



# AIA *News from the* NEW YORK SOCIETY

## NATURAL DISASTERS, SOCIAL UPHEAVAL: GLIMPSES AND QUESTIONS FROM ARCHAEOLOGY

Fall is in the air here in northeastern Vermont amidst the woods, moose and lake. In the past I have ruminated about frontiers since the cottage here is right on the Canadian border. But today I am thinking of change. Natural disasters—climate change—and a daily dose of economic, political and social vicissitudes. What might archaeology tell us about change?

Two windows on past changes are the New York Society's lectures and articles in *Archaeology* magazine. Indeed here at the lake cottage I avidly re-read each issue of *Archaeology* magazine. The articles refresh my memory and raise questions. They report about the rise and fall of civilizations, but also significantly of the survival, adaptation and yes, the flourishing of humanity through the ages. This is heartening.

Archaeology seeks to understand and to illuminate humanity's heritage. The natural sciences are tools to aid archaeological work. Climate change is an example of a universal causal variable affecting human beings. But archaeology always tries to answer another question: What does humankind do in the face of universals, choices and adaptations..

Social change, I would suggest, is the rearrangement of human relationships. Not all such rearrangements are the same and *Archaeology* magazine offers a glimpse at different types through the ages. Let me suggest three qualitatively different types of social changes.

A. *Mega-Changes* encapsulated by: (1) Physical Technology: Neolithic to Bronze to Iron Ages; (2) Sustenance: Hunter-gathering to agriculture to global food interchange; (3) Society: The rise of civ-

ilizations to European hegemony to "who knows where we are going?"; (4) Power Source: Fire, water, carbon; (5) Knowledge: From myth to science; (6) Geological Ages: The end of glaciers to the Holocene to the current Anthropocene signifying human activity as the dominant factor affecting climate. All these are Mega-Changes and for now I will avoid their linkage. Climate change is a Mega-Change. What will happen to agriculture? Will we adopt new power sources, solar and wind, fast enough and with what economic consequences? These are only two of many issues that we will face. How will humankind respond?

B. *Community Changes*: Changes to particular kingdoms/dynasties (e.g., Han China; Various Mesopotamian empires; Ancient Egypt; Minoans to Mycenaeans to Classical Greece; Ancient Rome; Byzantium; the appearance and spread of Christianity, of Islam; Maya, Aztecs and Incas). In each case social structure was rearranged, that is, for groups and individuals there were new forms of power potential, new life trajectories, and who was included/excluded from social benefits. Climate change is already affecting migration, is more in

### *In This Issue:*

- p.2 AIA-NYS Fall 2021 Lecture Series
- p.4 Tribute to Whitney Keen
- p.4 The Lyktos Archaeological Project
- p.5 Friends of the New York Society
- p.6 The Montauk Indian Museum

store? How will societies respond and with what effect on social structures? Even without Mega-Changes, there are stresses worldwide on membership in communities—gender, race, class. How will people and societies respond? And when we think globally, the rise of Asian nations is rearranging international power relationships—To what effect?

*C. Ideological Changes:* If we think of ideology as a verbally explicit, or potentially explicit, view of the interrelationship of societies institutions, then not only do the United States and Europe face internal stresses but globally new variants of older perspectives are present, e.g. the relative power of political and economic institutions, the relative power/responsibility of private and public arenas. There are many questions and unknowns in this regard.

Sometimes climate change and other qualitative changes may seem daunting but here in the quiet of the cottage and re-reading Archaeology magazine I take heart from the articles, which offer a glimpse of the resilience of how humankind has dealt with qualitative changes in the past. Unlike those past ages, modern science (natural and social) gives us tools to aid our adaptation. Nothing is pre-ordained or destined. The choices are ours—as individuals, as a society/nation and as part of a global community. Your AIA-NY Society lectures will offer you the latest research, the latest glimpses on past choices.

- Jeffrey Lamia  
President, AIA New York Society



## AIA NEW YORK SOCIETY FALL 2021 LECTURE SERIES

### **The Archaeology of Urbanization: Social Practices and Cultural Production at the Archaic Site of Azoria in Eastern Crete**

**Dr. Donald C. Haggis**

Professor of Classical Archaeology and Chair Department of Classics,  
The University of North Carolina at Chapel Hill

This lecture presents the results of excavations at the site of Azoria in eastern Crete, under the auspices of the American School of Classical Studies at Athens. Fieldwork conducted over the past two decades has recovered evidence of a Greek city of Archaic date (700–500 B.C.) and contexts allowing us to examine aspects of the political economy of the community. While the city's ancient name is unknown, the site exhibits characteristics of urban development in the last quarter of the 7th century B.C. and continuous occupation through the 6th century B.C. The Archaic settlement was mostly a new construction involving significant modifications of the terrain, the construction of ambitious architectural terraces and roads, and the establishment of new forms of public and residential buildings that shaped the site's topography until its abandonment in the first quarter of the 5th c. B.C. We interpret these material changes as indications of urbanization: in systemic terms, the mobilization of labor to implement large-scale building projects, the establishment of new forms of public spaces and community organization, and a scaling up of agriculturally-based economic activities.



September 22 at 6:00 pm

Webinar (*details and link forthcoming*)

## **Family, Food and Health in the Bronze Age Aegean: Novel Bioarchaeological Insights into Mycenaean and Minoan Societies**

**Dr. Philipp W. Stockhammer**

Ludwig Maximilian University, Munich & Max Planck Institute for Evolutionary Anthropology, Leipzig

Since the famous excavations of Heinrich Schliemann in Mycenae and of Arthur Evans in Knossos, we have been trying to understand the life of the Mycenaean and Minoan societies of the second millennium BCE. Outstanding palaces, literary sources and rich burials have inspired our fascination of the Aegean Bronze Age. However, many basic questions have remained unanswered: How were families structured? What about individual mobility in the Aegean? Did people move from Anatolia to the Aegean or from Mainland Greece to Crete? What about their food and health? Now, a plethora of bioarchaeological approaches from archaeogenetics to the study of food residues in human dental calculus opens up new horizons of knowledge. Within my European Research Council project “FoodTransforms” and at the Max Planck Harvard Research Center for the Archaeoscience of the Ancient Mediterranean, we have now assembled a bioarchaeological dataset of the Aegean Bronze Age, which enables novel insights into Bronze Age marital rules, biological relationships in collective burials, human mobility, culinary practices, resource management and infectious diseases in the 3rd and 2nd millennium BC Aegean. I will present these datasets and integrate them into our rich archaeological evidence in order to shed a new light on Mycenaean and Minoan societies.

*(International Archaeology Day Event)*



October 17 at 3:00 pm

Webinar *(details and link forthcoming)*

## **Vitality Materialized: On the Piercing and Adornment of the Body in Mesoamerica**

**Dr. Andrew Finegold**

Assistant Professor of Art History University of Illinois Chicago

In ancient Mesoamerica, the human body was regularly adorned with finely crafted ornaments. These were often made of highly valued and symbolically charged materials that manifested a cluster of interrelated ideas connected to creative energies and natural fecundity. Much recent scholarly attention has been given to materials from which Mesoamerican jewelry was made, including their particular qualities, attributes, and place within the indigenous worldview. This talk takes a complementary approach to such studies by considering the material and ontological implications of the way some ornaments were articulated with the human body: the piercing of the flesh. In addition to creating spaces to accommodate jewels, the perforation of the body was an activity that carried social significance, most notably in the form of auto-sacrificial bloodletting, but also in rituals that accompanied coming-of-age ceremonies and accession rites. It is argued that all such interventions into the human body should be viewed as a continuum of related behaviors and that holes made within the flesh served as a conduit for the flow of life and vitality. Placed within them, ornaments did more than merely indicate the wearer's status. They drew attention toward, alluded to, and made tangible and permanent the vital potency of the somatic voids they occupied, and, by extension, the charisma of the bodies that hosted them.

*(AIA National Brush Lecture)*



November 8 at 6:00 pm

Webinar *(details and link forthcoming)*

## WHITNEY KEEN

### *Enthusiasm and Service for Archaeology*

The AIA-New York Society extends a heartfelt thanks to Whitney Keen who recently stepped down after 21 years serving as Secretary of the NYS Board.

An avid reader from an early age Whitney was enthralled by Medieval Europe and especially Robin Hood. This fascination broadened during her BA at Columbia University's School of General Studies to an interest in history and to all things archaeological. Thereafter, during her years as a fundraiser for

educational institutions and her activity in private business, she maintained her avocational enthusiasm for our common human past and especially archaeology. Her work on the NYS Board helped not only to keep her interest alive but also to further the organization's mission to spread to others the excitement of archaeology.

The AIA greatly appreciates Whitney's long service. She will be missed.



## THE LYKTOS ARCHAEOLOGICAL PROJECT

### *Field Report by the AIA-NYS Archaeological Research Scholarship Recipient*

During the summer of 2021, I had the opportunity to conduct fieldwork in Greece. I participated on the Lyktos Archaeological Project, which is co-directed by Dr. Antonis Kotsonas (ISAW/NYU) and Professor Angelos Chaniotis (IAS, Princeton), in collaboration with Dr. Vasiliki Sythiakaki (Greek Archaeological Service). Our team initiated systematic excavations at the Greek and Roman city of Lyktos, which is located on central Crete, 40 km southeast of Knossos on the northwest foothills of the Lasithi mountains. This first season focused on three areas on the acropolis of the site and targeted remains of different historical periods. Sector A, on the north slope, yielded rich (especially ceramic) remains of the Proto-Archaic to Classical periods; higher up, Sector B explored the well-preserved remains of a Roman public building complex with multiple rooms (the so-called "bouleuterion") and revealed the headless marble statue of an emperor, possibly Hadrian, as well as an inscribed statue base. Lastly, Sector C, located on the top of the acropolis, exposed the outline of an Early Byzantine Basilica, perhaps the seat of the local bishop at the time.

My involvement in the excavation was multifaceted. I contributed to the project as a GIS specialist, which involved using D-GPS to map the outline of the trenches and the architectural remains, and to document the coordinates of the finds. For mapping and architectural drawing I used software such as QGIS and AutoCAD. Additionally, I practiced drone photography, and processed aerial imagery with Agisoft Metashape in order to create orthophotographs which document the progress of the excavation. I also used this software for 3D modeling of significant finds and spaces through photogrammetry. Additionally, I excavated a destruction layer in one of the rooms of the "bouleuterion," where we revealed an inscribed statue base and a well-preserved cobbled floor. Overall, the Lyktos excavation proved to be an extremely productive experience which exposed me to many aspects of an archaeological project and got me involved into the fascinating exploration of the site of Lyktos, to which I cannot wait to return next year.

- Christina Stefanou

AIA-NYS Archaeological Research Scholarship  
Recipient, 2021

## FRIENDS OF THE NEW YORK SOCIETY

The Friends of the New York Society is a group of professionals and lay archaeological enthusiasts who support the work of the New York Society. For their crucial support, the Friends benefit from special private programs at which they can mix with professionals and those of similar interests.

During the past year, the Friends group have enjoyed several online events, and being virtual has allowed our group to hear about interesting archaeological projects both near and far. The 2020-21 season of Friends of AIA-NY group began with an online lecture event in mid-September with Dr. Terence N. D'Altroy, who is the Loubat Professor of American Archaeology at Columbia

University. Dr. D'Altroy gave a PowerPoint presentation and lecture on the World Heritage Site of Machu Picchu. Additionally, we were presented a study by Swiss archaeologist Dr. Gino Caspari on Royal Scythian Tombs. In May of 2021 the Friends group also had a special tour of the Persian garden at the Untermyer Garden Conservancy with the Conservancy President, Mr. Stephen Byrns. Our new 2021-22 season will have both online and in-person events including *Pompeii in Color: The Life of Roman Paintings* at Institute for the Study of the Ancient World. We will also have a special tour at the Metropolitan Museum of Art, and a new lecture by Dr. Edward Bleiberg about his current research on ancient Egyptian iconoclasm.

### Patron

*Jeffrey Lamia & Elaine Arnold,  
Caroline Howard Hyman*

### Explorer

*Whitney & Fred Keen  
John Yarmick*

### Supporter

*Heidi James Fisher & Eric Fisher, Ronald & Lorna Greenberg, Brian Heidtke,  
Julie Herzig & Robert Desnick, Peter Lincoln, Dorinda Oliver,  
plus two anonymous donors*

### Friends

*Elie Abemayor, Clyde Adams III, Elizabeth Bartman, Diane Carol Brandt,  
Myrna Coffino, Joyce & Ira Haupt II, Dana Ivey, Elizabeth Macauley, Jane Majeski,  
Karen Robinson, George & Joan Schiele, Ethel Scully, Constance Thatcher,  
plus one anonymous donor*

*In addition to the above, the Society from time to time receives contributions from  
members and friends to support our activities or underwrite specific programs.*

*To inquire about joining the Friends please email  
Heidi James-Fisher ([hjames@studiolxiv.com](mailto:hjames@studiolxiv.com)).*



## *Spotlight on...*

### *The Montauk Indian Museum*

Lawrence Cooke's obsession with Montauk's prehistoric archaeology led him to create and now run, single-handedly, the Montauk Indian Museum. He says he was "abducted by spirits of the land." Actually, this ex-New York City firefighter's new career was born after four days of grueling sifting through the wreckage of 9/11, when Mr. Cooke retired to Montauk to begin building his house. His land was in a sheltered spot between low hills, near a stream running into Fort Pond. This is exactly the kind of location favored by prehistoric people, and prehistoric sites had already been documented in the area. He hired an archaeologist to survey his property but as none of the test pits turned up any artifacts, Mr. Cooke got the official go-ahead to begin clearing the lot. Almost immediately, he found a spear point and his wife, Ellen, several others.

After that, he began looking "in earnest." "I have a crooked neck now from looking down at the ground," he joked, but was quick to assure this writer that he is "responsible about not disturbing sites," thanks to conversations with his friend, anthropologist Dr. Maria-Louise Sideroff. He is proud of being instrumental in saving the Payne Site from development. That multi-period site on Fort Pond dates from perhaps as early as the Paleo-Indian Period (ca. 10,000 to 8,000 B.C.E), with the main periods of occupation from the Late Archaic to Late Woodland Periods (ca. 3,000 B.C.E. 1,000 C.E.) Archaeologists uncovered cooking and oven pits, hearths and middens, and well over 5,500 artifacts. "It was no place for a house," said Mr. Cooke, although the lot, now completely grown over, is "in limbo." He would like to see it visited and properly interpreted, but he has his hands full with the museum.

Mr. Cooke reminisced about the archaeology festivals he organized to raise interest in Montauk's prehistory and gain support for his projected museum. The festivals gave people a hands-on understanding of ancient technologies. World-class experts showed visitors how to tan hides and knap

flint, to make fans from turkey wings and carve knives and swords from deer bones. They cooked corn cakes from locally collected ingredients and cut it with oyster shells, they wove baskets, fashioned Native American style pottery, threw atlatls, and blew blow guns. A Native American flute player performed in traditional costume. The festivals were very successful, immersive experiences. As Mr. Cooke recalled, "There was a guy roasting pigs at midnight!" But when asked if he was planning to hold the festival again, Mr. Cooke demurred, "I'm a one-man band." It was too difficult, and things in Montauk have changed a lot since he held the last festival, in 2013. Montauk has become "so expensive." Back then, the motel across the road donated rooms for the specialists who gave the demonstrations. Now that motel, under new management, charges \$800 a night!

The museum is housed in a turn-of-the-century shingle style cottage donated to the Montauk Historical Society in the 1960s and then moved from its original location on the old highway to its present spot at the southwest end of Fort Pond. It opened officially in 2017, after years of "preparation, begging and shlepping," according to Mr. Cooke. Raising funds to renovate the building and install the displays posed the usual challenges. Mr. Cooke says that he "physically built" the interior. He hoped that the famous talk-show host Dick Cavett would be a major contributor. Mr. Cavett lived at Tick Hall, one of the seven shingle-style cottages—the so-called "Seven Sisters," built by the firm of McKim, Mead and White on a one-hundred acre coastline site planned by Frederick Law Olmsted (this is the Montauk Association Historic District, listed on the National Register of Historic Places in 1976). After the house burned down in 1997, Mr. Cavett had it meticulously and exactly rebuilt "down to the creaky fourth stair" but, according to Mr. Cooke, Mr. Cavett was upset over the loss of his arrowhead collection. Mr. Cooke, thinking that the star would champion his museum project, made him an honorary chairman and they marched together in a St. Patrick's Day Parade alongside a wigwam float. Unfortunately, Mr. Cavett's financial support fell short of expectations. He offered the furniture from his former wife's house—more shlepping!—which Mr. Cooke

and his cohorts sold for \$2500. Mr. Cavett now lives in Connecticut.

Mr. Cooke's collection, together with artifacts from other collections deaccessioned to the Montauk Historical Society form the core of the museum's hundreds of exhibits. They are organized chronologically according to the main periods of North American prehistory: Paleo-Indian, Archaic, Woodland and Contact Periods. Cooke says his approach was inspired by Herbert C. Kraft's *The Lenape-Delaware Indian Heritage 10,000 BC to AD 2000*, a "great book," that gave him a "broader sense of time" and helped him understand and categorize the artifacts. On each of the museum's four walls, colorful murals created by artists Vito DeVito and Paul Ostreicher depict aspects of life in each period, including action-packed scenes of mammoth and whale hunting. The changing lifeways are illustrated both by original artifacts and facsimiles created by anthropologist Barry Keegan. Mr. Keegan is a specialist in ancient technologies and a skilled craftsman. He built a fine wigwam that sits outside the museum and a hand-made 16-foot dugout canoe, also on exhibit. Mr. Cooke contributed a second dugout canoe to the museum but when asked if he also carved it out by hand quipped that he'd never let on, and that the Native peoples would have used a chain saw too if they'd had one!



Near the Indian Museum stands Montauk's oldest building, the so-called Second House, erected in 1746. It too belongs to the Society. The plan is to restore it to its 1880 state and turn it into a museum. Cooke thinks that the two museums will offer an interesting juxtaposition of the lives of the orig-

inal locals versus those of the settlers, or, as he called them, the "disrupters," since they displaced the natives from their land in the late 19th century.

Before the Revolution, some of the Christianized Montaukett followed their Mohegan Presbyterian minister, Samson Occum, to western New York. Occum had brought together Christian Mohegans, Mohawks, Oneida and other southern New England tribes into a group known as the Brotherton Indians. By the 1820s, after mounting pressure from white settlers, the Brotherton Indians gave up their lands to New York State and moved to Brotherton Wisconsin, where many of their descendants still live. But throughout the 19th century, a sizable Montaukett community remained in East Hampton, residing in modest houses on the shore and in a small village on the way to the 18th century Lighthouse at Montauk Point. According to Leighton Blue Sky, a Montaukett Indian Nation tribal consultant, developers succeeded in gaining the rights to Montaukett lands that had been leased to the tribe in 1703 "in perpetuity" by false promises and trickery. With the ensuing break-up of the community in the late 19th century, Judge Abel Blackmar felt justified in declaring, in a 1910 ruling, that the tribe was extinct, even though some Montaukett were sitting in his very courtroom! Now numbering some one thousand members, the Montauketts are still not recognized by the Federal government despite ongoing efforts to reverse Blackmar's decision and reinstate the tribe.

Mr. Cooke hopes that members of the Montaukett community will visit the museum, "the door is open," and come to appreciate his efforts to help others "see Montauk through ancient eyes," as the Society's website states. In the meantime, when he isn't busy building a fence around the nearby garden, Mr. Cooke mans the museum Thursday through Sunday from noon to three p.m. or by appointment. He guesses that the museum will stay open until about mid-October, "as long as people show up."

- Celia Bergoffen

Fashion Institute of Technology

*For more information about the Montauk Indian Museum, visit their website at:*  
<https://www.montaukhistoricalsociety.org/montauk-indian-museum/>

## AIA-NYS SCHOLARS PROGRAM AND ARCHAEOLOGICAL RESEARCH SCHOLARSHIP

The Scholarship Committee of the AIA-New York Society is pleased to announce the third year of our annual Scholars Program. Available exclusively to students at colleges and universities in New York City, this program engages young scholars in the activities of the Society and supports their participation in a range of archaeology-related projects.

Each year, up to six students are named “AIA-NYS Scholars.” These students receive a one-year membership to the Archaeological Institute of America and financial support to attend the AIA annual meeting, among other benefits. Students of each cohort are also invited in the spring to apply for a \$1500 research grant.

The first deadline to nominate a student and submit an application is **October 15th, 2021**. For full details and to submit an application, please visit our website (<http://aia-nysociety.org/scholarships/>).



*Christina Stefanou, 2021 AIA-NYS Archaeological Research Scholarship recipient, using D-GPS to map Ground Control Points in the “bouleuterion” at Lyktos, Greece. Read about Christina’s work on the Lyktos Archaeological Project on page 4 of this issue.*



Jeffrey Lamia, President  
AIA New York Society  
70 East 10th Street, Apt. 10L  
New York, NY 10003