NEWSLETTER OF THE LOUISIANA ARCHAEOLOGICAL SOCIETY

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ARCHAEOLOGY OF EPIDEMICS

YELLOW FEVER IN NEW ORLEANS 1897

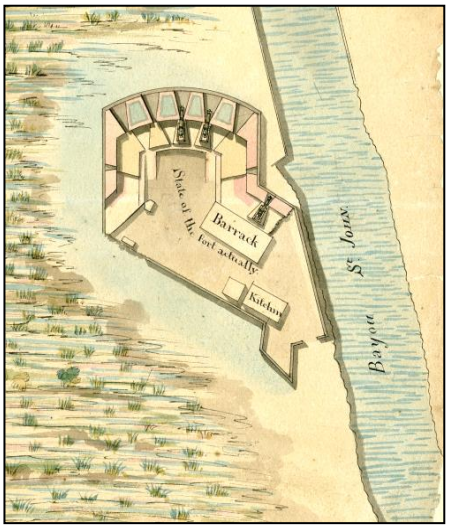
In 2016, archaeologists from Goodwin and Associates, Inc. excavated a privy for a hospital used during the 1897 yellow fever epidemic in New Orleans. Noting the archaeology of this event is especially relevant during the current COVID-19 epidemic. See examples of privy artifacts recovered on page 2. What sort of artifacts and features might future archaeologists recover to mark the current event?

OCTOBER IS LOUISIANA ARCHAEOLOGY MONTH

LAS Newsletter printed courtesy of R. Christopher Goodwin and Associates, Inc. New Orleans, Louisiana

LAS CHAPTER AND MEMBERSHIP NEWS

Sample of artifacts recovered from the P.G.T. Beauregard School site that was the scene of a hospital during the 1897 Yellow Fever epidemic in New Orleans. Go to the Archaeology Month tab at the website for the Louisiana Division of Archaeology for more information. www.crt.state.la.us/cultural-development/archaeology.



1814 Plan for Fort St. John by Barthelemy Lafon.

The next LAS bulletin nears completion. *Louisiana Archaeology No. 46* for 2019 will be available at the next LAS annual meeting. This volume is dedicated to the Fort St. John/Spanish Fort site (16OR19) in New Orleans. The site of a fortification dating from the days of French Louisiana in the early 18th century, the Spanish and Americans also had a military installation on Bayou St. John where it flows into Lake Pontchartrain.

The intent was to protect the young city of New Orleans from attack via Lake Pontchartrain. Its location likely caused the British to approach the city on the banks of the Mississippi where they met Andrew Jackson's forces in early 1815 for the Battle of New Orleans. The fort later anchored entertainment venues, restaurants, and amusement parks into the early 20th century. The articles and appendices in this issue provide a comprehensive account of the archaeology and history for this site that will guide future study of the site and the archaeology of New Orleans.

Work also is underway toward the completion of the LAS bulletin for 2020. It is hoped that this volume also will be available at the next annual meeting. These issues will be mailed to LAS members unable to attend the annual meeting.

Dr. Mark Rees of ULL will become the new editor for LAS in 2021. Articles for future LAS bulletins should be sent to mark.rees@louisiana.edu.

Due to the onset of the COVID-19 pandemic, the LAS executive committee postponed planning for the 2021 annual meeting until July. We realized that it would be necessary to nail down specific arrangements and begin publicizing the event by the end of the summer. However, as we all are aware, COVID-19 pandemic conditions have lingered and it was uncertain whether it would be possible to hold a meeting within the usual late January or February time frame. We discussed the possibility of holding a virtual meeting, but felt that participation would be too low to justify the costs and effort. Therefore, the LAS executive committee is considering a possible fall date for the 2021 meeting if circumstances improve to the point where we are certain that we can get together in a safe and productive manner. Please check the LAS website and future LAS newsletters for updates on plans for the next annual meeting.-*Jeff Girard, LAS President.*

IN MEMORIAM

DR. SHERWOOD 'WOODY' GAGLIANO, 'PAUL REVERE' OF COASTAL LAND LOSS, DEAD AT 84

By Mark Schleifstein, Staff Writer
Baton Rouge Morning Advocate, July 19, 2020

Dr. Sherwood M. "Woody" Gagliano, a geologist, geographer and archaeologist credited with being the first modern scientist to document Louisiana's rapidly eroding coastline in the 1970s and to recommend the state develop a comprehensive coastal restoration plan, died Friday. He was 84.

"He was the Paul Revere figure in proclaiming the extent and rates of loss in the early days, raising awareness of the problem more than anyone else at that time," said Charles "Chip" Groat, former director of the U.S. Geological Survey.

"Dr. Gagliano was truly one of the founding fathers of Louisiana's coastal program and his work marked a turning point on how we approach the problem both informed by science and in terms of scale," said Bren Haase, executive director of the Louisiana Coastal Protection and Restoration Authority.

"History has shown that one person can make a difference, and that certainly applies to Woody Gagliano," Haase added. "Louisiana owes him a great debt for not only sounding the alarm in our coastal crisis, but for never giving up when few would listen."

"His vision allowed Louisiana to be years or decades ahead of where we would have been without Woody Gagliano," said U.S. Rep. Garret Graves, R-Baton Rouge, and former chairman of the CPRA board. "He will be missed, but thank God we can stand upon his shoulders."

As a student at Fortier High School in New Orleans in the 1950s, Gagliano became interested in coastal archaeology, visiting shell heaps left behind by American Indians in Louisiana marshes. By the late 1960s, he noticed that "The shell heaps were all eroding and sinking. It became clear to me that a lot of erosion and land-sinking were going on."

Gagliano went on to get a bachelor's degree in geography and master's degree and Ph.D in physical geography from LSU. He also served a stint in the U.S. Army.

In 1967, Gagliano founded Coastal Environments Inc., the Baton Rouge-based archaeological and applied sciences firm, while still working as a researcher studying river delta processes for the LSU Coastal Studies Institute.

In 1969, the state of Texas proposed diverting a third of the flow of the Mississippi River to Texas and New Mexico to deal with their long-standing water scarcity problems. After Louisiana fishing interests objected, the Army Corps of Engineers asked the LSU coastal institute to conduct an environmental review of the diversion's effects Gagliano designed the study and oversaw the research.

"Everyone knew that freshwater inflow into Louisiana's marshes was important,'' Gagliano said in a 1996 interview. ''But when the studies were initiated, it was generally believed there was a natural balance in coastal Louisiana, that overall every year we were gaining wetlands and estuaries were being replenished. I questioned that,'' Gagliano said. ''I didn't think that was true, based on the observations I already had made in my research.''

The initial research, completed in 1970, showed that Louisiana had already lost a dramatic share of its wetlands and was continuing to lose them at a rate of 16.5 square miles a year. The research documented that the historic land-building of the Mississippi River by repeatedly producing new deltas had been reversed by the 1930s because the river was kept in one place and levees were built along its length. And the research showed that the land loss resulting from the loss of sediment from the river was exacerbated by oil-industry canals that provided shortcuts for salt water to enter and injure freshwater marshes.

That's when Gagliano came up with the idea of mimicking river flooding with "well-designed and located sediment diversions" that would build new land, said Don Boesch, former director of the University of Maryland Center for Environmental Studies and the Louisiana Universities Marine Consortium. "Fifty years later, we are still trying to execute his exact concept," Boesch said.

In the years that followed, Gagliano assisted state officials in developing Coast 2050 in 1998, the first comprehensive effort to outline steps towards restoring or saving coastal wetlands, and in the aftermath of Hurricane Katrina, the state's creation of its first formal Coastal Master Plan in 2007

Gagliano and his firm also advised St. Bernard Parish in its efforts to close the Mississippi River-Gulf Outlet. He helped document how its direct path for salt water from the Gulf of Mexico into the parish had destroyed freshwater swamp and marsh along its banks, and how the combination of the canal and the lost wetlands along its path allowed storm surge during Hurricane Katrina to be funneled towards New Orleans, where it overtopped levees and flooded both the parish and the city.

Gagliano also produced groundbreaking research showing how some wetland loss was caused by slipping blocks of coastal soil along fault lines, and how the faulting could threaten levees, navigation routes, and coastal restoration projects.

He and his company also developed new ways to create artificial oyster reefs – called Reef Blk – to assist in coastal restoration efforts. "The program started as a father-son high school science project in 1982 between my son, Mark Gagliano, and me," he said in a personal history of his research. Mark Gagliano is now president of his father's company.

Gagliano was the founding president of the Louisiana Archaeological Society and vice president of the Intracoastal Seaway Association. The Coalition to Restore Coastal Louisiana honored him with its Coastal Stewardship Award in 1996 and its Lifetime Achievement Award in 2012. **He received the James A. Ford Award for contributions in archaeology in 1982 from the Louisiana Archaeology Society.** [*Emphasis added-Editor*]

Gagliano is survived by his wife, Betty Ann (Huxen) Gagliano; son, Mark Huxen Gagliano; daughter-in-law, Kristie Gagliano, and granddaughter, Marguerite Lucy Gagliano.

Dr. Sherwood "Woody" Gagliano at a meeting of the St. Bernard Citizens Recovery Committee on Sunday Dec. 11, 2005. Dr. Gagliano died Friday July 17, 2020.

LAS HAS A NEW TREASURER

Abbie Bleichner

Valerie Feathers is leaving the state in November, 2020. She says, "I'm leaving Louisiana for the hills of North Carolina to pursue a new job opportunity. Thank you all for allowing me to be a part of such a wonderful organization!" We will all miss Val and her capabilities as LAS treasurer.

Abbie Bleichner has volunteered to become the new LAS treasurer taking Val's place. Abbie is a native of Rhode Island, but made the move to Louisiana in 2015. Growing up in the Ocean State, her love for the water started at an early age. Her passion for history and the sea led her to receive a B.A. and M.A. from the University of Rhode Island, concentrating on underwater archaeology. She has worked throughout the northeast and southeast United States. Abbie is a member of the Society for Historical Archaeology and is listed on the Register of Professional Archaeologists. Currently, Abbie works for the Louisiana Division of Archaeology in Section 106 review and compliance.

Let me be among the first to say thank you to both Val for the fine job she has done and to Abbie for taking on the demanding responsibilities that come with being LAS treasurer.-*Dennis Jones, LAS Editor*

FIELD NOTES AND CURRENT RESEARCH

THE MCDOW MYSTERY: AN ORPHANED COLLECTION FROM UNO ARCHAEOLOGY LAB

By D. Ryan Gray, University of New Orleans

The University of New Orleans has maintained an active role in Louisiana archaeology since the 1970s with only occasional interruptions, conducting research and field schools both through its Department of Anthropology and through the Greater New Orleans Archaeology Program that was part of the now-defunct state regional program. As a recognized deputy custodial facility for the State of Louisiana, the Department of Anthropology may also retain archaeological collections for study. In recent years, we have been engaged cataloging and organizing some of the materials that have accumulated over the past 50 years, even as we expand our curatorial capabilities and begin accepting new collections from sites in the New Orleans area.

Occasionally, in that process, we have encountered collections that have lost whatever provenience information they once may have had, and that seem to have no associated records in our files. In those cases, we try to trace whatever clues that may be available to identify the source of the materials. But some still find us at a dead end. I'd like to share some information about one such collection we have cataloged and appeal to the readership of the LAS Newsletter – particularly anyone who may have studied with UNO Professor Richard Shenkel in the 1970s—for any recollections of this collection. As Zych notes in an upcoming issue of the LAS Bulletin, the collection is of particular interest because of similarities to material included with artifacts from the Spanish Fort (16OR19) site recovered during a UNO summer field school there in 1976. However, described below, there are other reasons that this collection is interesting too. Any information will be appreciated.

The collection was found unbagged in a box labeled simply "McDow". The box had been stored alongside some other poorly provenienced collections, including some material from Mississippi. There was no documentation in the box, other than an issue of the Daily Graphic, a newspaper from Ghana, dated May 27, 1968. The collection consists mainly of ceramic sherds (around 160 in total), most of it hand-built low-fired earthenware with a wide variety of decorative treatments, forms, and tempers, many of which do not seem to match reported Native American wares from southeast Louisiana (Figures 1-5). However, there were also 4 fragments of English nineteenth century factory made whitewares, including pieces with blue transfer-printed, flow blue, and sponge-stamped decoration (Figure 6). Hardly any other artifacts were included, except for a few shells, including a few identifiable as cowrie shells, and some unmodified stone.

The newspaper is the most obvious clue as to the origins of the collection. However, while some of the material has similarities to West African pottery, UNO has no history of archaeological field work in the region. We have contacted many colleagues who have long-standing connections with UNO and the archaeology lab in hopes of tracking down a source. At least a few people mentioned Peggy McDowell, UNO Professor Emerita of Fine Arts, a colleague and friend of Shenkel's in the 70s, one of whose specialties was African art. I called Professor McDowell, who still resides in the area, but she had no memory of the collection (and certainly not of bringing it back from Ghana!).

Zych has explored African antecedents to the similar pottery from Spanish Fort, with no definitive results so far. Was the "McDow" collection material brought into the lab and donated by a collector from an unknown site in West Africa? Is it unprovenienced 'colono-type' wares from Spanish Fort? Is it from some other historic site in Louisiana or Mississippi? No matter what the source, the collection possesses some interesting elements. For instance, the sherd in Figure 4 is clearly marked with a hand-incised 'X', evoking wares marked with an X or a cross in plantation contexts from South Carolina, where they have been argued to be connected to west or central African cosmological symbols. Such an item, whether from Ghana or from Spanish Fort in New Orleans, would be of considerable significance! However, with no source at all, the unprovenienced sherd simply raises more questions than it answers.

We hope that, by sharing this full collection, we might be able to find someone who knows more about the source of the material. Please contact me via email at drgray1@uno.edu if you have any ideas. Those interested can see photographs of the full collection of ceramics at:
https://www.dropbox.com/sh/g6ikkxv8f03dsoq/AADoxF4pOsIvIlE2kkC37vPGa?dl=0

Thanks to the UNO students who have aided in processing and organizing our collections, and especially to Gretchen Byers, who cataloged and photographed the McDow material.


Figure 1
McDow Inv. # 040

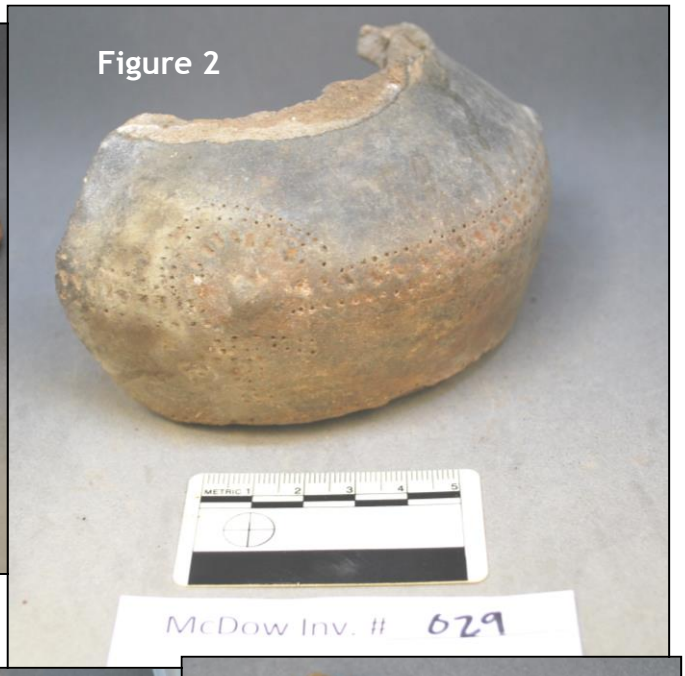


Figure 2
McDow Inv. # 029


Figure 3
McDow Inv. # 044
UNO
McDow Inv. # 046
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McDow Inv. # 045
UNO
McDow Inv. # 043
UNO
McDow Inv. # 047
UNO


Figure 4


Figure 5
McDow Inv. # 039


Figure 6
McDow Inv. # 093
UNO
McDow Inv. # 094
UNO
McDow Inv. # 092
UNO
McDow Inv. # 095
UNO

A Case of Mistaken Identity? Additional Research on the Stephanie Plantation–Martin Duralde House
By Mark A. Rees

The Louisiana Public Archaeology Lab at the University of Louisiana at Lafayette conducted fieldwork at the Stephanie Plantation–Martin Duralde house in St. Martin Parish in late November and December of 2019. The initial findings from the geophysical and archaeological study were described in the winter 2019 issue of the LAS Newsletter and are reported in more detail elsewhere (Rees 2019; Rees and Lowe 2020). Recent historical research calls into question the association of the National Register-listed house with Martin Duralde. This brief update summarizes what is known about Martin Duralde's tenure on Bayou Teche and posits a possible source of confusion attributing the house to Duralde. Investigation of the Stephanie Plantation house site (16SM134) has raised many more questions than it has answered, underscoring the need for additional research.

Martin Duralde and Stephanie Plantation

Martin Duralde (ca. 1737-1822) was a prominent resident of present-day St. Martin Parish during the late eighteen and early nineteenth centuries. After a ten-year stint as a surveyor in Upper Louisiana, Duralde moved his family to the Attakapas District sometime between 1779 and 1781. He was elected a syndic or representative of the Opelousas Post in 1785 and 10 years later, in 1795, he was appointed Captain of the Militia and Commandant of the Opelousas Post by the Spanish colonial governor, Baron de Carondelet (Brasseaux 1981; Vidrine 1988:273). Duralde had six children with Marie Josephe Perrault (1751-1813), several of whom married into affluent families. Their youngest daughter, Clarissa, married William C. C. Claiborne, the first governor of the Territory of New Orleans and Governor of Louisiana. Claiborne appointed Duralde to the Territorial Legislative Council in 1811 (Kastor 2004:106). Duralde was also an avocational scientist and scholar who became known to anthropologists for providing source material on the Atakapa and Chitimacha languages, as well as archaeological and paleontological discoveries reported to the American Philosophical Society (Duralde and Dunbar 1809:56; Gatschet and Swanton 1932:3; Neuman 1984:9).

Duralde's wealth as a cotton planter and cattle rancher in the Attakapas District was generated by enslaved labor. Twenty eight enslaved people were working on his plantation in 1788. By 1810 the enslaved population had increased to 70 (Brasseaux 1981:135; Voorhies 1973:321; U.S. Bureau of the Census 2020). Duralde moved his family from their cabin on the Bayou Teche into a larger residence sometime after 1781 and probably well before 1813, the year of Marie's death. An inventory of the household in 1816 included a silver service for 18, mahogany or cherry furniture, and numerous outbuildings, including an "old house of log construction" (Conrad 1993, in Harrison 1997). Duralde had by then gained sufficient renown that his residence was shown on a map of Louisiana (Figure 1), on the east side of a road that paralleled the east bank of the Teche (Darby 1816). Although Basque by birth, Duralde was described by U.S. Senator Henry Clay as "a French gentleman, wealthy and respectable" (Kastor 2004:105). Duralde's status and association with the Stephanie Plantation house is memorialized in a State historical marker (Figure 2).

The Stephanie Plantation house was listed on the National Register of Historic Places in 1998 for its distinctive French Creole style architecture (Figure 3). Also known as the Stephanie-Martin Duralde house and Huron Plantation house, it is thought to have been constructed during the late eighteenth century or as late as 1820. Although listed on the National Register under architectural criteria, an historical association with Martin Duralde is noted (NRHP 1998). Both the National Register and Historic American Buildings Survey (HABS) documentation suggest the house was built for Duralde. According to the HABS listing, Martin Duralde originally owned the property where the house is located. After his death in 1822 it was sold to Charles Henry Lastrapes and subsequently became known as Stephanie Plantation (Cazayoux 2000). Lastrapes was one of the wealthiest planters in the region during the first half of the nineteenth century, with vast landholdings along the Bayou Teche between present-day Arnaudville and Cecilia. Charles Lastrapes did in fact purchase Duralde's landholdings on the Teche in 1845 from Clarissa Duralde's son, William C. C. Claiborne, Jr., who had in turn purchased it in the sale of Martin Duralde's estate (Taylor 1984:4). Although Lastrapes purchased Duralde's land on the Teche, it does not appear to have included the Stephanie Plantation house.

Martin Duralde's family was living near Bayou Teche by 1781, and perhaps as early as 1779. Duralde's landholdings were recognized by a Spanish grant on October 5, 1802. John Dinsmore completed a survey in 1810 and a certificate was issued to Duralde on April 10, 1811, based on the earlier Spanish grant. Duralde's property along the Teche included 1,147.88 acres in Section 46 and 1,799.80 acres in Section 48 of Township 8 South, Range 6 East, and Section 105 of Township 8 South, Range 5 East (Conrad 1990:8, 47, 55; OSL 2020, Book 10, page 90; Taylor 1979). Duralde owned additional land near present-day Washington, Louisiana, in Section 67 of Township 5 South, Range 4 East.

Figure 1. Detail from William Darby's 1816 map of Louisiana, showing Durald's [sp] residence

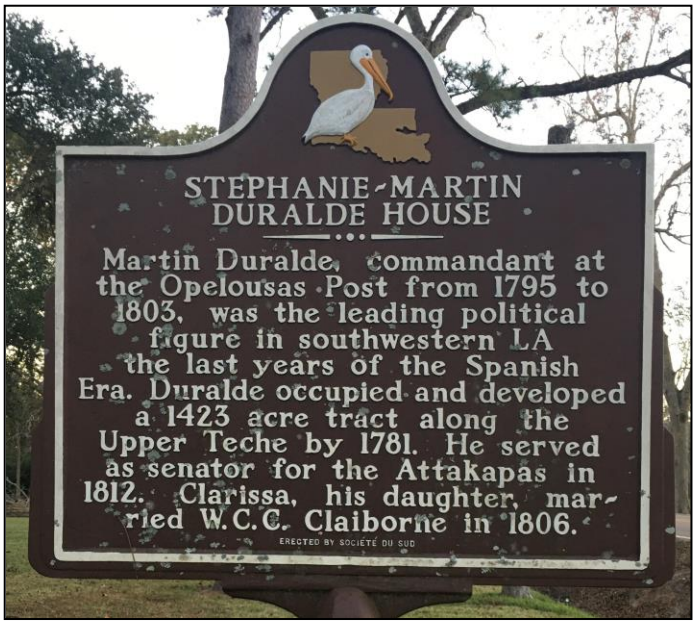

Figure 2. State Historical Marker for the Stephanie-Martin Duralde House.

Figure 3. The Stephanie Plantation house, facing northwest.

The Stephanie Plantation house is located in Section 50 of Township 8 South, Range 6 East, approximately 0.7 km (0.4 mile) southeast of Duralde's landholdings in Section 48 (Figure 4). The parcel between Sections 50 and 48, surveyed as Section 49, was owned by Louis Veillon. Veillon had purchased it from Pierre Styx, a free person of color who had purchased it from Louis Declouet on October 21, 1791 (Conrad 1990:55). Charles Lastrapes' father, Jean Henry, received a certificate for Section 50 on August 7, 1812, ten years prior to Duralde's death. He had apparently acquired the land from the heirs of the widow Marie Chauffer, whose husband had purchased it from Caroline and Louis DeClouet, daughters of Alexandre Francois Joseph de Clouet and Marie Louise de Favrot. The DeClouet claim was certified on November 21, 1782 (Conrad 1990:55-56).

Based on this brief history of land ownership, the Stephanie Plantation house was probably built for the Lastrapes family. Charles Lastrapes purchased Section 50 after his father died in 1826. According to Taylor (1984:4) Charles Henry was already living there by that time and the house was later constructed for his family, sometime during the 1840s or 1850s. This is around the same time Charles Lastrapes purchased the nearby Duralde property in Sections 48 and 105. This may be the source of misunderstanding that associated Martin Duralde with the Stephanie Plantation house, along with the proclivity of many people to associate places with famous individuals. With its *briquette-entre-poteaux* (brick between posts) wall construction, above-ground brick basement, and *loggia* or covered entryway on the ground floor in the back, the Stephanie Plantation house is unlikely to have ever been moved (NRHP 1998).

Martin Duralde's initial land claim on the Teche may have been larger than the area surveyed in 1810, but it is unlikely to have encompassed Section 50 based on the chain of title extending back to 1782. Furthermore, Duralde's land on "*Rio Teche*" appears on an earlier, 1801 plan in the Pintado Papers. Duralde's holdings are described as 50 arpents (approximately 1.8 mile or 2.9 km) along the bayou and 40 arpents (approximately 1.5 mile or 2.3 km) deep. These 2,000 arpents, which Duralde purchased from Caroline DeClouet, coincide with the area later surveyed as Sections 48 and 105. The property to the southeast, what would become Section 49, is labelled as "land occupied [for] the negro Stix" (Pintado Papers 1801).

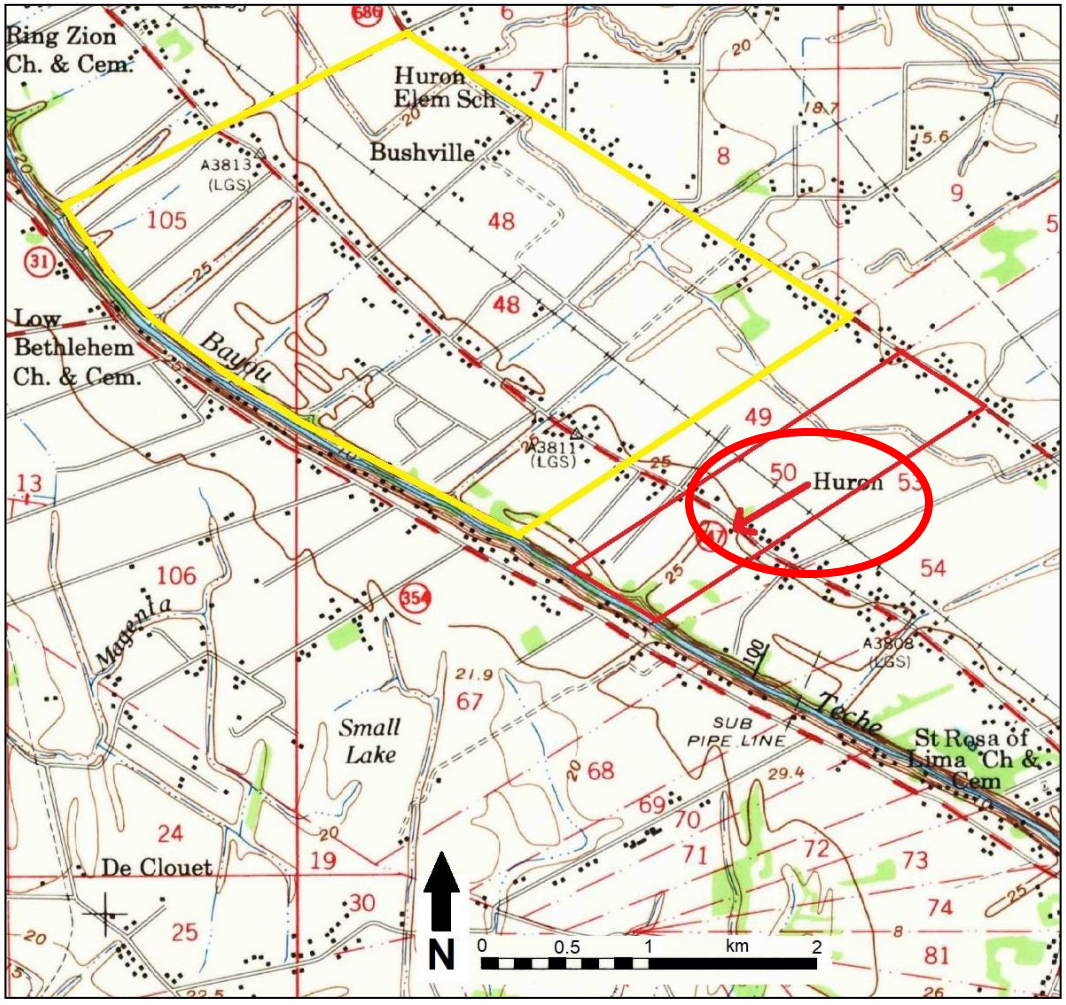

Figure 4. Detail of the Arnaudville 1963 USGS quadrangle, showing Duralde's landholdings on the Bayou Teche (Sections 48 and 105) in yellow and the Lastrapes' (Section 50) in red. The red arrow labelled "Huron" indicates the location of the Stephanie Plantation house

Although the 1801 plan in the Pintado Papers does not show buildings or Duralde's house, it does include another relevant feature. A public road (*camino publica*) is shown crossing Duralde's property from the northwest to the southeast on the east side of the bayou, in the approximate location of present-day Bushville Highway (LA 347). This is significant, as both Conrad (1980) and Taylor (1984:4) suggest the earliest public roads along this portion of the Teche Ridge date from the 1830s or later. According to Conrad (1980:30), fences and property lines obstructed overland travel prior to that time and the bayou served as the primary means for travel and transporting goods. As mentioned earlier, Duralde's residence is shown on a road that runs along the east side of the bayou on an 1816 map of the State of Louisiana.

As sometimes happens with archaeological investigations, this research raises new and unexpected questions. If the Stephanie Plantation house was built for the Lastrapes family, as now seems likely, then where was Martin Duralde's house located? An obvious place to begin looking would be the area along Bushville Highway within Section 48, especially if the highway can be shown to follow the route of *camino publica*. Besides Duralde's prominence and notoriety in the early history of Louisiana, there are other, even more pressing reasons to find and investigate the Duralde home site. A large community of enslaved people worked at his cotton plantation and cattle ranch, along with free persons of color. The census of 1820 lists one free colored female, 45 years of age or older, living in the Duralde household (U.S. Bureau of the Census 2020). According to descendants who have visited Stephanie Plantation, this may be the formerly enslaved woman with whom Martin Duralde had children. In addition to slave quarters for 70 people, the Duralde plantation included barns for cotton and corn, as well as the main residence, which does not appear to have been the Stephanie Plantation house (Conrad 1993, in Harrison 1997). Additional archival research is consequently also needed on Stephanie Plantation and the Lastrapes family, prior to further archaeological or geophysical investigations.

Surprisingly little archaeological research has been conducted along this portion of the Teche Ridge. It is accordingly possible to make substantial contributions to what is known about the region with relatively little effort. In this case of mistaken identity, the location of the Martin Duralde homesite and plantation appears to have been forgotten, or at least misplaced. Although the buildings might have been torn down or removed long ago, the ground may still hold the archaeological traces of the people who lived there. As with so many other places that slip away from living memory, however, the consequences of forgetting can be damaging and permanent. Further historical and archaeological research might reverse this process before it is too late, as well as benefitting development of the cultural economy and historical landscape along this scenic corridor of the Teche Ridge.

Acknowledgements

Investigation of the Martin Duralde site was made possible by a generous donation of the landowners, Kenneth Douet and Richard F. Howes, to the Louisiana Public Archaeology Lab Fund. The author would like to thank Philip "Donny" Bourgeois, who served as project director, assisted by Regina Lowe and Christopher Alfonso. Support for the Louisiana Public Archaeology Lab can be provided through donations to the Louisiana Public Archaeology Lab Fund, c/o University of Louisiana at Lafayette Foundation, 705 East St. Mary Blvd, Lafayette, LA 70504. Call 337-482-0700, email ulfoundation@louisiana.edu, or go online to give.louisiana.edu/

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A Pulley Type Earspool from Avoyelles Parish
By James A. Fogleman

In the field, some artifacts seem to jump out at you. An ear spool fits that bill. Even though I had never seen one when it was first spotted, it was obvious that the artifact was a well-made object resembling an ear spool. It was found during a surface collection at the Savage site (16AV68), a huge Tchefuncte site on the upper end of the Teche-Mississippi meander belt. The name is from the owner at the time, a Mr. Savage, who was kin to some of my students. In addition to a tremendous amount of classic Tchefuncte material especially sherds and dart points, a significant amount of later material such as arrow points and post Tchefuncte sherds also occur. The points and the pottery suggest a late Coles Creek/early Plaquemine occupation as well (Figure 1). In this area, as occupations progressed from Coles Creek to Plaquemine, there was an increase of Plaquemine Brush pottery matched with a decrease in Pontchartrain Check stamped pottery. A small random sample from the site indicated a slight preference for Plaquemine Brushed. In addition, a small pottery head was also found (Figure 2). I am unable to determine if it is a snapped off figurine or perhaps a vessel rim decoration known as an "adorno." It is 28 mm (1.1") wide and 34 mm (1.3") tall. Unfortunately, it doesn't have an ear spool, but as the locals would say, "that would have been too much sugar for a nickel."

The ear spool is made of well-fired clay (Figure 3). This type of ear spool is referred to as a 'Pulley' type as it closely resembles the wheel of a pully. If you forget what a pulley looks like, open the hood of your vehicle and note the device that holds your fan belts. It is 27 mm (1.1") in diameter and fairly circular. Its thickness is 31 mm (1.2") The central hole is 7 mm (0.3") in diameter and appears to have been made prior to firing. Both ends are slightly bulging [convex]. The edge has a groove 3 mm [0.1"] deep with the groove being 7 – 10 mm (0.3 - 0.4") wide. The groove would serve to hold the spool in the ear. Of note, there are faint traces of what appears to be a red film on one side of the artifact. Most likely this was the side facing outward and the red half enhanced the spool's effect. A small groove crosses one end adjacent to the central hole. While it may have been intentional, it is more likely *tractor trauma* (i.e. evidence of interaction between farm equipment and an artifact).

Figure 1. Coles Creek/Plaquemine artifacts from the Savage site (16AV68).

Figure 2. Ceramic figurine head from the Savage site (16AV68).

Native American earspools have a long history and are often made of stone or copper. Earspools appear rarely in Louisiana. Copper ear spools from the Marksville culture have been found at the Crooks Mound and at Coral Snake Mound (McGimsey, 2010). During excavations at the Greenhouse site a Troyville/Coles Creek period mound group just north of the Marksville site, seven ceramic ear spools were unearthed. Six were classified as ear plugs which are somewhat similar to an ice cream cone with rounded ends rather different from ear spools. A seventh is damaged and may or may not have been a spool (Ford, 1951, Figure 42 a-e). The distance from Greenhouse to Savage is only about 25 km (15 miles). While the Greenhouse earspools are also made from clay, the one from Savage is definitely not an ear plug. Clay earspools from Plaquemine sites exist (Neuman, 1984 Pl. 62 e-i). They are very different from the Savage specimen in that they have no central hole. Greenhouse predates the earspool at Savage and the Plaquemine material is slightly later. The clearest resemblance is from the Caddoan realm (Neuman. 1984, Pl. 55 g).

Fig. 3 Two views of ear spool with view of central hole and pulley wheel "groove."

In the upper reaches of the Arkansas River and adjacent areas which are heavily Caddoan, an analysis of ear spools (Erikson, 2018) found that the dominate form was the pulley type, which constituted 237 (72%) of the 331 studied. However, of the 331 ear spools only 2 were of clay. The occurrence of clay earspools in central Louisiana is easily explainable in that suitable stone would be hard to come by in central Louisiana. Recently I was made aware of a find in Ouachita Parish by Angela Hadley. She found a stone object 29 mm (1.1") in diameter 11 mm (0.4") thick with a 7 mm (0.3") central hole. Its shape is fairly similar to a Life Saver candy. While it is not a classic pulley type ear spool, it may be some variant or even a salvaged one.

While the Savage Site is well south and east of the Caddoan frontier, the ear spool's shape is a close match with Caddoan ones. Other indications of a possible Caddoan interaction include an arrow point made of central Texas chert. Less than 20 km. (12 miles) to the south and on the Teche Mississippi meander are two other sites that hint at interaction with the Caddo (Fogleman, 2015). Still, artifacts strongly linked to the Caddo are very rare. If there was a relationship between the two groups, it was not very significant.

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Salvaging Some Good from an Ill Wind: Hurricane Laura and the Los Adaes State Historic Site
By Dr. Charles "Chip" McGimsey, Louisiana State Archaeologist

When Hurricane Laura roared through western Louisiana on August 27th and 28th, she did enormous damage to many aspects of the state. Beyond the damage to homes and businesses, one of the most visible aspects of her impact was the loss of trees. The Kisatchie National Forest has estimated that nearly 265,000 acres of trees were damaged on their property alone.

On Wednesday, Sept 2, the Office of State Parks visited various parks in the path of Laura to assess the damage. At Los Adaes State Historic Site, they noted five trees had toppled. The following day, Chip McGimsey and George Avery put together a permit request to excavate the root balls at Los Adaes. That permit was approved by the Louisiana Archaeological Survey and Antiquities Commission on the 8th, and fieldwork began the following weekend.

Los Adaes State Historic Site is the location of a Spanish Presidio or Fort, and mission, which were occupied between 1721 and 1773. Built by the Spanish to stop the encroachment of the French into Spanish Territory, this shifted to a generally peaceful relationship by the late 1720s when it became obvious that the French were more interesting in trading than fighting. The Spanish still restricted this trade with the French, as only food stuffs were allowed to be traded for, but the archaeological record indicates that French goods were included in this trade as fragments of French pottery, firearms, and alcoholic beverage containers have been found at Los Adaes. The Spanish offered horses, cattle, and cloth. The soldiers at Los Adaes were cavalry and when asked in the late 1700s why there was less than the required number of horses, a Spanish official lamented the fact that the soldiers would trade one horse for one bottle of French wine. There were 100 soldiers initially, but this was reduced to 60 after 1727.

Archaeological investigations at Los Adaes have indicated a very strong relationship between the Spanish and American Indians in the area, most probably the Adaes, but other groups as well. There is an abundance of American Indian pottery in the assemblage at Los Adaes. This probably represents containers of Indian foodstuffs and Indian cooking wares. When Los Adaes was closed in 1773 there were 300-500 people associated with the presidio and mission located in the area of modern day northwest Louisiana and Deep East Texas. The intermarriage of the Spanish (who had already mixed with the Indians and Africans) with both the French at Natchitoches, and with American Indians created a social fabric that still exists in the area today.

A call for volunteers was put out through various chapters of the Louisiana Archaeological Society (LAS), to various universities in Louisiana (thanks to Dr. Mark Rees at ULL for drafting a flyer and sending it around!). There was a tremendous response the first weekend (Sept 11 and 12) with 38 volunteer days contributed. A second weekend was held on Sept 25 and 26 when 28 volunteer days were contributed.

Volunteers came from the Leesville and Northwest chapters of the LAS (Jeff Girard, Jameel Damlouji, Jim Delahoussaye, Richard Dorkins, Kat Mitchell, Johnny Guy, Del Kerd, Jim and James Fogleman), Tulane University (Alana Garvey, Eva Smilulik, and Aiyana Thomas), University of New Orleans (Ryan Gray), Louisiana State University (Kenetha Harrington, Rachel Welch, Sadie Schoeffler, Sabina Williamson, and Liam Johnson), University of Louisiana at Lafayette (Donny Bourgeois, Luke Orfila, Brileigh Elton, George Mason, Zoe Huval, Ange Neal, Rebecca Plants, Maya Gore, and Haley Rebardi), Northwestern State University (Alice Guyard and Elliot Davis), the National Center for Preservation Technology and Training (NCPTT) (Jason and Gloria Church, David Watt, Kaitlyn Eldredge and Vrinda Jariwala), and the Shreveport office of Cultural Resource Analysts, Inc. (Jay Gray and Clara Summa) In addition, several people who saw the LAS Facebook posts also came out to help (Brittany Brown, Glen Carlson, Michael and Carole Bennett, Jena and Bo Brazil, Regina Dennis, Karl Schonbeck, Richard Kennedy, Holly Procell, and Al, Stephanie, Alijah, Azranh, and Alorah Antillon).

A particular thanks goes to Logan Schlater, Cane River National Historic Area, who opened up the site for us each day, allowed us to store equipment at the site, and worked alongside everyone else while we were there. Logan and Dr. Pete Gregory gave a site tour to new volunteers each morning, and Dr. Avery also gave a tour of Mission Hill on the last weekend. Our apologies for omitting anyone who is not mentioned above, including the two people whose names we did not record on the daily rosters, and for misspelling anyone's name.

The goal of the project was to collect all the dirt that had been disturbed when a tree fell, and then screen that dirt for artifacts. As the archaeology at Los Adaes is pretty much limited to the upper 30 cm of the stratigraphy, excavation consisted primarily of removing the topsoil. At most trees, the subsoil appears within 30 cm of the surface. All the excavated dirt was transported in buckets and wheelbarrows to the water-screening station located behind the museum. Although each treefall has an official number, it was easier in the field to color code each tree. Every bucket/wheelbarrow from a given tree was tagged with that tree's color so that the screeners would know which tree they were working on. So we had a pink (Treefall 46), white (47), blue (48), orange (49), and purple (50) tree.

When a bucket of dirt arrived at the screening station it was filled with water to dissolve the dirt and to make it easier to strain off the roots, grass and leaf litter.

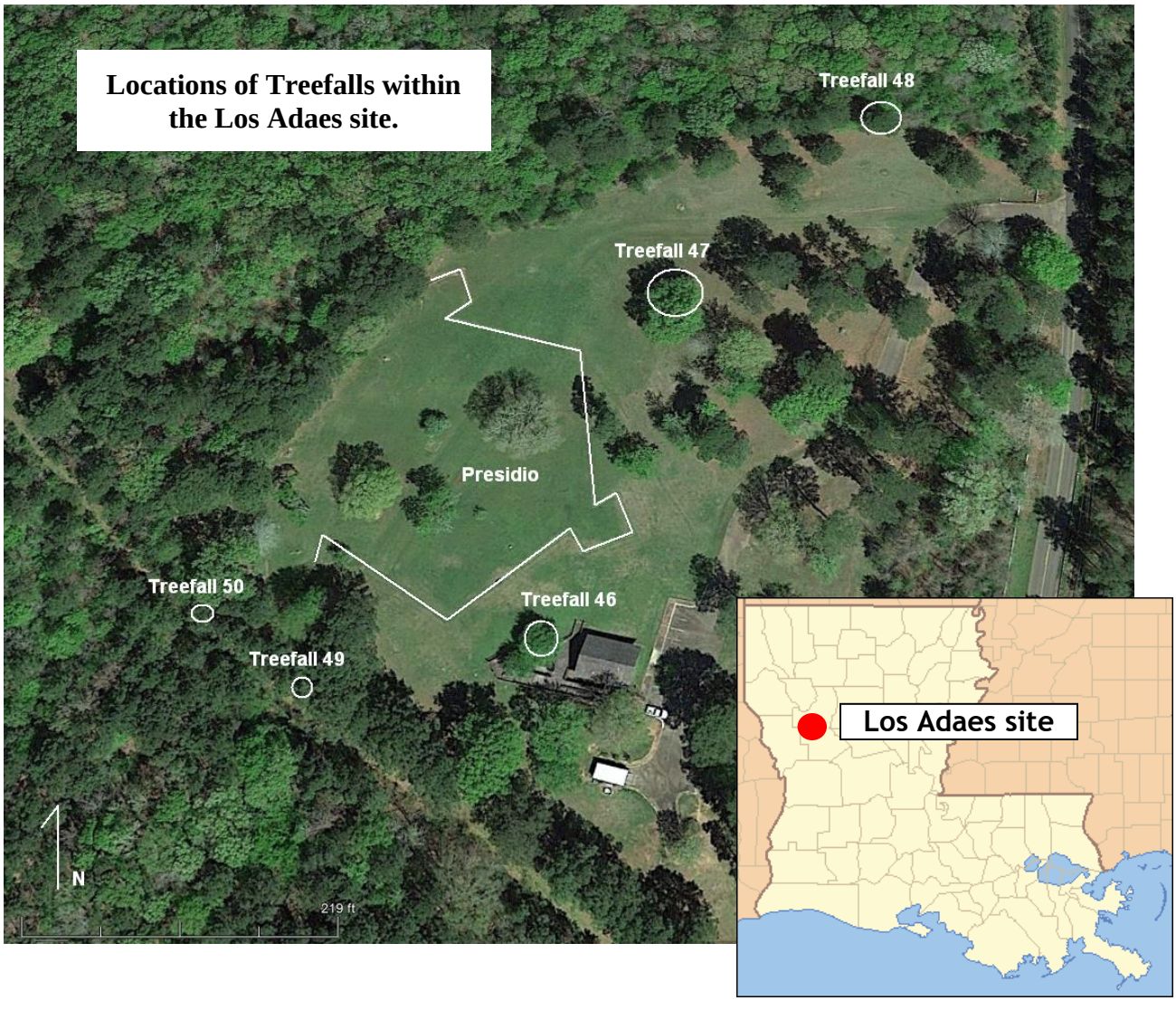
The dirt was then water-screened through 1/16th inch mesh. This fine mesh is necessary to catch small artifacts like glass beads. Whatever material was left on the screen was collected for examination in the lab. George Avery will take the lead in sorting the material and analyzing the recovered materials (see Northwest Louisiana Archaeological Society Facebook page: https://www.facebook.com/NWLAS/photos/pcb.1631823643657719/1631821156991301/).

Treefall 46 was a medium-sized hackberry located right behind the museum. It disturbed a relatively small area and was excavated within one day. It produced only a small to moderate number of American Indian pottery, Spanish colonial pottery, Asian porcelain, glass, lithic debris, and bone. A modern beer bottle was also recovered.

Treefall 47 was the biggest tree that fell at the site. It disturbed about 9 square meters, and took three days to excavate. It produced most of the artifacts recovered during this project. There was a moderate to high number of American Indian pottery, French faience, Asian porcelain, colonial glass, two glass trade beads, a gunflint, lithic debris, hand wrought nails, bone, and unidentified ferrous metal, A piece of Spanish colonial tin-enameled ware was found on the second weekend of work. Also, there was a good amount of material from the late 19th/20th century, including whiteware fragments, brick fragments, wire nails, 20th century bottle fragments, and pull tabs.

Treefall 48 was a medium sized pine tree that fell on northern end of the park property. It disturbed the second-largest area but did not produce many artifacts. The top of a French liquor bottle was collected from Treefall 48. Treefalls 49 and 50 are small pine trees located along the edge of an abandoned gravel road through the site. Each disturbed only one square meter of area or so, and produced few if any artifacts.

This treefall project was a tremendous collaborative effort between the Office of State Parks, Division of Archaeology, and Cane River National Heritage Area, with numerous volunteers from the LAS, universities, NCPTT, and private firms. Thanks to the wonderful efforts by the 55 people who volunteered over the 4 days of excavation, we were able to complete the excavation of the five treefalls and document the archaeology at those locations.



Example of tree fall damage at the Los Adaes site resulting from Hurricane Laura that hit western Louisiana is late August 2020. Photo provided by Glen Carlson.

Crew excavating the exposed roots ball resulting from tree fall at the Los Adaes site. Photo provided by Chip McGimsey.

Volunteers at bucket and water screening station during tree fall salvage project. Photo by Chip McGimsey

LOUISIANA ARCHAEOLOGY IN THE MEDIA

MARKSVILLE, TUNICA-BILOXI TO DISCUSS FUTURE OF INDIAN MOUNDS PARK

State gave park back to city in August

By Raymond L. Daye
Marksville Weekly News 9/18/2020

Attorneys for the City of Marksville and the Tunica-Biloxi Tribe will be meeting to develop an agreement for the future of the archaeologically-important prehistoric Indian site.

The issue was discussed at the City Council meeting on Sept. 9, but was tabled with not action to be taken until a proposed agreement has been reached for final approval.

Tribal Chairman Marshall Pierite and other tribal officials attended the meeting to discuss the possibility of the Marksville State Historic Site being donated to the tribe. If that happened, the tribe would maintain the grounds and buildings, possibly make improvements to the site and operate it as a public park and museum

Any agreement would probably include a provision that the site be returned to city ownership if it ceased being a public park/museum -- similar to the clause in the city's donation of the site to the state many years ago.

On Aug. 20, after years of budget woes that saw the park closed, the state triggered that clause by deciding it would likely never be able to operate it as a park and historic site tourist attraction. Paperwork returning the park to city ownership was finalized that day.

Mayor John Lemoine said the logical move would be to turn the park over to the Tunica-Biloxi. The tribe has expressed an interest in the site since the state cut back hours of operation at the site and then finally closed it.

" We want the park returned to public use like it once was," Lemoine said. "The city doesn't have the money to operate and maintain it as a park and museum, the way the state had done for many years."

For many years prior to the axe falling, visitation at the site had fallen off. Archaeologists in the state remained supporters of the Marksville Mounds Park, but the general public seemed to have lost interest.

For the past few years, the park has been closed to the public except on a "by appointment" basis. The Marksville site had no staff, but periodically had staff and maintenance employees from other state parks come to the site.

The federally recognized tribe, which owns Paragon Casino Resort and several other business ventures, may not be able to trace its roots to the Marksville Culture inhabitants of the famous burial mound site. However, the tribe includes descendants of not only the Tunica and the Biloxi, but also smaller tribes such as the Ofo and Avoyel who were living in this area when the first Europeans arrived in the 1500s.

There are other Native American groups that have not received federal or national recognition as a sovereign tribe that have also expressed interest in operating and maintaining the site.

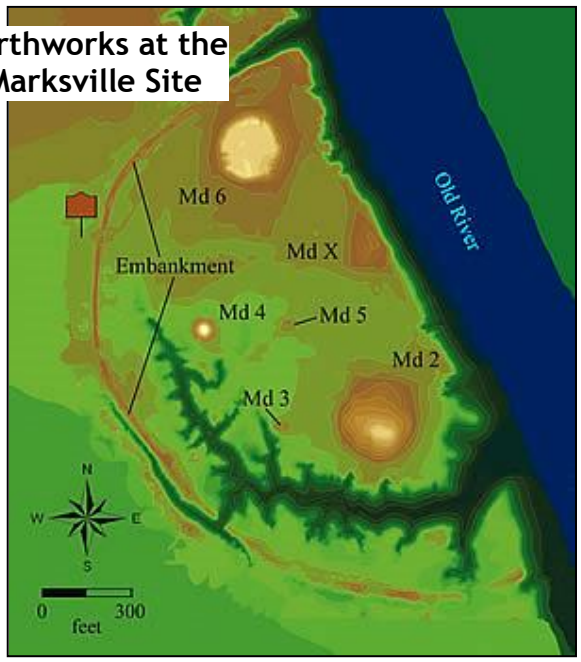
The Tunica-Biloxi seem to be the best choice because the tribe has access to federal funds and grants for such ventures, as well as having income from its businesses that could possibly be used to pay for improvements.

One possible improvement that has been discussed in the past has been to create a new entrance to the park, coming off La. Hwy 1, instead of the round-about path needed to get to the entrance on Martin Luther King Drive, which brings traffic through a residential area.

After returning the park to the city, State Parks Director Brandon Burris also said he "would not be surprised" if the park was turned over to the Tunica-Biloxi, noting the tribe has been discussing that possibility for several years.

The 42-acre site on an Old River bluff is a unique and important example of prehistoric Native American culture. The site gives its name to similar peoples living throughout the region. Archaeologists say the local community was a southern relative to the Hopewell Culture found in Ohio, Illinois and other Midwest and Northeast states.

The first major archaeological work at the site was in the 1920s. It was declared a National Historic Landmark in 1964, a designation reserved only for sites of significant importance in American history.



HOW A ST. JAMES CHEMICAL PLANT MIGHT REVEAL NEW INFORMATION ABOUT BLACK FAMILY HISTORIES

By David J. Mitchell, Staff Writer
Baton Rouge Morning Advocate, June 28, 2020

When Garry Winchester was a child and on extended summer visits with his grandparents in St. James Parish, his grandfather would often remind the youth from New Orleans about the family's ties to the sugar cane fields along River Road.

Just upriver from where the now 71-year-old Winchester's grandparents had lived in the small community of Welcome, his great-grandfather, Williams Lot Winchester, spent the early part of his life as a slave working those fields for a White master who carried the same last name as his, according family history.

Garry Winchester says he's never forgotten his great-grandfather's story and has spent decades gathering information about the family, though sparse antebellum records of slaves have left that history frustratingly murky. "That's a fact of what we have deal with as African Americans. It's not gonna be an easy thing. You know we were not treated as human beings. We were treated as property," said Winchester.

But a running political fight over the $9.4 billion Formosa Plastics chemical complex proposed in the Welcome area may end up providing more information about Winchester's and other families and has the potential to reveal more about the pre-Civil War history in the region.

FG LA LLC, a Formosa affiliate building the chemical complex, said Friday it will halt previously announced plans to move an old plantation graveyard found on part of the complex's proposed site along the Mississippi River. While the company says it had always planned to find out who is was buried there, FG LA said it has decided "to pause" moving the graves "and conduct additional research to learn the identity or ethnicity of the remains in continued consultation with SHPO (State Historic Preservation Office) and with potential descendants, if identified."

FG LA has reached out to Garry Winchester, a retired U.S. Navy civilian employee who has taken an interest in genealogy, and says it wants to stay in contact.

In a report, FG LA's consulting archaeologist initially suggested the unmarked graveyard from the old Buena Vista Plantation, once owned by a White planter named Benjamin Winchester, could be a slave cemetery. Four sets of human remains were found there.

The graveyard and the potential it may hold the bodies of formerly enslaved people fueled community and environmental activists' push to block the complex. They object to the facility because of air pollution the company proposes to emit in the majority-Black area, which is surrounded by other heavy industries.

The archaeologist later modified his position, noting he couldn't say without more information who was buried in the graveyard: slaves, White field hands, Chinese immigrant laborers or others.

The community groups and media organizations recently found Garry Winchester, who appears to be the first person with a family tie to the old plantation. His name and story appeared in an affidavit filed by the groups in a court fight for access to the graveyard for a Juneteenth commemoration. The groups prevailed and held a ceremony at the site, at which Winchester spoke.

Winchester, who believes his great-grandfather's parents may be buried in the cemetery though he doesn't have proof, said he has mixed feelings about moving the gravesite but welcomes FG LA's attempts to find out who is buried there. "I think that's a good decision, on our part and on their part. I mean it shows at least that they're interested in maybe investigating further," he said.

Groups opposed to the complex and other experts in the region's African American history said they say they are opposed to moving the graves. Kathe Hambrick, founder of the River Road African American Museum in Donaldsonville and curator and director of interpretation for the West Baton Rouge Museum in Port Allen, said she opposes any industry moving any of the graves of any people in the river region, much less enslaved ones. "They deserve not to be moved because if you set a precedent by starting to move them, there will be no end to that," said Hambrick, who has been involved with preserving slave graveyards at other industrial sites along the river.

The Buena Vista graveyard instead should have a 10- to 25-acre commemorative park built around it, she said. The echoes of history leave intriguing but not fully connected clues about the Winchesters' ties to the Buena Vista Plantation and to Virginia, where the plantation's owner had also lived.

Benjamin Winchester, the White sugar planter who owned the Buena Vista Plantation, was a lawyer, judge and former Louisiana legislator. He was born in Maryland and had lived in Kentucky and Virginia before he moved to Louisiana in 1813. He owned 197 slaves two years before his death in 1852, when his plantation was taken over by his widow and son, a separate archaeological report from the environmental groups says.

Born into bondage on Aug. 1, 1854, in Louisiana and dying a free man on Jan. 13, 1944, Williams Lot Winchester survived the Civil War and Reconstruction as a youth and saw World War I, the Great Depression and much of World War II as a middle-aged and elderly man before his death at 89.

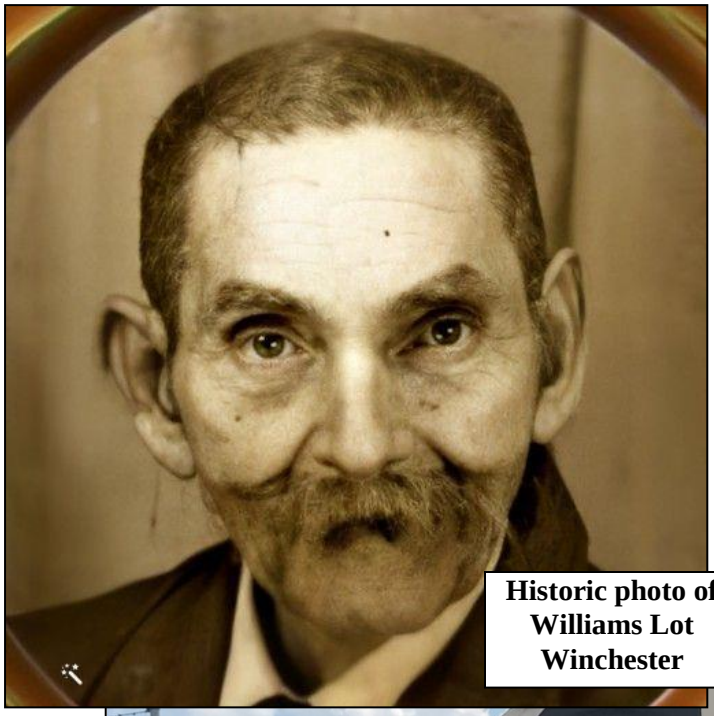
Williams Winchester was buried in a cemetery a few miles upriver from the old Buena Vista Plantation in the historically Black community of Lemannville. The graveyard is behind Buena Vista Baptist Church off Buena Vista Street near the Sunshine Bridge.

Garry Winchester said he has uncovered shipping documents showing a William Winchester, born in 1800 and, thus, too old to be the great-grandfather, had been transferred from Virginia to New Orleans in 1822 by agents known for their involvement in the slave trade.

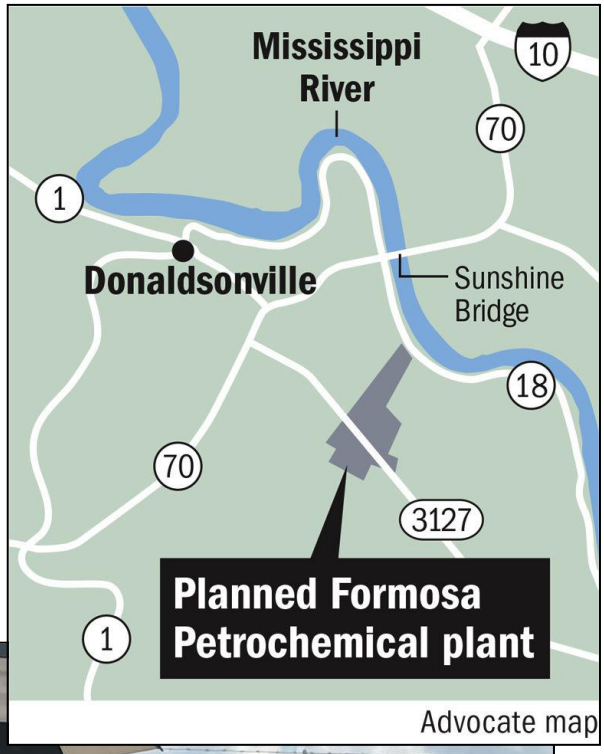
As a young man, Garry Winchester's great-grandfather had told a census taker in 1880 that his parents were from Virginia, though his death certificate from 1944 says they were born in Louisiana.

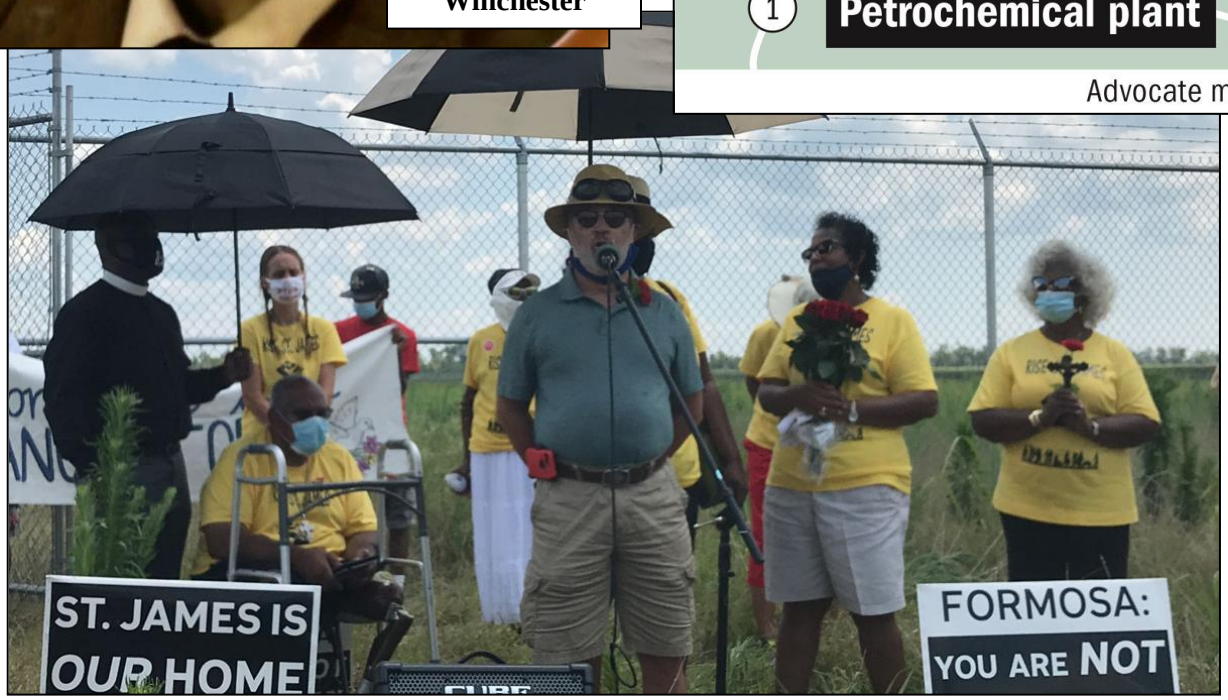
It's not clear why those origins don't match up or if they might reflect different understandings of what was being asked on different government forms 64 years apart.

Finally, the adult son of Benjamin Winchester, the plantation owner, was also named William. During the Juneteenth ceremony at the Buena Vista gravesite, Garry Winchester spoke of the need to learn more and clear up the mysteries of the past. "You need to do your genealogy, not just for your ancestors but for your descendants. It will mean a lot to them," he said.



Historic photo of Williams Lot Winchester





Gary Winchester,71, retired Navy database employee from New Orleans, speaks during a Juneteenth celebration Friday June 19, 2020 at the site of a cemetery at former Buena Vista Plantation property where Formosa Plastics plans to build major new chemical complex. A Formosa affiliate building the complex is working on plans to decide what to do with the grave sites. Winchester urged participants of the ceremony who are opposed to the complex, to learn more about their heritage.

WOLF ROCK CAVE ONCE A HABITATION FOR LOUISIANA'S EARLY PEOPLE

By Melinda Martinez, Alexandria Town Talk
August 6, 2020

Looking for somewhere to take your family? Wolf Rock Cave may be your answer. Wolf Rock Cave is two rock overhangs near Bundick's Creek located in Vernon Parish near Pitkin.

A brochure from the U.S. Forest Service states that archaeological evidence indicates that it may have been used as a habitation by Archaic people during the late Archaic time period and dates to 2500-1000 BC. It is also the only know rock shelter in Louisiana that was used by the state's early people.

The Archaic people, states the brochures, were hunter-gathers who lived in nomadic groups. These people also created stone tools and ornaments such as axes, bone needles, fishhooks, beads and hairpins. They also made baskets.

They made baskets to carry and store seeds, roots, fruits, and nuts. They cracked nut shells with specially shaped stones, and ground nuts and seeds into meal with grinding stones.

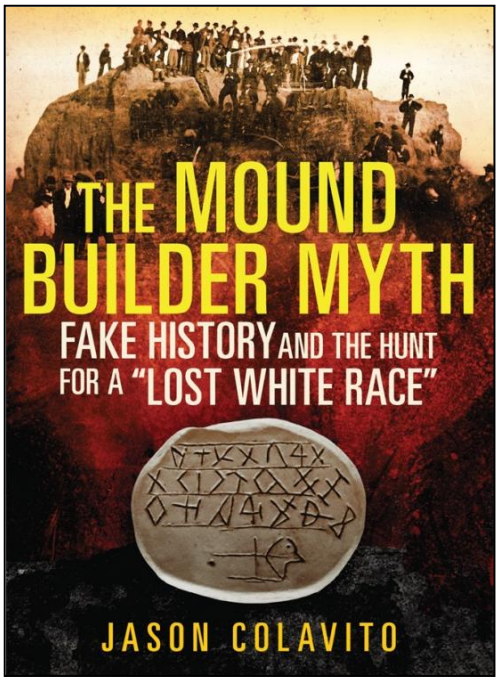
Wolf Rock Cave was part of what is known as the Catahoula Formation and was created by erosive processes nearly 30 million years ago, according to the brochure. Sediments deposited by rivers and streams during what is called the Oligocene period formed the Catahoula formation which can be found in Louisiana, Mississippi and Texas, is made up of sandstones, sand, clays and conglomerates.

Wolf Rock Cave is really two rock overhangs near Bundick's Creek located in Vernon Parish near Pitkin. A brochure from the U.S. Forest Service states that archaeological evidence indicates that it may have been used as a habitation by people during the Late Archaic time period and dates to 2500-1000 BC. It is also the only know rock shelter in Louisiana that was used by the state's early people. Wolf Rock Cave was part of what is known as the Catahoula Formation and was created by erosive processes nearly 30 million years ago.

Three of several photos of the Wolf Creek Cave in Kisatchie National Forest taken by Melinda Martinez of the Alexandria Town Talk newspaper.

Really more of a rock shelter than a cave, this rare (for Louisiana) natural feature on National Forest land is available for visiting by the public. Archaeological investigations conducted by Panamerican Consultants at this site were reported upon in an earlier issue of the LAS newsletter.

BOOKS OF INTEREST FOR LOUISIANA ARCHAEOLOGY



FEBRUARY 2020
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Say you found that a few dozen people, operating at the highest levels of society, conspired to create a false ancient history of the American continent to promote a religious, white-supremacist agenda in the service of supposedly patriotic ideals. Would you call it fake news? In nineteenth-century America, this was in fact a powerful truth that shaped Manifest Destiny. The Mound Builder Myth is the first book to chronicle the attempt to recast the Native American burial mounds as the work of a lost white race of "true" native Americans.

Thomas Jefferson's pioneering archaeology concluded that the earthen mounds were the work of Native Americans. In the 1894 report of the Bureau of American Ethnology, Cyrus Thomas concurred, drawing on two decades of research. But in the century in between, the lie took hold, with Presidents Andrew Jackson, William Henry Harrison, and Abraham Lincoln adding their approval and the Mormon Church among those benefiting. Jason Colavito traces this monumental deception from the farthest reaches of the frontier to the halls of Congress, mapping a century-long conspiracy to fabricate and promote a false ancient history—and enumerating its devastating consequences for contemporary Native people.

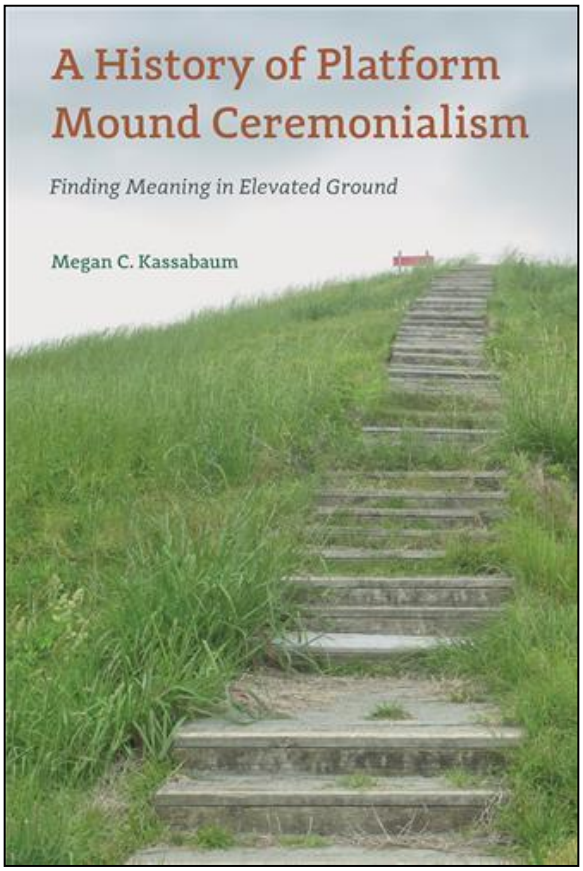
Built upon primary sources and first-person accounts, the story that The Mound Builder Myth tells is a forgotten chapter of American history—but one that reads like the Da Vinci Code as it plays out at the upper reaches of government, religion, and science. And as far-fetched as it now might seem that a lost white race once ruled prehistoric America, the damage done by this "ancient" myth has clear echoes in today's arguments over white nationalism, multiculturalism, "alternative facts," and the role of science and the control of knowledge in public life.

This book presents a temporally and geographically broad yet detailed history of an important form of Native American architecture, the platform mound. While the variation in these earthen monuments across the Eastern United States has sparked much debate among archaeologists, this landmark study reveals unexpected continuities in moundbuilding over many thousands of years.

In *A History of Platform Mound Ceremonialism*, Megan Kassabaum synthesizes an exceptionally wide dataset of 149 platform mound sites from the earliest iterations of the structure 7,500 years ago to its latest manifestations. Kassabaum discusses Archaic period sites from Florida and the Lower Mississippi Valley, as well as Woodland period sites across the Midwest and Southeast, to revisit traditional perspectives on later, more well-known Mississippian-era mounds.

Kassabaum's chronological approach corrects major flaws in the ways these constructions have been interpreted in the past. This comprehensive history exposes nonlinear shifts in mound function, use, and meaning across space and time and suggests a dynamic view of the vitality and creativity of their builders. Ending with a discussion of Native American beliefs about and uses of earthen mounds today, Kassabaum reminds us that this history will continue to be written for many generations to come.

Megan C. Kassabaum is assistant professor of anthropology and director of the Center for Ancient Studies at the University of Pennsylvania. She is the Weingarten Assistant Curator for North America at the Penn Museum. Online orders for this book are available through University of Florida Press: www.upf.com.

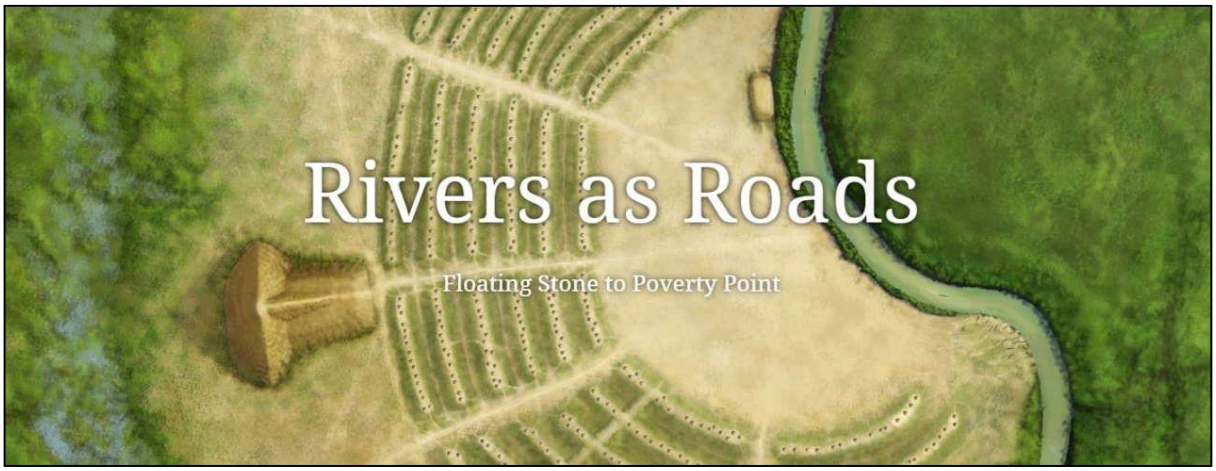


MEETINGS, FIELDWORK, EXHIBITS, WEBSITES, ETC.

As of this writing, all in-person chapter meetings of the Louisiana Archaeological Society are on hiatus. Members are advised to check with the presidents or other officers of each chapter in order to learn when and how meetings will resume.

Meanwhile, Baton Rouge chapter co-presidents, Brandy Kerr and Margeaux M. Batts have organized monthly remote lectures by a variety of presenters. Go to YouTube and search "Baton Rouge Louisiana Archaeological Society." There are four presentations currently posted there for all to enjoy!

In early June, the SEAC Executive Committee decided to postpone this year's annual meeting, scheduled for Durham, NC, during October 28-31, 2020, because of the uncertainties and safety issues caused by the COVID-19 pandemic. The next SEAC annual meeting is rescheduled for the Durham Convention Center during October 24-27, 2021. This is a Sunday-Wednesday block, which is non-traditional for SEAC, but allows us to avoid complications due to possible Duke University football games. SEAC will use the same hotels as had been planned for 2020. The previously scheduled 2021 meeting in Little Rock, Arkansas, has been moved to November, 2022, thanks to the cooperation from the Little Rock venues and hard work by the organizing committee.



RIVERS AS ROADS: FLOATING STONE TO POVERTY POINT

The Poverty Point World Heritage Site is a remarkable 3400-year-old archaeological site in Northeast Louisiana. In addition to its monumental earthworks, the site is known for a dizzying array of artifacts made of materials that were not locally available. Indeed, tons of stone were transported over great distances by way of the Mississippi River system to this amazing locale to make into tools and ornaments. This StoryMap provides 3D models of artifacts linked to their source locations throughout the Midwestern and Southeastern U.S., with information about the materials, the artifacts, and how archaeologists know where they came from. Click the image above to begin your journey!

This multi-media presentation is available on the website for the Louisiana Division of Archaeology. Click on the Archeology Month tab to access it.
https://www.crt.state.la.us/cultural-development/archaeology/discover-archaeology/archaeology-month/index

LOUISIANA ARCHAEOLOGICAL SOCIETY MEMBERSHIP APPLICATION AND DUES RENEWAL

For Year_____

Membership Category (visit our website https://www.laarchaeologicalsociety.org/become-a-member to join via PayPal or Stripe):

Regular	$30 _____	New ( )	Renewal ( )
Associate	$5 _____	New ( )	Renewal ( )
Student	$15 _____	New ( )	Renewal ( )
Institutional	$45 _____	New ( )	Renewal ( )
Life	$300 _____	New ( )	Renewal ( )

Chapter affiliation: Acadiana ( ) Northwest ( ) Baton Rouge ( ) Delta ( ) West LA Arch Club ( )

Subtotal $_____

Member Information

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Organization/Affiliation:_____

Address:_____

City:_____ State:_____ Zip:_____

Phone:_____ Email:_____

Associate Name(s):_____

Back Issues of LAS Bulletins, *Louisiana Archaeology*, are available for $8.00;
NOTE: Out-of-Print publications are available **free** online as PDFs (See Out-of-Print Bulletins).

#1 – 1974 – out-of-print	#12 – 1985 – out-of-print	#23 – 1996 ( )	#34 – 2007 ( )
#2 – 1975 – out-of-print	#13 – 1986 ( )	#24 – 1997 ( )	#35 – 2008 ( )
#3 – 1976 – out of-print	#14 – 1987 ( )	#25 – 1998 ( )	#36 – 2009 ( )
#4 – 1977 – out-of-print	#15 – 1988 ( )	#26 – 1999 ( )	#37 – 2010 ( )
#5 – 1978 – out-of-print	#16 – 1989 ( )	#27 – 2000 ( )	#38 – 2011 ( )
#6 – 1979 – out-of-print	#17 – 1990 ( )	#28 – 2001 ( )	#39 – 2012 ( )
#7 – 1980 – out-of-print	#18 – 1991 ( )	#29 – 2002 ( )	#40 – 2013 ( )
#8 – 1981 ( )	#19 – 1992 ( )	#30 – 2003 ( )	#41 – 2014 ( )
#9 – 1982 ( )	#20 – 1993 ( )	#31 – 2004 ( )	#42 – 2015 ( )
#10 – 1983 – out-of-print	#21 – 1994 ( )	#32 – 2005 ( )	#43 – 2016 ( )
#11 – 1984 ( )	#22 – 1995 ( )	#33 – 2006 ( )	#44 – 2017 ( )
			#45 – 2018 ( )

SP#1 – Stone Points and Tools of Northwestern Louisiana **$4.00** ( )
SP#2 – Celebration of a Decade of Achievement (out-of-print)
SP#3 – Louisiana's Archaeological Radiometric Database **$4.00** ( )
Sp#4 – The Petit Anse Project **$40.00** ( )

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Information for Subscribers

The Newsletter of the Louisiana Archaeological Society (LAS) is published 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 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, subscription dues, changes of address, and back issue bulletin orders should be directed to the LAS Treasurer. Unless otherwise indicated, opinions stated in newsletters or bulletins are those of the editor or authors and do not necessarily reflect LAS policy.

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Submissions should be by email, preferably in Microsoft Word
Digital images are encouraged. Contact editor with any questions.

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NEWSLETTER OF THE LOUISIANA ARCHAEOLOGICAL SOCIETY (LAS)