



Shaker Village

David R. Starbuck



Shaker Village:

The Shaker Village Raymond Bial, 2021-12-14 The Shaker faith is estimated to have had a total of fewer than 20 000 members across its 250 year history yet more than 100 000 people visit the various Shaker villages and museums scattered across the eastern United States every year We are still fascinated with the world of the Shakers and authentic examples of Shaker architecture furniture and crafts are prized wherever they remain In The Shaker Village author and photographer Raymond Bial brings readers the history of the Shaker religion and an examination of the Shaker way of life which was based on cooperation and self sufficiency Each Shaker village was built with the goal of creating a heaven on earth for its inhabitants The Shaker people were among the first in America to apply science and new learning directly to traditional farming and homekeeping They invented or improved significantly upon designs of many farm and household items including some still used today the flat broom the slotted spoon the circular saw and the idea of selling gardening seeds in packets Although each Shaker community was self supporting the Shakers success at applying their core values simplicity utility and tranquility carried Shaker villages to a point of abundance they were able to export their beautiful furniture delicious foods and superior wares to the outside world where they have been appreciated ever since The Shaker Village is generously illustrated with Bial s evocative photographs of buildings and artifacts from the Shaker Village of Pleasant Hill Kentucky one of the largest and best preserved Shaker sites The Shaker movement reached its peak in the mid nineteenth century Membership began to drop with the onset of the Civil War and as the new promise of industrialization began to take hold in America Shaker numbers steadily dwindled Although the Shaker religion has all but departed The Shaker Village captures a revelatory glimpse of a legacy that still resounds with modern Americans *From Shaker Lands and Shaker Hands* M. Stephen Miller, 2007 The definitive volume on Shaker commercial ephemera *Hancock Shaker Village, the City of Peace* Amy Bess Williams Miller, 1984 *Hancock Shaker Village* John Harlow Ott, 1976 The history of the Hancock community has been passed over by Shakers Shaker historians and writers on communal societies Because of this I have attempted to show the role and importance of this one community to the United Society as a whole Included with the text are several maps and a number of photographs both old and new **A Shaker Musical Legacy** Robert C. Opdahl, Viola E. Woodruff Opdahl, 2004 A unique collection of Shaker songs and dances that keeps alive this important musical heritage **Shaker**, 1890 Includes music *Neither Plain Nor Simple* David R. Starbuck, 2004 Canterbury Shaker Village located in Canterbury New Hampshire just northeast of Concord has seen more archeological research than any other Shaker community David R Starbuck has been digging there for over a quarter of a century Beginning in 1978 Starbuck and his team mapped some 600 acres of the village preparing sixty one base maps as well as dozens of drawings of foundations and mill features Accompanying the maps were several hundred archeological site reports describing the history and present condition of every field dump foundation wall path and orchard within the community These documents offered the first comprehensive

look at both the built and natural environment of any Shaker village This above ground study with much updating forms the second part of this volume Through the 1980s grant funding was available chiefly for above ground recording and only rarely for excavating Still from the beginning Starbuck and his team speculated about what types of unexpected artifacts might be found if excavations were conducted in the Shaker dumps or in the nicely manicured lawns behind the village s communal dwellings With the 1992 death of Sister Ethel Hudson the community s last surviving member it seemed clear that Canterbury Shaker Village represented an unparalleled opportunity to use archeology as a cross check on surviving nineteenth century historical records and visitors accounts The Canterbury Shakers constitute one of the very best test cases for historical archeology precisely because they were a society that tightly controlled their internal descriptions of themselves Because we know what the Shakers expected of themselves we can use excavations to determine whether they actually lived up to their own ideals Excavations into various dumps began in 1994 In the Second Family blacksmith shop foundation for example Starbuck discovered thousands of pipe wasters evidence that the Canterbury Shakers manufactured red earthenware tobacco pipes for sale to the World s People The Shakers hog house contained numerous ceramics and glass bottles at another dump almost a hundred stoneware bottles for beer or ginger beer were unearthed along with whisky flasks perfume bottles and false teeth These new artifacts contradict the popular image of the Shakers as plain simple and otherworldly thereby challenging existing paradigms about the nature of Shaker society Starbuck s findings suggest that Shaker consumption practices were highly complex and that Shakers were perhaps more human than previously imagined Neither Plain nor Simple which brings together the original site maps with his most recent findings will serve as the definitive archeological investigation of the Canterbury Shakers and their lifeways and function as a model for similar archeological studies of communal societies **Hancock Shaker Village** Hancock Shaker Village,197? **Lippincott's**

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