Newsletter of the Louisiana Archaeological Society

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Bayou *Pointe au Chien* pipe – See Page 15.

FROM THE EDITOR'S DESK

Mark A. Rees, University of Louisiana at Lafayette

Fifty years ago, on May 25, 1974, a group of avocational and professional archaeologists met in Jonesville, Louisiana, for the purpose of establishing a state-wide society for the advancement and support of archaeology. The Louisiana Archaeological Society was reconstituted with the approval of bylaws at that organizational gathering. The society had a brief, former existence in 1961 – 1962, with Sherwood Gagliano as President. Gagliano chaired the meeting in 1974 and Clarence H. Webb was elected as the first President of the LAS (see LAS *Special Publication* No. 2).

The first annual LAS meeting was held in Lafayette the following year, on March 1, 1975. That inaugural meeting took place in the Student Union on the campus of the University of Southwestern Louisiana (now UL Lafayette). There were 79 registrants and around 100 attendees at that meeting, which was chaired by Jon Gibson (LAS *Special Publication* No. 2). According to LAS folklore, there were two participants at the 1975 meeting who have since then attended each and every annual meeting of the LAS: Philip 'Duke' Rivet and Richard Weinstein.

Fifty years after its organizational meeting, on February 23–25, 2024, the LAS held its annual conference at the Holiday Inn & Suites North in Lafayette. The 2024 meeting thus marked the 50th anniversary of the founding of the LAS. Duke and Rich both received awards at the 2024 meeting in special recognition of their achievements and astounding feats of perseverance and endurance. Rich regaled meeting attendees with a keynote address on "Fifty Years of Archaeology in Louisiana (and a few other places) in Honor of the 50th Anniversary of the Louisiana Archaeological Society." Plans are currently underway for the 2025 LAS meeting and will be announced on the LAS website and in the *Newsletter.*

This issue of the *LAS Newsletter* features photographs and memories of the 2024 LAS meeting in Lafayette, along with other news and announcements. The Field Notes and Recent Research section contains interesting contributions that range from a discussion of plantation landscapes in DeSoto Parish to UL Lafayette's recent archaeology field school in Kisatchie National Forest. In "Reconstructing Plantation Landscapes in DeSoto Parish, Louisiana," Steven Filoromo shows how data from the National Register of Historic Places, historic architecture, historic maps, and LiDAR-derived Digital Terrain Models (DTM), can be combined in landscape archaeology and cultural resource management.

James Green takes a closer look on a comparatively smaller scale at a single black flake from the surface collection at the Tew site (16BE78) in southwest Louisiana. Based on multiple lines of evidence, including microscopy, Green presents a convincing argument that the black flake is novaculite from the Cossatot region in the Ouachita Mountains of Arkansas – "approximately 250 mi (410 km) away from the site." Anyone with an interest lithics will find his methods and argument compelling. It is truly amazing what can be learned about a single small flake of stone.

In what might be described as fortuitous coincidence, Diana M. Greenlee, archaeologist with the Poverty Point Station Archaeology Program, and Chip McGimsey, Louisiana State Archaeologist, describe two different, found objects from northeast and southeast Louisiana. Greenlee was shown a fragment of a notched and engraved sandstone palette. McGimsey describes a grog-tempered ceramic pipe found by an oysterman in Bayou *Pointe au Chien.* The pipe is incised with a motif associated with the Southeastern Ceremonial Complex, including a hand-eye motif. The palette and pipe are both remarkable, unprovenienced artifacts from different regions of the state, but share deep connections with Mississippian culture of ca. 1000-1500 CE. Read this issue of the *LAS Newsletter* to learn more.

If you have announcements, news, or recent research of interest to LAS members, please email the editor at laarchaeology@gmail.com.

IN THIS ISSUE

FIELD NOTES AND RECENT RESEARCH

Reconstructing Plantation Landscapes in DeSoto Parish, Louisiana

Steven J. Filoromo, RPA
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The Antebellum landscape of western Louisiana followed varying trajectories of development long after the disputes of No Man's Land had ended. A shortage of farmland in the cotton country of the mid-Atlantic and Southeast was among the contributing factors that brought thousands of people to Louisiana by the mid-1850s (Rogers 1967). The historical legacy of Anglo-Americans who moved to Louisiana is visible in architectural traditions. DeSoto Parish is one of three rural parishes (along with St. Mary and East Feliciana) widely-recognized as a center of Greek Revival architecture (LA Division of Historic Preservation). Unlike its counterparts, however, Greek Revival architecture in DeSoto Parish corresponds with the cultivation of new plantation lands by Anglo-Americans who moved to Louisiana from the Upland South.

Drawing from historical maps, archaeological data, and the National Register, this research demonstrates the need for multiple data sources to reconstruct historic landscapes. In reconstructing these landscapes, this approach provides additional opportunities to integrate locally specific information into regional databases that can better trace the transitional landscapes of rural Louisiana.

Settlement Patterns and Agricultural Landscapes

Historical archaeologists often draw from the significant spatial data that plantation landscapes provide, to better understand the construction of power, participation in global networks, and development of social networks for the enslaved (e.g., Farnsworth 2000; Orser 1996, 1986). In more recent years, archaeologists have expanded upon these themes to trace out the development of various social networks at multiple scales and better define the social construction of community through both a synchronic and diachronic lens (e.g., Boroughs 2021; Cochran 2021; Palmer 2011; Roberts Thompson 2020). Moreover, through more recent practice, archaeologists utilize built and natural features of the landscape to better understand the practices of movement, define the feeling of control, or freedom (Bassett 2020; Roberts Thompson and Finch 2023; Singleton 2015; Skipton 2021; Smith and Bassett 2016). With these approaches in mind, reconstructing plantation landscapes from archaeological and historical data is a worthwhile endeavor. Various elements on the landscape, either built or natural, provide significant information regarding land use histories at individual locations over time.

Taken together, such themes require utilizing an appropriate medium to explore change across space and over time. In southern Louisiana, Rehder (1999) demonstrates how the placement of plantation housing often depends on the use of natural environments. Moreover, the construction of the plantation landscape is meant to project certain images of 'self' from the families who owned these properties. While major waterways like the Mississippi River were conduits for everyday traffic, some sought to create distinct separation between the main house complex and the quarters of enslaved laborers (Blokker 2021; Turner 2021). Rehder (1999) also shows that specific relationships between plantation architecture, organization, and land use can be localized interpretations of culturally contingent practices.

An influx of German, Hungarian, Canary Islander (*Isleno*), and Sicilian migrants during the nineteenth century influenced how different areas changed over time. Archaeological data and material culture alone cannot always distinguish these cultural identities. Furthermore, the names of local communities are often problematic. For example, "Brusly/Bruslie/Brule" is derived from the French word "Bruler." French colonists in Spanish Louisiana often referred to *Islenos* as "Brûlé Dweller" given how they cleared land by fire, thus creating an ethnonym that shaped local toponymy (e.g., Bruslie Plantation, the town of Brusly St. Martin).

Beyond local toponymy, the use of "creole" has become a catch-all in architectural studies, congealing what are otherwise local interpretations of greater architectural traditions. The exact use of "creole" as a marker of identity has changed dramatically over time, though the first use in architecture was for describing buildings in New Orleans (Curtis 1918). While "creole" does reflect elements of local aesthetic in construction practices and design, there are still significant elements of the built environment that retain the integrity of historic (e.g., Greek Revival) design. From an archaeological perspective, the layout of piers can reflect more of the

Table 1. Individual-listed residential properties listed on the National Register of Historic Places in Desoto Parish, as available through the Louisiana Cultural Resources Map, April 2024.

Name	Period	NRHP	Area of Significance	Style	Classification
Guy House	1850	C	Architecture	Cottage	Greek Revival
The Oaks	1855	C	Architecture	Cottage	Greek Revival
Swearingen House	1840	C	Architecture	Cottage	Greek Revival
Roseneath	1846	C	Architecture	Traditional Two-Story	Greek Revival
Williams House	1870	C	Architecture	Single-Story Frame	Greek Revival
Thomas Scott House	1858	C	Architecture	Traditional Two-Story	Greek Revival
Buena Vista	1859	C	Architecture	Traditional Two-Story	Greek Revival, Gothic Revival
Myrtle Hill Plantation House	1852	C	Agriculture, Architecture, Landscape, Military	Cottage	Greek Revival
Mundy-McFarland	1850-1874	C	Architecture	Cottage	Classical Revival/ Neoclassical
Spell House	1850	C	Architecture	Single-Story Frame	Greek Revival
Allen House	1848	C	Architecture	Dogtrot	Greek Revival
Prude House	1870	C	Architecture	Cottage	Greek Revival, Gothic Revival, Italianate
Land's End	1857, 1864	A, C	Agriculture, Architecture, Military	Traditional Two-Story	Greek Revival
Stribling House	1860	C	Architecture	Cottage	Greek Revival, Italianate

traditional colonial housing footprints, but without some of the more ephemeral wooden decorative materials (cornices, baseboards) it would be easy to mislabel (see Filoromo 2023, for an application of these ideas to the Wilderness Plantation, 16EBR244). Historical archaeology draws on primary sources of the written record as well as the built environment. These data are necessary to develop appropriate cultural contexts to evaluate not just sites, but historic landscapes.

Greek Revival and Landscape Archaeology in DeSoto Parish

In the late 1980s, representatives from the Louisiana Division of Historic Preservation (DHP) completed individual National Register of Historic Places (NRHP) nomination forms to list several Greek Revival mansions in DeSoto Parish. Each of these was listed under Criterion C (Table 1). Many of these properties have not been reevaluated, even as part of indirect areas of potential effect, where vibratory or visual impacts from different undertakings may adversely affect their integrity. There has been little to no archaeological work on these properties, so it is not possible to conduct comparative analyses of material culture. However, the built environment does provide an excellent source for developing expectations about how various architectural layouts and materials might translate into archaeological contexts (see Filoromo 2023).

Each of the 14 National Register-listed residential properties in DeSoto Parish boast Greek Revival styles with vernacular expressions of design. Of these, only four include a full second story. Only Buena Vista and Land's End are considered to be large mansions. The Allen House dogtrot is among the most unique, with an architectural design that reflects the movement of that tradition in the Upland South (Kniffen and Glassie 1966). Many of the builders of these houses are unknown. Oral histories of the Stribling House, as recorded on the NRHP nomination form, state that the owner contracted an "itinerant German" carpenter. Land's End and Buena Vista were built by the same carpenter. All of these houses are raised on brick piers. Roseneath is unique in having a semi-raised brick basement.

Each of these houses has varying degrees of alterations or additions, some of which reflect different water management systems or changes to the kitchen. For the larger, two-story houses, however, additional wings were incorporated during their initial construction. Roseneath has a rear wing that, contrary to the symmetry of Greek Revival design, is asymmetrical and extends from the southeastern wall of the house. At Land's End, several one-story wings and galleries were attached to either side of the house. These were demolished in 1926 but were visible on the surface. Land's End is also interesting for its potential archaeological deposits. The DHP staff recorded surficial evidence for six gazebos, "summer homes," and 44 brick piles indicating the location of quarters for the enslaved population. None of these deposits have been recorded as archaeological sites, nor is their exact location known.

For several of these homes, historical cartography provides an excellent tool to reconstruct the historic property boundaries, although such sources cannot be taken without critique. For example, a ca. 1860 map of DeSoto Parish showing the historic boundaries of many of the northern plantations and town is an excellent source (Figure 1). Many of the National Register-listed houses that were built by the 1850s correspond to their respective locations on the map (e.g., Thomas Scott House). Land's End and Roseneath, however, do not appear on the map. The Marshall family, who owned Land's End, does not appear on the map, while the Means family (Mrs. Means) does. The early-twentieth century Burford House (LHRI Resource 16-00773) corresponds with the location of the Means Plantation, yet there is no indication Roseneath was ever moved. As of now, there is no clear explanation for this discrepancy. Historical cartography, while useful, can be problematic. As Cochran and Honerkamp (2017) argue, it is important to know the purpose of a map and how surveyors collected data. The mis-plot may be a matter of poor scalar resolution.

Cotton agriculture on plantations also impacted landscapes in DeSoto Parish. Rolling hills presented a challenge in sustaining long-term crop health for cotton planters in the Upland South. Erosion could wash away crops, leading farmers to terrace their properties following natural contours of the landscape (Drucker et al. 1983). Given the difficulty of identification during fieldwork, these features are often overlooked by archaeological surveys. As Drucker and colleagues (1983) observed in Abbeville County, South Carolina, many of the cotton terraces were later replanted in pine. In DeSoto Parish, LiDAR-derived Digital Terrain Models (DTM) make it possible to identify these features on the

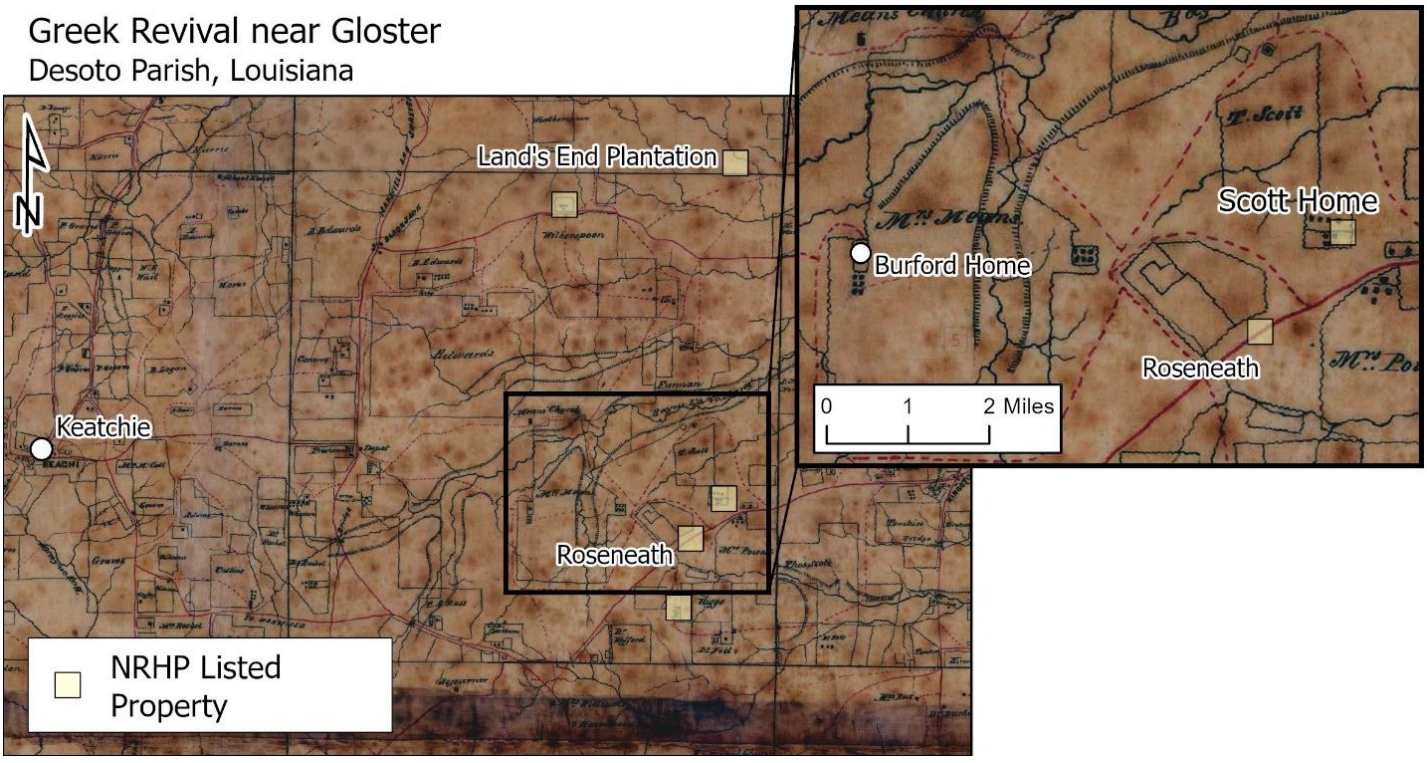

Figure 1. Greek Revival homes near Gloster, shown over a ca. 1860 untitled map of Desoto Parish. Courtesy of the Office of War Archives, National Archives and Records Administration, Washington D.C.

landscape. Evidence of terracing is still visible at Roseneath Plantation. Pipeline construction and an absence of vegetation in open areas contribute to erosion, making traces of those terraces subtle (Figures 2 and 3). Terracing is still prominent in some forested areas and around the waterways.

Takeaways

This brief article has demonstrated that there are ways to utilize and leverage alternative sources of data in evaluating cultural resources at a larger scale. National Register listings can provide an important source of information for evaluating historic residences and for

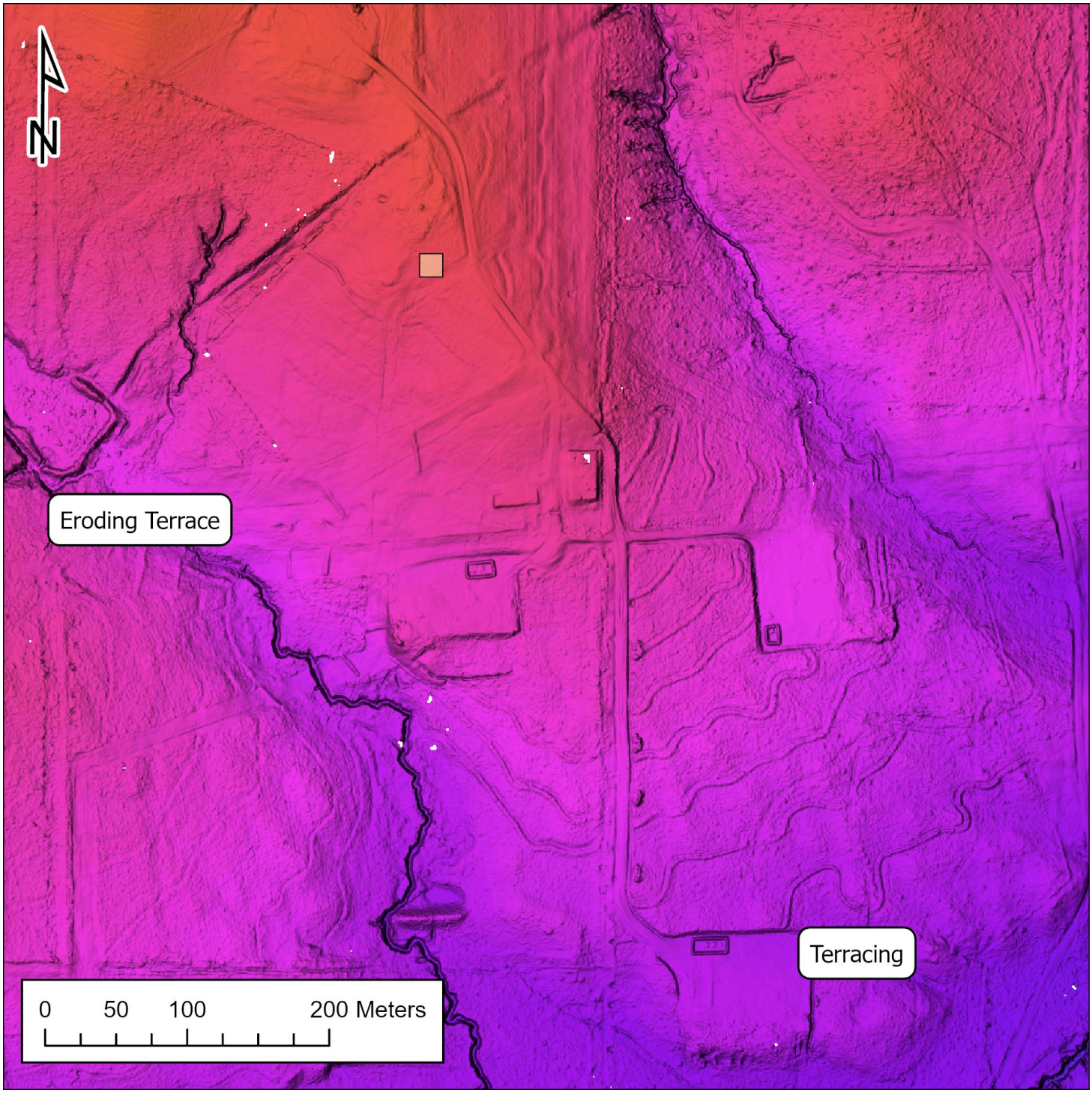

Figure 2. LiDAR-derived DTM of Roseneath Plantation and the surrounding area, showing terracing.

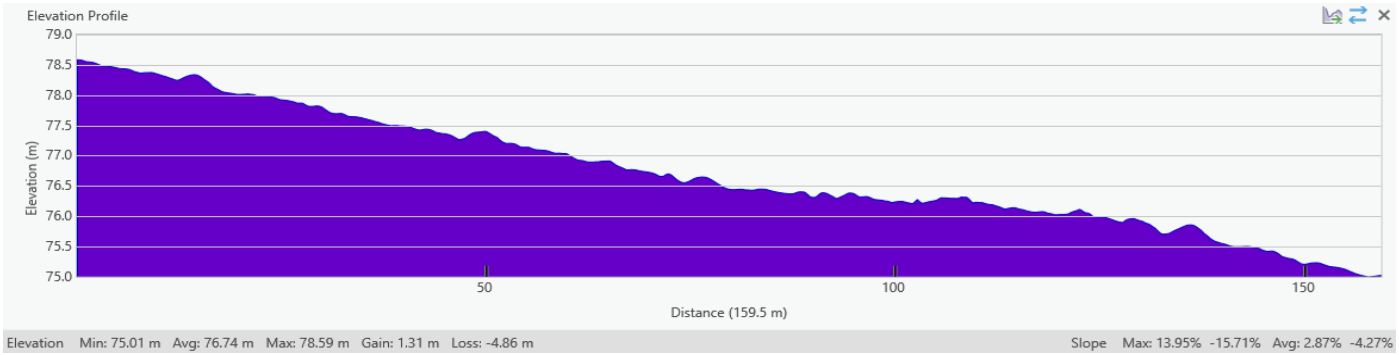

Figure 3. Elevation profile showing the typical profile of cotton terraces in modern wooded forests, near Roseneath.

developing archaeological expectations. Other sources of data, such as historical maps and LiDAR-derived DTMs, can reveal features in the landscape. Along with the social history of architectural traditions, landscape management practices and toponymy should be included in cultural resource management.

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Ouachita Mountains Connection to Site 16BE78, Beauregard Parish, LA

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Services Unlimited, Hammond

The Tew site (16BE78) outside of DeRidder, Louisiana, still has some surprises, even though the bulk of the cultural materials recovered during our 1979-1980 salvage excavations is missing. Decades ago, Mike Tew gave me a cigar box full of lithic artifacts that he had surface collected from a planed portion of the site. The knoll in that area had been bulldozed approximately 30 to 35 cm vertically during land clearing operations. After rains, Mike would pick up artifacts exposed on the barren soil and looter back-dirt piles. I had not paid much attention to the box of artifacts until recently, since they had no provenience other than the site.

Background

While examining the cigar box of unprovenienced artifacts for interesting flake tools, I noticed a black, aphanitic-textured flake (Figure 1) measuring 32.9 mm wide, 39.5 mm long, and a maximum thickness of 9.2 mm. The lithic material was unlike the normal Citronelle gravel cherts commonly used in the region. Black is only an occasional color within those gravel beds, although there are a few glossy black chert flakes in the surface-collected artifacts.

This lithic material, however, was compellingly familiar. It looked like a black lithic material I had run across in the Cossatot Basin of the Ouachita Mountains of Arkansas west of Little Missouri Falls (Figure 2). In one location the material was capping bluish-gray novaculite, with the interface containing banding of both materials and black dendrites. Ashley (1892: 235-239) lists the occurrence of black novaculite beds on both the Cossatot River and Little Missouri River. In addition, Etchieson and Trubitt (2013: 388) note black dendritic "veining" in their discussion of novaculite color variation in Arkansas.

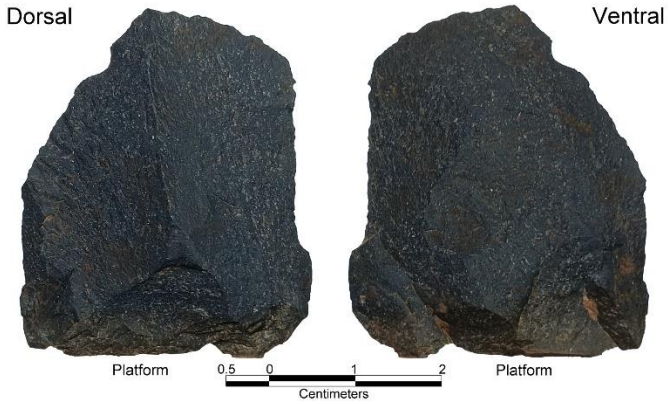

Figure 1. Dorsal and ventral surfaces of the Tew flake.

Figure 2. Black novaculite from the Ouachita Mountains.

The Cossatot Basin material was unidentified, but it appeared to be what Banks (1990: 46) called nova-chert or perhaps even black novaculite, although none had been recorded in that area by archaeologists. Banks noted that nova-cherts are associated with novaculite facies in the Ouachita Mountains. The source valley was close enough to known deposits of Big Fork (alt. Bigfork) chert, a gray to black, typically quartz-veined chert (Perdue 1909: 35), to warrant further investigation of the two material types as possible sources of the Tew flake material. Both the Arkansas Geological Survey (2007; 2024) and Oklahoma Geological Survey (2022) mapped geologic units show that novaculite and Big Fork chert deposits almost always occur adjacent to each other (Figure 3). Novaculite texture reportedly varies east to west (Etchieson and Trubitt 2013: 388), while colors can vary even within a specific locality (Banks 1990: 40; Etchieson and Trubitt 2013: 388). In fact, Ashley (1892: 89-116) discusses the properties of "Arkansas stone" in the Hot Springs area versus the coarser "Ouachita stone" to the west.

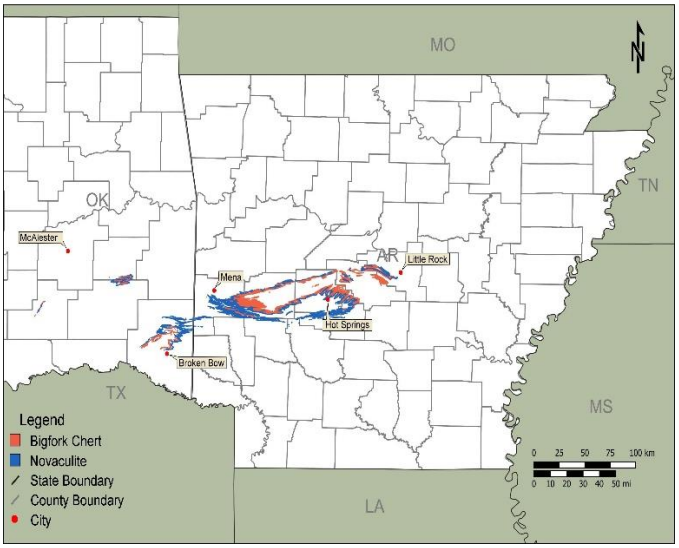

Figure 3. Geologic map of the distribution of Big Fork chert and novaculite (Source Arkansas Geological Survey [2007; 2024] & Oklahoma Geological Survey [2022]).

Preliminary Investigation

I contacted Jeffrey Lewis, a graduate student at the University of Oklahoma, who has been trying to source and characterize lithic materials in the Arkansas-Missouri-Oklahoma region where there is a confusion of chert types, some with multiple names. Lately, he has been working on lithic material identification and mobility during the Fourche Maline period in eastern Oklahoma (Lewis and Crider 2023). He agreed that the black lithic materials I possessed could be black novaculite, providing an image of the material from the University of Oklahoma comparative collection at 40x magnification (personal communication). The image was similar to magnified views of my sample materials from the Ouachita Mountains and the flake from Site 16BE78. I sent him an image (Figure 4) showing the flake from the Tew site (a) fitted against a sample of black novaculite (b) I had obtained from the Ouachita Mountains in the previously mentioned Cossatot Basin region. He thought they were an identical match. He also confirmed the white quartz-streaked black chert in my possession to be the same material as Big Fork samples he had seen.

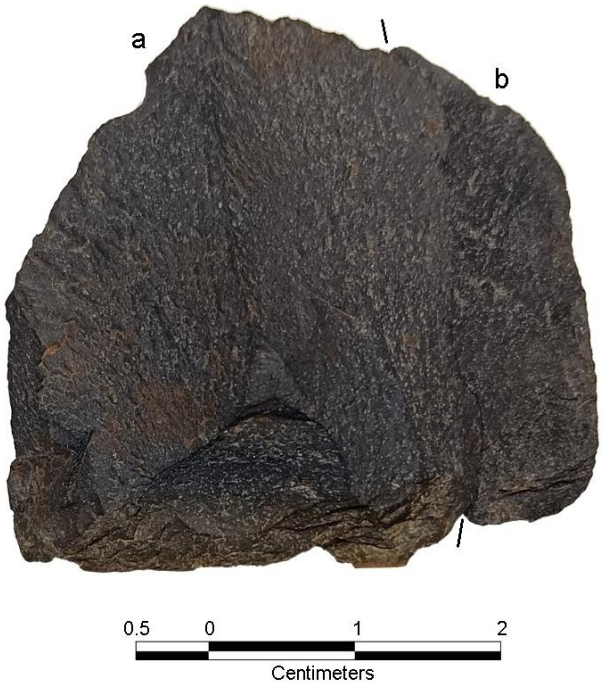

Figure 4. Tew flake (a) next to a black novaculite flake (b).

Next, I consulted Mary Beth Trubitt, Ph.D., Arkansas Archeological Survey Station Archeologist in Arkadelphia and research professor of anthropology at Henderson State University. Trubitt has authored and coauthored several works on Arkansas novaculite (Etchieson and Trubitt 2013; Trubitt 2007a; Trubitt 2007b; Trubitt, Green, and Early 2004; Trubitt, Stumpf, and Hanvey 2016; Trubitt and Hanvey 2011). She was not familiar with any novaculite or Big Fork chert deposits in the region I described, though not all of the Ouachita Mountain range has been explored in detail by archaeologists. Most work has been done in and around known Indigenous novaculite quarry sites (Etchieson 1997). Seeing the image of the side-by-side black novaculite and Tew flake (Figure 4), Dr. Trubitt was positive that the two materials were the same (personal

communication). Figure 5 shows the location of Site 16BE78 and the region where my samples of black novaculite and Big Fork chert were obtained.

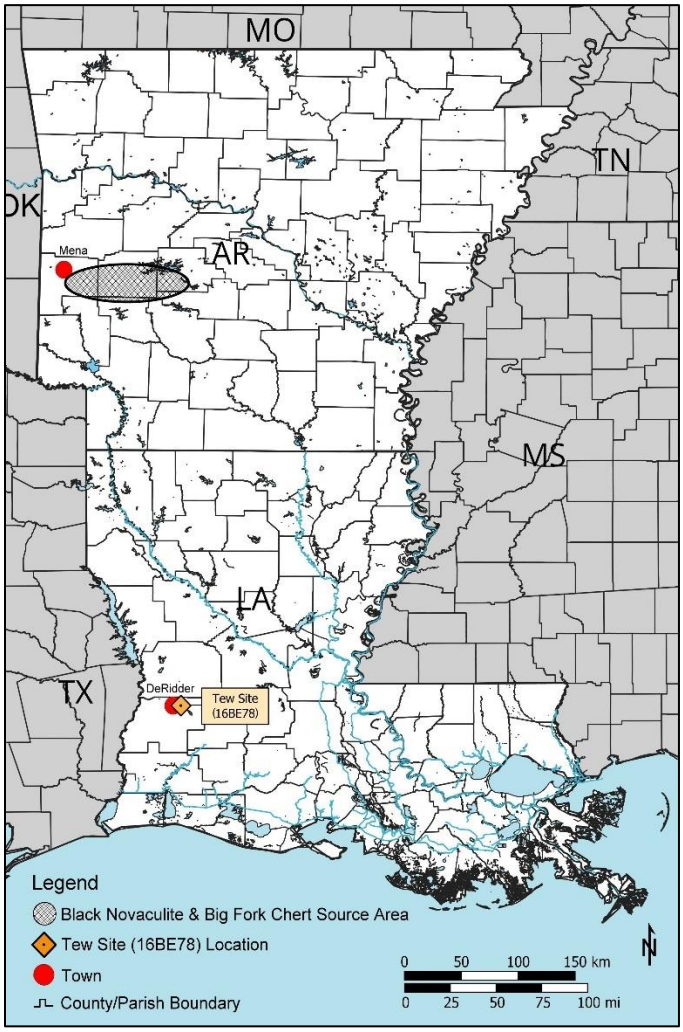

Figure 5. Location of rock sample area and Site 16BE78.

Microscopic Examination

With two corresponding opinions that the black flake from Site 16BE78 was black novaculite, it was time to quantify those opinions with microscopy. Various samples of Big Fork chert and black novaculite in the author's possession, along with the Tew flake, were photographed at 7.5x, 11.5x, 18.25x, 30x, and 45x using an AmScope Model MD500A 5.1 MP CMOS live color image microscope eyepiece camera mounted in the monocular tube of an Olympus JM trinocular microscope using an offset AmScope Model MAGLED-8098-2-A 11 watt, 60 LED, 650 lumens lamp to provide consistent lighting. Since the CMOS camera could pick up different reflective wavelengths from clothing and other objects in the room, most comparative images were converted to 8-bit grayscale, which provides 256 shades (e.g. values) of neutral, aka achromatic, color (Munsell 1954: 60-63). Ultimately, microscopy of 7.5x was chosen to show overall texture of the Tew flake, black novaculite, and Big Fork chert, with 18.25x selected for close examination of each texture.

The Tew flake (Figure 6) exhibited translucent white to opaque beige inclusions similar in size and distribution to those in some of my black novaculite samples (Figure 7) at 18.25x power. The occurrence of carbonate rhombs in Big Fork chert is mentioned by Pitt et. al (1982:14, in Banks 1990:35). Samples of Big Fork chert with the classic white quartz veins from the Big Fork area in my possession do exhibit tan to light orange-brown carbonate rhombs, but those differ in color and shape from the inclusions observed in the black novaculite samples and the flake from Site 16BE78.

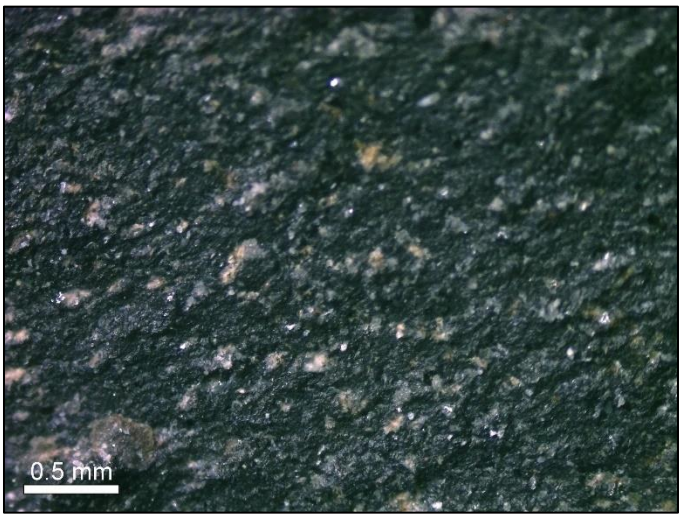

Figure 6. Inclusions in the Tew flake at 18.25x.

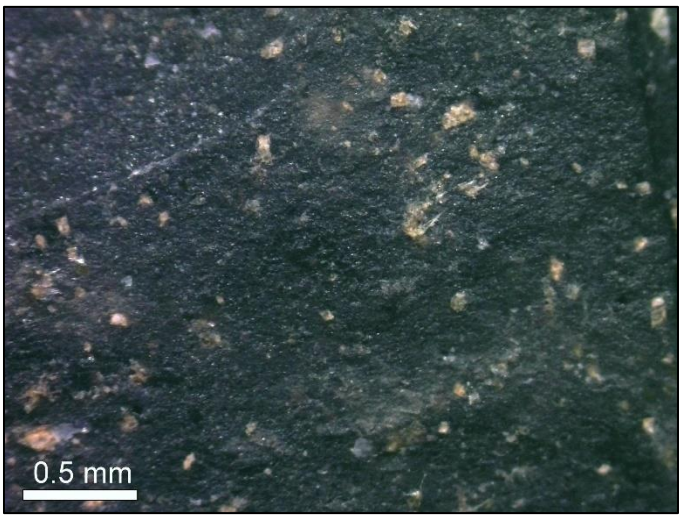

Figure 7. Inclusions in black novaculite at 18.25x.

Future X-ray diffraction (XRD) tests could determine the mineralogical makeup of these inclusions. It will have to suffice for now to note the similarity of the inclusions in both the Tew flake and black novaculite samples. Additionally, the Tew flake (Figure 8) occasionally exhibits unidentified linear fossils within the matrix. The Arkansas Office of State Geologist (2024) states that fossils can be common in some novaculite deposits.

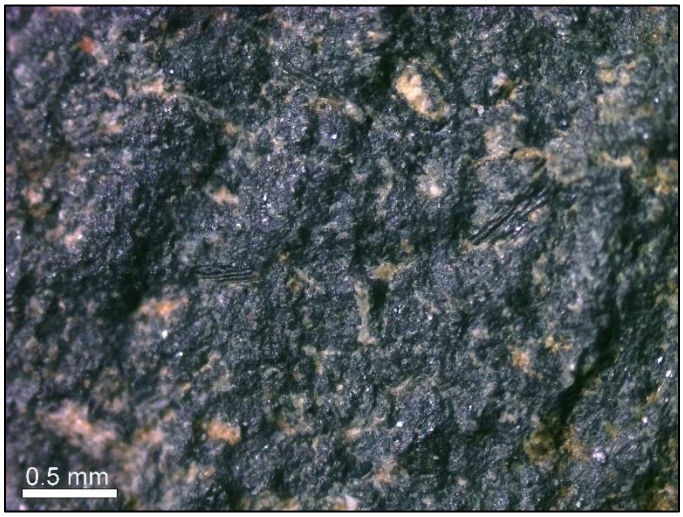

Figure 8. Unidentified linear fossils in the Tew flake at 18.25x.

Looking at the 7.5x grayscale images of all three specimens, it is clear that the Tew flake (Figure 9a) texture more closely matches that of the black novaculite (Figure 9b) than the Big Fork chert (Figure 9c). The same can be said for the grayscale images at 18.25x. Here, photographs from two locations on the Tew flake (Figures 9d and 9g) are closer in texture and overall appearance to two different novaculite samples (Figures 9e and 9h) than to the two different Big Fork chert samples (Figures 9f and 9i).

Conclusions

Based on overall texture, appearance, and microscopy, the black flake from the surface collection at the Tew site (16BE78) appears to more closely match black novaculite from the Cossatot region in the Ouachita Mountains of Arkansas. The lithic source is approximately 250 mi (410 km) away from the site (Figure 5). Since novaculite does not occur within the Citronelle formation, its presence at the site can only be through trade or visit to the source. We did encounter very small novaculite pebbles during excavations in the Grand Bayou Reservoir in Red River Parish (Davies et al. 1997), which is approximately 80 mi (130 km) north of Site 16BE78, but that novaculite

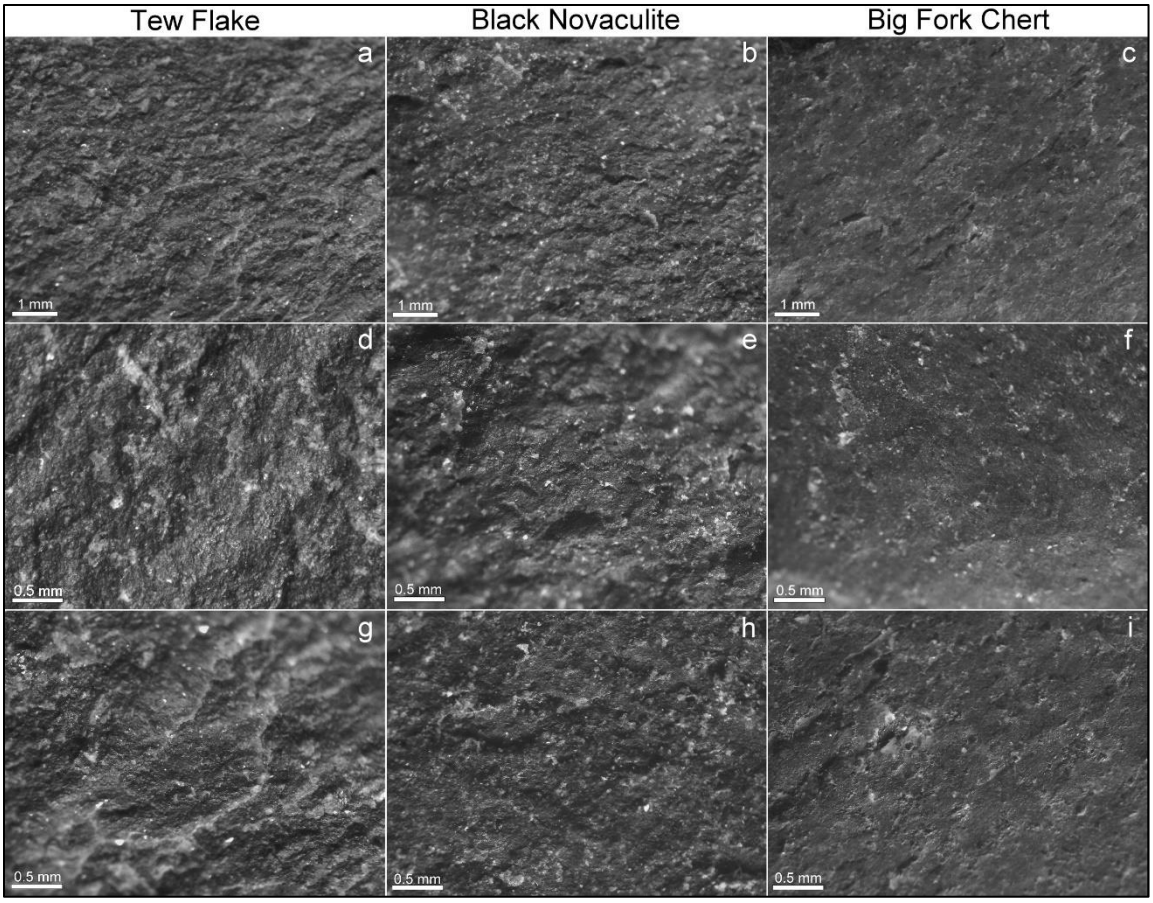

Figure 9. Microscopy of the Tew flake, black novaculite, and Big Fork chert at 7.5x (a-c) and 18.25x (d-i) in grayscale format.

washed down ages ago from its origins in the Ouachita Mountains and was highly fractured and weathered; only suitable for small flake tools.

Analysis of the tertiary flake from the Tew site suggests difficulty in detaching it from the blank/core as evinced by a heavily battered and crushed platform, with the damage intruding onto the bulb of percussion. No utilized edges or other modifications were noted. This would indicate the flake most likely was detached on site. This finding makes locating the missing Tew site archaeological salvage materials that much more important both in terms of possibly identifying additional black novaculite at the site, but also tying it to a specific stratum and occupation.

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Poverty Point Station Archaeology Program Update

Diana M. Greenlee
Poverty Point Station Archaeologist
University of Louisiana Monroe

A Moundville Palette in North Louisiana

Earlier this year, a collector brought an unusual artifact to Poverty Point WHS for identification (Figures 1-3). It is a disk fragment of fine-grained sandstone, about 2 cm in thickness and, based on its curvature, about 29 cm in diameter. It has a notched rim, with 3 concentric lines (each about 1.3 mm wide) engraved parallel to the rim on one side, and a single line (about 2.4 mm wide) on the other. This was identified as a fragment of a Moundville palette.

Figure 1. Top (obverse) side of Moundville palette fragment from north Louisiana, with three concentric engraved lines.

Figure 2. The bottom (reverse) side, with a single engraved line.

Moundville palettes are generally round, ranging from 9-41 cm in diameter (with most 15-25 cm) and 1-2 cm in thickness (Steponaitis 2016). They date to about AD 1200-1450, which is consistent with the established age of the site where this one was found. The top sides, with multiple concentric lines, sometimes contain traces of red, white, and/or black pigments (Moore 1905; Steponaitis 2016). Some palettes have engraved designs on the underside, such as the famous Rattlesnake Disk with intertwined snakes encircling a hand/eye (Knight and Steponaitis 2011). Although many have been recovered from burials, fragments (such as this one) often are not.

Figure 3. Rim of the Moundville palette fragment, showing the notch.

The source of the sandstone used to craft the palettes has been determined to be the Upper Pottsville Formation, about 30 km north of Moundville (Whitney et al. 2002). While most Moundville palettes have been found at the Moundville site in AL, others have been found at the Lake George, Anna, Glass, and Landrum sites in MS and the Rosedale and Shellhill sites in LA (Steponaitis 2016; Weinstein 1987). This find, more than 300 km from Moundville, represents the third known occurrence of a palette fragment in Louisiana.

Steponaitis proposes that Moundville palettes, like those from Etowah, were part of ritual bundles and, thus, served a purpose more sacred than just mixing paint (Steponaitis 2016; Steponaitis et al. 2011). They were altars used in the ritual preparation of colorful, yet spiritually powerful substances for ceremonial use.

ERTs at Poverty Point

The International Society for Archaeological Prospection (ISAP) awarded a grant to Jimmy Adcock (Guideline Geo), Rinita Dalan (Emeritus Professor, Minnesota State University Moorhead), and Diana Greenlee to conduct 2D, 2.5D, and 3D Electrical Resistivity Tomography (ERT) investigations at Poverty Point WHS. Previous investigations using 2D ERTs had demonstrated the utility of this technique for imaging various subsurface

features at the site (Dalan and Greenlee 2022; Hargrave and Greenlee 2022). The funded research was designed to provide more detailed information about the subsurface structure and formation of buried anomalies in the Poverty Point plaza.

ERT survey involves pushing electrodes into the ground at a set spacing and connecting them to a multi-electrode cable (Figures 4 and 5). An electrical current is sent into the ground via the electrodes and the resistance against current flow is measured. The distance between electrodes determines the depth and resolution of resistance measurement. Resistivity will be lower in soils that are moister, more saline, more organic, and/or finer textured (i.e., have more clays and silts). Our initial viewing of the collected data was very promising; we anxiously await the fully processed results.

Figure 4. Transects of electrodes and cable for 2.5D modeling. Jimmy Adcock (left) and Rinita Dalan (right) in background.

Figure 5. (left) 3D array of electrodes and cables. Makayla Shoup (left) and Jimmy Adcock (center), both under the canopy, with John Zumwalt looking on (far right).

The fieldwork was conducted from 23-25 April 2024. We were fortunate that the weather forecast for rain every day during that period turned out to be mostly wrong. Adcock, his Guideline Geo colleague Makayla Shoup, Dalan, and Greenlee were graciously and ably assisted by volunteers Mark Brink, Tad Britt, and John Zumwalt; head chef George Holley provided needed sustenance.

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The Bayou *Pointe au Chien* Pipe

Chip McGimsey, Louisiana Division of Archaeology

A local oysterman was working in Bayou *Pointe au Chien* in February of 2024 when he dredged up a remarkable ceramic pipe (Figure 1). The exact location where he collected the pipe has not been determined and it is unclear if it is associated with one of the known sites along the lower reaches of the bayou. The pipe is curated by the *Pointe au Chien* Indian Tribe and is presented here with their permission.

Figure 1. Side view of the Bayou Pointe au Chien Pipe, illustrating the profile and incised hand-eye image.

The pipe was examined by the author and Sam Huey of the Division of Archaeology during a visit to the *Pointe Au Chien* in mid-March of 2024. We were not expecting to be shown such an amazing artifact, thus documentation is limited to cell phone photographs.

The pipe is grog-tempered ceramic. There is no visible shell tempering visible on any surface, nor in any of the small fractures in the surface. Overall, the pipe is 11-12 cm long, 8 cm wide and 8-9 cm tall. The bowl opening is 3.5 cm wide and narrows somewhat at the base (Figure 2). The bowl itself is slightly bulbous with an incised line circling the bowl opening. The pipe mouth is 2.5 cm wide and also has an incised line encircling the opening (Figure 2). The bowl is blackened but there is no visible char on the interior surface.

Figure 2. A top-down view of the pipe bowl.

One side of the pipe exhibits a hand-eye image (Figure 1) with three fingers, each with a fingernail. The palm includes a triangular incised line with a large punctate or incision running vertically through the triangle representing the 'eye' in the hand-eye motif. The opposite side of the pipe shows an identical image but it is reversed, with the fingers pointing toward the rear of the pipe (Figure 3). This side of the pipe is eroded and the image is difficult to discern.

The back end of the pipe exhibits three circles defined by exterior incised lines and a depressed center (Figure 4). On either side of the central circle there is a vertical incised line extending down to the base of the pipe. The decorative motifs on the pipe represent a classic depiction of Southern Cult images. The Southern Cult, or Southeastern Ceremonial Complex, is recognized archaeologically by a series of distinctive motifs typically expressed on copper, shell, and ceramic artifacts.

Figure 3. View of opposite side of pipe.

Figure 4. View of back end of pipe with three circles and incised lines.

Images of the Southeastern Ceremonial Complex include a zoomorphic 'birdman', the hand-eye motif, forked-eye symbol, bilobed arrow, and the cross-in-circle. These can be found from the Cahokia site in the midwestern U.S. throughout the southeastern U.S. and appear in contexts dating between 1000 and 1600 CE.

The age and context of this pipe is unknown. Sites along this section of Bayou *Pointe au Chien* are poorly documented. Only very limited artifact samples and almost no temporally diagnostic sherds have been recovered. The regional geomorphic history indicates Bayou *Pointe au Chien* is an element of the Lafourche-Terrebonne delta complex that began forming in this area approximately 1,500 years ago (Wells et al. 2016:8). As the pipe was found in an area closer to the distal end of this distributary system, the local landforms may be younger than that. On the basis of relatively little data, it has been assumed that most of the sites in this region date to Coles Creek and/or Plaquemine times. The appearance of an artifact bearing Southern Cult imagery supports the inferred age of at least one occupation of this area. These motifs could be found in late Coles Creek, Plaquemine, and even late precontact-early contact contexts.

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Archaeology Field School in Kisatchie National Forest

Conan Mills, Louisiana Public Archaeology Lab, UL Lafayette

In May of 2024 the Anthropology Program and Louisiana Public Archaeology Lab at the University of Louisiana at Lafayette (ULL) held an archaeology field school at the Iatt Lake Bluff site (16GR591) in the Catahoula District of Kisatchie National Forest. The field crew included students, faculty, and staff from ULL and the Louisiana Public Archaeology Lab, and members of the Jena Band of Choctaw Indians, in partnership with archaeologists from the Kisatchie National Forest Heritage Program.

Field crew at the Iatt Lake Bluff site (16GR591) in Kisatchie National Forest, May of 2024.

The field school was made possible by an agreement between the Kisatchie National Forest Heritage Program and ULL. Field technicians arrived on site one week before the field school began. This allowed us to delineate the site boundaries by shovel testing and identify areas for further investigation. While some excavations had taken place 20 years ago, this gave us an opportunity to collect more information about the site.

The field school began by laying out and starting to excavate 1-by-1-meter units. Field technicians, students, and members of the Jena Band of Choctaw Indians are shown in the above photograph, starting some of the first excavation units of the field school. These units have provided additional information on the site, with over 400 artifacts from one square meter. The units were expanded and revealed cultural features.

There was no shortage of artifacts from the site. While there were plenty of secondary and tertiary lithic flakes, as well as projectile points, the majority of the artifacts have been pottery sherds. Students and staff will have plenty of work to do in the lab.

There was also no shortage of inclement weather during the field school. Extra precautions were taken during the oppressively hot and rainy days.

Lunch breaks provided time for everyone to visit, talk about the artifacts and features being found, to recharge, and finish the day strong.

NEWS AND ANNOUNCEMENTS

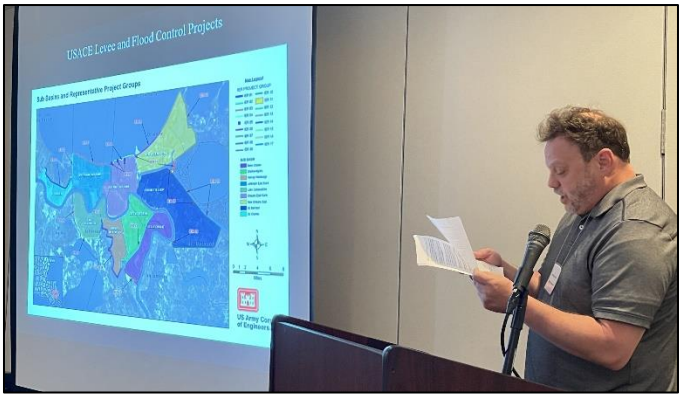
LAS 2024 Annual Meeting in Lafayette

The Louisiana Archaeological Society held its annual meeting on February 23–25, 2024 at the Holiday Inn & Suites North in Lafayette. Samuel Huey served as the Program Chair. This year's meeting marked the 50th anniversary of the founding of the LAS.

There were 18 presentations and five posters displayed at the meeting (see the Winter 2024 LAS *Newsletter* Vol. 52 No. 1 for the Agenda), along with the customary silent auction of books and miscellaneous things, a memorable keynote address by Richard Weinstein, as well as executive committee and business meetings. The following pages present some selected photographs and memories of the 2024 LAS meeting.

Sadie Whitehurst and Rachel Watson at the registration table.

Brileigh Elton, Tad Britt, and Sadie Whitehurst at registration.



Nathanael Heller gave an overview on archaeology in New Orleans.

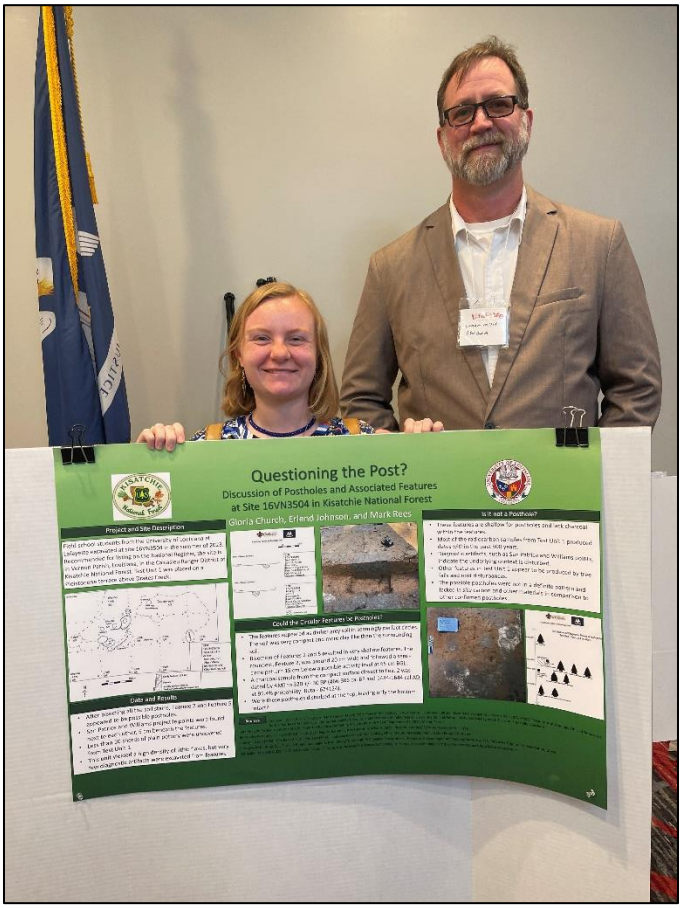
Above: Erlend Johnson spoke about recent archaeology in Kisatchie National Forest. Below: Rich Weinstein at the Silent Auction.

Diana Greenlee gave a presentation on Poverty Point.

Diana Greenlee and Jim Delahoussaye.

Sadie Whitehurst and Sam Huey worked to make sure everything ran smoothly

Duke Rivet, Dennis Jones, and Chip McGimsey found something funny

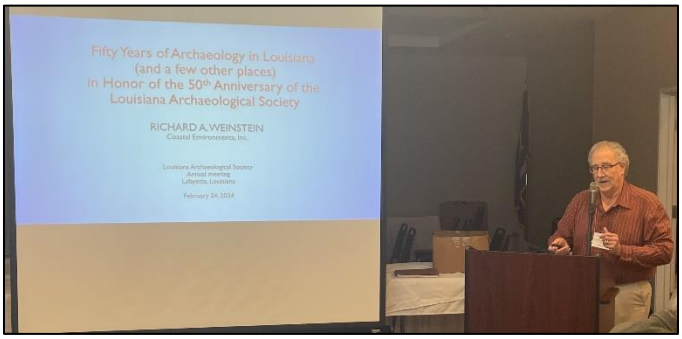


Gloria Church and Conan Mills presented posters.

Louisiana Archaeology Bulletins were on sale.

Duke Rivet provided the true story of what happened on that day in the field 40 or so years ago.

Conan Mills, first in line at the buffet.



Richard Weinstein delivered the keynote address.

UL Lafayette faculty and student volunteers in attendance.

Rich Weinstein and Duke Rivet were recognized by the LAS for their 50 years of perfect attendance.

Left: A few stalwart meeting attendees visited the Bayou Portage Guidry (16SM38) mound site on Sunday, February 25, 2024.

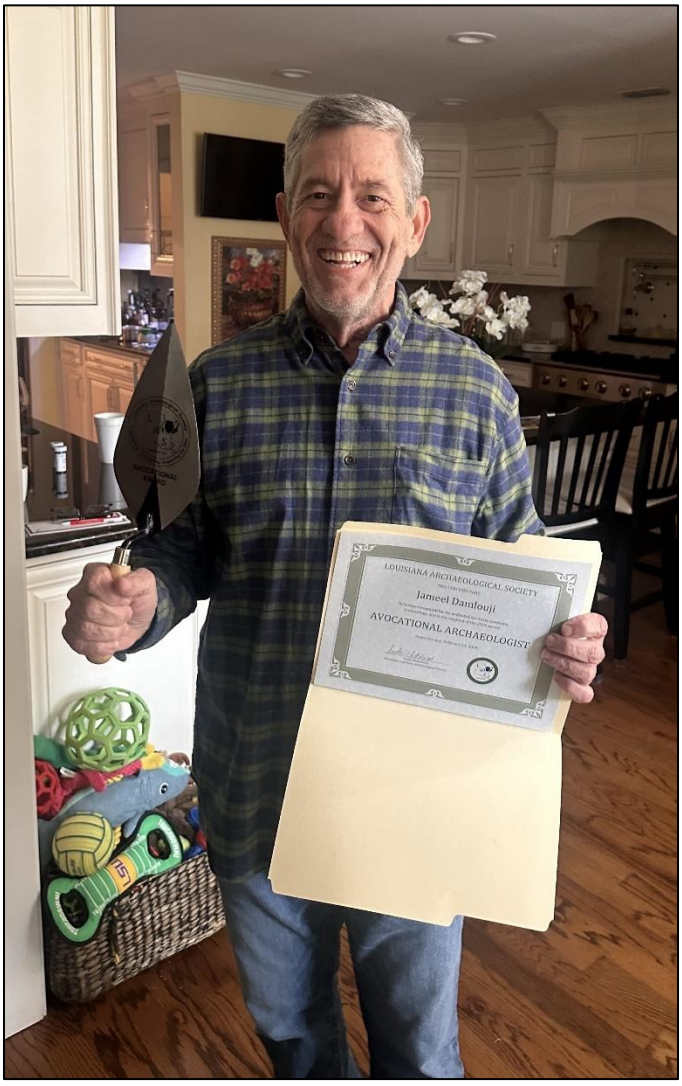
Jameel Damlouji receives Avocational Archaeologist Award from the Louisiana Archaeological Society

Jameel Damlouji was recognized at the 2024 annual meeting of the Louisiana Archaeological Society for outstanding service as an Avocational Archaeologist. He was nominated for this award by Tad Britt, Jay Gray, and Jeff Girard, representing the Northwest Chapter of the LAS.

Jameel has been involved with Louisiana archaeology for decades. He served as Jeff Girard's (retired) unofficial research associate for the Northwest Regional Archaeology program, making significant contributions to a better understanding of Louisiana's archaeological record. Jameel completed the Arkansas Archeological Society's certification process, being one of only a few to have accomplished the entire training program. He has conducted several independent research projects in Northwest Louisiana.

Since his retirement, Jameel has worked diligently to promote the Northwest Chapter of the LAS in many roles, including serving as Treasurer. He was a lead instigator of the Conly site (16BI19) investigations, a site that produced an important Middle Archaic artifact assemblage and cultural features, as well as human and faunal remains. His efforts involved public events to engage and promote citizen scientists. He contacted the Conly site landowner and received permission for the processing and study of artifacts from that site. Through numerous bi-weekly and still-ongoing events, he has supervised the washing and sorting of those materials, leading to numerous presentations over the past year. Jameel also deserves a special accolade for his development, design, and engineering of archaeological screens.

With this award, the Louisiana Archaeological Society recognizes Jameel Damlouji as an exemplary Avocational Archaeologist. Jameel is a model for advocational archaeologists everywhere. His thoughts, actions and dedication to Louisiana archaeology have been outstanding. Jameel Damlouji is a living cultural resource and is very deserving of this award.



LOUISIANA DIVISION of ARCHAEOLOGY

Louisiana Archaeological Society
L A S
Established 1974
Investigating – Interpreting – Preserving the Past

MEETINGS

Landscapes in Transition:
Looking to the Past to Adapt to the Future

2025 Conference on Historical and Underwater Archaeology

January 8-11, 2025

New Orleans Marriott, Louisiana
SHA 2025 Conference Call for Papers
For more information, go online to:
https://sha.org/conferences/ or email the Program Chairs at: SHANOLA2025@gmail.com.

The 90th Annual Meeting of the **Society for American Archaeology** will be held on April 23–27, 2025, in Denver, Colorado.
For more information, go online to:
https://www.saa.org/annual-meeting

Southeastern Archaeological Conference

The 80th annual SEAC meeting will be held November 13-16, 2024 in Williamsburg, VA.
See the SEAC website for more information:
https://www.southeasternarchaeology.org/annual-meeting/details/

Annual Meeting of the AAS will be on September 27–29, 2024 in Jonesboro, AR at the Embassy Suites/Red Wolf Convention Center
For more information, go online to:
https://www.arkarch.org/the-annual-meeting/

The 95th Annual Meeting of the **Texas Archeological Society**
Will be held on
October 25-27, 2024 in
Victoria, Texas
See the TAS website for more information:
https://www.txarch.org/Annual-Meeting

LAS CHAPTERS

Acadiana Chapter

The Acadiana Chapter of the LAS meets regularly and hosts a speaker series in partnership with the Anthropology Society at the University of Louisiana at Lafayette. Check our Facebook page at https://www.facebook.com/AcadianaLAS/ or email acadianalas@gmail.com for future dates and locations.

Acadiana Chapter Officers are:
Ian Robicheaux, President
Parker Chouest, Vice President
Sarah St. Germain, Secretary
Sam Huey, Treasurer
Gloria Church, Social Media/UL Lafayette Liaison

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

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, at 7 pm in Room 201. For more information, email Brian Ostahowski at brian.ostahowski@gmail.com.

The Delta Chapter has a Facebook page at:
www.facebook.com/DeltaChapterLAS

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LAS *Newsletter* Information

The *Newsletter of the Louisiana Archaeological Society* is published digitally three times a year for the society. Louisiana Archaeological Society (LAS) members receive email invitations for *Newsletter* content and regular notifications with links to the online *Newsletter*. Past issues of the *Newsletter* are available on the LAS website at https://www.laarchaeologicalsociety.org/

Information for Contributors

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

Mark A. Rees, LAS Editor
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Membership Information

LAS members receive the digital *Newsletter*, one print copy of the annual LAS Bulletin, *Louisiana Archaeology*, and are invited to attend the annual LAS meetings. Annual membership dues are: $30 for individuals; $5 for associated family members; $15 for students (with a valid student ID); $45 for institutions such as libraries and universities. Life memberships for individuals or institutions are $300. Members can also choose among the following chapter affiliations: Acadiana; Baton Rouge; Delta; Northwest; West Louisiana.

Visit the LAS website at https://www.laarchaeologicalsociety.org/ to join or renew. Membership requests, dues, and changes of address can also be directed to the LAS Treasurer:

Rachel Watson, LAS Treasurer
Louisiana Division of Archaeology
P.O. Box 44247 Baton Rouge, LA 70804

Make checks payable to the *Louisiana Archaeological Society.*

LAS publications, including issues of *Louisiana Archaeology*, as well as shirts, hats, and other gear can be ordered from the LAS website at: https://www.laarchaeologicalsociety.org/

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