee through religion and education (Phillips and Phillips 1998:1). One year later, Ard Hoyt, Daniel Butrick, Moody Hall, William Chamberlin, Elizur Butler, John Vail, John Elsworth, Ainsworth Blunt and others replaced Kingsbury to lead the mission (Phillips and Phillips 1998:1). Much of what we know about the mission comes from the individuals who recorded their daily lives at the mission in the *Brainerd Journal*, edited by Joyce B. Phillips and Paul Gary Phillips (1998).

In a short time the mission grew to be a small village with a chapel, school house, dormitories, missionary living quarters, barns, a mill, gristmill, orchard, farm, various shops and a cemetery. Additionally, several houses were occupied by various laborers and mechanics. The combined grist and saw mill was begun in 1820, and was intended to provide income to the mission as well as attract Cherokees who needed to grind their corn. *The Station at Brainerd Mission*, a sketch generated by Thomas E. Paine in 1821, depicts several physical features of the mission and provides insight into the layout of the settlement (Figure 3). In the center of the sketch is the mission house. This building reportedly housed the superintendent and other missionaries. Located adjacent to the mission house was the girls' house and girls' school house. On the opposite side of the mission house was the boys' cabins, which extend to the tree line along the left side of Paine's sketch. Other features depicted on Paine's sketch were the boys' school house near the tree line and the barn, farmer's house, carpenter's house and sawmill located on the right. The ground along the forefront of the sketch incorporated the garden, an orchard, and the graveyard for individuals who died at the mission (Walker 1931:106-107). Interestingly, on the sketch a house is marked *Graveyard*. In all, the mission housed around 45 males and 31 females. The Brainerd Mission became the central

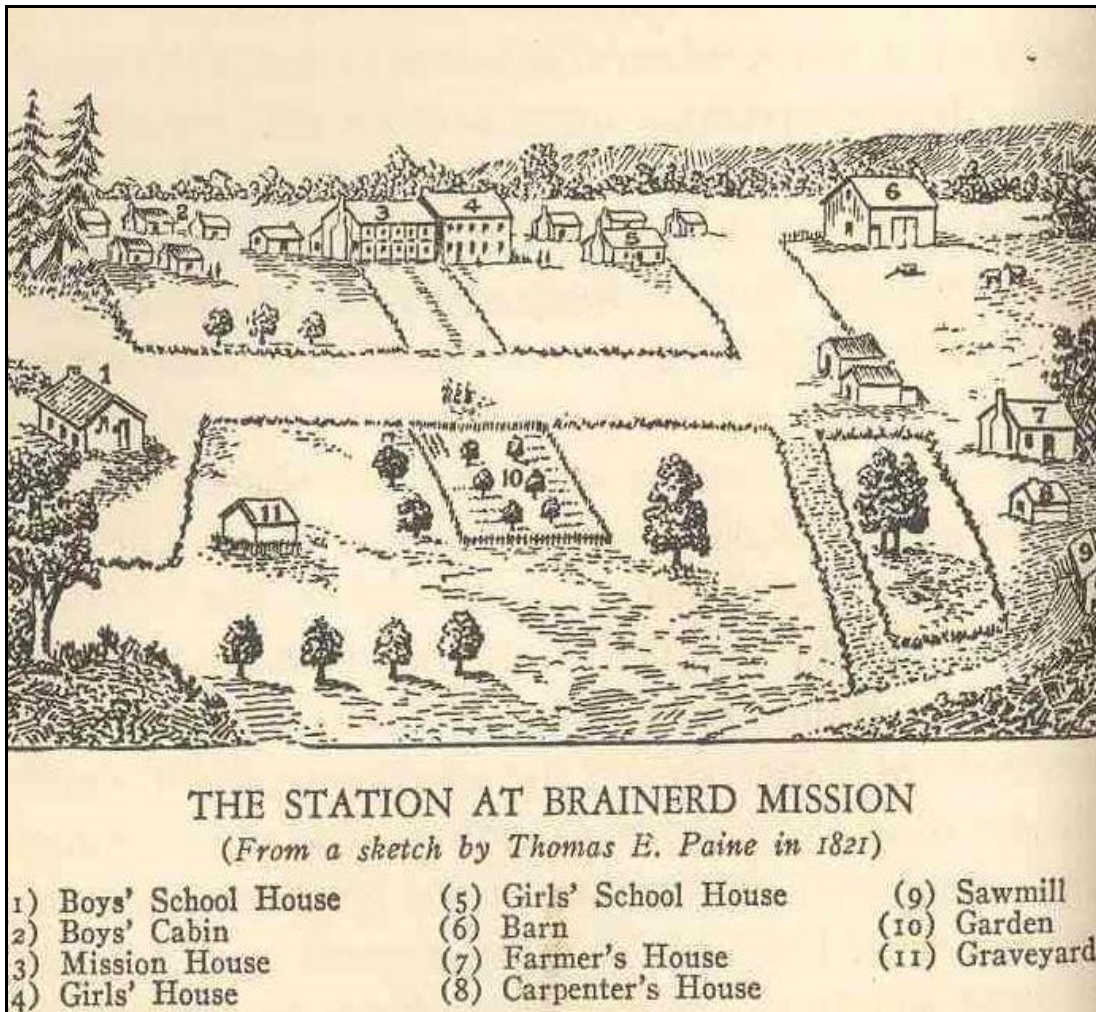


Figure 3. Thomas Paine Sketch of Brainerd Mission.

organization for a series of branch missions located in all parts of the Cherokee Nation (Evans & Karhu 1985).

The mission's goal was to provide education for Cherokee children, but converting them to Christianity seems to be the prime objective. The first Cherokee converted to Christianity in 1818 was Catherine Brown. Catherine is particularly well-known for being the subject of a Christian book about Cherokee conversions (Anderson 2006). Other noted Cherokee student converts were Jane Cody, sister of John Ross, and Charles Reese, who saved Andrew Jackson's life in the battle of 1812 (Walker 1933). In addition, much of the success of the mission was later attributed to John Arch, a Cherokee Indian and celebrated interpreter. He entered the mission on January 24, 1819 and apparently alarmed the missionaries with his dirty appearance, as written in the Brainerd Journal:

...A Cherokee man who does not know his age, thinks he is about 25, apparently not quite so old, offered himself as a scholar. He spoke English, & his countenance indicated a mind that might admit of improvement; but having the dress & dirty appearance of the most

uncultivated part of the tribe, & withal a mind & body for so many years under the influence of these habits, we were sorry to hear him say any thing about entering the school [Phillips and Phillips 1998:104].

Whatever the success of the mission itself, the mills associated with the site were a constant source of trouble. Finding a reliable miller was difficult, the mill's location was considered to be unhealthy by both Cherokees and whites, and the mill dam failed regularly. The original mills were placed on unstable soils and had to be moved almost as soon as they were erected. A series of false starts and emergency repairs occurred up through the mid-1820s, when the mills finally began turning a profit. However, by 1829 the foundations to the mill and the flume were suffering from the "timber-killing influence of the water," and by the early 1830s the mills were barely functional (Lautzenhieser 1983:67). The mill eventually was bought by Philemon Bird in 1852 (Shepard 1911).

There are a number of deaths recorded in *The Brainerd Journal*. An October 6, 1933 Chattanooga Times article states that several "Cherokee, blacks, missionaries, white neighbors and travelers" were buried at the cemetery (Walker 1933b). The most recognizable marker in the cemetery is a large obelisk placed in the central area where Dr. Samuel Worcester was once buried. Sometime after his burial he was exhumed and his remains sent to Salem, Massachusetts. Incidentally, Worcester's nephew Samuel Austin Worcester challenged Georgia in the Supreme Court over its right to exert authority over him in Cherokee country.

One of the founding missionaries, Ainsworth E. Blunt's first wife (M.J.T. Ellsworth) and her two infant children are buried at Brainerd Cemetery (Walker 1952). It was Ainsworth who removed the remains of Dr. Worcester and shipped them in a cigar box to Salem, indicating that the cigar box was fairly large or that few remains were exhumed. Other notable burials at Brainerd Cemetery include Mrs. Joanna S.B. Ferval, wife of Luke Ferval, and infant Samuel A.W. Ferval, who died October 13, 1829; Miss Ann Vail, died September 16, 1831 (Allen 1933), and John Arch, the famous interpreter, who also had a burial marker that apparently was removed, according to a 1933 newspaper article (Walker 1933a). In a similar article it is stated that both the John Arch and the old Worcester plots had been dug into by parties unknown (Walker 1933b).

The Treaty of New Echota was signed by former Brainerd Mission students Chief John Ridge and Elias Boudinot in 1835. They were part of a minority political fraction that opted to leave the area because of the rising tensions between the Cherokee and new American immigrants. The United States government chose to recognize them as officials who represented the Cherokee Tribe. In retaliation, they were assassinated (along with Ridge's father Major Ridge) by the majority anti-Treaty Cherokees in 1839 (Perdue 1989). John Ross and his supporters, representing most of the Cherokee people, tried unsuccessfully to challenge the treaty and struggled to the end to nullify its provisions (Council 1989:8).

With the advent of the Removal, Brainerd Mission officially closed on August 19, 1838. Several temporary camps around Chattanooga were developed to hold the detainees, including Ross's Landing, located a few miles from Brainerd Mission. The first removal on March 3, 1837 was overseen by soldiers and government agents. Eleven specially-built double-deck flatboats departed Ross's Landing in the tow of a steamboat

(Council 1989:10). The remaining Cherokee were gathered at the point of a bayonet. Many families had little more than an hour or even minutes when uprooted from their homes and marched under guard into confinement. Another steamboat and six barges carrying a contingent of about 800 Cherokees departed Ross's Landing on June 6, 1838, followed a week later by a second contingent of 875 (Council 1989:10). A third party of over a thousand Cherokees left Ross's Landing on foot in the middle of June to rendezvous with the flatboats.

While John Ross attempted to negotiate a delay, a final group of 2,500 Cherokees remained at the landing until the heat of the summer passed. They eventually left in an overland march that claimed the lives of several hundred Cherokees, including Quatie, the Cherokee wife of John Ross.

After its demise, the once-prosperous mission complex had several owners but was left mostly to ruin. The old mission house was said to be "decaying in ruin inhabited by a hordes of Negros" according to Scribner's Monthly (1874:5). The area surrounding the former mission site remained rural in character into the 1920s and the mission mill, reborn as Bird's Mill, was said to have been present until 1921. Perhaps the character of the site is best put by this quote, "neglect and oblivion seem, to the hasty observer, to have so effectually covered the spot with their wings, that even dwellers in the neighborhood hardly know whom or what the marble and the stone represent" (Scribner's Monthly 1874:5).

Brainerd Cemetery in the 20th Century

The Daughters of the American Revolution were interested in the cemetery for two decades before acquiring the property. In particular, Daisy Barrett and Anne Bachman Hyde took early interest in the site. They witnessed many changes in the area, including the name of Bird's Mill Road to Brainerd Road in 1921 (Martin and West 2006). In addition, Barrett and Hyde helped place a granite marker alongside Brainerd Road in 1924 to mark the site of the former mission (this was later relocated to the entrance of the cemetery in May 2001).

The DAR held several ceremonial events to raise money for the cemetery. Local professionals such as architect William Crutchfield designed the landscape, H.P. Colvard donated blank grave markers, and area garden clubs cleaned and reset toppled markers. They turned to contemporary Colonial Revival styles for the cemetery's appearance, planting boxwood, adding a wrought-iron Colonial Revival-inspired gate, creating a geometric scheme of plantings and walkways, building the low stone wall around the graves, and installing several pieces of cemetery furniture. The dedication ceremony took place on November 1, 1933. Two hundred people gathered to witness the dedication of two bronze tablets that told the history of the mission and recognize Cherokee student and interpreter John Arch.

Brainerd Cemetery was apparently popular enough that the DAR appealed to the Postmaster General for a commemorative stamp, which was eventually rejected. Robert Sparks Walker wrote several historical features for the Chattanooga newspapers in the 1930s. He also published the book, *Torchlights to the Cherokees: The Brainerd Mission*, which was nominated for a Pulitzer Prize in 1931. One of the more interesting facts in the DAR history with Brainerd Mission is that they attempted to save the mission's buildings

and restore them to exact replicas for the edification of tourists. However, World War II commenced and the push to raise money for the site ended.

In 1960, the Brainerd Village Shopping Center turned the area into a fast-paced suburban ring. A few years later, the Eastgate Shopping Mall opened with a parking lot a few yards away from the cemetery. By 1962, vandals struck the cemetery, and the DAR began to regularly lock the cemetery gates. Even though the area around the cemetery took on a much more modern tone, it was placed on the National Register of Historic places in 1979. In 2002 the DAR began to include Cherokee Indians in the commemorative service and in 2003 the cemetery was added to the Trail of Tears National Historic Trail.

Previous Archaeology

The site was previously recorded by E. Raymond Evans on March 15, 1979, and re-inspected by E. Raymond Evans and Vicky Karhu on April 10, 1985. No archaeological fieldwork accompanied these inspections.

Methodology

In response to an inquiry from the Mayor's office, the Institute conducted an archaeological survey of the parcel of property next to Brainerd Cemetery, Chattanooga, Tennessee. The purpose of the archaeological survey was to locate and record any artifacts and subsurface features such as unmarked burials. This survey effectively demarcated the boundaries of the cemetery in relation to the rectangular stone wall (constructed in 1933) surrounding the visible gravestones.

The use of a backhoe and operator provided by the City allowed the Institute staff to monitor the excavation of seven shallow trenches (see Figures 4 and 5). These trenches were laid along a north-south axis in order to crosscut any possible unmarked burials, which were assumed to follow the Christian tradition of an east-west long axis orientation. Four trenches were located in the northern green space, while three trenches were placed in the paved parking lot to the east. All features located were recorded, and artifacts were collected and labeled by location. The sites boundaries, trenches and features were recorded using a total station. Features were photographed and minimally excavated in order to understanding their function. Artifacts encountered were cleaned and analyzed in the Institute's laboratory.

Trench 1

Trench 1 was located on the northwest end of the cemetery within the green space and north of the concrete walk. This trench measured 9 x 1 m and was excavated to a depth of 0.5 m. Compact clay comprised the entire Trench 1 area, which was devoid of any cultural features or artifacts. There were three strata present: a dark brown humic A horizon, a strong brown-orange B horizon that was comprised of very compact clay, and some brown amorphous clay features seen in the trench floor with heavy limestone inclusions. Although their discovery was the focus of initial excitement, they appeared in several of the other trenches and were natural in origin. None of these amorphous features extended from the A horizon. All of their limestone inclusions were natural—that is, none were worked.



Figure 4. Excavation and Monitoring Trench 5. Facing north.

Put trench location map here.

Figure 5. Plan View of Project Area Showing Locations of Test Trenches.

Trench 2

Trench 2 was located along the western half of the green space north of the cemetery. This trench was located just to the east of Trench 1. This trench measured 7 x 1 m and was excavated to a depth of 0.5 m. It was very similar to Trench 1, as it produced no cultural features or artifacts. The Trench 2 stratigraphy was also consistent with Trench 1; again, compact clay encompassed the entire trench. The brown clay features containing heavy limestone inclusions may be geological deposits associated with South Chickamauga Creek. Photographs were taken documenting the plan view of Trench 2, and one is presented in Figure 6.



Figure 6. Trench 2 Plan View. Facing north; horizontal scale = 2 m, vertical = 1 m.

Trench 3

Trench 3 was located in the center of the green space north of the cemetery. This trench, east of Trench 2, was 11.5 x 1 m and 0.5 m deep. As with Trench 1 and 2, cultural features or artifacts were absent. The natural strata was the same as Trench 1 and 2, with a dark brown humic layer underlain by a strong brown-orange layer containing brown amorphous deposits with heavy limestone inclusions. The limestone inclusions in Trench 3 were not only present in the brown amorphous deposits, but also extended into the B horizon above. Heavy compact clay encompassed all of Trench 3.

Trench 4

Trench 4 was located along the eastern edge of the green space to the east of Trench 3. This trench measured 14 x 1 m. The natural strata were interrupted under the sod by the appearance of a thin layer of brick rubble [how far did it go horizontally?]. A sample of this brick rubble was collected. This rubble may have been associated with the construction of the building located just to the north of the cemetery. Three post holes were recorded in Trench 4 and were designated as Features 1, 2 and 3. These features were recorded and Features 1 and 2 were excavated. Other than the intrusive post holes, the strata were the same as seen in the previously trenches, including the brown amorphous deposits with heavy lime stone inclusions. Heavy compact clay encompassed that entire trench (Figure 7).



Figure 7. Trench 4, plan view. Facing north.

Feature 1, Trench 4

A circular post hole, designated as Feature 1, was located in the center of Trench 4. It had a center point of 485.47 north and 490.6 east [north and east of what? this needs to be explained] and was 28 cm in diameter. Once defined, Feature 1 was bisected east to west in order to show its basin shape in cross section. When it was first recognized, Feature 1 originated in stratum 2, a part of the strong brown-orange B horizon, although it may have originally extended into the A horizon. The post hole extended 36 cm from top to bottom. The fill of the feature was strong brown compact clay. Artifacts found in association with this feature consisted of a single small fragment of clear glass weighing 1 gram, a sample of compacted clay weighing 376.5 grams, and 1 iron “U” nail weighing 3 grams. The nail was probably used to fasten some type of wire to the post that had occupied the post hole. The sample of hard clay collected may indicate that the post burned, effectively baking the clay around the intact post. However, there were no charred wood remains to support this hypothesis, and it may be that the clay was simply sun-baked before it was deposited. The plan view and profile of Feature 1 was photographed and appear in Figures 8 and 9. Once the profile of the feature was recorded, the remaining portion was screened. Feature 1 was likely part of a fence line. Its



Figure 8. Trench 4, Features 1 (top) and 2 (center) Plan View. Facing east.



Figure 9. Feature 1 Profile. Facing north.

historic context is unknown due to the lack of diagnostic artifact being found with the fill of this feature.

Feature 2, Trench 4

The Feature 2 post hole was located along the east wall profile of Trench 41.5 cm northeast of Feature 1. This post hole had a center point 485.7 north and 490.86 east

[explain]. It was circular in plan view and showed straight, slightly sloping walls in cross section, indicating that it had been produced by a mechanical auger. Since Feature 2 occurred on the east profile wall of Trench 4, only half of the feature was excavated. This provided a clear profile view of this post hole, as shown in Figure 10. Feature 2 measured 20 cm by 8 cm and extended to a depth of 36 cm. At the time of definition, it also originated in stratum 2. No artifacts were recovered from this feature; however, a piece of limestone was located at the base of the post within the profile wall. The limestone may have intentionally been placed in the hole to support the associated post. The feature fill consisted of strong brown and gray mottled compact clay. The association between Features 1 and 2 is unknown; both could have been associated with a fence line. Due to their close proximity, Feature 2 may have been a replacement for Feature 1.



Figure 10. Feature 2, Profile.

Feature 3, Trench 4

Feature 3 was a post hole located in Trench 4 that had a center point of 487.36 north and 490.23 east [explain]. This feature consisted of a post hole with an intact cedar post fragment inside it. The post hole was roughly circular in plan view and measured 20 x 17 cm. This post hole originated in the dark brown humic layer, that is, the A horizon. Feature 3 was not excavated because of its presumed modern attribution. However, the intact cedar post was recovered in 3 pieces that weighed 442 grams. Also recovered from the top of the feature fill was a ceramic insulator for an electric wire. The insulator was in 5 pieces and weighed 25.1 grams. A plan view photograph was taken of Feature 3 that documented the features shape (Figure 11). The feature fill was brown compact clay that surrounded the cedar post. Feature 3 was associated with a fence line. The occurrence of the ceramic insulator suggests the presence of an electrified fence used to enclose livestock. Feature 3 may have been associated with Features 1 and 2 post holes because

of their close proximity. However, the existence of the intact cedar post and its origin within the A horizon suggest that feature postdates Features 1 and 2. The occurrence of the ceramic insulator suggests that this was a modern post, associated with the 20th century.



Figure 11. Feature 3, plan view.

Trench 5

Trench 5 was located on an unpaved rise to the east of the cemetery cross cutting the parking lot. Starting at the cemetery wall, this trench again was excavated in a north by south direction. This trench was located in the center of the unlevelled grassy areas where a large tree was once located. Trench 5 extended past the unlevelled grassy area and into the parking lot. The trench measured 21.4 m by 91cm and was excavated to a depth of 50 cm. Within the unlevelled grassy area there were 2 strata, the dark brown humic A horizon and the strong brown compact clay B horizon. The portion of the trench that extended into the parking lot had the A horizon leveled off and replaced with gravel and asphalt layers (Figure 11). The B horizon remained and was recorded within the plan view photographs of this trench. There were no cultural features or materials found within this trench.

Trench 6

Trench 6 was located at the southeastern corner of the cemetery. Extending north into the parking lot, this trench measured 12.4 m by 1m and was excavated to a depth of 50 cm. Similar to Trench 5, the A horizon has been leveled off and have been replaced with gravel and asphalt. The B horizon still remains. There were no cultural features or artifacts located within this trench. Plan view photographs were taken to document the absence of any cultural material.



Figure 12. Trench 5, plan view.

Trench 7

Trench 7 was located along the northeast corner of the cemetery. This trench extended from the fence line of the cemetery to the parking lot, measuring 9.1 m by 1m. This trench was excavated to a depth of 50 cm. The A and b horizons were still intact within this trench. No cultural material was recorded within this trench. Plan view photographs were taken to document this trench.

Discussion

The Daughters of the American Revolution cared deeply for the preservation of the Brainerd Cemetery. In 1933 DAR placed a stonewall delineating the boundary of the cemetery. The archaeological survey designed by the JLB Institute resulted in the complete absence of unmarked burials or significant cultural remains. Due to the absence of significant cultural remains, the Institute concludes that the stone wall correctly demarcates the boundaries of the cemetery. The Institute recommends that no further archaeological investigations are needed prior to any future developments within the project area.

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