

**THE LOST DIARY OF
RUPERT SCHREMPFF, LOCKSMITH**

**AS TOLD THROUGH THE HISTORICAL AND ARCHAEOLOGICAL
RECORD AT EBENEZER, GEORGIA**

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PREFACE

The following diary is a fictional account of the life of Rupert Schrempff that is based, in part, on historical and archaeological research. Rupert came to Ebenezer from Salzburg in 1741, he left for South Carolina for about three years, and he returned around 1750 where he lived until his death in 1753. As far as we can tell, he did not leave any written account of his life. What he did leave was a trail of broken things that now are part of the archaeological record. A sample of these artifacts was excavated during the 1989 archaeological study of Rupert's town lot. Careful study of his trash and analysis of the few surviving historical references concerning Rupert and his family, have allowed us to create a fictional diary based on fact. The principal characters in this story are Rupert's wife Otilie, his sons John Frederick and Solomon, a rival locksmith named George Brückner, and Rupert's fictional assistants Simon and Michael. Our apologies to the descendants of any of these characters, fictional or real.

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Happily, the number of individuals showing interest in the archaeological research at Ebenezer was impressive. We apologize if we failed to mention anyone's name. The names may have been overlooked but your enthusiasm was not.

Chapter 1. The Diary

The 2nd of April, 1750- Today I awoke to a glorious spring morning, still full of joy at settling back in Ebenezer where my industrious wife has, of late, cleaned the lot of all the Bichler household disarray. Otilie has applied great effort for many months into turning the lot and house into a decent and cleanly abode. I, for my part, have set up a goodly shop on our lot, a little distance away from the house, where the sparks, smoke, and intolerable heat will not be a nuisance to Otilie. I have built, with the assistance of my three able helpers, a sturdy bloomery by which I can turn even the poorest of bog-iron retrieved from the ground into cast iron, fit for making wrought iron hardware, stoves, and the like, of which there is great demand by our people. Today I worked until after sunset finishing work on several hoes needed by Peter Reiter for the hoeing and weeding of his crops freshly planted a fortnight ago. My competitor, George Brückner, is relieved to have me back in town, since the burden of supplying all Ebenezer with tools is immense. Otilie prepared a late supper for me of warm stew made tasty with a smidgin of raccoon. I retired exhausted, but joyful at having been able to serve my neighbors with the talents given my by our good Lord, to which Otilie and I both gave great thanks. It looks as though tomorrow may bring rain.

My many mulberry seedlings survived the winter months. The worms that eat the leaves are a mixed blessing, for although Otilie is overjoyed during the season when the silk is wound, I dislike the aroma of the worms' waste that accumulates in our attic. This is a particular bother on rainy days. There is great hope in our town that the government will provide funds for a filature at Ebenezer which will remedy this unpleasantness.

The 16th of June- Today I felt very poorly and was unable to do even the smallest amount of work at the forge. Otilie filled the tea kettle with fragrant herbal tea that served to lessen my weakness somewhat. I can bear my frequent illness knowing that the good Lord has given me this affliction that I might be humbled and better serve him, showing mercy and love to all whom I might meet. I attended to little John Frederick while Otilie gathered some tasty berries which she baked in a cobbler this evening in preparation for dinner on the following Lord's day.

The 17th of June- Today my family and I listened in earnest to the good Rev. Boltzius' sermon, strengthened by the words of our Savior. Renewed by the sermon, we invited the Reverend to partake of dinner at our home. He was unable to attend, but our good

neighbors Kronberger happily joined us in our family meal. Otilie set out the two glass goblets for our guests and laid our fine porcelain, setting the table to please our eyes as well as our appetites. I felt well enough to eat some of the bread, baked only yesterday, and also a little of the dried beans cooked with pork broth. Otilie served up the baked duck (which she had killed yesterday, in the hope of warding off my illness with a meal of meat and vegetables). The fine meal was much appreciated by our guests, after which Nicholas and I retired to the river to enjoy our pipes and quiet talk.

The 30th of July- Two Creek Indians came into town today and surprised me with a visit. We heard that a party of Indians recently had visited Savannah to claim their gifts. My helpers were cleaning the slag which had built up greatly both in and around the forge. Otilie complained of the mess, so I instructed my helpers to clean it up. They were emptying the buckets of slag into the pit, whereupon they noticed the arrival of these strangers, who spoke no English. They were carrying English trade guns similar to those traded by the English trader, John Spencer, who lives at Mt. Pleasant. The Indians were quick to gesture their friendship, and they indicated that their guns did not work. I immediately noticed the trigger was broken on one and set to work on repairing it. The other gun sorely needed a new flint. I was able to rework one flint which still had some use left in it, but the other was not fit for anything. This gun I refitted with a new flint, much to the owners' gratitude, which was expressed in the presentation of a large piece of fresh venison. Others in our town reported these strangers brought only mischief.

The 21th of August- Today we fired the bloomery and pounded enough cast iron to make bar iron for horseshoes and to repair a set of firedogs. The iron we shared with Brückner who often assists us. The sun shone relentlessly upon us as we sweated over the white-hot iron, relieved only by the cool well water brought to us by Otilie. She is a dutiful wife, stopping in the midst of hanging up freshly washed laundry to aid us. She also mended my clothes today, discovering two missing buttons for which I will have to replace with the least costly, plain ones sold by the shopkeeper in Purrysburg. There is much debate in town concerning Negro slaves. Some of the farmers claim that slaves are necessary, but I maintain that it is a sin to own our fellow man. In my shop, I pay a fair wage for a month's work. Although good helpers are in short supply, I am steadfast in this belief and I will continue in this course.

The 24th of August- The oppressive heat of this land causes me to think of another time and place in my life, of my homeland and her cool mountain breezes, fragrant with the aroma of fir trees. While sometimes I long for that land, I continuously thank our all powerful God, who has brought us to this new land where we can grow closer to Him

through our religion and daily habits. The Rev. Boltzius today brought me a long list of iron items needed for the orphanage and the poorer townspeople. He feels my prices are dear, so I try to be a good Christian and lower them. The holy Reverend does not realize my cost in making things, both in raw materials and difficult labor over the hot coals.

The 28th of August- My helpers and I worked late into the evening to finish up the many work orders we have been blessed to receive. The fire helps keep the many insects and mosquitos away, and by evening some of the day's heat has gone. Ottillie has kept busy today, and in days past, drying herbs and fruits to store for the winter. In spite of these activities, she keeps a fastidious house. Christian Leinberger has asked me to repair his farm tools, which were originally built by Brückner, with whom Leinberger was not completely pleased. Yesterday a merchant's barge overturned near our town. I rushed to aid the poor victims, but, being unable to swim I was of little help.

The 19th of September- I have neglected my journal of late because of poor health. Ottillie sent for the good physician Thilo early in this bout of illness and I was prescribed a bottle of medicine. This medicine should surely have cured me, judging by its bright red hue, but I remaine sickly in body and spirit. The Rev. Boltzius lifted my spirits with his visit and scripture readings, encouraging me to exhalt in the cross the Lord has given me to bear.

The 21th of November- Today I felt much improved, and even attempted to repair Ottillie's copper tea kettle which she holds dear as she does all her finer kitchen wares. Tomorrow I will prepare fixtures for Rev. Boltzius who plans to place a large painting within our Jerusalem Church. This type of Christian work strengthens my soul.

The 22th of December- Today, as in the past week, I have been kept very busy making and repairing stoves for the people of Ebenezer. The chill in the air warns of winter, and everyone is busy preparing themselves and their houses. This preparation is made with the excitement of remembering and meditating on the birth of Christ. My apprentice Michael has much to learn. His clumsy blows with the hammer nearly cost me my thumb today. Perhaps he would learn more from assisting Brückner. This explains my unsteady hand.

The 8th of January, 1751- Today Ottillie wore her new necklace of blue glass beads that I presented to her at Christmas as a token of my sincerest affection. She seems to fancy them, but has not taken to vanities. She walked to Anna Eischberger's house, where they sewed and mended all day. Companionship makes the heart lighter and the task quicker. Simon, Michael and I spent the day on my plantation preparing a burning of charcoal, since our supply was becoming low.

The 16th of February- I set to work in earnest this morning, as the heat from the bloomery sustains myself and my helpers from the deathly chill. I took my leave by mid-afternoon, feeling sickness come upon me. I left several tools unfinished.

The 28th of February- Rev. Boltizius honored our household with a visit yesterday. His constant prayers for my recovery were directly answered, indeed the weakness had begun leaving my body even before he arrived. The Reverend brought good news concerning his hopes for the construction of a large structure that could be used to the advantage of raising silkworms and manufacturing silk. He questioned my willingness to assist him in this undertaking, to which I eagerly agreed, God granting me the good health to work daily on this worthy task.

The 7th of March- Today my helpers and I began the task of forging articles on Reverend Boltizius' list for the silk house. I put to good use the sheet iron which I had received from the town of Savannah and had my helpers find and dig some more buried bog-iron. I did not stand idle while I awaited their return, but forged enough nails and even spikes, to fill my largest clay jars. By early evening my helpers returned with such a large amount of this iron that we took heart in our work, knowing that the Lord had again provided for us, and most assuredly must have blessed the venture we were undertaking.

The 24th of April- I made several sets of hinges today and part of one lock, even though my best helper Simon was bedded down with terrible chills and fevers. I pray the Lord will strenghten him for a full recovery. Kronberger traded a small cask of ale in exchange for repairs on his mechanical hearth spit. I could finish this task in two days if Simon is able to work. My lazy apprentice Michael is of little assistance.

The 25th of April- Otilie is delighted with the progress her garden is making in the warm, pleasant weather of spring. I was obliged to examine the emerging sprouts on my journey into the house, for which she prepared a fine lunch of freshly baked bread, cheese, and ale. Much to my dismay, I broke my favorite drinking tankard given to me by my uncle, when I carelessly reached over the table, but Otilie thinks she can make it tolerably useable.

The 18th of May- Several plantation owners from Abercorn stopped by my forge today in need of new flints for their fowling pieces. I had only enough stock to supply them with

three of good value. I offered them two more flints made of local rock. They seemed to like the French flints best, but were finally convinced of the merit of the local flints, especially when I made them a good deal on these. I shall send Michael along with the next boat for Savannah to procure more ballast flint suitable for working gunflints.

The 19th of June- Carl Ott came by to pay me this morning for the hoes, oxen shoes, and other farm tools that I forged for him several months ago. The silver coin he gave me was well worn and clipped, but I was much the gladder to have it in my hand. I then set to work with a lighter and more carefree heart, spending half the day joyfully cleaning my work area and taking the slag to the trash pit. All the labors spent on making hardware for the silk house had left a slag heap on the bottom of my bloomery that sorely needed cleaning. At dusk I retired to a simple dinner and my pipe in front of the fire. I reached in my pocket to show Otille the shiny coin that was my pay, when I discovered with great sadness and dismay nothing but a hole. I tried to decide where the coin had gone and vowed to Otille to search for it with the first light of dawn.

The 20th of June- This morning I searched wholly the lot, the street, and the house but did not find the coin. I know now that the just Lord is punishing me for my base happiness yesterday in receiving the money. True happiness is through the Lord Himself, not through the ownership of silver. The Lord, in his infinite wisdom has taught me a well heeded lesson I hope to never forget.

The 3rd of August- Otille returned from the mill with enough ground flour for quite a number of loaves of bread. She speaks seldom of our time in Purrysburg, but sometimes I feel she misses the familiarity of her people's town. Myself, I miss the chops of meat that I rarely enjoy here in Ebenezer. My helpers and I took a short break in the coolness near the water to watch a supply boat come upriver today. It was a welcome break from the oppressive heat.

The 22nd of October- God has blessed his people with a plentiful harvest for which we all give thanks and praise. I have been busy helping Otille with our little garden and repairing the gardening tools of those among the town and outlying plantations. This afternoon I forged several axes, giving each a sharp carbon steel edge, which will bring a good price from those looking for such a tool. Perhaps I will be able to trade two axes and some hinges to Zimmerbner for one of his fattened hogs.

The 10th of January, 1752- I was again unable to attend divine services this Lord's day. My illness seems constant and I long to be healthy to perform an honest day's labor.

Ottillie has been a kindly attendant, in spite of her worries. This morning I fear her worries and nerves unsettled her, for she accidentally overturned the clay jug which knocked two bowls off the table, breaking them into a multitude of pieces.

The 1st of February- I returned to my forge today, weak in body but filled with the desire to work. I strive to be a good example to my sons, and ask for divine assistance that they might grow up to be diligent workers both in their trades and in their spiritual lives. Since I had few orders awaiting my attention, I took the opportunity to turn several old kettles, pots, and hoes into bar iron, to be reused and forged into something new. Ottillie sewed a new hook and eye on my patched cloak, making it good for another year of use.

The 30th of April- Ottillie's patience is frequently tried of late. Today she was gathering peaches and preparing the over-ripe ones for brandy when she discovered John Frederick getting into mischief. It seems he knocked down one of my few wine bottles. This one contained all my lead shot, which scattered to the winds when the glass shattered. Ottillie rushed to little John's side, much afraid of finding scratched and broken skin. Happily, there was neither, but John Frederick did receive a deserved spanking for loosing my shot and breaking the wine bottled I had carefully etched and inscribed with my mark. Ottillie made quick work of the mess and swept it into a pail which she emptied in the trash pit where little hands would not find it.

The 4th of May- Today I made several barrel padlocks in answer to various requests. The locks require time to construct, but they provide a welcome change from the monotonous forging of farm implements. Also, I made several more jars of nails to replenish the stock. Nails are easily made with little thought, once the habit is acquired, and give the maker time to reflect on all number of thoughts. On occasion I use this time to give thanks to the Lord and meditate on His wonders, and to rededicate my life to his service.

The 15th of July- Ottillie purchased two sturdy cream pans from the potter Ewen in Savannah. Our old ones were broken, not uncommon with some of the more cheaply made pans. She obtained a jar of milk and filled almost two cream pans with their contents. Now baby Solomon will not want for tasty cream. Ottillie busies the idle time by telling the children bible stories and sewing buttons on our clothing. She cooked a tasty beef stew for our dinner.

The 24th of November- We took great delight in having George and Regina Schweiger visit for a family dinner with us. Ottillie prepared roast venison, corn, gravy, beans, bread, and a pudding. Her joy in making guests welcome is evident in all her actions,

including insisting on using our finest china and porcelain, and our few glass goblets and tumblers in addition to our daily wooden plates. Following the enjoyable meal, the women removed the food and utensils, while I brought out my pipes to smoke in front of the fire. George forgot his pipe at home, so I loaned him one of my many extra ones. He felt rather badly when he upset my pipe off the mantel and broke it, but I reassured him that I kept

several more, and he should not be disturbed. The broken pipe was traded to me by a poor Hernhutter from Pennsylvania in exchange for repairing his harness.

The 3rd of January, 1753- This morning I dedicate myself and my family anew to the Lord in this coming new year. I will try to live a life more fitting a true Christian, consisting of hard work at my forge, caring for my family, and constant attention to religious services and Bible readings.

The 25th of January - I have fallen ill with the fever again, and it takes all my strength to write this. I should not complain since many others here suffer from the same affliction. I have the comfort of my family, dear friends, and Reverend Boltzius by my side, perhaps for the last time. I feel a terrible weakness, but rejoice in the chance of meeting my Lord, whom I pray will forgive my sinful and wicked life.

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Chapter 2. What History Tells Us About Rupert Schrempff.

History of Ebenezer

Before delving into Rupert's life, let us review briefly the history of the Salzburger settlement at Ebenezer. In 1731, Protestants who refused to denounce their religious beliefs were expelled from Salzburg by the Catholic Archbishop Count Leopold Anton Eleutherius von Firmian. Many thousand Salzburger refugees flooded Europe in search of a homeland where they would be free to practice their religion. While most remained in Europe, several hundred came to the new colony of Georgia. The reigning British monarch, George II, himself of German stock and figurehead of the Anglican Church, sympathized with these outcasts and allowed them to emigrate.

During this time, a 20 year charter for the establishment of Georgia was granted to a group of Trustees, composed of prominent citizens, clergy, and philanthropists in London. General James Edward Oglethorpe led the first settlers to the colony in 1733. Oglethorpe selected a town site to be known as Savannah, approximately eight miles upstream from the mouth of the Savannah River. Oglethorpe treated with the Indians whose spokesman was Chief Tomochichi--a Yamacraw, for land on which to establish the settlement. The Indians ceded all lands within tidal influence, which placed Ebenezer on the northern-most fringe of Georgia.

The first boat load of Salzburgers arrived in Savannah in 1734, and they were led to the proposed townsite of Ebenezer by Philipp Georg Frederick Von Reck, General Oglethorpe, and others. The first town, now referred to as Old Ebenezer, was situated six miles up Ebenezer Creek from the Savannah River. The Ebenezer town plan was identical to the plan for Savannah, being rectangular with house lots placed in groups of ten, and divided by large open areas designated for market places, public squares, and community facilities. The Salzburger settlers became dissatisfied with Ebenezer's location and petitioned Oglethorpe for a more attractive spot near the mouth of Ebenezer Creek. They began New Ebenezer on Red Bluff in March, 1736 and within two years a bustling village was established. The land north of Ebenezer Creek remained Indian land until 1750, although the Indians generally were gone by 1745.

The original plan for the Georgia colony called for the development of an agrarian society peopled by farmers with small land holdings. Slavery and hard drink were forbidden, and each family was given land, food, and supplies. The Trustees hoped that

Georgia would produce many crops that were lucrative to the British Empire, particularly silk and wine. Each male head of household was granted a town lot measuring 60 ft by 90 feet, a two acre garden, and a 48 acre farm.

The Society for Promoting Christian Knowledge (SPCK) was a prominent benefactor of Ebenezer, and supported the religious mission which was the foundation for the town's establishment. Two Lutheran leaders trained at the Franke Foundation, Boltzius and Gronau, accompanied the Salzburgers to Georgia and lived the remainder of their lives at Ebenezer.

Life on the Savannah River was harsh. Mortality rates were high, and diseases such as malaria, typhoid, and dysentery were common. The swampy environment of south Georgia was very different from the Alpine region of Europe, and Salzburgers in the frontier settlement of Ebenezer experimented with agriculture, horticulture, and animal husbandry. Georgia, in general, was a social experiment that in the view of many, particularly those who held the purse strings, proved unsuccessful. The Trustee's original charter expired and a Royal government was created in 1751. With the new government came larger individual land holdings, slavery, and liquor.

Georgia was a buffer zone between the British-controlled Carolina and Spanish Florida. During the years of tension between Spain and England, residents of Georgia sat ready for war. Ebenezer was used as a haven for many refugees from Savannah and Frederica during the war, while remaining outside the arena of military action. A small garrison of soldiers, or rangers, was maintained at Ebenezer during the 1740s and early 1750s.

In 1756, the threat of war included the French, and tensions resulted in the construction of a log fort at Ebenezer. This fort was completed by 1757. The strength of the fort was never tested, however, as Ebenezer was spared any conflict during the Seven Years War which had abated by 1762.

Life was shattered at Ebenezer, however, during the years of the American Revolution. Although no major battles occurred at Ebenezer, the effect of the war on the town was, nevertheless, devastating. Those loyal to the Crown burned the houses of the rebels, and vice versa, depending on which faction controlled the town at the time. Early in the war, Ebenezer was used as a storage site for munitions and foodstuffs by the rebels and a small garrison numbering approximately 17 men was maintained until late 1778. British troops occupied the town in early 1779, and established Ebenezer as headquarters for 2,300 soldiers including a permanent force of 700 men. By October, 1779, the American forces took control of Ebenezer. In 1781, the British regained control of Ebenezer with an occupying force of 200 men, only to abandon the town again when, in 1782 the American military established Ebenezer as its headquarters. The American forces consisted of over 2,500 men, and included a resident force of 350 soldiers. The Americans held control of

the town until the end of the war. By this time, however, there was little left to defend. All British aid had been withdrawn, including that of the SPCK. The town was largely deserted and the Jerusalem Church was without a preacher.

History of Rupert Schrempff

The Schrempffs were the third family to live on Lot 1, East Ward, Eighth Tything in Ebenezer. The first settlers were the Riedelspergers. Adam Riedelsperger was a Salzburger farmhand born in 1701. Riedelsperger constructed a hut, kitchen, stables, and a garden fence on his lot in 1736, but he died during December that same year. The widow Riedelsperger gave her husband's lot to Thomas Bichler when she remarried and moved to George Kogler's house in 1737.

Around 1755, Rupert Schrempff's widow filed a claim for Lot 1. In her claim, Mrs. Shrempff stated that the lot had been purchased from Thomas Bichler, then deceased. Thomas Bichler was the second settler on the lot, and he died in 1751. We were able to find no official record of the transaction between Bichler and Schrempff, but a date of 1750 for this transaction is estimated from information available in the *Detailed Reports*. By October, 1749, George Brückner replaced Thomas Bichler as constable because Bichler had: "lately settled at too great a Distance from that Town".

Rupert Schrempff, born in Salzburg in 1722, arrived in Georgia with the fourth Salzburger transport aboard the *Loyal Judith* in December, 1741. He was the stepson of Veit Lechner. In March, 1742 the young locksmith, Rupert Schrempff married Barbara Brickl, who died during May that same year.

In August, 1742, Schrempff fell ill, probably a victim to malaria. The approved treatment for his illness, based on the book *Poor Man's Apothecary*, included frequent blood letting and drinking a mixture of saltpeter or spirits of vitriol and water. This treatment was administered to Schrempff as Boltzius described:

At first we tapped a vein in his head and, because the blood would not run, after that a vein in his arm, which last, fortunately, proved very successful. We had several men at hand who were holding him...The tailor Christ was also there and had the courage to hold Schrempff's hands so that he could not thrash around and hinder the bloodletting; but thereby or in some other way he must have become very fevered, because directly thereupon he had a severe hemorrhage which lasted from six to eleven o'clock. I as well as my dear colleague were called to him in the night-when we indeed administered two powders to him; but because they showed no sign of calming his blood, we undertook a sympathetic cure for him, by which his blood was also calmed. He lay as if dead on the bare ground, and things would not have turned out well for him if we had not had some men bring him to a warm bed.

Schrempff was in a constant delirium through much of the fall of 1742. During that same year, he produced only nine bushels of corn. The following year Rupert's health improved and he married Mariabel Otilie Kieffer. Otilie Kieffer was born in 1724 or 1728 and was the daughter of Theobald Kieffer, a butcher in Purrysburg. The Kieffers were Palatines and were among the original colonists sent to Georgia at the Trustees expense. The Kieffers later settled in Purrysburg, South Carolina, but maintained close ties through marriage with people in Ebenezer. Rupert and Otilie had two sons, John Frederick and Solomon, and a daughter whose name is not known. The birthdates for their children are not recorded, but none of them could have been any older than nine years at the time of Rupert's death.

The *Detailed Reports* provide several references to Schrempff's role as a smithy. In September and December, 1743, Boltzius wrote:

Now that Leitner has properly established himself, our congregation is provided with a good smithy. He burns his charcoal on his own plantation, even though he had never learned to; and now that I have helped him get inexpensive iron in Charleston, I hope he can give his services cheaper than in Savannah; and then he will have no lack of work. His stepson /Peter/ Arnsdorf is learning blacksmithing from him. He is a skillful inventive type, and with time he will be able to do his stepfather good service. In addition to this smithy we also have two locksmiths in the community, who have set up their shops. One of them is Brückner and the other is Schrempf, who has bought all his tools from his stepfather Lackner at a fair price and under certain conditions...The young locksmith Schrempf is a skillful and industrious worker; and because he can make all sorts of things, there is always enough work for him. It is a great obstacle in his profession that he can get no black sheet iron in either Savannah or Charleston and that he is required to disassemble old hoes and pans and hammer the plate when he needs it. He would also make wind stoves at a cheap price for our people in their rooms if only he could get sheet metal; and this would be a great benefaction for many, especially for those who are sick or have small children. He has asked me to help him acquire a hundredweight of sheet metal from London, for which he will gladly pay.

By September, 1747, however, Rupert Schrempff was dissatisfied with life at Ebenezer and he moved his family to South Carolina. Schrempff sold his original town lot (Lot 6, 1st Tything, East Ward) to Christopher Cramer before leaving Ebenezer for Carolina. Boltzius wrote that Schrempff regretted leaving almost immediately, recalling:

Leckner asked his stepson, N. /Schrempf/ why he wanted to move to Carolina when his earnings were quite good here. The answer he got was that there he could eat meat three times a day....He has also forgotten that God sent him a disease which made him rant and rave during the time of the Spanish Invasion....He has been doing various work and received from me two pounds and 8 shillings Sterling in cash for it. He charges a high price for his work. ...Schrempf, the locksmith who moved to Carolina with his wife and family a few weeks ago came to visit us for a little while; and today he attended our service at church. He told me that he was full of remorse for moving; that he did not find the new place the way he expected it to be, and that he wishes now that he had not sold his house and various other things. He is obligated for the next three years; after that, he wants to return to us if we will have him back and provide him with another lot to build a house, which I will be glad to do.

The locksmith Schrempff and Bischoff, who moved to Carolina some time ago, came to see us today to attend our church services over the holidays and to take the Holy Sacrament. They are planning to take land here again and eventually move here. Since they left, they have suffered more harm than benefit with regard to their physical well being; Schrempff had made room for our locksmith Brückner, who then took up his trade and, with God's blessing prospered and did well in his household affairs.

Rupert Schrempff probably returned to Ebenezer in 1750 and was granted a lot in Bethany that year, after being selected by Boltzius to help the latest transport of colonists to Bethany gain familiarity with this strange land. Rupert Schrempff died at four a.m. on January 27, 1753. He left behind his wife Otilie, sons John Frederick and Solomon, and a daughter. Boltzius wrote at length on his passing

They have a nice home and many beautiful mulberry trees; and they own some worldly goods in the form of money and other belongings which the deceased has earned, with God's blessing, by being a hard and skilful worker. He was a very good locksmith and able to do almost anything that was put before him, and hence we have lost a very able and useful artisan as well as a righteous Christian; and we will no doubt meet him again in Heaven. Yesterday morning he told me that he had enjoyed all night the beautiful verse: "This is a faithful saying and a dear etc. ... to save sinners, ..." etc., and it made him feel good. I gave him another verse for the night which delighted his soul. Then we prayed, and while we were praying the verse became sweet and dear to me: "Come unto me, all ye that labor and are heavyladen, ..." etc., which he embraced eagerly and which I again sought to commend to him warmly in the evening. And with Christ's gentle voice calling him, he fell asleep and passed away. He felt like a troubled and burdened man, again confessed his sins; and in doing so he wept heartily and very loud,

praising God for his illness, which God had blessed for the sake of his soul, and he was happy about the many good things my dear colleagues and I said about him. Should God give him the strength, he said, he would write everything down so he could remember and enjoy it. He had already started writing some things down.

Rupert Schrempff was buried on the afternoon of January 28th, 1753 and the funeral service: "was attended by many people, with blessings and much emotion in our audience from town and the plantations." Three years afterward his widow Maria Otilie married Hugh Kennedy, a resident of Mount Pleasant. Otilie lived for many years after the death of Rupert, but most of this time she probably spent away from Ebenezer. So ends the history of Rupert Schrempff, locksmith.

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Chapter 3.

What History Neglected to Tell Us about Rupert Schrempff!

Webster defines archaeology as "the study of the life of ancient peoples as by excavation of ancient cities, etc." *Historical archaeology* is a branch of archaeology that examines sites from the historic period, that is, any time after the invention of writing. Historical archaeology is a relatively new field which uses rigorous scientific methods to study historical groups. In addition to adding to the historical record, historical archaeologists try to define regular patterns of human behavior during the historic past. Unlike prehistoric archaeology which has no written record, historical archaeologists can test the validity of their claims against the historical documents. History and archaeology can be "bounced-off" each other to improve our understanding of the past and of human behavior.

Archaeology at Ebenezer is essential because it provides information unavailable in the written record. History tells us many things about the past, but it usually emphasizes famous people and events, while ignoring common people and daily events. Most people in Georgia during the eighteenth century lived and died leaving few traces in the historical record. Thanks to Johann Martin Boltzius, we learned several details about Rupert's life that otherwise would have gone unrecorded, but archaeology can tell us so much more.

The 1989 archaeological project had one specific goal--to examine domestic life in Ebenezer. There were many questions to which we sought answers, and as it turned out, there sprang forth many new questions that we could not have conceived of prior to the dig. In the end, we had more questions than when we started.

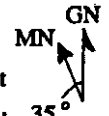
We hoped to learn not only about Rupert's family, but also the other families that had lived on Lot 1, plus his neighbors on Lots 2 and 3 by finding their trash, or *artifacts*. This required careful excavation. If we had hastily dug up things without any regard for their *context*, the artifacts would not have told us very much. We began the project by digging small holes at regular intervals across the lots. The artifacts from the *shovel tests* then were mapped to tell us of where best to uncover a larger area. Thirty-two square meters of Lot 1, or approximately six percent of the lot, were excavated (Figures 1 and 2).

The area of the dig had been farmed after Ebenezer was abandoned. The tilling of the soil had broken many of the artifacts, and mixed them in the *plow zone* so that we could not tell to whom the trash belonged. It was only by examining *features*, or pits, that had been burrowed deep into the ground that artifacts in pure context were found. Five deep

• Shovel test
Excavation

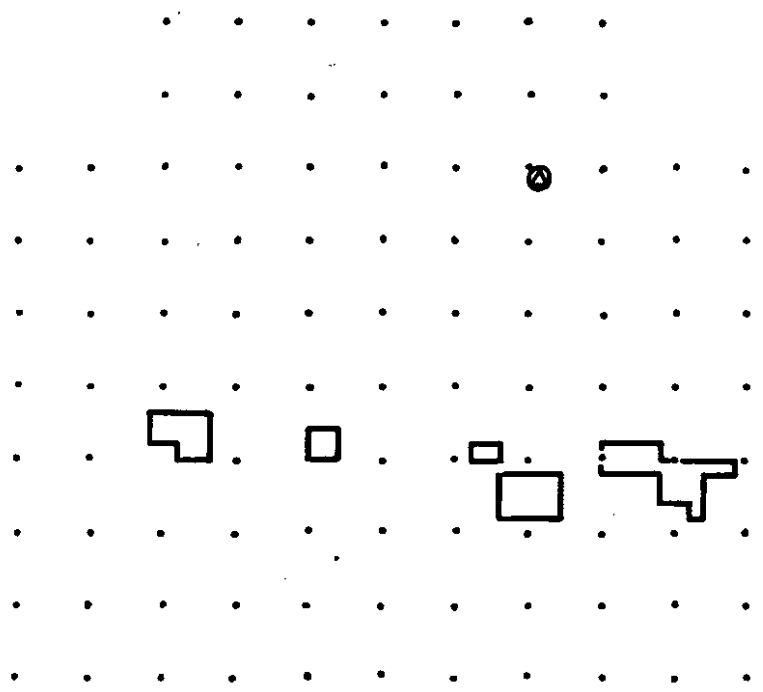


④ Concrete Monument
NE Corner of Lot 1, 35°
8th Tything,
East Ward New Ebenezer



— 1160N
— 1150N
— 1140N
— 1130N
— 1120N
— 1110N
— 1100N

1056E 1066E 1076E 1086E 1096E 1106E



features were found, including a cellar, a well, and three small pits that had been dug to support upright posts (Figure 3). The artifacts that were thrown into the cellar are the focus of this booklet. Most of the illustrated artifacts came from this cellar.

Only a portion of the cellar was excavated, because it was very deep and large and it had to be excavated slowly. The cellar was more than three feet deep and 18 feet across. It had been filled with ash, dirt, clay, trash, bricks, and charcoal. We could identify more than ten layers of fill by careful excavation (Figures 4 and 5). Each layer was removed separately so that fine differences between the artifacts in each layer could be studied. The cellar filled rapidly during Rupert Schrempff's use of the lot from 1750-1753. Additional trash accumulated in the cellar for perhaps 20 years after Rupert's death. This was probably the trash of his family and later that of his son, John Frederick's family.

Many kinds of artifacts were thrown in the pit including pottery cups, jars, pots, bowls, beads, buckles, buttons, pitchers, wine bottles, medicine bottles, hooks and eyes, bottles and tankards, glass goblets and tumblers, architectural debris, and other items (Figures 6-20). Two artifact types- ceramics and tobacco pipes- are especially useful for estimating the time period when the cellar was filled.

Many of the ceramics used at Ebenezer were imported from England, and there are historical records that tell us when these types of pottery were invented. A *terminus post quem*, or a date after which the cellar was completely filled, of 1762 was obtained for the cellar based on the presence of *creamware*. Creamware, or Queensware, was not invented until 1762, and became a popular ceramic throughout the rest of the 1700s. Within a few years of its invention, creamware was present in nearly all households in the British Empire. Creamware was found only in the uppermost levels of the cellar, so most of the cellar was filled prior to 1762.

The *Mean Ceramic Date Formula*, developed by Stanley South, was used to estimate that age of the cellar fill. This dating method is simple requiring only five steps: (1) determine when each type of pottery in the cellar was being produced--we call this the date range; (2) find the *median date* of each date range-- subtract the largest number from the smallest number and divide by two; (3) multiply the number of pieces of each type times the median date; (4) add these numbers all together; (5) divide by the total number of pieces found. This produces a mean ceramic date, or when most of the pottery was manufactured.

Another useful method of dating involves clay tobacco pipe stems. The hole diameter in the stems became smaller over time. Bore diameters for all pipestems found in the cellar were measured to the nearest 64th of an inch. An average bore diameter (X) was calculated for the sample, and this number was then used in a mathematical formula to derive the *Pipestem Date* (Y) for the cellar. The Binford formula is $Y=1931.85-38.26X$. Using these two formulas we calculated the following dates for Rupert Schrempff's cellar:

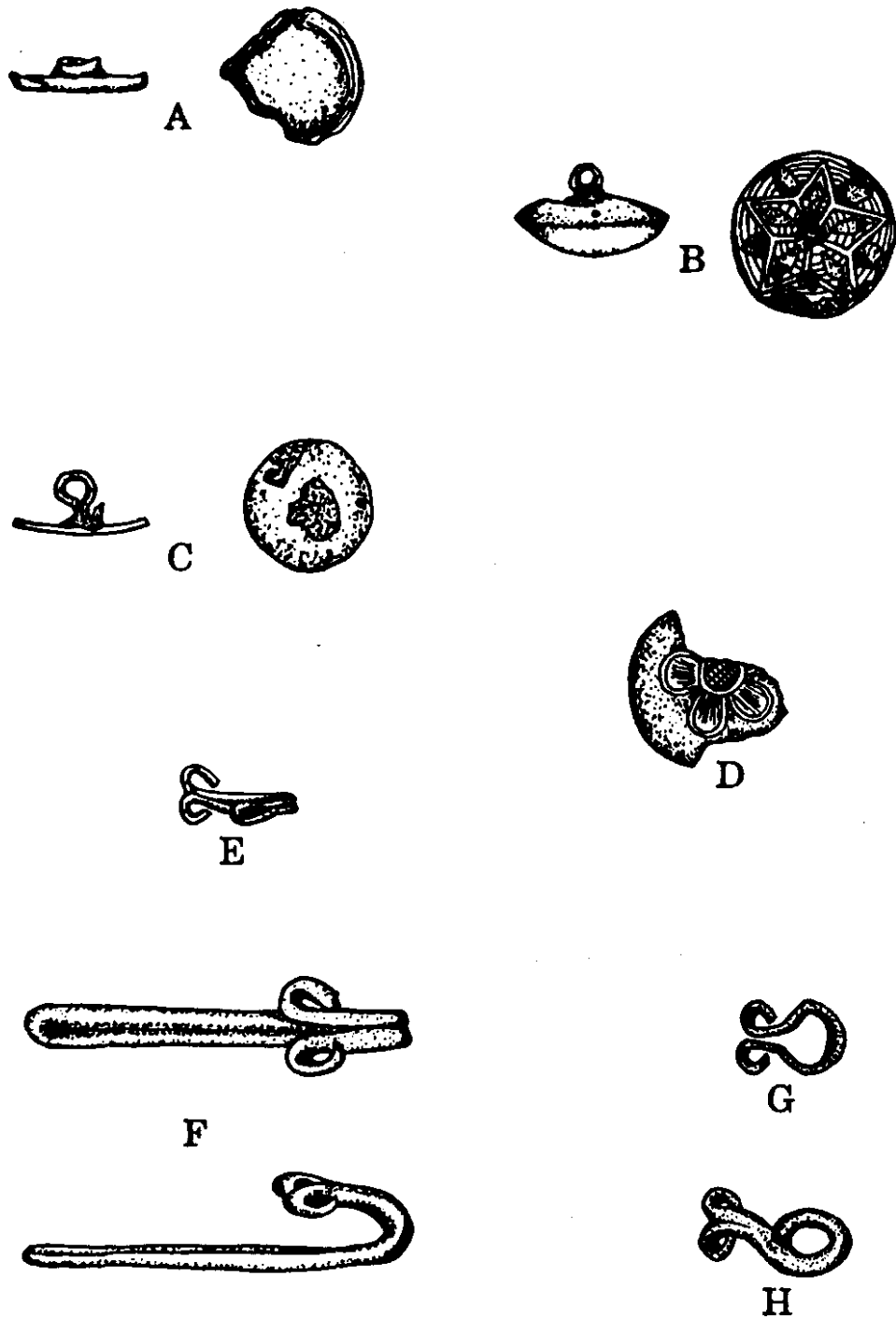
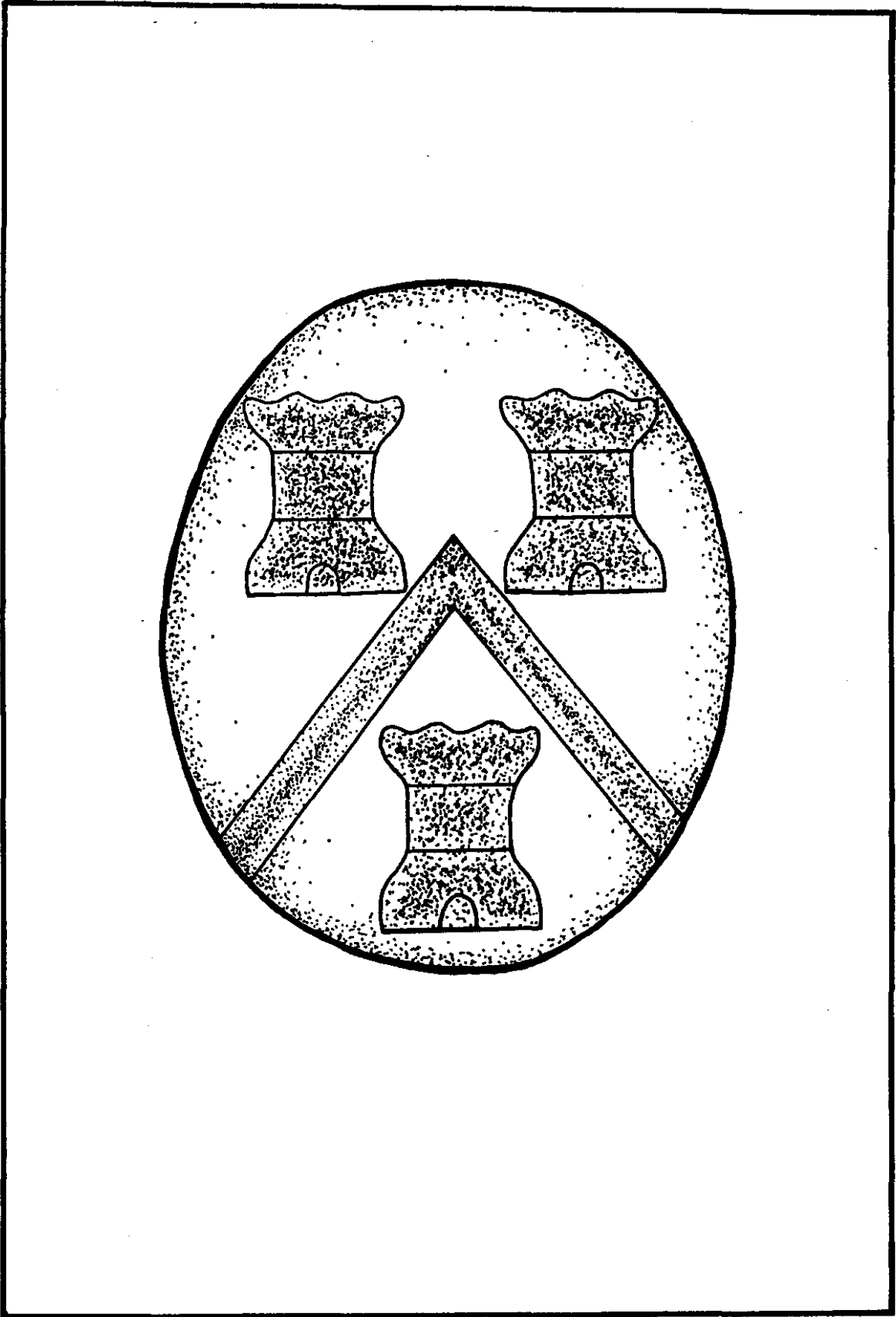
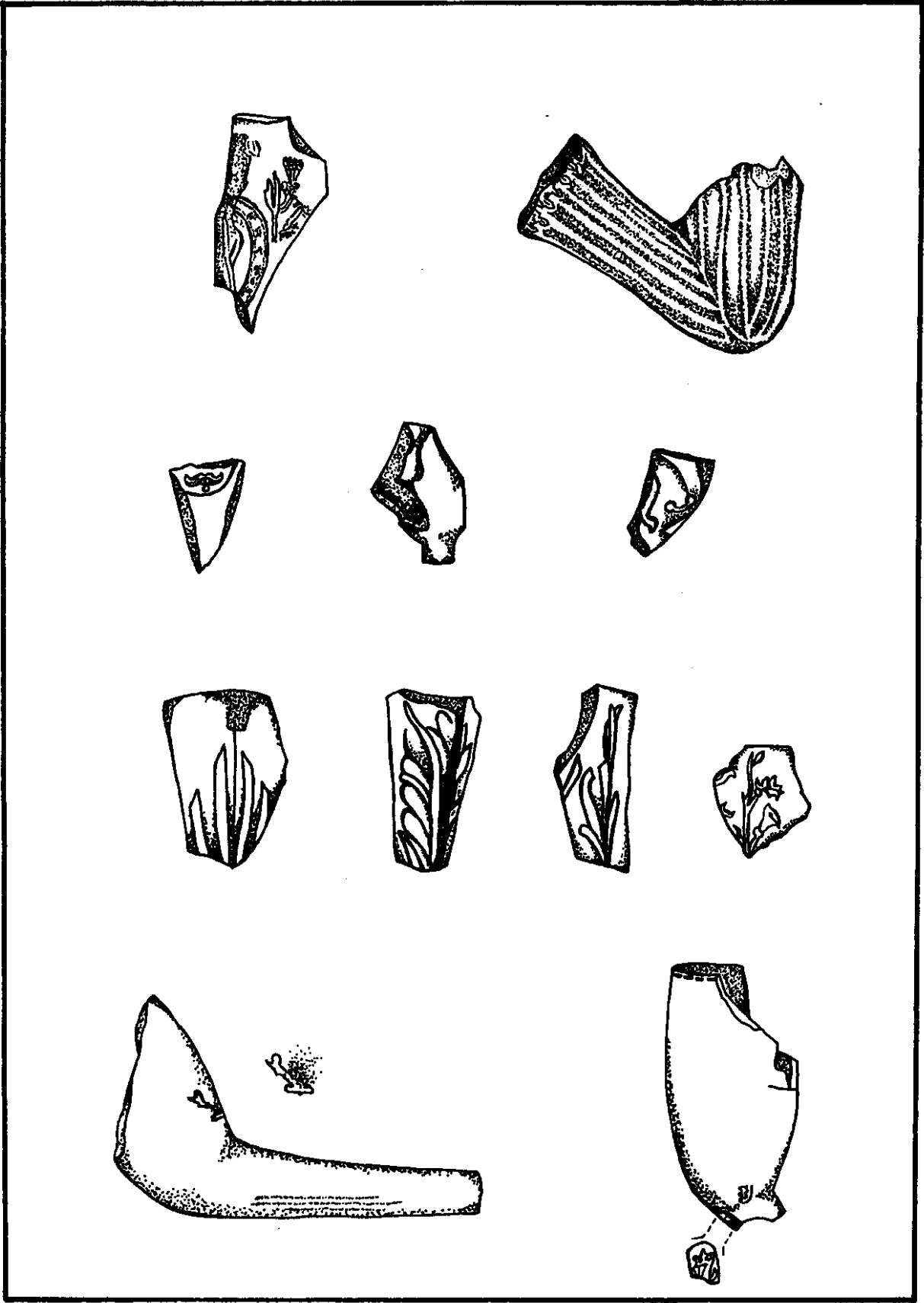
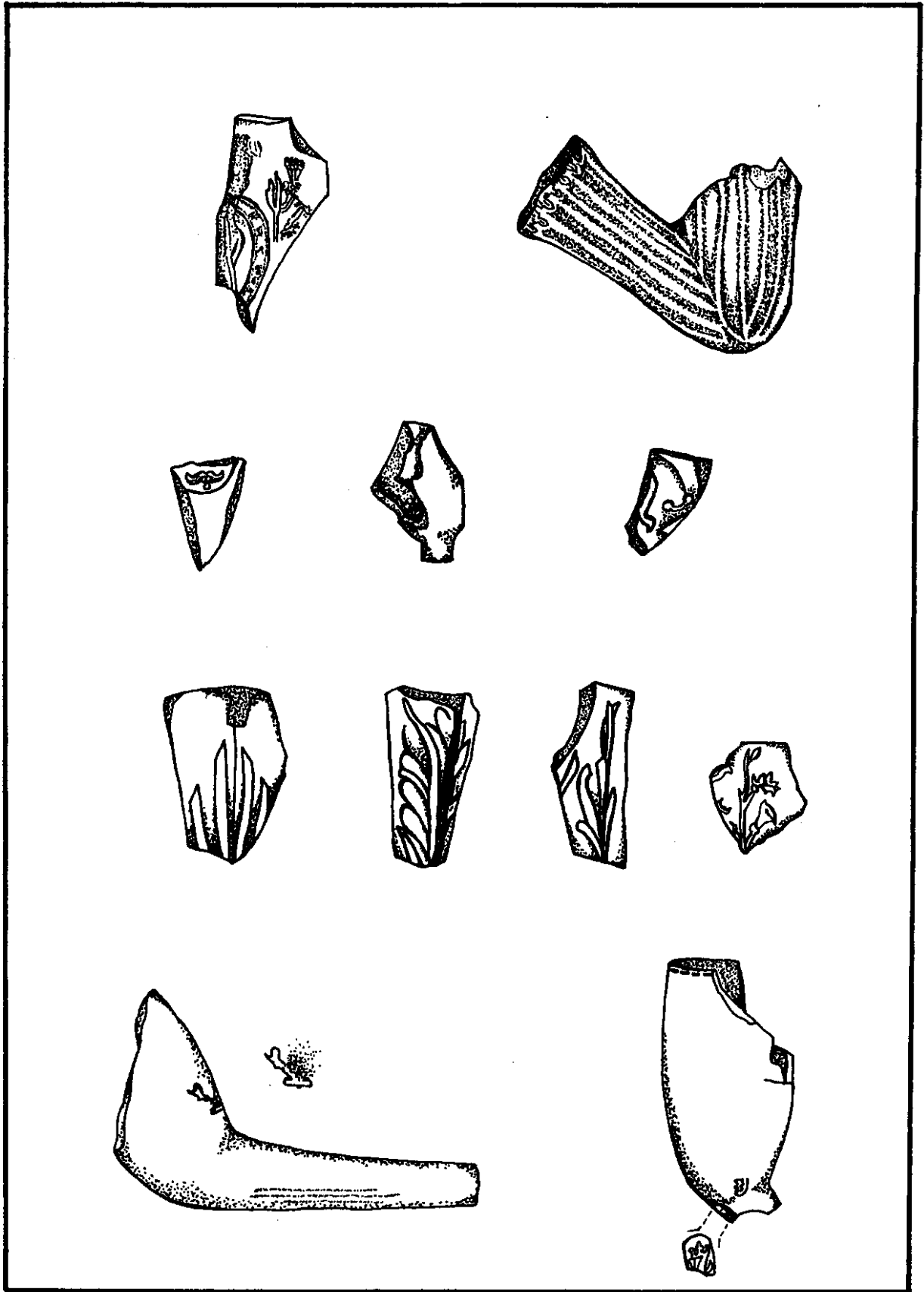


Figure 13. Buttons, hooks, and eyes.







a mean ceramic date for the cellar of 1747, and a pipestem date of 1750. Both of these dates derived from the archaeological record correspond to the historical record of Schrempff's second period of residence in Ebenezer from around 1750 until late January, 1753.

Several other lines of evidence corroborated the assertion that this was Schrempff's cellar. Blacksmith debris was found in abundance in the cellar fill. This included slag, charcoal, scrap metal, burned clay, and unfinished metal tools. The historical record clearly indicates that Schrempff practiced locksmithing and blacksmithing in Ebenezer. As if this were not proof enough of the cellar's owner, two glass artifacts confirmed our suspicion that this was indeed Schrempff's cellar. Two wine bottle fragments bearing markings were found within a layer of blacksmithing debris in the lower layers of the cellar fill. One piece bore the monogram R S, while the other piece was inscribed with an eighteenth-century style key. Rupert Schrempff was the only person in this section of town with these initials, and the key undoubtedly symbolized his trade.

Once the ownership and age of the cellar had been established, we studied Rupert Schrempff's life in more detail. Rupert Schrempff was an unusual character in Ebenezer. In his eulogy, Boltzius tells us that Rupert left his widow "a nice home and many beautiful mulberry trees" and "some worldly goods in the form of money and other belongings." Since Boltzius rarely described any of the Salzburgers at Ebenezer as being well off, one can infer that Schrempff was relatively well off within his community. Schrempff, unfortunately left no will or inventory of his estate, and it is impossible to compare his financial status with others in the colony. Archaeology seeks to identify his social standing by studying the relative value of the things he threw away. Although Rupert died without leaving a will or an inventory of his estate, we can recreate a partial inventory of his belongings from the artifacts thrown in his cellar (See Table 1).

One particularly useful artifact for studying status during the mid-eighteenth century is Chinese porcelain. Chinese porcelain was expensive during the 1750s, and most Salzburgers in Ebenezer had very few pieces. Less than one percent of the ceramics excavated on Ebenezer's Mill District were porcelain. Rupert Schrempff had more than twice that average with two percent of his ceramics being porcelain. Other non-Salzbunger colonists, however, had a much higher percentage of porcelain. At the Clermont site in upstate New York, for example, porcelain made up 14 percent of all ceramics, and at Fort Michilimackinac in Michigan, porcelain made up 21 percent. At Mount Pleasant, upstream from Ebenezer, 15 percent of the ceramics were porcelain. While Rupert was relatively wealthy by Ebenezer standards, he was a pauper compared with more wealthy colonists. In essence, a comparison of porcelain from different Salzburger sites in and around Ebenezer may allow us to identify slight differences in wealth among neighbors, and this can be compared with other sites to determine the relative wealth of the Salzburgers.

A Partial Inventory of Rupert Schrempff, locksmith, including all his outcast or broken belongings prepared this day January 29th, 1753, and promptly misfiled by an inept Savannah barrister.

14 English delft bowles	1 English fine blue and white stone mugs
1 do. tea cup	4 do. tea cups
1 do. smalle pretty plate	9 fine Chyna tea cups
14 English yellow bowles	5 do. bowls
1 do. tea cup	1 fine glass decanter
1 do. smalle plate	1 glass tumbler
2 cheape red bowles	3 fine glass goblets
1 do. water bottle	7 wine bottles, 1 bearing his mark
10 cheape earthen bowles	5 drug bottles
21 do. pans for cream	1 other bottle
6 do. smalle bowles	1 cast iron cooking pot
13 do. cooking pots	1 copper teapot
1 do. water pitcher	1 large knife
1 do. brazier	426 nails
2 English coarse agate jars	3 large spikes
1 cheape pot, Indian made	2 door locks
1 cheape pot made in Carolina	15 flints for guns
2 fine English yellow and brown cups	5 metal buckles
1 fine English agate teapot	9 metal buttons
1 do. bowle	1 pair of scissors
1 do. mug	8 brass clothing fasteners
1 English fine black bowle	2 cheap blue beads
1 fine red tea cup	1 small silver Spanish coin
4 English brown stone bowles	1 copper half penny
3 do. mug	1 small mirror
1 do. storage jar	1 iron gouge
4 do. jugs	1 do. hoe
5 Deutsch gray stone ale tankards	1 do. cowbell, unfinished
1 green stone mug	1 do. large gear for a machine, unfinished
1 do. storage jar	1 do. padlock, does not work
1 do. water bottle	1 do folding knife
2 English fine white stone mugs	2 small tin boxes
5 do. teapots	1 brass fishhook
9 do. bowles	19 clay smoking pipes
5 do. tea cups	sundry scraps of useful iron and brass
1 do. tea cup or bowle	sundry small items too numerous to name

Sworn by my hand to be a true list of his belongings, J. Thurston Throckmorton, Esquire.

Metal remnants of the clothing worn by Rupert and his family substantiate a middle class lifestyle. Rupert had brass shoebuckles, while the wealthy wore silver buckles and the poor wore iron buckles. Our excavations on his lot turned up three coins, whereas no coins were found on the Salzburger farms in the Mill District. All three coins were extremely worn, however, and this suggests that money was a scarce commodity in Ebenezer.

We know from Boltzius' description that Rupert Schrempff was a skilled blacksmith and locksmith, but he tells us very little else. Artifacts found in his cellar reveal many types of tools that he made or repaired. We also can tell that Rupert Schrempff was producing his own iron, something that Boltzius entirely omits in his diary. Schrempff probably was operating a *bloomery*, which is a large forge designed to convert iron ore into wrought iron. This would be the first bloomery documented in colonial Georgia, and it attests to the industrious reputation of the Salzburgers whose skills in building the earliest successful sawmills, gristmills, and silk filature already have been documented.

All firearms of the eighteenth century required a piece of flint, or *gunflint* to create a spark to ignite the black powder. Almost all of these gunflints were produced in Europe by skilled craftsmen who guarded the secrets of *flint knapping*. Rupert Schrempff probably was making and repairing gunflints as a sideline, as many of flints recovered from the cellar testify. He probably obtained flint ballast stones in Savannah, where they had been discarded by ships taking on cargo. In his cellar we found several unfinished flints made from ballast stone, as well as many chipped stone flakes left from the manufacturing process. Gunflint manufacture was a rare skill in the colonies and has been documented archaeologically only on one other colonial site in North America--Fort Frederica. Boltzius rarely mentions firearms in his discussion of the Salzburgers, and historian George Fenwick Jones has suggested that Salzburgers were unfamiliar with guns--a tradition rooted in Europe where only nobility were allowed to hunt wild game. It would appear that Rupert Schrempff was very familiar with guns, and he was accustomed to eating wild game. The gunflints found in his cellar were for use with military muskets, fowling pieces, and Indian trade guns. We suspect that in addition to Schrempff's skills as a blacksmith and locksmith, he also served as a gunsmith in the Ebenezer community.

Archaeology also provides insights regarding Rupert's health and nutrition. Boltzius describes Rupert's bouts with illness, and he notes that Rupert suffered a lingering death at the young age of thirty. Blacksmithing obviously was a stressful occupation, and as a heavy tobacco smoker, Rupert aggravated his often sickly condition. He probably drank beer and other spirits, although he probably was not a heavy drinker. Boltzius tells us that Schrempff liked meat. Food bones recovered from the cellar tell us what types of meat his family consumed, including pigs, cows deers, sheep or goats, and even an occasional raccoon and turtle. Although we found a brass fishhook in his cellar, there were no fish

bones. Rupert may have been making or repairing the fishhook in his shop. The absence of fish remains is unusual, particularly considering how near his house was to the Savannah River. Further study of his lot should tell whether or not fish were an important part of the Schrempff's diet, with perhaps the scales and bones utilized as fertilizer in his garden.

We can infer other aspects of the Schrempff family diet from the cooking and serving containers that they threw away. There were few ceramic plates in the Schrempff household, but cups and bowls were common. Although the Schrempffs may have owned wooden or pewter plates, many foods were eaten in a liquid form such as soups, stews, or gruels. While Rupert had hoped to enjoy eating meat three times a day in South Carolina, his meat allotment at Ebenezer probably was stretched by cooking it with other foods.

Medicine bottles indicate that Rupert sought medical treatment for his family's health. Perhaps some of these bottles contained Schauer's balm, which was a drug praised by Boltzius. Chemical analysis of the contents of these bottles could provide further clues to Rupert's illness, since many eighteenth century medical treatments often were more detrimental to the health of the patient than the disease being treated. Archaeology holds the key for understanding the role and dependence on medicines in Ebenezer. Excavation of the physician Thilo's lot may provide even more clues to the history of medicine in Ebenezer.

The aforementioned artifact comparisons can be made only with properly gathered archaeological data. We may encounter surprises when we compare this archaeological information with Boltzius' descriptions of Ebenezer. *The Detailed Reports on the Salzburger Emigrants Who Settled in America...Edited by Samuel Urlsperger* provide a fascinating glimpse of life in Georgia during the eighteenth century. The diaries of Boltzius and Gronau contain a wealth of information about life in Ebenezer. Their was, however, an ulterior motive of the publication of these diaries. They were intended to drum up support for the religious settlement at Ebenezer and were widely distributed in Europe to potential financial supporters of the Ebenezer colony. They were, in a very real sense, religious propaganda and Urlsperger carefully edited out passages that would cast a negative light on the town, although historian George Fenwick Jones and his colleagues have attempted to "edit back in" these stricken passages from the original manuscripts. Whether for religious, economic, political, or other reasons whole segments of life in Ebenezer did not make it into the diaries. Boltzius and Gronau perceived life in Ebenezer from one perspective, and, undoubtedly others in town would have written a different version of what happened. Most of the colonists left no writings, and it falls to archaeology to fill this void in Ebenezer's history.

In summary, location and confirmation of Rupert Schrempff's house lot should prove vital in future archaeological studies in Ebenezer. The firmly established boundaries of his

lot will allow archaeologists the opportunity to select other areas of the town for study without wasting time needlessly searching for other, more elusive boundaries. In a very real sense, finding the home of Rupert Schrempff, locksmith, is the key that unlocks the door to historic Ebenezer.

§

Figure Identification

Figure 6. Glassware. A. and E. are drinking tumblers; B. and C. are wine goblet stems; D. is a wine goblet rim; and F. is a wine goblet base. All were found on Rupert's house lot.

Figure 7. Porcelain and pearlware. A., B., C., and E. are imported Chinese porcelain and D is English underglazed blue and white hand painted pearlware which was produced beginning in 1780. All were found on Rupert's house lot.

Figure 8. White salt-glazed stoneware, scratch-blue stoneware, and creamware. A. and D. are scratch-blue stoneware; B. and F. are refined white salt-glazed stoneware teapot fragments; and C., E. and G. are creamware. All except C. were found on Rupert's house lot.

Figure 9. Rhenish stoneware. A., B., C., D., and F. are from a purple, blue, and gray drinking tankard that was produced in Germany. This style of tankard was produced from about 1720 to 1725. E. is a blue and gray sherd, of slightly later age and G. is a handle fragment from a drinking tankard. All were found in Rupert's cellar.

Figure 10. Rupert's wine bottle. Left side is a fragment with an eighteenth-century key design pecked and engraved on it; Right side is a fragment bearing the initials R S. Both fragments were found in Rupert's cellar.

Figure 11. Miscellaneous artifacts. A. is a pewter fragment, possibly a hand mirror frame; B. is a brass clasp (top and side views shown) for a leather pouch or book; C. is a lead fishing weight; D. is an ornamented brass item decorated on both sides (function unknown); E. is a copper teapot spout, crushed; F. is a brass fishhook (front and side view); G. is an engraved brass brandy decanter cap (two views); H. is a hematite pencil, probably used by Rupert for writing on hot iron or steel; and I. is a slate pencil. All except I., which was found in the well on Lot 3, were found in Rupert cellar.

Figure 12. Buckles. A and D are made of iron; B., E., F., and G. are brass shoe buckles; H. is the hook portion of a brass shoe buckle bearing a maker's mark D G; and C. is a white metal shoe buckle. All except B., which was found in the well on Lot 3, were found on Rupert's house lot.

Figure 14. Glass jewelry inset with intaglio coat-of-arms. This small item was found on Rupert's house lot, and has been greatly enlarged in this illustration to show detail. This piece was probably fitted in a ring or cuff-link. The family crest shown was used by several families in Europe, none of which were living in Ebenezer.

Figure 15. Lead bale seal used by merchants to secure cloth. Obverse has a molded "Star of David" design and the reverse has the numerals 29 engraved on it. Bale seals ensured that sections of cloth were not pilfered during shipment. This artifact was found in Rupert's cellar.

Figure 16. Gunflints. Various types are shown. The largest gunflints were used with military muskets, medium sized ones were used with carbines or "fowling pieces", and the smallest were used with Indian trade guns. Examples A., D., G., J., K., and N. exhibit extreme wear from use. Both English, French, and locally produced types were found. All were found on Rupert's lot.

Figure 17. English, Dutch, and American clay tobacco pipe fragments. A., E., F., G., H., and I. are English molded relief types that were not common until after 1770. K. is a Dutch pipe; and B. is a molded elbow style pipe that was probably produced in America by Moravian settlers.

Figure 18. English clay tobacco pipe fragments. A variety of types are shown, many have the initials TD stamped or molded on them. While TD pipes are common on mid eighteenth century English sites, the identity of the person TD has not been determined.

Figure 19. Enlargement of Spanish one-half real silver coin. Obverse and reverse are shown. Greatly enlarged to show detail. It's actual sized is shown in Figure 20.

Figure 20. Coins found on Rupert's lot. A. and C. are copper half pennies; A. is English and was minted during the later years of George II's reign (before 1760); C. is Irish and also was minted during George II's reign; B. is a Spanish silver one-half real (cob variety) minted in Mexico City during the reign of Phillip V sometime between 1700 and 1732. All of the coins were extremely worn attesting to the rarity of coinage in the colonies.

Glossary

Bloomery- A large forge used for converting iron ore or cast iron into usable wrought iron. Bloomerys represent an intermediate level of industry between a normal blacksmith's shop and a blast furnace where iron was smelted.

Context- The temporal, spatial, and functional circumstances surrounding an artifact. Since all archaeological excavation is destructive, recording the context of artifacts is essential for properly interpreting the finds.

Creamware- A popular type of refined earthenware pottery first produced in England by Josiah Wedgwood in 1762.

Features- Pits, structural remains, or other cultural constructions that extend beneath the plowzone into the subsoil. Because artifacts in features have excellent context, they are valuable finds in archaeological research.

Flint knapping- the skill and technology of making stone tools from rocks having glass-like flaking properties.

Gunflint- A piece of chert or flint used to produce a spark when struck against steel while mounted in a flintlock weapon. Most gunflints in Georgia were made in England, France, or Holland.

Historical archaeology- The study of the historic past by using archaeological techniques of excavation. Historical archaeology both enhances the historical record by providing information that is not recorded in writing, as well as providing scientific clues to patterned behavior in humans.

Mean Ceramic Date Formula- A dating method using the known production dates of ceramics to estimate the age of an archaeological deposit. This method requires at least 30 sherds to be reliable, although smaller samples can be dated using this method.

Median date- The midpoint date for when a pottery type was produced. For example, a type of pottery that was made from 1750 until 1760 would have a median date of 1755.

Pipestem Dating- A dating method using clay tobacco pipe stems to estimate the age of an archaeological deposit. This method is based on the fact that the bore diameter in the stems tended to become smaller

during the seventeenth and eighteenth centuries. Approximately 100 pipe stems are needed to produce a reliable date, although it can be used with smaller samples.

Plow zone- The top soil layer that has been churned and mixed by repeated cultivation. The plow zone at Ebenezer which was created by mule plowing (non-mechanized) is usually less than one foot deep.

Shovel tests- Small holes approximately 30 cm in diameter dug with a shovel, and screened to recover artifacts. These tests are usually dug at regular intervals on an archaeological site to locate areas of high research potential.

Terminus post quem- A date after which an item would have to be discarded. For example, a 1990 coin found sealed in a brick wall indicates that the wall could not have been completed before 1990. The terminus post quem is important for dating archaeological deposits.