



NEWSLETTER OF THE LOUISIANA ARCHAEOLOGICAL SOCIETY

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Beads



Iron axe

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LOUISIANA ARCHAEOLOGY MONTH 2022



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Map detail from Carte de la Louisiane par le Sr. d'Iberville, 1702. Library of Congress, France in America. • Translations courtesy of

FROM THE EDITOR'S DESK

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A northern front gusted over loblolly and longleaf crowns in the piney hills of Kisatchie National Forest last Wednesday night, bringing uncommonly cool air and a cloudless blue sky above the prairies of southwest Louisiana. Across the Gulf, some six hundred miles to the southeast, Hurricane Ian turned eastward and made landfall that afternoon at Cayo Costa Island in southwest Florida. Catastrophic losses of life and property were not yet fully known as the restrengthened storm veered northward over the Atlantic toward South Carolina's coast. South Louisiana residents are too familiar with the devastation wrought in Florida, and by Hurricane Fiona the week before in the U.S. territory of Puerto Rico and Canadian province of Nova Scotia.

Hurricanes are predictable natural disasters that some [scientific models](#) show to be increasing in intensity and precipitation, if not frequency. Perhaps more worrisome to residents of south Louisiana, the destructive effects of storm surge are demonstrably worsened by coastal erosion and [relative sea-level rise](#). Archaeologists working in the aftermath of hurricanes in Louisiana have been doing disaster archaeology on a scale not previously encountered in cultural resource management (CRM). The CRM industry is [expected](#) to substantially expand during this decade, requiring greater numbers of qualified and well-trained archaeologists. Many will most likely be called to do disaster archaeology in Louisiana.

The past and future of public archaeology and CRM are considered in the following brief commentary on academia in Louisiana, with a focus on how public interest might be galvanized to advance anthropology programs. Louisiana's universities should prepare students for careers in archaeology, while also serving the archaeological interests of Louisiana's residents. The [Louisiana Archaeological Society](#) (LAS) has shared complementary [objectives](#) for nearly fifty years. Feedback and remarks on related topics are invited for the LAS *Newsletter* column "CRM and Public Archaeology in Louisiana."

This issue of the *Newsletter* also features a wide array of articles and announcements on topics of interest

to LAS members. From data-recovery excavations at St. Amelia Plantation in St. James Parish in southeast Louisiana, to the University of New Orleans' Summer 2022 investigations in Austria, readers will be impressed with the diversity of research presented in this issue of the *Newsletter*. Two essays submitted by Chip McGimsey and Francis Broussard, on the Talisheek (16ST289) and Blade Core (16WA186) sites, have been combined into one article, representing a culmination of efforts begun by Mr. Broussard some thirty or more years ago. While those intrigued by Marksville pottery will no doubt be interested in learning about what was found at Talisheek, the more lithic-minded will be fascinated by the Blade Core collection.

As evident from the cover of this *Newsletter* and as all LAS members surely know, Louisiana Archaeology Month is here again. Samuel Huey and co-authors provide a timely reflection on the implementation of a public archaeology outreach strategy, as well as an invitation to a public archaeology dig to cap off Louisiana Archaeology Month on October 29th. Matthew Helmer and colleagues with Kisatchie National Forest report on the cultural importance of rivercane (*Arundinaria gigantea*) to the Jena Band of Choctaw Indians, the Chitimacha Tribe of Louisiana, the Coushatta Tribe of Louisiana, and other southeastern tribes, as part of their efforts to revitalize rivercane in the National Forest. Lastly, there is no shortage of news and announcements in this issue of the *Newsletter*, of course including Louisiana Archaeology Month, but also the 2023 annual meeting of the LAS. Interested in knowing more? Read on!

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CRM AND PUBLIC ARCHAEOLOGY IN LOUISIANA

Awakening Academia: Public Interest and Archaeology in Louisiana

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In the early days of cultural resource management (CRM), “public archaeology” began to be used in reference to archaeology carried out in the public interest. In his groundbreaking book *Public Archeology*, Charles R. McGimsey, III (1972:5), the first Director of the Arkansas Archeological Survey (and original C.R.M.), wrote that archaeology must ultimately serve the public interest. Federal legislation and regulations pertaining to CRM were in their formative stages then, with equal if not greater emphasis placed on developing comprehensive state programs, legislation, and incentives for public archaeology (McGimsey 1972:23-62, 84-100, 150). Robert Neuman (1984:6-52, 301-328; 2002) wrote extensively on the history of archaeology in Louisiana, including the development of state programs, CRM, research at Louisiana’s universities, and the LAS (also see Byrd and Neuman 2010). Public archaeology has today expanded to include outreach, education, and partnerships that involve diverse communities in conservation and research ([SAA 2022](#)).

Two trends stand out in the development of CRM and public archaeology in Louisiana over the past 50 years. First, the rapid and remarkable growth of CRM, involving Federal and state legislation, regulations, and agencies, professional archaeologists, and businesses. As seen in the [Preserving Louisiana’s Heritage](#) series, teaching materials, and interactive exhibits on the LA Division of Archaeology [website](#), outreach and education are regularly pursued as part of the public’s interest in CRM. Second, the advancement of public archaeology in Louisiana’s institutions of higher education has been comparatively faltering and unremarkable. Neuman (2002: 89) stated as much when he observed that Louisiana’s universities seemed to be “slumbering” for decades during the mid-twentieth century in terms of archaeology in the state. While progress has been made, much of it has been impeded and even occasionally undone. Termination of the Regional

Archaeology program in 2013 was a setback for public archaeology in the state, but especially for public universities, where four Regional Archaeologists were stationed.

Archaeology in the interest of Louisiana’s residents is actively pursued at Louisiana’s universities today, as exemplified by the Greater New Orleans Archaeology Program at the University of New Orleans and Louisiana Public Archaeology Lab at UL Lafayette. Students at Northwestern State University of Louisiana and UL Monroe are involved in archaeological research in the state, including at Poverty Point World Heritage Site. Louisiana State University (LSU) now offers a Ph.D. program in Anthropology, joining Tulane University in providing opportunities for students to write dissertations as well as master’s theses on archaeology in Louisiana.

Despite these achievements, public archaeology in Louisiana is still underserved by its academic programs. While perhaps no longer “slumbering,” comparisons with Texas and across the southeastern U.S. suggest a lethargy in university-based archaeological research within the state. In some respects there appears to have been relatively little change from 40 or 50 years ago (Neuman 2002:89-91). One result is an in-state shortage of graduates with appropriate education and training for careers in CRM. Moreover, the public’s interest in archaeology is not being adequately met by its universities. There are too few university archaeologists doing focused, local, collaborative research that matters deeply to residents of the state (Byrd and Neuman 2010:33).

What can be done, short of additional, difficult-to-get support for archaeology in higher education? One solution may lie in responding more attentively and effectively to public interest. As an archaeologist at a public university who regularly receives requests for assistance from residents throughout the state, there is no shortage of interest in archaeology. The LAS serves a vital role, offering opportunities for avocational and professional archaeologists to work together in research, education, and conservation. The Division of Archaeology provides leadership and support in nearly all aspects of public archaeology.

The future of public archaeology in Louisiana nonetheless depends to a large extent on its universities – for collaborative, focused research, and to educate and inspire the next generation of archaeologists.

So, what interests do Louisiana residents have in archaeology, and how might academic programs benefit and be improved by proactively responding to those issues and concerns? The list is diverse and potentially endless, especially if dialogue is pursued with local communities, organizations, tribes, and descendant groups. The effective practice of public archaeology becomes community archaeology, and community interests develop and change. Three examples are briefly mentioned here, all notable for having recently been in the news, followed by suggestions for serving these areas of public interest.

First, many readers will have [heard](#) the incredible [news](#) out of Baton Rouge, that the LSU Campus Mounds (16EBR6) are 5,000 years older than previously reported by archaeologists (Mann 2012:28). The source of this surprising discovery is a [study](#) by Brooks Ellwood, Professor of Geology at LSU,

and colleagues, published in the [American Journal of Science](#). The title of their article conveys its importance: “The LSU campus mounds, with construction beginning at ~11,000 BP, are the oldest known extant man-made structures in the Americas.” There is not space here to consider the evidence or interpretations presented by Ellwood and colleagues, or the omission of women in the creation of the two conical mounds. Of relevance here is the public enthusiasm for such ancient monuments, the lack of involvement by an archaeologist in the published study, and the absence of any ongoing, systematic state program to study and preserve Native American monuments that are older than Poverty Point, even [more ancient than the Egyptian pyramids](#). As a staff editorial in [The Advocate](#) (Aug 31, 2022) proclaimed, the LSU Campus Mounds “must be preserved.” Yet with earthen mounds at more than 800 sites, of which at least a dozen date from the Middle Archaic (c. 6,000 to 4,700 years ago), there is still a lack of basic knowledge about these places (Saunders 2012).

A second topic recently in the [national news](#) concerns the preservation of African American [burial grounds](#)



LSU Campus Mounds (16EBR6): public interest as an opportunity for public archaeology at Louisiana’s universities.

along the Mississippi River. Formerly lined with Antebellum plantations, including the workspaces and houses of enslaved laborers, the natural levee is now a globally-connected corridor for agribusiness and petrochemical industries. Although much is being done to manage potential adverse effects on properties eligible for listing on the National Register, public archaeology could offer so much more to [descendant groups](#) and communities in studying and preserving such culturally-important landscapes, along the Mississippi River and throughout the state.

A third example of the as-yet untapped potential for public archaeology in Louisiana's universities relates to the ongoing loss of [sites](#) and [communities](#) on Louisiana's dwindling coast. Coastal restoration and protection efforts are frequently in the [news](#) and archaeologists again play an essential role in managing the adverse effects of specific undertakings on National Register-eligible sites. Yet there is an urgent and mostly unaddressed need for a more comprehensive public archaeology of coastal Louisiana, to study and mitigate the cultural heritage and places that are being lost (Girard et al. 2022:69).

These are just three areas of public interest for archaeologists at Louisiana's universities. To serve these and other interests, archaeologists need to partner with communities and mobilize support from private and public sectors. Louisiana was a center of early monumentality in the Americas, as well as the world. The state should accordingly have a center or institute for the collaborative study and preservation of these monuments. The [archaeology of African Diaspora](#) is still underdeveloped in a state whose population was mostly African American two centuries ago. Besides unexamined plantation landscapes, public archaeology is needed for [Thibodaux](#) and other sites of conscience and human rights. The public archaeology of coastal land loss is a goal of [Mississippi River Delta Archaeological Mitigation](#), a partnership of Louisiana's universities, Native American tribes, the [National Center for Preservation Technology and Training](#), and other Federal and state agencies. Connecting research with public interest might assist in rallying greater support for archaeology in Louisiana at universities in the state. Once fully attentive and alert, an enormous

amount of important work needs to be done, beginning with community outreach.

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FIELD NOTES AND RECENT RESEARCH

Data-Recovery Excavations at the St. Amelia Plantation Main House Complex (16SJ80), St. James Parish, Louisiana

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Those traveling along the rivers and bayous of southern Louisiana during the nineteenth century encountered a landscape marked by smoke plumes rising from the backs of sugarcane fields, quarters for enslaved peoples hidden among large oak trees, and mansions alongside the river roads. Plantation owners in Antebellum Louisiana intentionally organized their properties. The main house complex, or the “big house” (*sensu* Vlach 1993) was an expression of wealth and central locus of social lives for plantation owner’s families. Many others, though, lived and moved throughout these spaces.

In 2020, TerraXplorations, Inc. conducted Phase III data-recovery excavations on the St. Amelia Plantation Main House Complex in St. James Parish, Louisiana. The St. Amelia Plantation main house complex (16SJ80) is a historic Raised French Creole style house with Federal style ornamentation (Pearce et al. 2021). One of the former owners, Pierre Bourgeois, renovated the main house between the late-eighteenth century and 1815. Subsequent owners maintained the house until it eventually fell in the 1970s after several decades of abandonment and disrepair. Here, we provide a historical overview and a brief discussion of excavation results.

The earliest historical records from the St. Amelia Plantation date to 1812, when Pierre Bourgeois petitioned to purchase his property per a new land grant program in Louisiana. Pierre petitioned to purchase Section 23, where he reportedly resided since 1770 (Oubre 2002). The family’s activities on the property in the early-nineteenth century are unclear. Pierre, and his wife Marie Bergeron-Bourgeois, had enslaved seven people in 1810, per the census. Pierre passed away in 1815 and the property defaulted to

his sons. After the property defaulted, the sons sold the property to their mother, Marie, who sold Section 23 again to her son-in-law Gerome Gaudet shortly after (Pearce et al. 2021). Gaudet and his family members maintained the property through 1831. During their ownership, the Gaudets’ enslaved seven men and four women in 1820 and 1830, per federal census records (Pearce et al. 2021).

After changing hands multiple times in the following years, Cephalie Taney, the widow of the late Lewis Taney, managed the property from 1839 to 1848 (Figure 1). In 1848, Cephalie sold the parcel to Marie Magdelaine Weber (Ory). Cephalie lived on the plantation following the sale, and Marie Weber (Ory) began changes to the property—the first records of sugar production appeared the following year. Marie and her sons maintained the property, and supervised the construction of additional quarters for enslaved peoples. Cephalie Taney owned 14 of these quarters and Marie Weber (Ory) owned 18. In 1853 and 1854, Marie Weber (Ory) partnered with the formerly enslaved, biracial man, Marcelin Jolet, the former blacksmith and sugar maker from Pisero Plantation in St. Charles Parish (Pearce et al. 2021). The exact details of their working relationship, particularly how it developed, are currently unknown.

In the wake of the Civil War, Pierre Webre purchased Section 23. Pierre named the plantation after his daughter Amelia at this time. Amelia inherited the St. Amelia Plantation in 1872, when her father passed away, and she eventually failed on her promissory note in 1878. The St. Amelia Plantation changed hands several times through the end of the nineteenth century, before sugar production eventually stopped in the early 1890s (see Figure 1). The main house continued to stand through the 1970s and eventually fell into disrepair.

Mentions of enslaved peoples at St. Amelia and Section 23 mostly appeared only in census records and census slave schedules. Plantation spaces, from the big house and beyond, are a complicated pluralistic social landscape with shifting demographics fraught with socioeconomic, gender,



Figure 1. Aerial view of the St. Amelia Plantation Main House Complex (16SJ80).

and racial inequality. The history of the site accordingly contains important and unique research themes. Women's plantation management in Antebellum and postbellum Louisiana is not common (Sundberg and Sundberg 2016). Moreover, Marie Weber's (Ory) partnership with Marcelin Jolet, a mulatto man who was formerly enslaved on the Pisero Plantation, further complicates this issue. As was common in the sugar producing parishes of postbellum southern Louisiana, the ethnic labor landscapes on these plantations were complex. While records are sparse, a newspaper article accounts for both Black and Italian laborers on St. Amelia as they joined together for a feast in front of the main house (*The Times-Picayune*, 5 Jun 1898). It is difficult to attend to the complicated and constantly shifting social labor landscapes, particularly at St. Amelia in the postbellum years. It is important, though, to also recognize that throughout the varying social and spatial contexts on the plantation, there were a range of people constantly moving through the landscape. Thus, archaeological investigations in areas such as the main house complex should account for and acknowledge the presence of enslaved laborers, as well as other workers over time.

Following emancipation, documents from the Freedman's Bureau provide further nuance to both living conditions and the local landscape of Webre's plantation. For example, Webre provided a schoolhouse on the property, though the location of this structure is unknown. For those formerly enslaved Black workers living on the property, Webre drafted regulations for those workers who remained on the plantation, dictating work schedules, individual crop cultivation, property management, and health (see Filoromo et al. 2023). Among those regulations, Webre allotted four personal acres for gardening, as well as different livestock. Webre required that those who agreed to the terms would build, maintain, and extend the fenced pasture to the sugarhouse. Of note amongst these regulations are the use of gendered terms. Within these 'articles,' Webre largely refers to men, though one article dictates women's and children's roles. If one was not attending school and was able to work, then they should work at least half days within the gardens,

sweet-potato patch, or tobacco fields by the quarters or sugarhouse (Freedmen's Bureau Field Office Records, 1865-1872, National Archives and Records Administration).

With extensive historical documentation, it is difficult to apply the overarching sentiment that sites such as the St. Amelia Plantation main house complex only reflect the material culture of those wealthy families who lived within those spaces. Enslaved workers, servants, teachers, nurses, doctors, local visitors, and many more moved throughout the plantation big house. Even the historical documentation explicitly refers to the diversity of such activities, such as the 1898 feast for the workers, in front of the house. During the excavations at the site, archaeologists recovered a range of cultural materials typical of the many practices and experiences of those who lived and labored throughout the house.

Excavation Results

During the excavations at the St. Amelia Plantation main house complex, archaeologists identified the entire footprint of the raised French Creole House and two adjoining cisterns. The main footprint of the house contains brick piers that outline the exterior walls outside of a brick walled structure, with a single double-sided chimney near the center of the house. There was a total of 59 features. Through the excavation of the site in 2019 and 2020, 6.8 acres were uncovered. Other structures adjacent to the house were not present, suggesting these structures were destroyed or removed long ago, likely in the early-twentieth century (Figure 2).

Archaeologists recovered nearly 13,000 artifacts (N=12,964) from the site. For the original analysis, Pearce and colleagues (2021) utilized Stanley South's functional group classification system for reporting (see South 1978). As a result, 33.7% (n=4,370) of the collection contained faunal remains, 26.74% (n=3,466) were architectural remains, and 23.78% (n=3,076) were kitchen goods. Labor-related artifacts were 2.58% (n=335), 0.59% (n=76) were personal goods, 0.45% (n=58) were domestic goods, 0.17% (n=22) were clothing remnants, 0.04% (n=5) were related to arms, and 12% (n=1,556) were other miscellaneous uncategorized artifacts. Within these

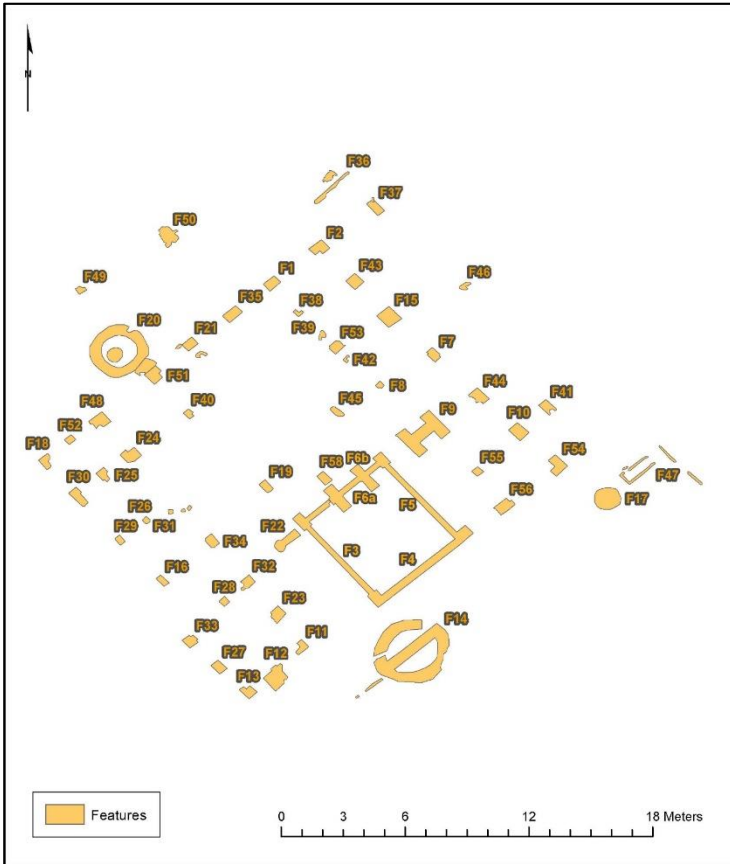


Figure 2. Feature map of 16SJ80.

groups, the contributing artifacts include a variety of window glass, nails, mortar and brick for the architectural group, glass, metal, and ceramics plates, bowls, and containers for the kitchen group, jewelry, toys, pipes, and marbles for the personal artifacts, decorative glasses and inkwells, among others for the domestic group, and buttons, cloth, and shoe fragments for the clothing group.

Historic ceramics provide a more refined range. Amongst strata I and II, whiteware dominates the assemblage with trace amounts of creamware, stoneware, and yellowware (Table 1; Figure 3). Creamware provides an erroneous date range. It is also important to recognize that the flourishing postbellum ceramics industry in New Orleans

provided access to other ceramics that problematizes the temporal significance of traditional analytical categories (Gray 2017). There is a slight increase in pearlware in stratum II with a decrease in whiteware. Stratum III represents a unique occurrence found away from the main house complex, as there were no historic ceramics recovered in the units. In stratum IV, few ceramics were recovered and these were primarily pearlware. Given the mixture of whiteware and pearlware, the ceramic assemblage largely represents a transitional mid-nineteenth century assemblage. Pearlware is a ceramic common to the late-eighteenth and early-nineteenth centuries that was gradually replaced with whiteware beginning in the 1830s. Pearlware is visually distinguished from whiteware by the bluish tint within the pearlware glaze. Pearlware producers utilized cobalt to whiten the lead glaze, so as ceramic manufacturers began using lead-alkaline glazes, the wares became noticeably whiter (Beauvoit et al. 2020; Hume 1969; Miller 1991). Some refined earthenwares, namely pearlwares and whitewares, are difficult to visually distinguish from each other. There are often some similarities in glaze hue between whiteware and pearlware (Chenoweth and Farahani 2015). It is also useful to consider a ‘lag time’ in the use-life of ceramics. The overlap between temporally discrete ceramic types is therefore not unusual (Adams 2003). The assemblage from stratigraphically controlled excavations at the St. Amelia Plantation main house complex represents the mid-nineteenth century.

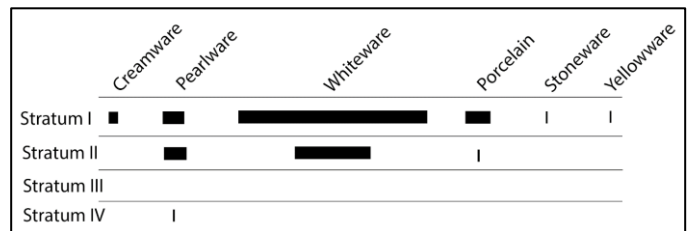


Figure 3. Relative quantities of ceramic types by strata, based on Table 1 percentages.

Table 1. Historic Ceramics by Percentage within the Unit Strata.

	Creamware		Pearlware		Whiteware		Porcelain		Stoneware		Yellowware	
	Qty	Percent	Qty	Percent	Qty	Percent	Qty	Percent	Qty	Percent	Qty	Percent
Strat. I	9	3.23	19	6.81	138	49.46	21	7.53	4	1.43	2	1.00
Strat. II	0	0.00	22	7.89	57	20.43	3	1.08	0	0.00	0	0.00
Strat. III	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Strat. IV	0	0.00	2	1.00	1	0.36	0	0.00	0	0.00	0	0.00

Notable amongst the artifact collection are the personal, domestic, and clothing goods. Included within the assemblage were glass marbles, porcelain toys, a variety of glass, ceramic, and metal buttons and beads, a metal cross, and religious medallion (Figure 4). These are important artifacts for identifying the kinds of personal practices that would be related to both doxic and intentional identity maintenance. Meaning, these artifacts reflect certain aspects of one's identity that are often unconscious, unquestioned practices (doxic), or intentional acts to maintain one's sense of self. The significance of such artifacts cannot be understated. For a site with such a complicated internal social dynamic, and the diversity of those working within the house, understanding identity within the archaeological record can help identify those who lived or labored within this space.

For example, glass marbles and porcelain toys are commonly associated with children's play and socialization (Baxter 2019; Betti 2021). Using these artifacts as indicators of children playing around the premise is an example of these doxic practices associated with one form of identity. Personal religious items, such as the cross or religious medallion, are an example of intentional identity maintenance (e.g., Riordan 2015), where those who are using the object are doing so as part of their faith. Based on the visual content associated with those finds, Pearce and colleagues (2021) suggest that those using the artifacts were practicing Catholicism. Moreover, the variety of buttons and glass bead suggest a range of clothing—though the light blue (Ila40) glass bead may also point to something else. Blue beads in the context of African Diaspora archaeology in the Southeast are often important indicators of enslaved, and later, emancipated Black men and women who utilized a single bead sewn to clothing as a material reminder of spiritual and religious practices (Lee 2014; Singleton 1991; Stine et al. 1996). Such a connection is highly contextual and may greatly vary within the region (see Agbe-Davies 2016, 2017; Davidson 2020; Wilkie 1997). At Ashland – Belle Helene (16AN26) several of the postbellum beads were attributed by descendant landowners as materials related to religious practices from immigrant Sicilian tenants (Babson 1989). Given the



Figure 4. Personal artifacts from 16SJ80.

recovery of the bead from a cistern (Feature 14) outside of the main house at St. Amelia, it is possibly associated with one of the laborers, rather than one of the family members living in the house. Nevertheless, it is important to recognize that many different people lived and labored throughout these spaces, including the plantation big house. Their stories are very much entangled within the material culture of these sites.

Conclusion

The St. Amelia Plantation has a long occupational history, from the late-eighteenth through the mid-twentieth centuries. Archaeological materials from the site present a more refined date range based on controlled excavations of stratigraphic layers. The strata in these units seemingly present several mid-nineteenth century antebellum and postbellum deposits. These deposits date to the period when Ory and later, Webre, operated St. Amelia Plantation. The material culture of the big house also contains several personal goods that allow one to humanize the collection and identify children and enslaved and emancipated laborers in the archaeological record. These interpretations might of course change with future research at the site or comparative analysis of other contexts. The main house complex at St. Amelia nonetheless provided an opportunity to integrate historical and archaeological research to better understand the lives and practices of those living and working throughout the space.

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The Sites of Francis Broussard: Talisheek (16ST289) and Blade Core (16WA186)

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Talisheek (16ST289)

The Talisheek site (16ST289) lies on the south bank of Talisheek Creek in eastern St. Tammany parish. The eastern edge of the site is more-or-less defined by a modern powerline that significantly disturbed the area during construction. The site limits to the south and west are based upon the recollections of Mr. Broussard.

The site was surface collected in the 1970s by Mr. Broussard and revisited in the 1990s. A modest assemblage of projectile points was recovered (Figure 1). These primarily reflect occasional occupations during the Middle and Late Archaic periods, although the Gary-like specimens could extend to the Marksville period. While walking the site, a couple of pottery sherds were observed on the surface. As these were picked up, additional sherds were noted below and around them. With only a pen knife to dig, excavation was limited but produced most of a vessel. All the sherds were collected from an area of approximately 50 cm in diameter and up to 40 cm deep. This vessel is the subject of the first part of this article.

Approximately 60% of the vessel was recovered. It includes an estimated 70% of the rim and upper vessel body, with significant sections of the body present (Figures 2 – 4). Most of the vessel base is present (Figure 5). Mr. Broussard assembled parts of the vessel and McGimsey did some additional reconstruction. Four large vessel sections can be put together, although efforts to link them together have not been successful. There are also a handful of other sherds that do not fit to the vessel sections.

The vessel is a large beaker with straight, gently in-sloping walls down to a squared, flat base. The vessel is 28 cm in diameter at the rim and tapers down to a 9 cm wide base. The lip is rounded to slightly squared, with excess clay folded down over the exterior edge.

The paste is very silty, with moderate amounts of fine to coarse grog temper.

The vessel is decorated with a Marksville Incised *var. Goose Lake* motif. The design is a series of infilled triangles denoted by oblique incised lines (Figures 2, 3, and 6). The incisions are broad, shallow lines drawn on a wet paste. The incised zone is bounded by horizontal incised lines on the top and bottom. The upper line lies 2 cm below the lip and the lower line is 11 cm below the lip. The design sequence of paired, opposing triangles (Figure 6) is repeated five times around the complete vessel.

This vessel is remarkable for being one of the largest re-constructable Marksville period pots found in Louisiana. Even more unusual is its presence in the hinterlands of St. Tammany Parish, at a site which has not yet yielded any other evidence of a Marksville occupation (other than the possible Gary points). The Division of Archaeology site files only include one other site in St. Tammany parish with a Marksville component (16ST173), and that assignment is tentative. People were certainly in this region during the Marksville period, but the paucity of investigation in the Florida parishes has rendered them archaeologically invisible. Collections such as Mr. Broussard's can shed important light on the history of this area.



Figure 1. Points from the Talisheek site (16ST289), except for the middle point on the left side (this serrated St. Helena point was found on the north bank of the creek). Photograph by Francis Broussard.



Figure 2. View of the largest re-constructable vessel section from Site 16ST289.



Figure 3. Section of vessel rim and neck.



Figure 4. Vessel body section.



Figure 5. Vessel base.

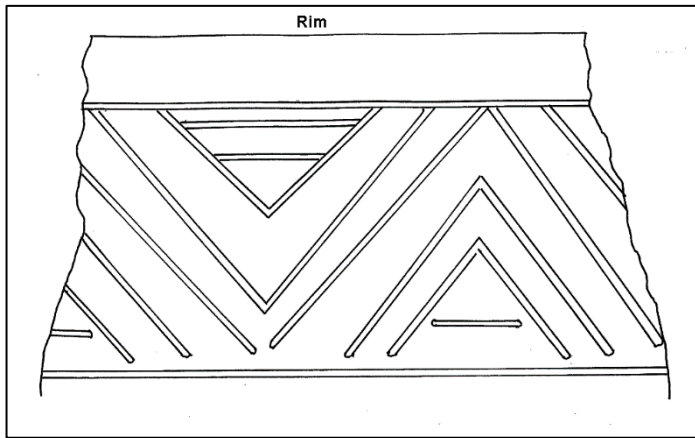


Figure 6. Design rollout of the vessel from Site 16ST289.

Blade Core (16WA186)

Between 1987 and 1990, Francis Broussard explored a recently cleared powerline and an adjoining tract that had recently been logged in the hinterlands of Washington Parish. He found and collected a large lithic scatter. One corner of the scatter was comprised of blade cores and blades. The rest of this article focuses on that assemblage.

Site 16WA186 lies about 3.5 km west of the Bogue Chitto River floodplain on the tip of a small upland finger extending into the East Prong Bogue Falaya Creek drainage. A large transmission line runs east-west approximately 20 m south of the site. The creek is a moderately incised stream with no floodplain in the area of the site. The site occupies the crest of a finger ridge delineated by gullies to the north and southeast (Figure 7). The site extends from the end of the ridge northward for an unknown distance. The full extent of the site is unknown. All the blade cores and blades were collected from an approximately 20-by-20 meter area at the very western end of the ridge where the bounding drainages come together. This small area is interpreted as representing a specific workshop locality. The site was revisited in 2022 by the authors and Samuel Huey of the Division of Archaeology. The southernmost 5 to 7 meters of the site within the powerline right-of-way was covered in knee-high grass and weeds, with only 5 to 10% surface visibility in erosional areas. A blade core and several blade fragments were collected from these exposed areas, confirming the workshop location. The property outside the right-of-way was in second-growth forest with no surface visibility.

The materials from the workshop area were collected and curated separately from the assemblage that came from the rest of the site. The general site assemblage includes 12 flakes, two flake cores, 60 complete bifaces of varying shapes and sizes, 103 biface fragments (one of fossil wood), two drills (see Figure 8, right), two gouges (one with distal polish remnants), three adzes with fragmentary distal polish, one possible wedge, and one core that may have been used as a blade core. All these materials, as well as the projectile point assemblage, except for one piece of quartzite, represent local pebble cherts. Thirty-nine dart projectile points are present (Figure 8); one Early Archaic San Patrice point is not pictured. These points span the Early Archaic period through the Marksville period. In addition, there are two sherds; one is a small sand-tempered body sherd, while the other is a red-filmed bowl rim sherd (Figure 8) with very fine grog temper. The artifacts from the portion of the site outside of the blade core workshop are not considered in the following discussion.

The workshop assemblage from the 2022 collection and earlier Broussard collection include 119 non-blade flakes, four angular fragments, one pebble, and 21 retouched pieces (excluding cores). The retouched assemblage consists of one uniface with edge retouch, four complete bifaces, 14 biface fragments,

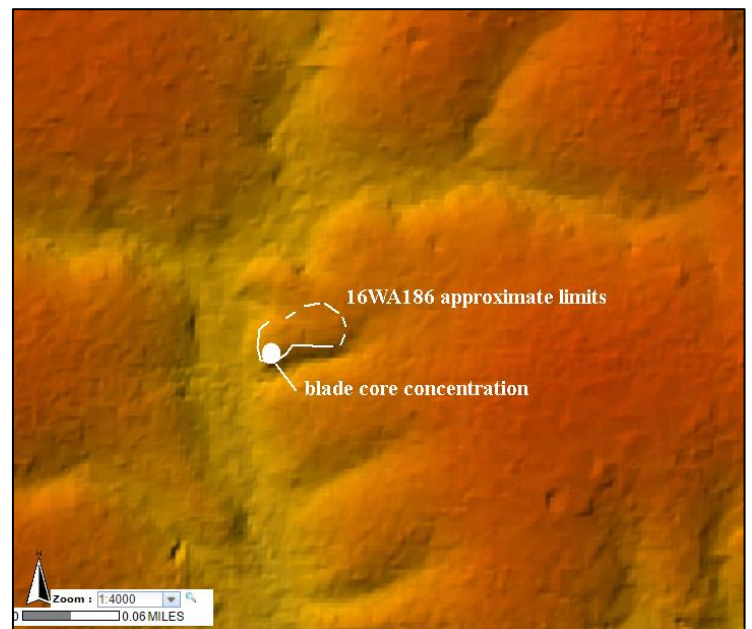


Figure 7. Lidar map of the Blade Core site locale. Lidar data obtained from the LA Department of Natural Resources SONRIS platform.



Figure 8. Projectile points from the Blade Core site in the Broussard collection. Photograph by Francis Broussard.

and two edge-retouched flakes. All these materials are made of local pebble chert and none are temporally diagnostic.

The flake assemblage includes numerous blade-like flakes, in that they are twice as long as wide, but lack all the blade attributes defined below. Many also exhibit either a possible dorsal blade scar or a central ridge, often formed by multiple flakes from opposite sides of the core. Only a couple of flakes that might represent initial cortex platform spalls like those identified at Poverty Point (Webb and Gibson 1981:88) were observed. A more detailed analysis of this collection would likely identify important elements of the blade core production process.

The workshop assemblage includes 76 blade cores, 23 primary core reduction blades, 54 secondary core

reduction blades, 27 tertiary blades, and 5 core rejuvenation flakes. All the pieces are made of local pebble chert. None of the cores or blades appear to be heat-treated, although one core was burnt after discard.

A blade core is defined as having a distinct platform from which one or more blades have been removed. The length, width, and thickness of each core is measured to the closest millimeter. All measurements are obtained with steel graduated calipers. Length reflects the distance from the platform to the distal end of the core, measured parallel to the blade scars. Width is measured perpendicular to the length across the blade scars. Thickness represents the maximum distance from the blade scar (ventral) surface to the dorsal face. The number of more-or-less complete blade scars on each core is counted,

and the longest complete blade scar measured to the nearest millimeter. The platform type is assessed as flat, multi-flake, or cortex. Flat platforms are flake scars with only a single scar present; multi-flake platforms exhibit multiple flake scars. Platform angle is measured to the nearest degree with a metal digital goniometer; three measurements were taken and averaged (13 cores had only two measurements and one core had a single measurement).

Blades are defined as flakes at least twice as long as they are wide. In addition, the sides are mostly parallel, with the platform generally perpendicular to the length. Primary blades are defined as having cortex over 51% or more of the dorsal surface (percentages estimated visually). Secondary blades have cortex over 0 to 49% of the dorsal surface and one or more dorsal flake scars paralleling the long axis. Tertiary blades have parallel margins, two or more dorsal blade scars, and the platform is perpendicular to the long axis. Tertiary blades are interpreted as representing the intended product. Core rejuvenation blades exhibit multiple dorsal blade scars and parallel edges near the platform, but are thicker, blockier, and often removed part of the original pebble surface at their distal end.

Complete blades are measured to the nearest millimeter for length, width, and thickness. Length is measured parallel to the blade axis, width represents the greatest distance perpendicular to the length, and thickness measures the greatest distance between the dorsal and ventral flake surface. In addition, the platform width and depth are measured to the nearest 0.1 mm. Platform width is the distance between the blade edges, while platform depth is measured perpendicular to the width. Platforms are identified with a 10X hand lens. Finally, the number of dorsal blade scars on each blade is counted.

The blade cores all represent small, locally available chert pebbles (Figure 9). Once a suitably sized and shaped pebble was selected, one end or side was removed. This flake scar provides a generally flat surface utilized as a platform. For a few cores, flakes were removed from opposite ends of the pebble, producing opposing surfaces that could be used as platforms (Figure 10). There is only one example in

the collection where the second platform is at a right angle to the other. With only two or three exceptions, the cores exhibit cortex on their dorsal side, and to varying degrees around the sides (Figure 11). One core was utilized all the way around the piece, resulting in a generally columnar shape (Figure 10, top right). The resulting cores average 35 mm in length (range 21 – 52 mm) and 29 mm in width (range 15 – 35 mm) (Table 1). The small size undoubtedly reflects the size of pebbles available as a raw material, although the assemblage may include cores at the beginning of their use life and those that are clearly exhausted. It is assumed the cores collected at the site were intentionally discarded. Some appear to be exhausted (Figure 12), while others exhibit only one or two blade scars and appear to have been rejected as unsuitable for further production (Figure 13). Two cores exhibit distal retouching that does not appear to be related to platform preparation or blade removal; one example has bifacial flaking along the distal end.

The cores are uniformly made of a good to high quality chert with few if any interruptions in the matrix. This appears to reflect a selective bias, as the artifacts collected across the rest of the site exhibit a much greater range of textures and inclusions. The few cores that exhibit a coarser matrix appear to have been discarded before more than 1 or 2 blades were produced (Figure 12).

The core platforms are predominantly flat ($n=49$). Multiple flake scars are evident on 23 cores. Two cores still have cortex on the platform, while one core exhibits both a flake scar and cortex, and one core has multiple flake scars with cortex. The average platform angle is acute (Table 1), with a range of 32 to 82 degrees. They exhibit a normal distribution (Table 2) and indicate blades can be produced from a wide range of angles. A substantial proportion of the platforms (33/79, 41.7%) exhibit some degree of platform preparation in the form of small flake scars (less than 1 mm). No evidence of grinding was noted when the platform edges were examined with a 10X hand lens.

Replication studies (Sollberger and Patterson 1976) indicate the blades from 16WA186 could have been



Figure 9. The 76 blade cores from the workshop area at the Blade Core site (16WA186).

Table 1. Core and Blade Mean and Standard Deviations.

(Length, width, thickness measured in millimeters; platform width and depth measured to 0.1 mm)

Artifact type	No.	Length	Width	Thickness	Platform Angle	Avg. No. of blade scars	Longest blade scar	Platform width	Platform depth	Avg. No. of dorsal scars
Blade core mean	76	35.78	29.55	17.42	56.92	3.86	31.84			
Range		21 – 52	15 – 32	9 - 44	32 - 82		17 - 43			
Standard deviation		6.33	4.86	5.85	11.50		7.69			
Primary blade mean	13	46.77	18.54	5.46				7.25	2.62	0
Range		39 - 56	11 - 25	3 - 8						
Standard deviation		5.43	4.00	1.27				2.05	1.13	
Secondary blade mean	24	43.17	16.62	5.08				6.04	2.21	0.6
Range		33 – 55	10 – 21	2 - 7						
Standard deviation										
Tertiary blade mean	5	33.00	9.6	3.00				3.67 (n=4)	1.40 (n=4)	3.0
Range		20 – 48	6 – 13	1 - 6						
Standard deviation		9.97	2.51	2.00				0.22	0.45	

Table 2. Distribution of Blade Core Platform Angles.

Platform angle	30-39°	40-49°	50-59°	60-69°	70-79°	80-89°
Number	5	17	17	26	9	2



Figure 10. Cores with opposing platforms from 16WA186.



Figure 12. Exhausted cores from 16WA186.



Figure 11. Dorsal view (top) and ventral view (bottom) of selected cores from 16WA186.



Figure 13. Cores rejected as unsuitable for blade production at 16WA186.

produced by a variety of hard hammer, soft hammer, and indirect techniques. If indirect percussion was used, then the use of some type of frame or vise to hold the core is likely. The small size of some cores would have made it challenging to hold the core while using a hammer to remove blades.

Primary blades are longer and wider than secondary blades which are longer and wider than tertiary blades (Table 1 and Figure 14). None of the means are significantly different from each other, largely due to the small sample sizes and the large standard deviations. However, the trend clearly shows a reduction in blade size and platform size through the production sequence, and most tertiary blades were probably less than 45 mm long. This is supported by the size of dorsal scars on the individual cores. These average 32 mm long with a range of 17 to 43 mm. Although many of these cores may be at the end of their use life, and thus the resulting blades are smaller than those produced initially, the equivalent sizes of the blade scars and tertiary blades indicates the production process resulted in small blades.

The assemblage from the workshop portion of the site represents a specific locus of blade production. All the recovered materials were recovered from an area no larger than 20-by-20 m, which is only a small part of the larger site. Given the extensive use of most cores, it appears the focus of activities was the production of blades, and not creating cores to be taken to other sites. All the cores are suspected to have been considered exhausted, or not suitable for further production. The paucity of tertiary blades indicates they were the focus of production and removed from the site for use elsewhere.

The appearance of a distinct blade core technology in southeast Louisiana comes as surprise. Previous investigations across the Florida parishes have not identified significant blade assemblages, although blades have undoubtedly been occasionally found at various sites. Exactly why this locality was chosen for this workshop is unknown. One factor may have been an abundant source of suitable pebble cherts. Although Mr. Broussard did not observe any gravel in the adjoining sections of the East Prong of Bogue Falaya Creek at the time of the surveys, creek migration over the last several thousand years could



Figure 14. Primary blades (top), secondary blades (middle), and tertiary blades (bottom) from 16WA186.

easily have buried or removed any deposits. Pebble cherts are readily available in the Bogue Chitto River approximately 1.5 km north of the site. Another question is when this workshop was active. Mr. Broussard's surface collection from the overall site contains numerous points dating from the Early Archaic to Marksville periods (Figure 8). The available data do not indicate which of these points, if any, were found in, or adjacent to the blade workshop.

One approach to evaluating the workshop's temporal context is to look for other blade core assemblages in the Lower Mississippi Valley. A search of the literature identifies a significant use of blades at Late Archaic Poverty Point period sites, as well as the Middle Archaic Watson Brake site. Blade assemblages are also known from Middle Woodland Hopewell contexts (Sanger 1970; Fortier 2000; Nolan et al. 2007) and Mississippi period contexts (Yerkes 1983) in the Midwestern U.S. However, there is little evidence these tools were being produced in meaningful numbers at contemporary sites in the lower portion of the Mississippi valley. A late pre-contact to early post-contact blade technology also appears along the central and western Texas coast (Hester and Shafer 1975).

This review suggests the assemblage from 16WA186 represents a Middle or Late Archaic period workshop. Technologically, these assemblages are quite similar to each other (Table 3). Watson Brake is a Middle Archaic assemblage, while Poverty Point, Jaketown, and Paxton Brake are Late Archaic. Assuming there are no meaningful differences in how the various analysts measured the blades and cores, all five assemblages are very similar in their metric characteristics. The Poverty Point sample of Webb and Gibson (1981) cites a significantly longer average blade, but this is an estimate, as no blades were actually measured. From the physical characteristics, the assemblages appear nearly identical. One production difference is that the Jaketown cores exhibited a high frequency of platform edge preparation via flaking, while the Paxton Brake cores were consistently ground on the platform edge (Johnson 1983). Grinding is not evident at Watson Brake, Poverty Point, or 16WA186. The Blade Core site does have a notable frequency of edge preparation via flaking. Given the present data, it is not possible to assign the workshop to a specific time

period, although Middle or Late Archaic is likely. The data also suggest there were a variety of strategies and techniques being used to produce blades during the Middle and Late Archaic periods.

The Blade Core site is a large, upland lithic scatter that in general is little different from many similar sites across the Florida parishes. It is unique in having a distinct blade core workshop in one part of the site. This workshop produced 76 blade cores and a smaller number of blades from the surface, concentrated in an area approximately 20-by-20 m in size. Many of the cores appear to be exhausted or rejected for further use, indicating they were not being prepared here for transport to other sites. Rather, the workshop was producing blades, which were then transported to other sites. Where the blades ended up is unknown. One possibility is the Claiborne site (22-HA-501) at the mouth of the Pearl River. Claiborne is a Poverty Point period site (Pankow 2005), but there has not been sufficient investigation of the site to determine if blades are a significant part of the lithic assemblage.

Table 3. Comparative Data for Blade Cores and Blades from Sites in Louisiana and Mississippi.
(Measurements in millimeters)

Site	N	Cores				N	Blades			Reference
		Length	Width	Thickness	Platform Angle		Length	Width	Thickness	
Poverty Point		60.0-80.0*			50-60*		30-50*	10-20*	4-5*	Webb and Gibson 1981
Jaketown	26	36.62	24.14	18.12	67.77-75.15	26	33.39	14.09	4.13	Johnson 1983
Paxton Brake	126	31.55	26.98	18.39	73.43-79.90	126	29.54	13.60	3.91	Johnson 1983
Watson Brake	16	32.7				62	23.4	10.3	3.1	Johnson 2000
Blade Core	76	35.78	29.55	17.42	56.92	5**	33.0	9.6	3.0	This paper

* Values estimated by the authors.

** Only tertiary blades included.

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Archaeology Month Reflections: Implementation of a Public Archaeology Outreach Strategy

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October is Archaeology Month, a time when additional effort is committed to promoting preservation and conservation of cultural resources within our state. One of the main goals of Archaeology Month is to engage and educate the public. However, for the people working in the Division of Archaeology this is a year-round pursuit. Archaeology and historic preservation hinge on public interest. The best way to foster interest is to involve the public and expose people to their community's cultural resources. A public archaeology outreach approach is also beneficial to the professional preservation community because the local population has an intimate understanding of the landscape and regional history. Outreach with the public often leads to recordation of previously unrecorded sites, genealogical information, local history, and folklore that would otherwise be excluded. The local community can identify cultural resources that are significant and unique to that area. Engagement with the public ensures that preservation efforts are focused on cultural resources significant to that community. Contributions from the public lends to relatability of scholarly literature and to the significance of findings. Identification and the preservation of historically important places, landmarks, buildings, cemeteries, and artifacts in a

community contribute to the larger state and national historical contexts. Involving the public in professional research provides the local community ownership, and a voice, in their own history. Historically significant places identified by local communities can more often be protected. The best defense against site destruction involves outreach and education.

Collaboration with federal agencies, Louisiana universities, and local archaeological societies is part of our ongoing public archaeology outreach strategy. At the Louisiana Division of Archaeology we are also committed to forming partnerships and collaborations beyond the professional preservation community. We have found that establishing new partnerships and collaborations with members of the public increases our office's visibility and fosters public appreciation of archaeological resources. Working with Louisiana universities to establish student worker positions, provide site tours, fieldwork opportunities, presentations, and guest lectures are all ways that we can educate and involve students. Lab and fieldwork opportunities provide students real world, on the job training in how to record archaeological sites, conduct background research, conduct public outreach, and produce literature that is both relatable to the general public and a contribution to the professional historic preservation community. Students bring a fresh take to the research and may offer useful methodological approaches and insight which contribute to findings and fieldwork.

We have several ongoing research projects that are characteristic of our public archaeology outreach strategy. Components of these projects include the

public, student workers, Louisiana universities, local archaeological societies, and in certain instances, a federal agency. Working with the public on these research projects has resulted in the identification of archaeological sites that are historically significant to the respective local communities. Work headed by Dr. Charles "Chip" McGimsey with members of the public in the Covington and Abita Springs communities has resulted in the documentation of 14 newly recorded sites this year alone. Outreach conducted by Chip in Madison Parish during 2022 resulted in three site record updates. Research along the Bayou Teche is ongoing and so far has resulted in one newly recorded site. Outreach and fieldwork conducted in collaboration with the National Center for Preservation Technology and Training and the Louisiana Archaeological Society's (LAS) Acadiana Chapter, within the Freetown Port-Rico National Historic District of Lafayette has just begun, and an archaeological site has already been recorded as a result of this collaborative effort. This article focuses on research currently ongoing along the Bayou Teche at 16IB203 and in Freetown Port-Rico at 16LY159.

Investigations along Bayou Teche began when Dr. Mark Rees of UL Lafayette contacted the Louisiana Division of Archaeology (DOA) regarding an early nineteenth century artifact scatter identified by Krista Bernard, an avocational archaeologist and historian. Krista is a New Iberia resident living near the Bayou Teche. She is an avid researcher focused on the history of occupation along Bayou Teche in Iberia Parish. She has visited and collected many of the historic sites identified by her research. During one such outing, Krista located a large nineteenth century artifact scatter on the west bank of Bayou Teche south of Sugar Mill Road in New Iberia. She suspected that the site may be the former location of an Acadian home site or a historic farmstead associated with the nineteenth century sugarcane industry. She wanted help recording and researching the site. Louisiana Division of Archaeology staff members, Sam Huey, and Maegan Smith, answered the call and arrangements were made with Krista Bernard to investigate and record the previously unrecorded archaeological site.

Student involvement in the investigation was beneficial for the project near Bayou Teche. A student worker, Conan Mills, assisted with the fieldwork and contributed historic overlays that supplemented historical background research and bolstered the findings. Two historic maps were available from the U.S. Geological Survey (USGS). Two additional hand-drawn 1818 maps were extracted from land claim papers. The 1939 USGS map was overlaid on a modern Google maps aerial photo. The 1939 map depicts five structures in Section 12, within the vicinity of our study area. We then overlaid a 1983 USGS quad map on the same area. The structures are absent on the map dating from 1983. The only remnants are a possible driveway into the property and a parking area. Overlaying the 1818 maps were more difficult (Figures 1 and 2). Section 12, as well as the Range 6 and 7 lines served as Ground Control Points (GCPs) to orient the 1818 maps with the aerial imagery. Additional GCPs identified on the historic maps include the Bayou Teche and a coulee or field drainage ditch oriented north-south. These were both used to correlate the early-nineteenth century land holdings with the modern landscape. The overlays were very useful in locating and delineating the site. The historical maps also contributed to our interpretations of the archaeological deposits encountered during fieldwork.

Sam Huey and Conan Mills met with Krista at her home on a warm July morning, to inspect her artifact collection before heading into the field. Her artifact collection included amethyst glass, milk glass, whitewares, stonewares, pearlwares, red transfer print earthenware, purple transfer print earthenware, blue printed wares, and yellow wares (Figure 3). It was exciting to see the amount of older ceramic types in her collection, particularly the printed and edged pearlwares manufactured in England between 1780 and 1820. It was equally exciting to learn that Krista has a familiarity with ceramic types. Without any help she had identified and dated most of the artifact collection. As we sorted through the artifacts, she presented maps and offered important historical facts about the area, all while juggling 4 or 5 kids and the family pet. Right before we left the house, she produced a Spanish

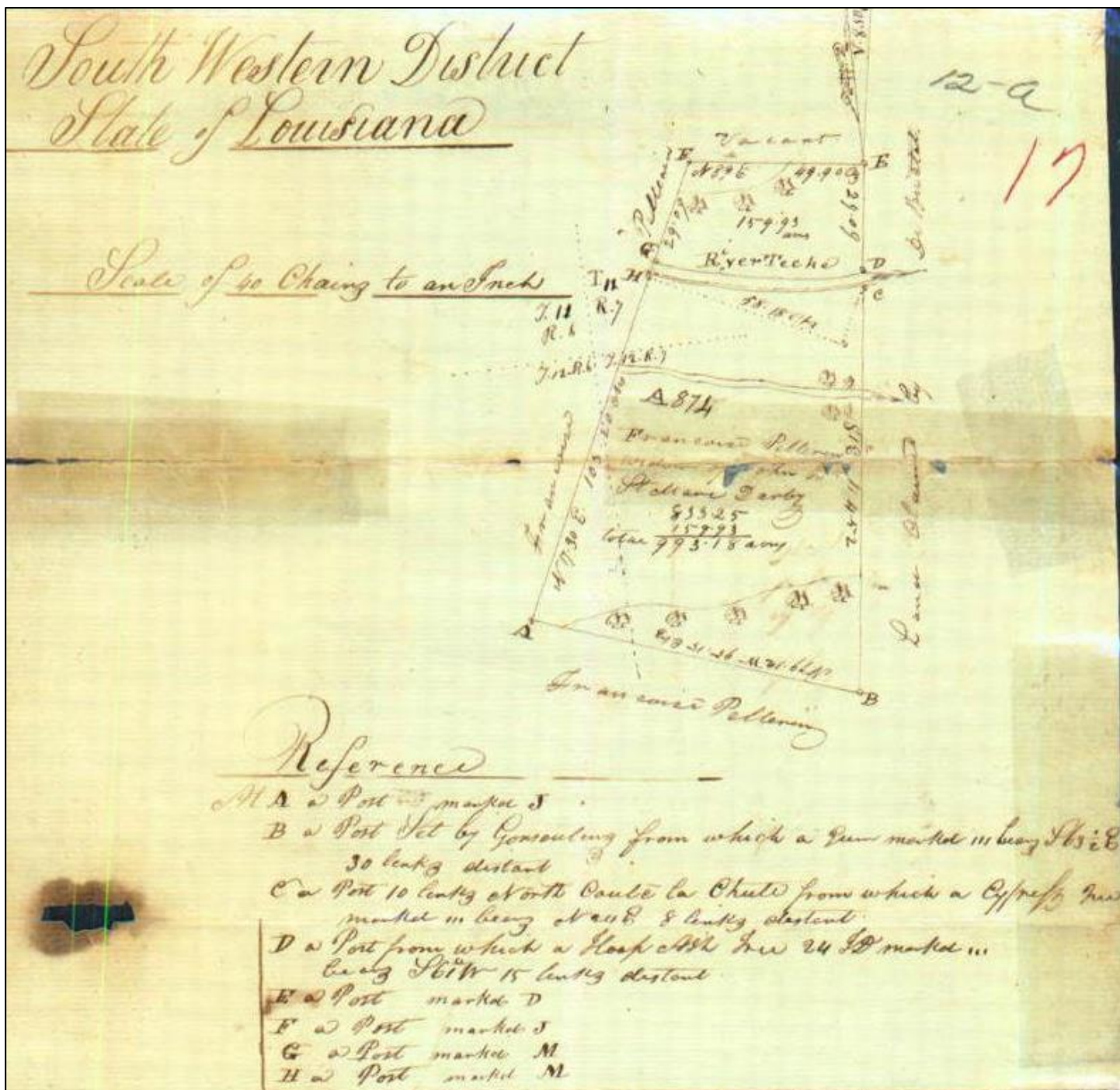


Figure 1. June 15, 1818 claim papers map depicting landownership north of the study area.

land-grant map that depicted the site area in the vicinity of property owned by Jean-Baptiste St. Marc Darby. Jean-Baptiste was a Spanish military officer and served as Commandant of the Attakapas Post from 1787 to 1795. He amassed substantial land holdings along the Bayou Teche and used the land for cattle ranching. Following his death, the land was utilized for sugarcane farming and large plantations were established by his wife and heirs.

After viewing the artifacts collected by Krista, we loaded up and headed to the site located on property owned by the Snoddy family. We were accompanied by Avery Snoddy and her friend, Rylee (Figure 4). Both girls are of middle school age and expressed interest in the archaeological site and local history. The girls were very helpful and produced artifact collections of their own for us to sort through. They carried equipment, photographed the site, conducted a

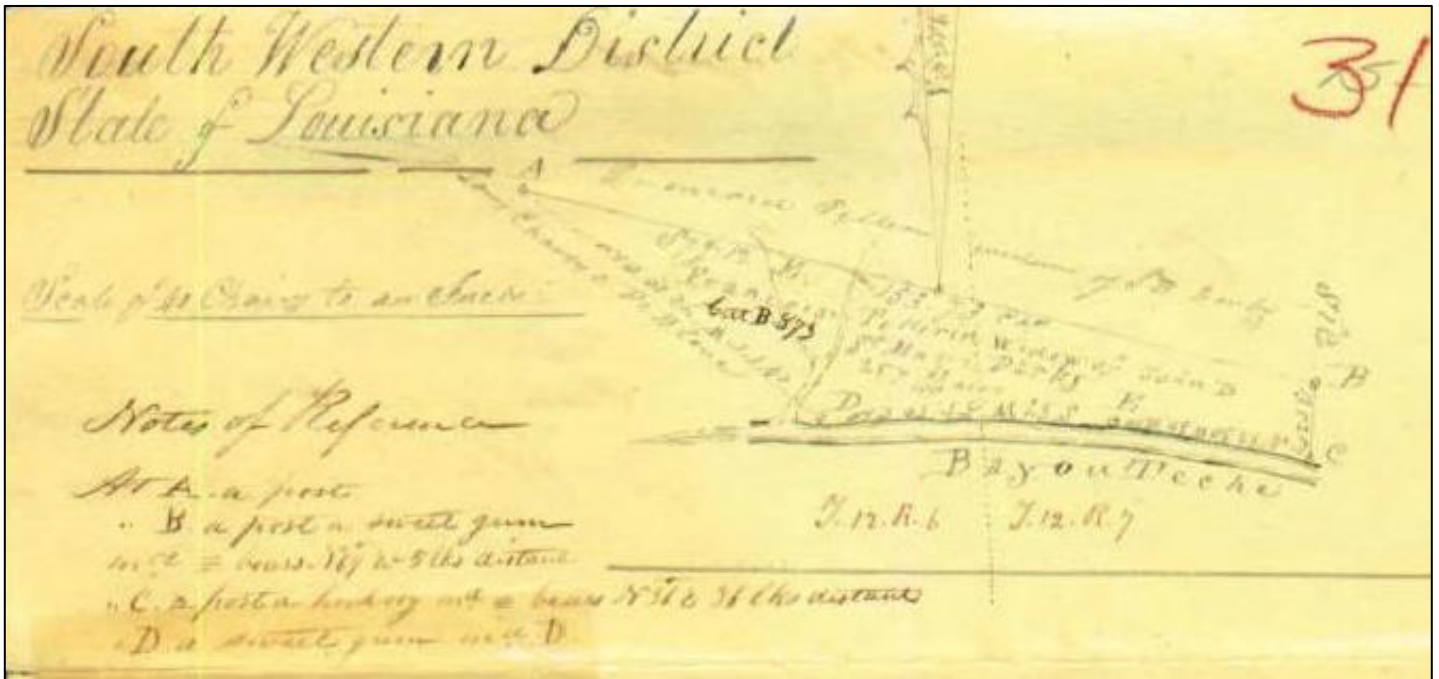


Figure 2. June 18, 1818 claim papers map depicting the site area within property owned by Francois Pellerin, Widow of John B (Jean-Baptiste) St. Marc Darby



Figure 3. Artifacts collected from the site by Krista Bernard.

ground surface inspection, and assisted with shovel test excavation. Sam Huey explained to Krista and the girls how an archaeological site is defined in Louisiana. A discussion of how sites are recorded and the methodology used to delineate archaeological site boundaries ensued. This led to a brief explanation of Section 106 and the role our office plays in the review process. Sam explained basic archaeological terms and stressed the importance of systematic excavation and artifact provenience.

We encouraged Krista to complete site records for artifact scatters she finds and discouraged digging at sites. Krista is aware of the destructive nature of the discipline and was happy to have a professional archaeologist on site to conduct excavations.

During previous site visits Krista identified areas of interest on the Snoddy property. She conducted ground surface inspection of the sugarcane field west of the Snoddy residence and designated it as an area ripe for future



Figure 4. Avery Snoddy and Rylee photographing artifacts. Artifacts shown here are from Avery's personal collection.

work. She also located artifact scatters immediately surrounding the Snoddy residence, in particular an area near a recent tree fall. She also located a large refuse pile south of the Snoddy house, hidden in the woods. Shovel testing began east of the sugarcane field in the Snoddy's backyard near the tree fall (Figure 5). A shovel test was placed in the approximate location of the tree fall and another was excavated 30 meters south. Both shovel tests were positive and artifacts were observed in the vicinity of the shovel test locations on the ground surface. The sugarcane field was separated from the residence by a coulee oriented north-south. This is the same landscape feature depicted on the historic maps that were used as GCP for overlays. To investigate the extent of the artifact scatter a third shovel test was excavated 20 meters west of the tree fall, across the

coulee, within the sugarcane field. This shovel test was also positive and served to demonstrate that the artifact scatter located within the Snoddy's yard extended into the sugarcane field to the west. The cultural material observed in the sugarcane field and during shovel testing of the Snoddy's yard represents a single archaeological site as defined by DOA guidelines.

Artifacts recovered during shovel testing include a cut nail, brick fragments, dark green bottle glass, pearlware, stoneware, yellowwares, and whitewares. The wall profile in the excavation near the tree fall revealed associated ground disturbance. Excavation in the sugarcane field revealed ground disturbance related to cultivation. The wall profile exposed by excavation in the Snoddy's yard, 30 meters south of the tree fall, had the least amount of disturbance.



Figure 5. Conan Mills, Krista Bernard, Rylee, and Avery Snoddy mid excavation near the location of a tree fall in the Snoddy's backyard.

The initial stratum, which consisted of a dark grayish brown (10YR 4/2) silty clay loam, mixed with pulverized brick, glass, charcoal flecks, and small ceramics sherds, was clearly disturbed. However, the underlying layers appeared undisturbed. A yellowish brown (10YR 5/4) silty clay loam, beginning at 17 cm below surface and extending down to 35 cm below surface, produced artifacts. The shovel test terminated in Stratum III at 50 cm below surface into a yellowish brown (10YR 5/4) silty clay, mottled with 40 percent yellowish brown (10YR 5/8) clay. A cut nail was recovered with pearlware between 15 cm to 20 cm below surface at the Stratum I and Stratum II transition. All of the artifacts recovered during shovel testing were collected from Strata I and II. Stratum III appeared to be a culturally sterile clay layer.

Following shovel testing the ground surface was inspected. Krista showed DOA archaeologists a modern dump, or refuse accumulation, behind the Snoddy's residence. The dump consisted of ferrous metal and soda bottles dating to the late nineteenth century. Stoneware and whitewares were mixed in with the debris, suggesting that cultural materials from neighboring sugarcane fields were redeposited in this area as part of land clearing and/or debris removal. A walkover of the sugarcane field was also conducted. The artifact scatter was mapped using a handheld GPS. The southern and eastern site boundaries were defined by the surface expression of the site. The western and northern site boundaries were defined by property access and roadways. The site was recorded as 16IB203 and assigned the temporary site name, Snoddy Field (Figure 6).



Figure 6. Southern view of Krista standing within the refuse pile located in the woods, south of the Snoddy's home.

After the site visit Krista loaned the DOA her artifact collection for further analysis and provided all of the historical documentation that she had accumulated. The artifacts and background research provided by Krista were a huge help in providing a starting point for archival research and artifact analysis. An exhaustive search of the Office of State Lands historical documents database, archaeological reports on file with the DOA, and historic records curated by UL Lafayette produced several illuminating records. Review of a U.S. Tract Book, Volume 10, page 134, shows that the land claim made by Francois Pellerin was confirmed by an act of

Congress on March 3, 1807, including the site and surrounding areas. Land Claim papers from 1818 place the site within property owned by Francois Pellerin, Widow of John B (Jean-Baptiste) St. Marc Darby. An 1830 plat map lists the owner of the site and surrounding area as “Francois Pellerin Widow of John (Jean) B. (Baptiste) St. Mark (Marc) Darby”. Land records on file at UL Lafayette show that Françoise Pellerin, widow of St. Marc Darby, transferred land and slaves to her children, Jean-Baptiste Louis St-Marc Darby, Jean-Louis François Barthélémy St. Marc Darby, Étienne-Ursin Darby, and Marie-Marthe-Céleste. The family built a large plantation house on Spanish Lake. Initially called Coteau and then later known as Darby, the plantation house is listed on the National Register of Historic Places and is located approximately 2 miles (3.2 km) west of the site. Records on file at UL Lafayette indicate that the Darby farm was converted from a cattle ranch to a sugar plantation by 1810. Conveyance records from New Orleans show that M. Françoise purchased 20 slaves from a slave trader in May of 1828. In 1829, the Darby Plantation produced 101 hogsheads of sugar, which was the most produced that year in the New Iberia area (Louisiana Planter & Sugar Manufacture 1892:67). Review of a 1939 map depicted structures within the site boundary.

This archival research indicated that 16IB203 is situated between the Francois Darby Plantation, located to the east, and the St. Marc Darby Plantation, located to the west, both of which were owned by Françoise Pellerin before she passed the property to her heirs. Early occupation at the site, indicated by pearlwares, purple transfer printed wares, red transfer printed wares, salt glazed stoneware, yellowwares, and dark olive-green glass, concurs with the plat maps, U.S. Track Books, and land claim papers which indicate that Francois Pellerin, Widow of Jean-Baptiste St. Marc Darby, was the owner of the property. The early portion of the artifact assemblage also corresponds with the dates of the St. Marc Darby Plantation and the Francois Darby Plantation, both located within close proximity to 16IB203. Artifacts from the site that are diagnostic of the late-eighteenth and early-nineteenth centuries are not generally characteristic of enslaved or tenant

farm house sites. These early artifacts were mixed on the ground surface with artifacts diagnostic of a later occupation. Artifacts recovered from the site dating to the turn of the twentieth century, including wire nails, milk glass, depression glass, amethyst glass, and whiteware, are more consistent with assemblages produced by late-nineteenth and early-twentieth century tenant farm sites. These turn-of-the-century artifacts are likely related to the structures depicted on the 1939 map. Given that the Belmont Plantation, located about a mile (1.6 km) north of 16IB203, produced sugar until the sugar mill burned in 1947, it is likely that the people living in the structures shown on the 1939 map were involved in the sugarcane industry.

Another ongoing DOA research project is focused on the Freetown Port-Rico National Historic District in Lafayette. It is being carried out in collaboration with the National Center for Preservation Technology and Training (NCPTT), National Park Service (NPS), and the LAS Acadiana Chapter. The Division of Archaeology was contacted by Sadie Schoeffler of NCPTT for assistance with recordation of an archaeological site located on property owned by Erica Fox. Ms. Fox owns a large lot in the Freetown Port-Rico Historic District and reached out for historical preservation guidance and assistance (Figure 7). The residence and property are currently used as a community center, the *Maison Creole de Freetown*. The aim of the community center is to document and preserve the history of Freetown and to educate others on the historical, cultural, and linguistic contributions of African Americans and people of color in this neighborhood and beyond. Through the Maison Freetown community center, Erica plans to continue to provide opportunities for community engagement that supports future neighborhood growth and unites others through cultural education. She intends to establish a museum to curate artifacts collected from her property and the surrounding community.

On Saturday, August 27, 2022, personnel with the DOA and NCPTT, NPS met with Ms. Fox to discuss the site and plans for the community center. Artifacts previously collected by Ms. Fox and Sadie Schoeffler were reviewed and a surface inspection of the property was conducted. Artifacts collected during



Figure 7. Erica Fox at Maison Freetown (16LY159), view to the southwest.

the site visit and previously collected by Ms. Fox include milk glass, aqua glass, ceramic tile, porcelain, and whitewares. Linoleum tile flooring still adhered to concrete slabs and metal bolts were also observed but not collected. Following the walkover of the property and inspection of the artifacts the site was recorded as Maison Freetown (16LY159). Erica is eager to support archaeology and historical research at Maison Freetown. She agreed to allow an excavation on her property and make it open to the public. Despite local knowledge of Freetown Port-Rico, surprisingly little archaeological work has been conducted and historical documentation is limited. Investigation of the site and surrounding community has just begun; however, this is a promising opportunity to record the history of the black and indigenous people who lived in Freetown.

Summary

These collaborative research projects underscore the basic tenets of our public archaeology outreach strategy. By working with Louisiana universities, the LAS Acadiana Chapter, federal agencies, students, and the public, we successfully recorded previously undocumented archaeological sites that possess considerable historical significance. Through collaboration with the public, we increased the visibility of the Division of Archaeology, strengthened partnerships with NCPTT, stressed the importance of preservation, emphasized education, and utilized

public knowledge to bolster the historical and archaeological record. We hope you take time this October to visit an archaeological or historical site in Louisiana, such as Poverty Point.

If you are interested in volunteering for fieldwork, the Maison Freetown True Friends Society, NCPTT, LAS Acadiana Chapter, and DOA would like to extend an invitation to participate in shovel test excavation at Site 16LY159. Excavations are planned for October 29, 2022. For more information about this fieldwork opportunity, please email Sadie Schoeffler at sadie_schoeffler@nps.gov. To learn more, explore the resources on the [Division of Archaeology website](#).

Take a moment out of your busy schedule this month to appreciate Louisiana Archaeology Month, the heritage of your local community, and archaeological sites in the state. If you are a landowner with a site on your property, or know of a site that should be recorded, call Sam Huey at 225-219-4596 or email shuey@crt.la.gov for assistance.

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Revitalizing Rivercane in Kisatchie National Forest

Matthew Helmer, Velicia Bergstrom, and Dave Moore

Kisatchie National Forest, Pineville

In the Spring of 2019, members from Kisatchie National Forest's (KNF) Leadership Team and Heritage/Tribal Relations staff met with the Jena Band of Choctaw Indians (JBCI) to discuss partnerships. Our conversation included the tribe's desire to have better access to rivercane. This is an important topic of conversation among many Tribes, researchers, and government agencies.

KNF's team started to think seriously about rivercane and how to better manage for this critical plant on Forest Service lands, in partnership with tribes. Another meeting was held with KNF specialists (botanist, heritage, and team leaders) with JBCI's Tribal Historic Preservation Officer, Chief, and their Traditionalist in early 2020 to discuss such issues as locations of current rivercane growth, establishment of restoration areas, obtaining and propagating the proper species, and how to achieve the goal of long-term ecological resilience.

Rivercane (*Arundinaria gigantea*) is an ecologically and culturally important plant species which has seen a 98 percent decline in its original habitat over the past century. It is also the only genus of bamboo native to North America. Teddy Roosevelt hunted bear in the canebrakes of Louisiana in 1907, prior to widespread habitat loss associated with overgrazing, deforestation, and land development.

Culturally, rivercane is important to traditional arts, technology, and cultural identity for many of the Tribes and Tribal communities in the Southeast. It is used in basketry, tools, weapons, and utilitarian items such as mats, instruments, and no doubt used in ceremonies, in addition to providing fuel and food. The plant is truly a source for livelihoods and traditional knowledge. Rivercane also has ecological benefits for watersheds, soils, and wildlife. It is particularly important for bird nesting habitat.

Our 2020 meeting resulted in a new agreement between KNF and JBCI, with the overall aim to study



JBCI Traditionalist Rose Greer sharing knowledge with American Youthworks crew while transplanting cane from a healthy patch on Kisatchie National Forest (June 2021).



Young cane at JBCI's facility after being potted and transplanted (June 2021).

and restore the rivercane. Fast forward to June of 2021, and KNF partnered with a team of youth conservation workers from American Youthworks. So, with JBCI's Traditionalist we met at a known area on forest lands to harvest young cane. It was decided that we would harvest 100 plants at that time from the large, healthy cane patch. We took with us shovels and burlap bags. When we removed a plant, it was wrapped in a burlap bag and then soaked in the nearby creek before transporting it in a vehicle to JBCI's facility.

Once at the facility, good potting soil was mixed with local topsoil and put into planting pots with the young cane. The young cane was cut at the fourth node from the root, per JBCI's traditionalist. The overall transplanting and propagation process is one that we learned from the Chitimacha Tribe of Louisiana in working with the Natural Resources Conservation Service. They were able to establish cane patches twenty years ago that are large and thriving today. JBCI's staff has been tending to the plants since that time. We plan to transplant this potted cane in sparsely populated cane areas to hopefully achieve a larger patch in early 2023. Unbeknownst to us at the time, summer is one of the worst times to transplant rivercane! Fortunately, approximately 75 percent of the plants are still thriving and showing signs of spreading, and we cannot wait for them to aid in revitalizing cultural practices as well as supporting healthy ecosystems.



Above: Kisatchie botanist Dave Moore (left) educating American Youthworks on rivercane at JBCI facility, November 2021. In November of 2021 we partnered with a group of American Youthworks and involved them in surveying two watersheds to conduct a pilot rivercane inventory. This survey work documented fifty plus areas of rivercane. They included information on location, an estimate of the size of the patch, the size of the cane that is growing, the canopy and understory, GPS points, and photos. This information will be some of the first available data on the status of rivercane habitat and optimal growing conditions in Kisatchie National Forest. We hope to replicate this throughout the Forest Service's Gulf Coast Sub-Region and share this information with affiliated Tribes.



Left (left to right): Kim Walden (Chitimacha Tribe of LA), Kristian Poncho and Dakota John (Coushatta Tribe of LA), Rose Greer (JBCI Traditionalist), and Matthew Helmer (Kisatchie National Forest), August 2021. In August of 2021, the Chitimacha Tribe of Louisiana graciously toured us through their cane patches. As a pleasant surprise, members of the Coushatta Tribe of Louisiana joined us in learning more about this species. The Chitimacha Tribe started their patches some twenty years ago and the patches have grown and thrived. They have been able to take some of the cane and replant in other areas on their land.

UNO Summer 2022 Projects

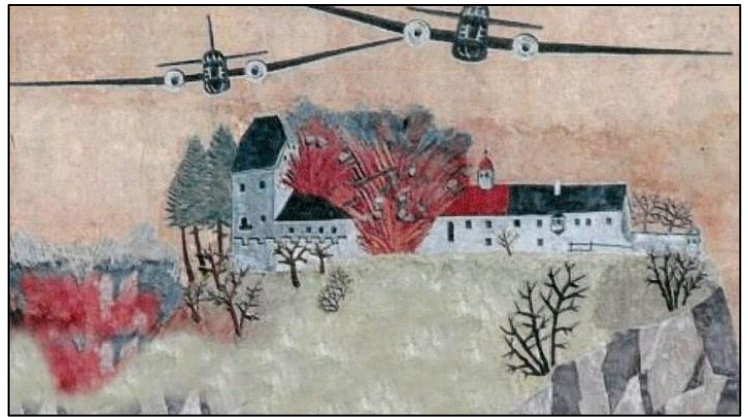
D. Ryan Gray, University of New Orleans

While most of our work is in southeastern Louisiana, the University of New Orleans (UNO) continued its international partnerships in the Summer of 2022 with not one, but two projects in Austria. These projects introduced Louisiana students and archaeologists to international collaborations, as well as some very different field conditions and types of sites. Look for an update on some of our Louisiana-based research in the next *LAS Newsletter*. In the meantime, the following are perspectives from UNO students on our projects in Austria during the Summer of 2022.

Excavations at Trautson Castle

Noah Fulmer, University of New Orleans

Matrei am Brenner (Matrei) is a town in the Tyrol Region of Austria near the Italian border. It was subjected to American bombing raids between February 14 and April 21, 1945. The targets of the raids are suspected to have been the thirteenth century Trautson Castle and the railway that ran beside it. The castle was nearly destroyed, along with large parts of the town. Memories of the attacks still exist in the community, with murals depicting the event, as well as the last remaining building of the castle, sitting on the hill in the center of town. For the last several years it has been the location of an ongoing archaeological peace project between the University of New Orleans (UNO) and the University of Innsbruck. I was able to join this season's excavations as a graduate student at UNO.



Operation Trautson Castle seeks to bring a bi-national group of American and Austrian archaeologists together to both study and reflect on the site. One of the ultimate goals of the project is to have a public exhibition based on the findings of archaeological research. This past summer a field school was conducted by Dr. Ryan Gray from UNO in collaboration with the University of Innsbruck and Dr. Harald Stadler. The team was composed of myself, another graduate student, several undergraduate students from UNO, and staff and volunteers from the University of Innsbruck.

As a collaborative peace project, the cross-cultural excavation provided many challenges and opportunities. The language barrier was a constant consideration on site. I was able to communicate with all participants to a degree because the entire group shared enough of a common language in English, but often the technical archaeological jargon proved to be harder to translate. Our team also had to adapt to Austrian styles of fieldwork and documentation techniques, which included excavations strategies based on “stratigraphic entities” and the cataloging of finds using a standardized find number system. This was all on top of the fact that the site itself being excavated was a medieval castle, a first for most of the Louisiana-based American students. As this was the last season of fieldwork on the project, focus was placed on the continued excavation of the castle’s chapel, keep, and a privy.

Artifacts recovered from the site tell the story of the continued occupation of the valley hill from at least the Roman era until the 1980s. Roman pottery and a



coin were found in the deepest units (or cuts as they are referred to in Austrian archaeology) beneath the keep. Most of the finds from excavated cuts were medieval artifacts contemporary to the castle ruins. The oldest of these medieval artifacts date to the thirteenth century. This assemblage was largely composed of faunal bone, glass, ceramic, brick, and ferrous building materials.

Following the bombing of the castle, a family continued to live in the last remaining building on site. However, a landslide made local authorities determine the site to be unsafe for habitation. The family used the impression of the chapel ruins as a disposal pit for waste during their stay. The team found many artifacts directly related to the family's residence during the excavation of the chapel.

At UNO, I have been studying digital preservation techniques such as photogrammetry. I was able to use and practice these skills throughout the field school. Using my digital camera and a drone, I created three dimensional models of site features. In addition to capturing the site as it was excavated, we were able to use this technique actively in the field to capture the profile of the privy in ways that would not be possible by traditional photography.

The variety of artifacts shows many different lifeways on the hill throughout the site's habitation over the last two thousand years. Looking forward in time, Trautson Castle is also currently an active construction site. A community center is being built on the hillside and is set to incorporate the exposed ruins and the existing structures of the castle. The peace project aims to have a local exhibition on the archaeological findings in order to give back to the community of Matri. Overall, my experience with Operation Trautson Castle was incredible. Collaborating in such an international setting offered a unique learning opportunity for myself and the other students who took part. We look forward to seeing further results from the fieldwork and research, for community engagement and for the benefit of Matri.



UNO Summer 2022 POW/MIA Project in Austria

Emily Gallo, University of New Orleans

This past summer I was a part of a team of eight Americans and six Austrians who joined forces to search for a missing WWII American airman, in a project for the Defense POW/MIA Accounting Agency (DPAA). The team consisted of archaeologists and Alpine rescue experts, continuing work begun the previous summer with a joint Austrian and American team from the University of New Orleans and the University of Innsbruck. Based on previous survey, historic record searches, and eyewitness accounts, our team investigated the last believed resting place of a WWII B-17 bomber.

There were many challenges in conducting fieldwork on a mountain. In the first week of the crew’s arrival our expert Austrian Alpine guides Marco, Martin, and Heinz created rope lines for climbing and excavating. They ensured our safety in many ways, from rigging ziplines to transporting soil downslope, to making coffee to warm us on cold and rainy days up in the clouds.

While looking back on this season, there are many ways that the dig was typical, with standard units, excavation techniques, and screening methods. However, the more than unusual terrain led to the most important lesson from this season: adaptability. Archaeology is not a simple, straightforward observation of the past. One must tweak practices and be quick on one’s feet. This dig in the summer of 2022, on a mountainside in Austria, involved a mixture of old and new archaeological sciences and practices. The work was difficult, yes, but more than rewarding in a sense of the comradery developed and lessons learned. Working with people who were initially strangers, I learned that a Slovenian song can symbolize a common love for food (and create a Pavlovian reaction), especially lunch on top of a mountain with breathtaking views. I learned that if you are digging on a 45-degree angle and drop buckets, they may end up a few hundred meters down the slope by parked cars, but that this too can develop into a humorous game. The experience of difficult conditions brings strangers together.



Left: Cutaway view of a B-17G aircraft. From the [B-17 Alliance Foundation website](http://www.b-17alliance.com).



LOUISIANA ARCHAEOLOGY MONTH 2022

October is Louisiana Archaeology Month!

Statewide programs for Louisiana Archaeology Month encourage residents and visitors to learn more about the archaeology and history of the state and to protect, preserve, and enjoy these important resources of our rich cultural heritage. Each year the state of Louisiana celebrates archaeology throughout the month of October, which also coincides with International Archaeology Day on the third Saturday of the month every year. This year, International Archaeology Day falls on Saturday, October 15th.

The 2022 programs range from archaeology days, special presentations, and artifact identification, to craft activities, trivia nights, and more, highlighting Louisiana Archaeology. Visit the [2022 Archaeology Month interactive map and calendar](#) under [Discover Archaeology](#) on the [Archaeology Month](#) page of the Division of Archaeology's [website](#) to find programs across the state. To add an event on the Archaeology Month calendar, fill out the [Archaeology Month Participation Form](#) on the Archaeology Month page.

2022 LAS Chapter Archaeology Month Events

7th Annual Archaeology Day at the Louisiana State Exhibit Museum

Saturday, September 17, 10 am-2 pm
3015 Greenwood Rd, Shreveport, LA 71109
\$ = Free and Family friendly!

Join us for a day of flint knapping, pottery making, atlatl throwing, blacksmithing, basket weaving, preservation, rock, mineral, and book displays, artifact exhibits, and artifact identification by the NW Chapter of the Louisiana Archaeological Society!

For more information, visit:
www.laexhibitmuseum.org



**LOUISIANA
STATE HISTORIC
PRESERVATION
OFFICE**



**LOUISIANA
OFFICE of CULTURAL
DEVELOPMENT**

ARTS • ARCHAEOLOGY • HISTORIC PRESERVATION • CODOFIL

Archaeology Day at the Lafayette Farmers and Artisans Market

Saturday, October 15, 8:30am-12:30pm
2913 Johnston Street, Lafayette, LA
\$ = Free
Family friendly!

Members from the Acadiana Chapter of LAS and staff from the Division of Archaeology will share information about Louisiana Archaeology for International Archaeology Day. We plan to engage the community with resources and activities to let everyone know all the exciting projects happening in the field, what archaeologists do, and what services we provide. The Lafayette Farmers and Artisans Market is a great place to go to learn about the community, eat good food, buy sweet stuff, and listen to cool music. For more information, visit: <https://marketatmoncuspark.com/>

The 2022 Louisiana Archaeology Month Poster design by Megan Barras (on the following page) was in collaboration with the United Houma Nation and the Houma Language Project. The poster includes artifacts from the *Uma' damáha' tcetú'* (Grand Houmas Village) collection housed at the Louisiana Division of Archaeology Curation Facility. Located in current-day Ascension Parish, this archaeological site is one of several known historic settlements of the United Houma Nation of Louisiana. Historic maps and documents, as well as the artifacts, date this site to the 1700s. For more information on the site, see "The Last(?) Collection from the Grand Houmas Village" in [Louisiana Archaeology No. 45](#). Learn more about the United Houma Nation and their efforts to preserve and promote cultural heritage on their [website](https://unitedhoumanation.org/) (<https://unitedhoumanation.org/>).

Follow the LA Division of Archaeology on:

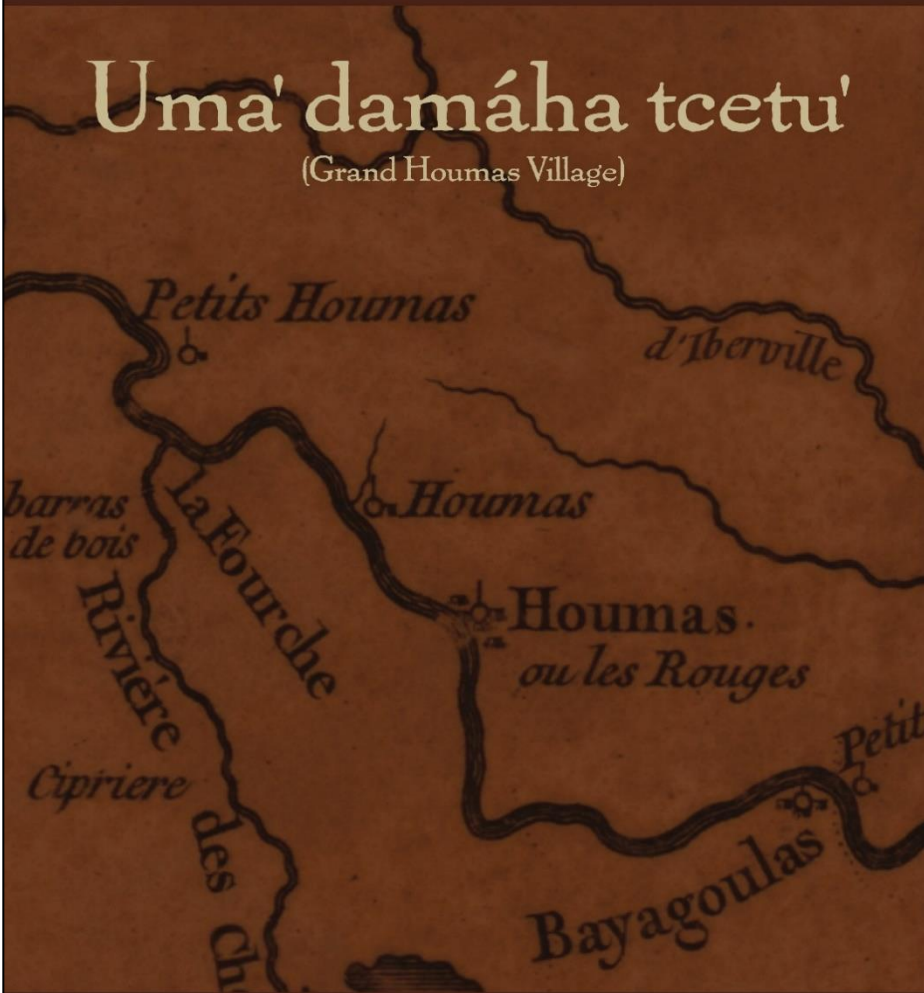
[Instagram](#): @LouisianaArchaeology
[Facebook](#): @LouisianaOfficeofCulturalDevelopment
and [Twitter](#) for #LouisianaArchaeology and #LouisianaArchaeologyMonth updates during the month of October and throughout the year.

Welcome to 2022 Louisiana Archaeology Month!

Emmak áyese' Luéseyána' náděkbayã elekhanah

(This month we learn about what came before in Louisiana)

Uma' damáha tcetú' (Grand Houmas Village)



Selection of artifacts from the 1700s Grand Houmas Village site



Map: detail from Carte de la Louisiane par le Sr. d'Anville, 1782 / Library of Congress, Francis and Taylor. • Houma translations courtesy of the Houma Language Project



Beads



Iron axe

LOUISIANA ARCHAEOLOGY MONTH 2022

Scan here to visit
www.crt.state.la.us/discoverarchaeology/
for more information



LAS CHAPTERS AND MEMBERSHIP

Acadiana Chapter

Contact: Sadie Schoeffler, President
Email: acadianalas@gmail.com

Gloria Church is the new Vice President of the Acadiana Chapter. Gloria is an undergraduate anthropology major at UL Lafayette with plans to pursue a career in archaeology.

The Acadiana Chapter is hosting two events for Louisiana Archaeology Month:

Archaeology Day at the Lafayette Farmers and Artisans Market

8:30 am – 12:30 pm
Saturday, October 15, 2022
2913 Johnston St., Lafayette, LA

Join us at the Lafayette Farmers and Artisans Market to learn about Louisiana history through archaeology and participate in fun activities!

For more information:
<https://marketatmoncuspark.com/>

Archaeology of Maison Freetown (16LY159).

The LAS Acadiana Chapter has started a project to support the creation of a museum dedicated to African American and Indigenous tenant-farmers of the Freetown-Port Rico National Historic District in Lafayette, Louisiana.

In collaboration with the [Maison Freetown True Friends Society](#), [National Center for Preservation Technology and Training](#), and the [LA Division of Archaeology](#), the Acadiana Chapter will conduct an archaeological investigation of the Maison Freetown site (16LY159) at 800 East Vermilion Street on Saturday, October 29, from 9 am to 4 pm.

Join us to participate in the planned fieldwork. For more information and to volunteer, email Sadie Schoeffler at sadie_schoeffler@nps.gov.

Follow the Acadiana Chapter on [Facebook](#) and contact us to get involved.

Baton Rouge Chapter

Contact: Brandy Kerr or Margeaux Murray, Co-Presidents
Email: batonrougelas1975@gmail.com

To receive information about our meetings, please email batonrougelas1975@gmail.com.

Delta Chapter

Contact: Brian Ostahowski
Email: brian.ostahowski@gmail.com
www.facebook.com/DeltaChapterLAS

The Delta Chapter hosts a monthly speaker series from August through April. The Delta Chapter meets the 4th Thursday of each month at Tulane University, Department of Anthropology, Dinwiddie Hall, @ 7 PM in Room 201. For more information, email Brian Ostahowski at brian.ostahowski@gmail.com.

Northwest Chapter

Primary Contact: Tad Britt
Email: tad.britt@gmail.com
Secondary Contact: Jeffrey Girard
Email: jeffreygirard@att.net

West Louisiana Archaeology Club

Contact: John Guy, President
Email: johnnyhguy53@gmail.com
Rockey Rockholt, Vice President
Email: richardrockhold@yahoo.com



NEWS AND ANNOUNCEMENTS

The Division of Archaeology Welcomes Two New Staff Members

Chip McGimsey, Louisiana Division of Archaeology

In the spring of 2022, the Louisiana Office of Cultural Development, Division of Archaeology, hired Sam Huey (below, left) and Renee Erickson (below, right) to fill the positions of Site Files Manager and Section 106 reviewer, respectively. Sam took over for Emily Dale who left for a position in North Carolina. Sam comes to the Division from the University of Louisiana at Lafayette, where he worked for six years at the Public Archaeology Lab under Dr. Mark Rees, where he undertook numerous surveys around the state. One project looked at the impacts of coastal land loss on archaeological sites, while another project worked with the Coushatta Tribe of Louisiana to document their historical sites across the western part of the state. Prior to coming to Louisiana, Sam did contract work in Louisiana, Mississippi, and Alabama. He obtained his MA degree from the University of Southern Mississippi in 2014 with a

thesis examining ceramic function and history at several sites on the Mississippi coast. Sam brings a great familiarity with our site forms, and will assist Rachel Watson in maintaining the GIS system. As time permits, he will also undertake some public outreach to collectors and landowners.

Renee Erickson replaced Abbie Bleichner who left for a position with the U.S. Navy. Renee brings a broad diversity of experience to the Division. She began her career doing fieldwork in Alaska and then moved to the central U.S. She has done contract archaeology in Oklahoma, Kansas, Mississippi, Texas, and Louisiana. She received her MA degree from the University of Oklahoma in 2018 with a thesis examining earpools in the Arkansas River Valley. While in school she worked as a graduate assistant at the Oklahoma Archeological Survey, digitizing site forms into a GIS database. This diverse background, particularly her time at the Oklahoma Archeological Survey, will serve her in good stead reviewing Section 106 projects for our office.



ARCHAEOLOGY FIELD SCHOOL

WINTER INTERSESSION

DEC 12, 2022 – JAN 6, 2023

In partnership between the Louisiana Public Archaeology Lab, University of Louisiana at Lafayette, and Kisatchie National Forest



UL Lafayette will offer undergraduate, graduate-level, and transfer credit in Anthropology 490G (3 credit hours)

- Learn scientific techniques of archaeological excavation and site investigation while participating in applied research.
- To be held at sites in Kisatchie National Forest, Calcasieu Ranger District (dates to be scheduled between Dec 12, 2022 and Jan 6, 2023).
- Lodging and local transportation to sites will be provided.
- Limited number of *paid student assistant internships* are available.
- *Enrollment will be limited, so apply early!*

For information on admission options and enrollment, go online to:

<https://louisiana.edu/admissions>

For additional information on the Archaeology Field School or to apply, email Erlend M. Johnson, Ph.D., Project Director, at erlend.johnson@louisiana.edu or Mark A. Rees, Ph.D., RPA, Principal Investigator at rees@louisiana.edu

MEETINGS

TEXAS ARCHEOLOGICAL SOCIETY

The 93rd annual meeting of the Texas Archeological Society and the East Texas Archeological Conference will be held on October 21-23, 2022, at the University of Texas at Tyler



Check out the [TAS website](#) for more information and updates.

SOUTHEASTERN ARCHAEOLOGICAL CONFERENCE

The 78th annual SEAC meeting will be held at Little Rock, Arkansas on November 9 – 12, 2022



See the [SEAC website](#) for more information.

ARCHAEOLOGICAL INSTITUTE OF AMERICA

The 2023 Annual Meeting of AIA will be held in New Orleans, LA, on January 5 – 8, 2023



The AIA annual meeting committee is calling for organized sessions, papers, and posters on “Archaeologies in Dialogue: Thinking Across Boundaries” – involving the archaeology of the Mediterranean, the Americas, and other regions of the world. The AIA is planning in person and virtual participation options. Updates will be posted on the [AIA website](#).

SOCIETY FOR AMERICAN ARCHAEOLOGY

The 2023 Annual Meeting of the SAA will be held at the Oregon Convention Center in Portland, Oregon on March 29–April 2, 2023



Advance registration deadline is March 1, 2023. Additional information on the [SAA website](#).

LOUISIANA ARCHAEOLOGICAL SOCIETY 2023 ANNUAL MEETING

Will be held at the [historic
Hotel Bentley](#)
200 Desoto Street
in beautiful downtown
Alexandria, Louisiana
on
February 24 – 26, 2023



Submissions for papers and posters, with a title, author(s), and an abstract of no more than 200 words should be emailed by

January 9, 2023, to

Matthew Helmer, Program Chair, at:

matthew.helmer@usda.gov

For hotel reservations, call [The Hotel Bentley](#) at 318-442-2226.

Conference room rates (government/state rate) will be \$99.00.

(If tax exempt, must have a tax exempt form)

For more information, email Velicia Bergstrom, meeting co-organizer, at

velicia.bergstrom@usda.gov

Additional information to be made available on the [LAS website](#)

MEMBERSHIP APPLICATION AND DUES RENEWAL – LOUISIANA ARCHAEOLOGICAL SOCIETY

For Year: _____

Visit the [LAS website](https://www.laarchaeologicalsociety.org/) at <https://www.laarchaeologicalsociety.org/> to join, renew, and order publications.

Membership Category:

Regular: \$30 New [] Renewal []
 Associate: \$5 New [] Renewal []
 Student: \$15 New [] Renewal []
 Institutional: \$45 New [] Renewal []
 Life: \$300 New [] Renewal []

Chapter Affiliation: Acadiana []; Baton Rouge []; Delta []; Northwest []; West LA Arch Club []

Dues Subtotal: \$_____ (must be 18 years or older to join)

Member Information

Name: _____

Organization/Affiliation: _____

Street Address / P.O. Box: _____

City: _____ State: _____ Zip: _____

Phone: _____ Email (for Newsletter): _____

Associate Name(s): _____

Back issues of the LAS bulletin, *Louisiana Archaeology*, are available for \$8.00 each.

Note: Out-of-print publications are available as free PDFs from the [LAS website](https://www.laarchaeologicalsociety.org/) (see out-of-print bulletins).

No.	Year	Order	No.	Year	Order	No.	Year	Order	No.	Year	Order
1	1974	out-of-print	15	1988		29	2002		43	2016	
2	1975	out-of-print	16	1989		30	2003		44	2017	
3	1976	out-of-print	17	1990		31	2004		45	2018	
4	1977	out-of-print	18	1991		32	2005		46	2019	
5	1978	out-of-print	19	1992		33	2006		47	2020	
6	1979	out-of-print	20	1993		34	2007				
7	1980	out-of-print	21	1994		35	2008				
8	1981		22	1995		36	2009				
9	1982		23	1996		37	2010				
10	1983	out-of-print	24	1997		38	2011				
11	1984		25	1998		39	2012				
12	1985	out-of-print	26	1999		40	2013				
13	1986		27	2000		41	2014				
14	1987		28	2001		42	2015				

Special Publication No. 1: Stone Points and Tools of Northwestern Louisiana (\$4.00 each) Order: _____

Special Publication No. 2: Celebration of a Decade of Achievement (out-of-print)

Special Publication No. 3: Louisiana's Archaeological Radiometric Database (\$4.00 each) Order: _____

Special Publication No. 4: The Petite Anse Project (\$40.00 each) Order: _____

Back Issues and Special Publications Subtotal: \$_____

Optional tax-deductible donation / Roger T. Saucier Memorial Fund: \$_____

TOTAL (Membership Dues, Publications, and Donation): \$_____

Make checks payable to: *Louisiana Archaeological Society*

Send Form and Payment to: Maegan A. Smith, LAS Treasurer
 Louisiana Division of Archaeology
 P.O. Box 44247 Baton Rouge, LA 70804

Or join the LAS and order LAS publications, shirts, hats, and other gear from the [LAS website](https://www.laarchaeologicalsociety.org/) at:
<https://www.laarchaeologicalsociety.org/>

Information for Subscribers

The *Newsletter of the Louisiana Archaeological Society* is published digitally three times a year for the society. Subscription is by membership in the Louisiana Archaeological Society (LAS). Annual membership dues are \$30 for individuals, \$5 for associated family members, \$15 for students (with valid student ID), \$45 for institutions such as libraries and universities. Life memberships for individuals or institutions are \$300. In addition to the newsletter, members receive one issue per year of the LAS bulletin, *Louisiana Archaeology*. Membership requests, dues, changes of address, and back issue bulletin orders should be directed to the LAS Treasurer. Unless otherwise indicated, opinions stated in the *Newsletter* and bulletin are those of the authors or editor and do not necessarily reflect the viewpoints, positions, or policies of the LAS.

Information for Contributors

Email all news, notes, reports, and *Newsletter* correspondence to:
laarchaeology@gmail.com. Submissions should be in MS Word.

Mark A. Rees, LAS Editor
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