



NEWSLETTER OF THE LOUISIANA ARCHAEOLOGICAL SOCIETY

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LOUISIANA ARCHAEOLOGY MONTH
October 2016

Celebrate Louisiana's thousands of archaeological sites & ways to find your park during the *100th anniversary* of the National Park Service & *50th anniversaries* of the National Historic Preservation Act and Southeast Archeological Center!

Here's a sample of our archaeological treasures for you to discover:

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

Louisiana Archaeology Month - 2016

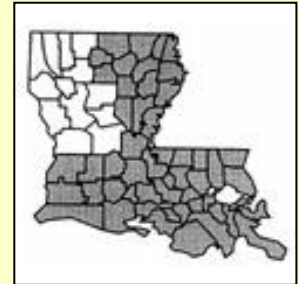


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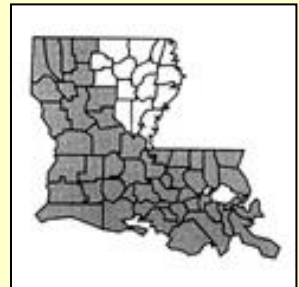
For the calendar of events, please visit WWW.CRT.LA.GOV/DISCOVERARCHAEOLOGY

Louisiana Archaeology Month - 2016 is the 28th year for a statewide event - now a month, expanded from the original week – that gives the Louisiana public an opportunity to celebrate the state’s unique history and prehistory as revealed through archaeology. By all means go to the website noted above - www.crt.la.gov/discoverarchaeology - to see if there is an activity that you wish to attend. As a vestige of the former Regional Archaeology Program, the Archaeology Month events are organized into four regions. A synopsis of each region’s archaeology and history is presented below.

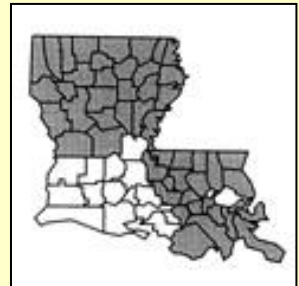
Northwest Louisiana's rich environment has attracted people for thousands of years. Evidence of human occupation in the form of archaeological sites ranges from the earliest inhabitants of the southeastern U.S. to European colonization and the establishment of plantations along Red River, Cane River, Bayou Rapides, and Bayou Boeuf. This region enjoys special importance because it was home to the Caddo Indians. Archaeologists have learned that the Caddos lived in villages spread out along the Red and Sabine rivers and their tributaries. They grew maize and other crops, and they hunted, fished, and gathered wild plants.



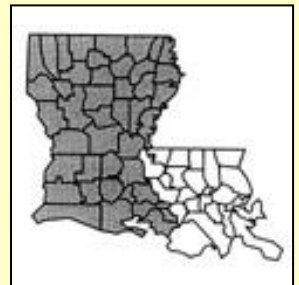
The northeast region possesses the best-preserved examples of earthen mound sites in Louisiana. Archaeologists have documented the emergence and elaboration of an earthen architecture tradition dating back more than 5,500 years and continuing sporadically until the arrival of the Spanish. People who constructed the large-scale earthworks at Watson Brake (ca. 5,000 years ago), Poverty Point (ca. 3,500 years ago), Marsden (ca. 2,000 years ago) and Troyville (ca. 1,500 years ago) relied on the rich and diverse environment of northeast Louisiana. They hunted, fished and gathered their food, and it was only within the past 1,000 years that people here began using agricultural plants.



Southwest Louisiana's diversity ranges from the Atchafalaya Basin to the coast, across the flat prairies to the rolling hills of central Louisiana. Native American peoples lived in small groups that moved seasonally to take advantage of different foods. Over time, communities established more permanent residences along streams and bayous. French and Spanish explorers followed many of the well-established water routes used by Native Americans. Later, Acadian settlers built homes and towns, often in the places previously occupied by Chitimacha and Atakapa villages. The Civil War significantly impacted the people in this region and numerous military sites exist. Today, many archaeological sites have been destroyed due to a growing population.



Southeastern Louisiana can be seen as a complex region due to changes in the sea level, the shifting delta plains of the Mississippi River, and the diverse groups of people who have settled there over time. This region contains a wide range of sites, Indian village sites, colonial sites, Civil War military sites, and industrial and modern sites dating after 1890. More than 2500 sites have already been recorded in the region, and with the rapid rate of population growth and construction in the area, more sites are being discovered and knowledge about them is increasing.



LAS CHAPTER AND MEMBERSHIP NEWS

IN MEMORIAM



Gregory Joseph DuCote (1953 - 2016)

Born September 11, 1953 and passed away July 27, 2016, he was a native of Lafayette, LA. He attended the University of Louisiana Lafayette and Louisiana State University where his major fields of study were archaeology and anthropology. He was a retired administrator in the Office of Coastal Zone Management, LA Dept. of Natural Resources. In retirement, he was very active in the Southside Civic Association and was elected to the EBR Planning Commission. For the last several years he has been Captain of the Krewe of Southdowns. He and his wife Terri are members of St. Joseph Cathedral Parish. He also loved hunting and fishing. He is survived by his loving wife, Terri Briggs DuCote with whom he lived most of his life in Baton Rouge, LA.

From Baton Rouge Advocate.

Greg was a long serving member of the Louisiana Archaeological Survey and Antiquities Commission – Editor

Junior Doughty (1942-2014)

John Lee “Junior” Doughty, Jr., 71, of Tullos, passed from this life on Tuesday, July 1, 2014, at Hardtner Medical Center in Urania. He was born November 14, 1942, in Urania to the union of his parents, John Lee Doughty, Sr. and Georgia Hanes Doughty. Junior grew up in Tullos, and often proudly stated that he had “lived most of his life on the 120 acres his great grandfather had homesteaded in 1907.” He graduated from LaSalle High School in 1960. In 1962, he enlisted in the US Navy where he served as a Fire Control Technician aboard the USS Lawrence, DDG4. He operated and repaired the ship’s MK 118 guided missile computers until his discharge in 1966. Junior returned to Louisiana and in 1967 he began work for IBM as a Customer Engineer repairing and maintaining computers out of their Alexandria, Louisiana offices. In 1976 he opened the Azalea Convenience Store in his hometown of Tullos. In 1995, Junior graduated cum laude with a bachelor’s degree in English and a minor in anthropology from Northwestern State University in Natchitoches, Louisiana. In 1997, Junior launched a website devoted to Mississippi Delta Music and Culture. He did so as a way to share his deep love of blues music and as a way to chronicle his journeys along the “blues highway.” “Junior’s Juke Joint” www.deltablues.net, became that and much more. *From The Jena Times.*



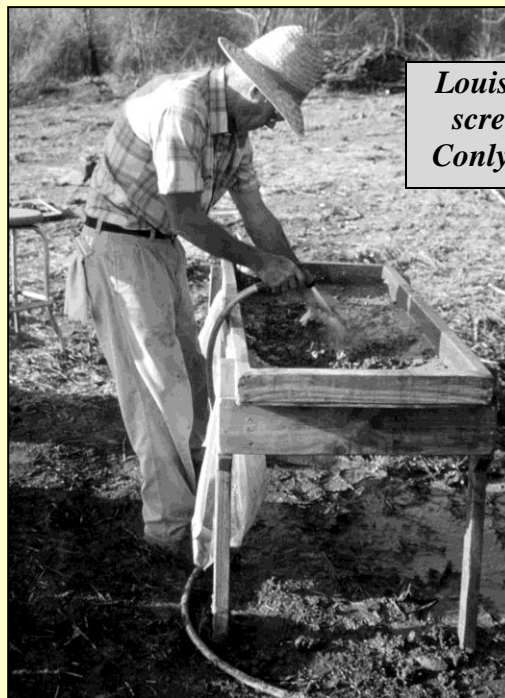
Junior Doughty was a long-time member of LAS and he served as webmaster for the society for many years during the early 2000s. - Editor.

Louis Baker 1930-2016

Louis Baker, a long-time member of the Louisiana Archaeological Society, passed away on August 30, 2016. His contributions to Louisiana archaeology were immense. Louis identified and plotted over a hundred archaeological sites in northwest Louisiana, and worked with professional archaeologists on numerous projects in both Louisiana and Arkansas. He was born in 1930 in North Carolina; served in the United States Air Force during the Korean War; met his future wife while stationed at Barksdale Air Force Base; and eventually settled in Benton, Louisiana. Louis worked in civil service until retirement when he established Baker Heating and Air.

Beginning in the 1980s, Louis developed an interest in archaeology, and as a participant in several field schools sponsored by the Arkansas Archeological Society, acquired technical field skills recognized as truly awesome by all those with whom he later worked. He began recording sites in Bossier Parish, made extensive surface collections, and kept excellent records. His favorite area of investigation was along Willow Chute Bayou, a stream on the eastern side of the Red River floodplain between Benton and Bossier City. Now, largely developed by residential expansion, the area was cultivated into the 1980s and 1990s. Louis maintained close relationships with the local farmers and systematically surveyed most of the existing fields, recording almost 100 sites. After the Regional Archaeology Program was established in 1989, I worked with Louis revisiting the sites, making additional collections, conducting test excavations, and analyzing his extensive collections which are now curated at Northwestern State University. The broad and systematic nature of Louis' endeavors enabled us to interpret the area as home to a dispersed Caddo village relating to the Middle Caddo period, about A.D. 1200 to 1500.

During the 1990s and early 2000s, Louis also spent long hours working with David Kelley at the McLelland and Joe Clark sites in southern Bossier Parish, and with me at the Conly Site in Bienville Parish and Mounds Plantation in Caddo Parish. For over ten years Louis accompanied me on almost every project that I conducted through the Regional Archaeology Program. He also assisted Joe Saunders on several projects in northeast Louisiana. Louis was a wonderful colleague in the field – he



Louis Baker water screening at the Conly Site in 1999.

had an immense amount of energy and strong work ethic, handled a shovel and trowel with greater precision than anyone I have ever met, and had a keen eye for identifying archaeological features.

Louis also was an accomplished craftsman and artisan (as well as an expert gardener). He designed a folding screen, and made several that continue to be used by archaeologists in Louisiana and Arkansas (see LAS Newsletter 2009). Louis also replicated a set of Indian tools including bows, atlatls, shell dippers, knives, celts, and ornamental items of wood and bone. Many of the implements are composed of stone tools made by local flintknappers hafted by Louis into finely carved and polished *bois d'arc* handles. The tools and ornaments are housed at the Bossier History Center, Bossier Public Library, and used frequently in "hands-on" public presentations. Louis was instrumental in the beginnings of the History Center, which started in 1997 as a room in the library, and later was moved into its own building in 1999. Based on investigations that he and I conducted at the Vanceville Site in Bossier Parish, Louis designed and constructed a diorama of a Caddo hamlet that is exhibited in the center, along with a large display case that contains many of the best artifacts from his collections.

Louis' persistent positive attitude and sense of humor were infectious--he will be greatly missed by those who knew and worked with him.

Submitted by Jeffrey Girard, with assistance from Pamela Carlisle and Nita Cole

CHAPTER NEWS

A Legacy Grant by the National Environmental Education Foundation was awarded to the Cultural Resource Office at Fort Polk to buy materials for clearing and fencing the Old Hunt Cemetery site (16VN3917).

Only two burial plots in the cemetery are marked with headstones in the Old Hunt Cemetery, but oral tradition and archeological evidence point to more possible graves. The two marked graves are for Christopher Columbus Hunt (born Nov.8, 1834 and died March 28, 1885) and his son Auston Pumeroy Hunt (born Aug. 23 1878 and died Nov. 19, 1881).

Limited information is known about Christopher Columbus Hunt, though it can be confirmed that he served in either the 27th Louisiana Volunteer Infantry or the Company K 6th Louisiana Calvary. Hunt’s wife, Bethany E. Brown Hunt did apply for and received a Confederate Pension until her death. It is uncertain if she is buried in this cemetery.

On September 24, 2016, members of the West Central Chapter of the LAS provided labor for testing the areas where fence posts were placed to determine if any human remains would be disturbed. One of the contingencies for the Legacy Grant was that the work be done by volunteer labor.



Photographs from the Old Hunt Cemetery site (16VN3917). A) Christopher C. Hunt tombstone; B) C.C. Hunt footstone; C) Auston Hunt tombstone; D) displaced tombstone with name missing.

Louisiana Culture Connection 2016

On May 24, 2016 the Office of Cultural Development, part of the Department of Culture, Recreation, and Tourism held its annual Cultural Connection conference at the Capitol Park Museum in Baton Rouge. This annual event honors individuals and organizations that have made substantial contributions to the preservation and advancement of Louisiana's unique culture and people.

Among the honorees this year were Dr. Hiram "Pete" Gregory as Archaeologist of the Year and Mr. Jack Shaffer of Baton Rouge who received a Passion for Culture Award. Pete Gregory is a founding member of the Louisiana Archaeological Society and long-time faculty member at Northwestern State University in Natchitoches, La. Shaffer was honored for the donation of his collection of thousands of artifacts from the Natchez Fort site (16CT18) that was the scene of a French siege of a Natchez Indian built fort in 1731. Hundreds of Natchez Indians were captured at the site and exiled into slavery in the French sugar plantation colony of St. Domingue (Haiti).



Lt. Gov. Billy Nungesser, far left, Ms. Cheryl Smith, Chief of the Jena Band of the Choctaw, and State Archaeologist Chip McGimsey, far right, honor Pete Gregory as the Archaeologist of the Year.



Lt. Gov. Billy Nungesser presents a Passion for Culture Award to Mr. Jack Shaffer of Baton Rouge for his donation of his collection of materials from the Natchez Fort site in Catahoula Parish to the Division of Archaeology.



Ashleigh Johnson, 13, stands among the more than 100 residents who attended the dedication of Fort Rosalie Wednesday (8/3/2016) in Natchez. Fort Rosalie is the third National Park Service site in Natchez. Photograph by Nicole Hester/Natchez Democrat.

Natchez National Historical Park Superintendent Kathleen Bond thanks the community for its patience in waiting 30 years for the Fort Rosalie site to open. Photograph by Nicole Hester/Natchez Democrat



National Parks Service archaeologist explains results of test unit excavations at the Fort Rosalie site. Photograph by Dennis Jones



View of National Park Service excavations into surviving earthen ramparts at the Fort Rosalie site. Excavations were on display during Natchez tricentennial celebrations. Photograph by Dennis Jones

Great Sun Marks Beginning of Birthday Celebration With Words of Honor, Healing

By Cain Madden, Natchez Democrat, August 4, 2016

NATCHEZ — The Natchez Nation's Great Sun Hutke Fields Wednesday pointed to a hawk circling overhead at the city's tricentennial kickoff ceremony as a good sign.

"Basically, the hawk could have flown somewhere else, off hunting," Fields said. "That he stayed to help support us is the Creator's way of commending the people here for doing the right thing."

Starting the day off commemorating the first people of this area was the right thing to do, said Fields, who traveled from his home in Oklahoma. He said the people of Natchez have a long history of working to preserve history, including the history of his people. "It is an honor to be here," Fields said. "We are proud to come back to Natchez, our home. It is an honor to have people here who preserve these mounds in a good way."

Fields began speaking in the Natchez language, pronouncing it in the traditional Nah-Chee. After completing a few sentences, basically giving his introduction, he said that was the most Natchez spoken here in 300 years. "We are losing our language fast," Fields said. "It is only through our mothers and grandmothers, with strong cultural connections, who made us learn our language."

"We need to continue our traditions. It is important to keep all the stories of the earth — the religions, traditions, languages and cultures." - Hutke Fields, Great Sun of the Natchez

"We need to continue our traditions. It is important to keep all the stories of the earth — the religions, traditions, languages and cultures." Since the trouble with the French in the area approximately 300 years ago, Fields said his people have suffered.

"I think we still need to shake hands and make up," Fields said. "Those are deep wounds."

On hand at the ceremony and meeting Fields was the honorary Consul of France to Mississippi, Keltoum Rowland, who is a French language instructor at the University of Southern Mississippi.

"Natchez is a beautiful city — I would encourage everyone to visit here and the Grand Village," she said. "It is the birthplace of Mississippi — I would not have missed this event for anything."

Jim Barnett, historian and former director of the Grand Village, went over the history of the



Natchez people in this area. For years before the misunderstandings and conflict with the French, Barnett said, the Natchez and Europeans got along, even trading goods.

But when Fort Rosalie was built and a colony established, a new type of European would be coming in from France, one less rugged and willing to meet the Natchez on their terms.

The people coming in from farms in France didn't have a clue about the people they were going to live alongside, Barnett said. These colonists demanded the Natchez meet them on their terms.

When the Natchez people rose up in arms, Barnett said, it was an end to them and the colony in the area, but Fort Rosalie lived on and with its establishment 300 years ago, and so, too, did the foundation for the City of Natchez.

"The colonists are still here," Fields said. "We have learned to somewhat live together. Mississippi has been good to us, where other states have ignored or meddled. We come down every year with 25 to 30 people for the Powwow in March and observe our traditions."

Mayor Darryl Grennell said kicking off Natchez's birthday at the Grand Village was appropriate. "It is important to pay homage to the Natchez Indians," Grennell said. "I am looking forward to the next 300 years. We are going to raise the bar and make Natchez the national treasure it is. We are going to make it shine."

Grand Village Director Lance Harris said he was honored to have the birthday celebrations begin near the mounds and museum. "This site was where the original people of Natchez were," he said. "It's a very good place and a record of the importance of the Natchez people." Thinking back on the hawk, Harris said it was a particularly appropriate symbol because of Fields' clan symbol — a bird.

"They also call me White Bird, or Crane," Fields said. "All of my ancestors would roll over in their graves if I did not mention my clan."



Clockwise from upper left - Natchez Great Sun, Hutke Fields, prepares to speak at ceremony. Attendees brave August sun at Grand Village site. Fields addresses crowd in tent's shade. Fields begins ceremony with words in the Natchez language, perhaps the first spoken there in almost 300 years. All photos by Ben Hillyer, Natchez Democrat



Photo by Nicole Hester/Natchez Democrat

As part of a separate ceremony at the Grand Village of the Natchez Indians, site director Lance Harris makes the first cut into a celebratory cake that fed guests during a special ceremony marking the 40th anniversary of the Grand Village opening as a Mississippi State Park on September 1, 1976.

The program for the event included a panel discussion with former state law makers, archaeologists, and Natchez residents who were involved in the study and preservation of this important site.

Note the mounds and plaza on the cake that are modeled after the Grand Village site itself!

Historic Mandeville Cemetery Gets Mapped and Ready for a Makeover

By Andrew Canulette - Special to the Baton Rouge Advocate, July 13, 2016

When Joe Yarbrough looks at a cemetery, he sees more than a final resting place -- he also sees history. And history (archeology, in particular,) is Yarbrough's calling card. He has surveyed cemeteries throughout southeast Louisiana for more than a decade, and has a waiting list of seven more he has been asked to map by area municipalities and citizen groups.

The mapping includes taking detailed notes on each grave, listing their similarities and differences, providing a field report and registering the cemetery with the state Division of Archaeology (part of the Louisiana Office of Cultural Development.)

The historic Mandeville Cemetery is one of the many places Yarbrough has mapped in recent years. It has everything a history buff could want -- graves that are two centuries old, graves of Civil War soldiers, graves of some of St. Tammany Parish's oldest families. There's intricate wrought-iron work, marble statuettes and the requisite above-ground network of tombs for which southeast Louisiana is renowned.

But there's also decay, and a pressing need for repairs, Yarbrough said.

"Some (tombs) need new foundations," the Pearl River resident said. "Some have missing bricks, and then there are some that need to be rebuilt from the ground up ... It's not going to get better until we do something to stop the deterioration."

Mandeville officials heard the call and have taken steps to help repair the historic resting place, which roughly is bordered by Montgomery Street to the north, Villere Street to the south, Foy Street to the west and Little Bayou Castine to the east.

After the City Council passed an ordinance paving the way for restoration, the plan of attack evolved in different parts, said City Planning Director Louisette Scott.

The Old Mandeville Historic Association led an effort to clean tombs and headstones, and drainage work was done on the site to fill areas where standing water could contribute to deterioration. Money also was set aside to repair the graves that were in the worst shape in the oldest part of the cemetery, and the city hopes to move on that work later this year.

The need for cemetery repair is not unique to Mandeville. Cemeteries throughout south Louisiana are at risk, Yarbrough said, and for a variety of reasons -- many of which were brought to light in Hurricane Katrina's wake 11 years ago. Burial grounds often are at risk during floods, and when tropical weather isn't a concern, subsidence and ocean rise are. Those things affect the area as a whole, and their cumulative effects are being seen from the north shore to the Mississippi River Delta.

Yarbrough reported his findings from Mandeville Cemetery to the Historic Association several years ago. When the discussion made its way to the council, the ordinance it drafted asked the city to identify surviving owners of each privately owned plot in the public cemetery and alert them that repairs were needed. If the family couldn't be located to make repairs, after a period of time the city would go ahead with restoration of the gravesite. A list of graves in most desperate need of repair was made, and the project appeared ready to begin.

That plan was tied up, however, with concerns over repairing someone else's property without their consent, Scott said.

During that time, a similar plan for restoration was formulated at City Hall, and the city plans to move forward on restoration of seven tombs later this year. Mandeville officials also would like to add acreage to the cemetery and keep the open, attractive green space, rather than crowding the current cemetery space with new growth. Potential expansion could mean extra mausoleum space, in-ground plots, a memorial garden, and the addition of a columbarium -- a building where urns are stored, she noted. "Rather than be wall-to-wall plots ... we want to provide a beautiful resting place for the people of Mandeville," Scott said.

Yarbrough is pleased that his work highlighted the problem. Many of south Louisiana's cemeteries are in pressing need, he said. Repairs not only maintain a broad landscape portrait of the past, but also provide a snapshot into the future. Cemeteries are just like history books," he said. "They tell the stories of our communities and of our lives. There's a lot of history here, and some of it is being lost."

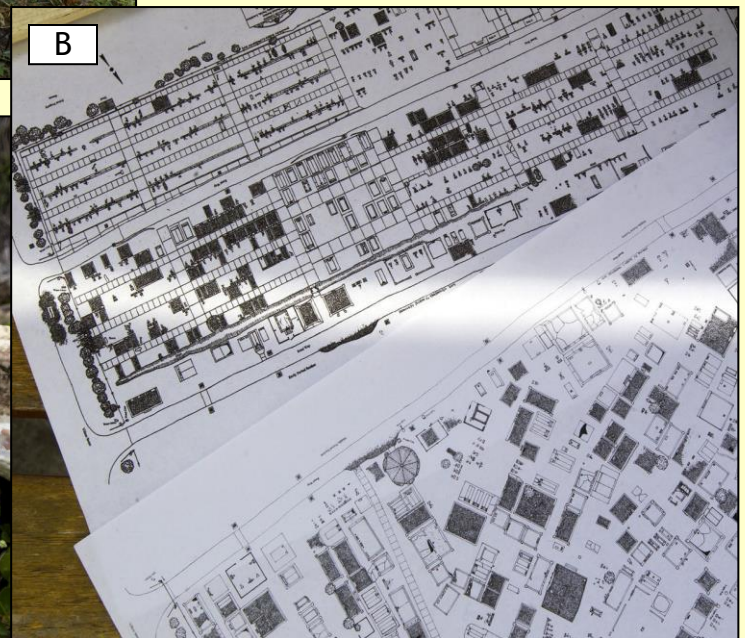


A

All photos by Scott Threlkeld of the Advocate Staff. Taken on July 5, 2016.

A) Joseph Yarbrough stands at a cathedral tomb he hopes to restore at the Mandeville Cemetery.

B) Joseph Yarbrough has made detailed maps of the Mandeville Cemetery.



B



C

C) Yarbrough hopes to restore the Mandeville Cemetery grave of containing the remains of brothers Alono and George Givens who died eight years apart in the late 1800s;

D) Joseph Yarbrough's black and white archaeology measuring stick (sic) and items used for coffin ornamentation that he's recovered are displayed.



D

New Acadia Project making progress in Iberia Parish

By Valerie Ponseti

KATC-TV, June 30, 2016

Archaeologists in Acadiana are still making progress to find out more about the very first Acadians. Records show more than 200 people settled in the areas along Bayou Teche in St. Martin Parish and Iberia parish in 1765.

The settlers from Nova Scotia named it New Acadia. This is the third summer archaeologists and student volunteers have been surveying and digging a 10-mile stretch along the bayou in search of artifacts. Archaeologist, and Director of the Louisiana Public Archaeology Lab at UL, Mark Rees and his crew are looking 250 years into the past of Cajun culture.

"From the archaeologist's perspective, from the historian's perspective, there's so much to be learned about this portion of history for which we really don't have that many records," said Rees. Rees said there's certainly no time like the present to keep the work moving.

"One of the major reasons to do this is that the landscape is changing," said Rees. "There are portions of the Teche ridge that have really been changed dramatically.

And as for the future, the New Acadia project is also a big opportunity to learn. "In the classroom you can't dig through artifacts, you're not finding them in the dirt and stuff," said UL anthropology student Ryan Leblanc. "You might look at pictures of them and stuff, but out here actually finding stuff is pretty cool."

One of the volunteer researchers has been dreaming of a project like this her entire life. "Growing up, I wanted to be Indiana Jones so that definitely got me interested in it," said UL anthropology student Mackenzie Colvin. "And then coming to the university, there's so many opportunities to get involved with the things that you want to do."

The group is looking for specific artifacts to research. "Ceramics. Table wares, sometimes bottled glass, old bottled glass, but often ceramics can tell us the age of a site, the age of residential site because we can find out the age of manufacture," said Rees.

The New Acadia Project is publicly funded. To help archaeologists continue their search, donate at acadianmuseum.com.



Archaeologist displays some of the artifacts recovered during the search for early Acadian settlements in Iberia Parish as part of the New Acadia Project.

For a look at the full TV report on the New Acadia project go to:

<http://www.katc.com/story/32349961/the-new-acadia-project-making-progress-in-iberia-parish>

RESEARCH NEWS

Historical Research and the Lexicon of Yesteryear

By James A. Green, Jr.

Researchers of the historical record must use caution when interpreting words of the past, even those of their own language. Meanings change, sometimes overnight, and what you think happened according to eyewitness accounts or manuscripts of antiquity could have been the exact opposite. P. M. Carpenter (2010) worded it eloquently by saying, "The inconsistency and lack of precision inherent in these various definitional schemes pose a problem for the historian who wishes to be--or rightly insists on being--taxonomically correct." The impercipient use of the lexicon of today to interpret the writings of yesteryear can create unintentional inaccuracies that can have repercussions decades or even centuries later.

A good example of this language trap is the word "liquor". According to ethnographer, naturalist, and historian Antoine-Simon Le Page du Pratz (1758a:34), the Indians in Louisiana made an intoxicating drink by boiling the leaves of the cassine bush (yaupon). However, examining the original French version (du Page 1758b:46) "une boisson qui ennyvre" versus the English translation of "an intoxicating liquor", it should translate to "a drink that intoxicates", or a drink that elates or uplifts, which historically the drink was mentioned many times as a stimulant (Anonymous 1916:220; Ash 1682:12). Other people, possibly based on the du Pratz translation and other historical accounts, reported that the natives fermented the tea to create a type of beer or alcoholic beverage (Anonymous 1892:51). This impression that the drink was alcoholic in nature also could have resulted from misinterpretations of three different terms that explorers and naturalists wandering the southeastern United States used in describing the drink: *froth*, *ferment*, and *liquor*.

Dickenson (1803:33-34) said that the Creek Indians frothed the "liquor" before serving it, while Taitt (1916 [1772]:502) wrote that the Creek at Tuckabatchie Town "raise[d] a froth on the Top as Strong as that on porter". Porter is a type of dark ale or stout invented in the early 1700s (Feltham 1802:260-262). Other early accounts, including Chamberlayne (1682:11), du Pratz (1758a:247), and Swan (1855 [1795]), also called this drink a liquor and mentioned frothing or fermentation.

Many inaccuracies in historical accounts result from assumptions made by observers and writers. One must always look to the era when interpreting words. Historical observers, researchers, and historians were familiar with heads of froth formed on beer, ale, and other "soft" alcoholic beverages and could have assumed, from the froth on black drink, that it was likewise alcoholic. However, most liquids will froth without



Berries on Yaupon Holly Bush (Ilex vomitoria)

fermentation and the fermentation process itself cannot develop in the limited time between brewing black drink first thing in the morning and its consumption only hours later. In fact, Phillips' 1720 dictionary defined "To Ferment" to mean "*to rise or puff up...so as to clear itself from Dregs or Impurities.*" Puff up is a good explanation of a froth and this description clearly would apply to a boiled decoction of leaves. Later in the 1700s, Bailey's (1775:340) dictionary also defined the phrase "To Ferment" to mean "to puff up". Interestingly, one of the definitions of ferment in Webster's dictionary (1850:150) was "*A gentle boiling.*"

Thus it is highly unlikely that alcoholic fermentation was what observers were alluding to in their accounts of the brewing of black drink, either in mentioning fermentation or froth. The definitions, or primary definitions, of these words changed between the times that they were written down and when later researchers and historians interpreted the texts. Today, if we were told something fermented, our first thought would be a process of converting a grain or fruit juice into an alcoholic beverage or spirit, not of forming a froth or a gentle boil.

The term "liquor" used in early accounts of black drink in the Southeast also provokes images of alcohol in today's mind, but its usage in the 18th century and before is more innocent. John Kersey's 1708 English dictionary defined liquor as "*any Thing that is Liquid; Drink, Juice, Etc.*" Towards the middle to end of that century when a lot of the historical accounts were written, Bailey's 1775 dictionary gave a shortened, but same definition of "*any thing that is liquid.*" Grimshaw's 1821 dictionary defines liquor as "*Anything fluid; vulgarly, intoxicating drink.*" Craig's (1849:83) dictionary from the mid-1800s defined liquor as "*Anything liquid, commonly applied to fluids of*

Continued next page

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an inebriating kind", while Webster's (1850:228) simply defined the word as "*A liquid; strong drink*". You will note here that the definition seems to be transposing from meaning first and foremost any liquid to meaning an alcoholic drink. Webster's dictionary right after the end of the nineteenth century (Wright 1908) listed liquor first as "*an alcoholic beverage*" and second as "*a liquid*". A more modern description in the Funk and Wagnalls Standard Desk Dictionary (1984:378) for liquor is "*Any alcoholic beverage; esp., distilled spirits, as whisky, brandy, etc.*" followed by "*A liquid such as a broth, juice, etc.*" (e.g. like "pot liquor"). The current Merriam-Webster online dictionary (www.merriam-webster.com 2016) gives the Simple Definition as "*an alcoholic drink; especially: a strong drink*". Their Full Definition lists "*a: a usually distilled rather than fermented alcoholic beverage*" and "*b: a watery solution of a drug*".

This shift in definition from "any liquid", to an emphasis on "alcoholic beverages and spirits", to now meaning "any distilled alcohol", likely resulted from the Temperance Movement which started in England in the 1820s and quickly spread to the United States (Hitchcock 1830). The foundations of this movement in the United States began in Boston in January of 1826 (American Temperance Society 1828:3) and its influence on American society dominated much of that century and the next, up to and including Prohibition (1920-1933). From the second quarter of the 19th century into the 20th century "liquor" appears to have become increasingly synonymous with alcoholic beverages or spirits. In fact, the American Temperance Society's (1835) combined 4th (1831) through 8th (1834) annual reports mention the word liquor or liquors 235 times in 469 pages, with the word liquor appearing on a single page a total of 9 times. Hitchcock (1830:11) even quotes the *Military Mentor* (Unknown 1809:25) out of context in his enthusiastic denigration of liquor, saying "[t]he daily use of these liquors tends greatly to emaciate and waste the strength of the body".

Because of the increased negative usage and corruption of the word "liquor", assuredly courtesy of the Temperance Movement, it appears that there was bias post circa the mid-1800s in the interpretation of the word in relation to black drink. Writers were taking the historical accounts stating black drink was a "liquor" to be literal according to the most popular definition of their time, not realizing that everyday words can change meaning, even over the course of a few years. This mistake was reinforced by the further misinterpretation of fermentation as an alcoholic brewing process accompanied by a head or froth of foam.

It appears that the Temperance Movement succeeded in banishing the original meaning of the word *liquor* from our lexicon, eventually replacing it with what was seen as a negative connotation. This has now firmly changed the word in the English language. A word that once was synonymous with liquid, currently brings up images of alcoholic spirits and high debauchery.

Continued next page



16th-century engraving by Jacques le Moyne of a Timucua Indian ceremony in what is now Florida involving the black drink.

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The Troy Leger East Site (16SL130): The Site That Never Was

By James Fogleman

*Yesterday upon the stair
I met a man who wasn't there
He wasn't there again today
I wish, I wish he'd go away*
From *Antigonish* by Hughes Mearns

In the 1980's while visiting the Checkstamp Site [16 SL 129], Mr. Troy Leger, the land manager and farmer stopped by to see what we had found. We showed him a few arrow points, bifaces, and interesting pot sherds. He recommended that we cross the bayou and visit a place he said was covered with pottery. For some unknown reason, I did not visit the place until the next year.

As I crossed the bayou on this later visit to get to this new site, I looked to the left. Sure enough about 100 yards away, on the far bank, was a dark stain on the otherwise light reddish Gallion type soils (Figure 1). I named the site after Mr. Leger who had identified and reported it. It was on the east side of a crevasse in the natural levee on Bayou Petite Prairie. On a later visit, I journeyed to the other side of the crevasse and found similar artifacts. This became Troy Leger West (16SL150), while the original site became Troy Leger East (16SL130).

SL 130 was indeed filled with pottery as well as flint chips and a few pieces of worked stone including the first point that my wife, Agnes ever found. The ceramics were typical Coles Creek material. This came as no surprise as Coles Creek sites are very common in northeast St. Landry Parish. While most of the sherds were plain, more than a quarter of all sherds were Pontchartrain Checkstamped. This particular pottery type dominated the decorated sherds that I recovered, with the rest either punctated or incised with one pinched with fingernail markings (Figure 2).

The lithics were primarily flakes and worked cobbles, but there were bifaces and arrow points all of which were made of local chert. The only exotic was a fragment of a small celt of exotic stone (Figure 3, left side). A few of the arrow points have incurved bases which is very typical in this area (Figure 3, top row).

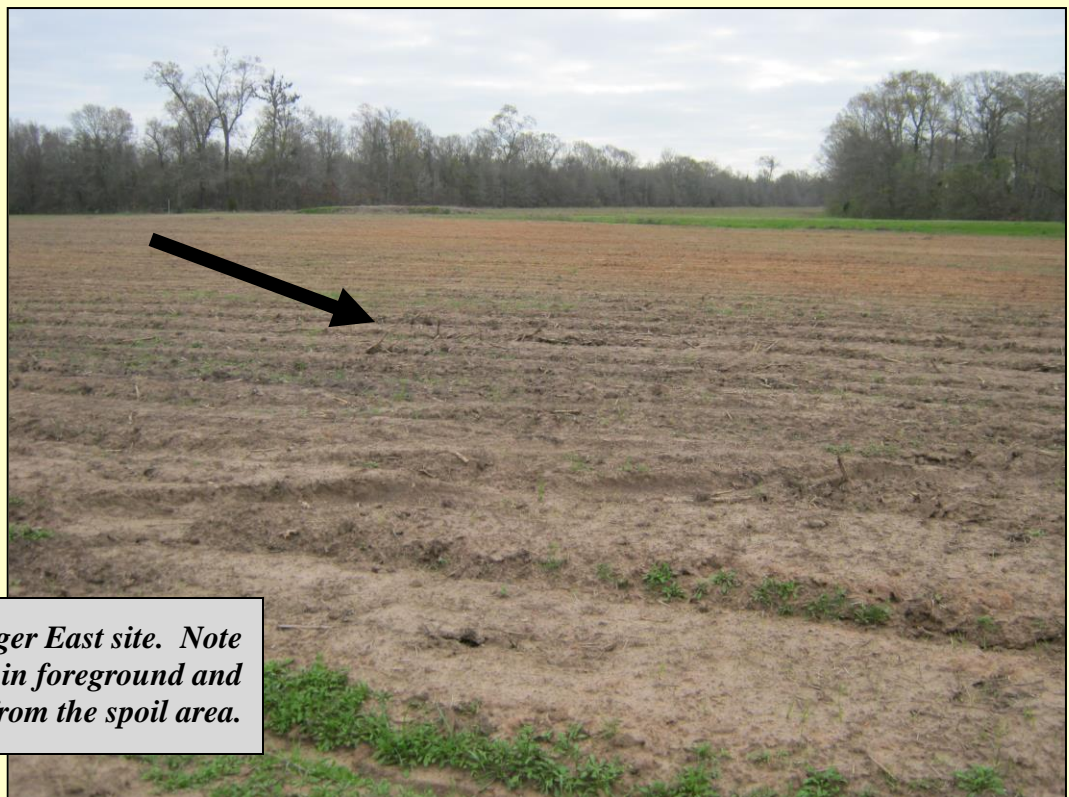
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Figure 1. Troy Leger East site. Note dark midden area in foreground and lighter soils away from the spoil area.

Continued from previous page

I later thanked Mr. Leger and told him the site dated from about a thousand years ago. He then corrected me. He said he could give a much more exact date for the site. Mr. Leger recounted that while working to improve drainage for the farm, he enlarged and cleaned the crevasse that cut across the natural levee. He took dirt from the west side of the drain and put it onto the east bank. The entire midden of Troy Leger East was just spoil from Troy Leger West. As a result, the formation of this Coles Creek site is known to within a year or two. The site now has an official state site name and number. While some material at SL 130 may have been there in prehistoric times, the vast majority are very recent deposits. In the future Troy Leger East should be considered only as an extremely disturbed portion of Troy Leger West.

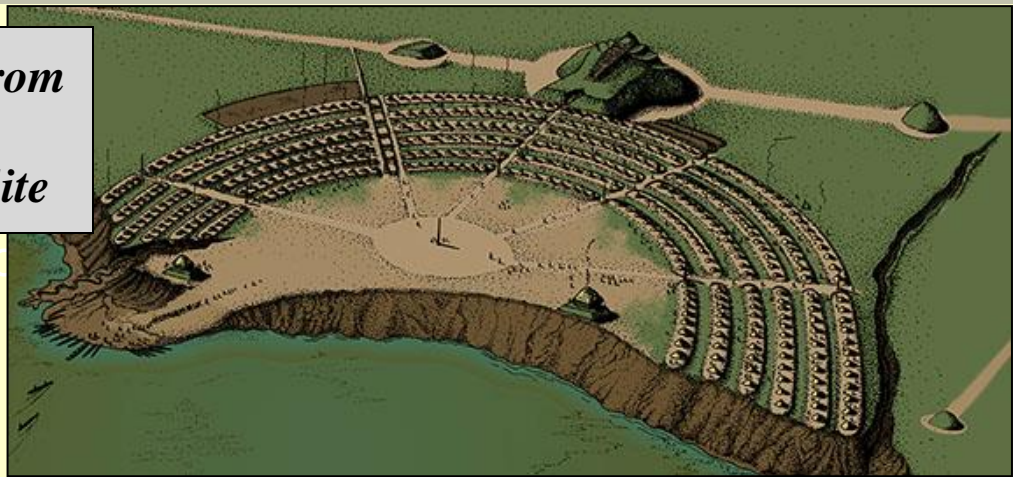


Figure 2. Typical ceramics of St. Landry Parish Coles Creek from Troy Leger East. Treatments include pinching with fingernail marks, incised lines, punctations both round and triangular, and check stamping.



Figure 3. Lithics from Troy Leger East. Typical Coles Creek arrow points. The incurve base of the top two are typical to the area. The central point is my wife Agnes's first find. Upper left is the pole end of a small granite [?] celt. An arrow point preform is below it.

Research News from the Poverty Point World Heritage Site



The Advocates for Poverty Point will provide \$750.00 to fund the elemental analysis of 25 Poverty Point copper artifacts. Previously, six copper artifacts from Poverty Point were analyzed in a pilot study by Drs. Mark Hill (Ball State University) and Hector Neff (Institute for Integrated Research in Materials, Environments and Society at California State University-Long Beach). The pilot study indicated that the Appalachian Mountains region was a more likely source for the copper used in the Poverty Point artifacts than the upper Great Lakes area. This finding contradicts long-held assumptions about the geological source of Poverty Point's copper. However, the six artifacts tested to date represent only about 3% of the entire copper assemblage recovered at Poverty Point and may not reflect the diversity of sources used in prehistory for producing the site's copper artifacts.

This fall, Dr. Diana Greenlee, Poverty Point Station Archaeologist, will select additional copper specimens for the expanded analysis. Dr. Hill will analyze the additional artifacts using Laser Ablation Inductively Coupled Plasma Mass Spectrometry, or LA-ICP-MS. This technique will measure the multiple chemical elements of the artifacts with great precision and its only impact on the artifact is the creation of a tiny clean spot. As in the pilot study, multivariate statistics will be used to compare the composition of the artifacts with the composition of copper from different geological sources.

Most of the copper artifacts at Poverty Point are from surface contexts, which means we do not know how old they are. In the expanded study, we will include as many artifacts from excavated contexts as possible to obtain some, albeit limited, temporal information. Knowing whether Great Lakes, southern Appalachian, or other copper sources were used for creating the artifacts, whether a single or multiple sources are represented, and determining any shifts through time in the use of specific geological sources are also important pieces of information for understanding the system(s) by which raw materials moved to Poverty Point.

The most recent issue of Southeastern Archaeology, the bulletin of the Southeastern Archaeological Conference (SEAC) contained an article about the latest research on those perplexing artifacts known as Poverty Point Objects (PPOs). The Abstract for this informative article is reprinted below-Editor.

Poverty Point Objects Reconsidered

By Christopher T Hays, Richard A. Weinstein, and James B. Stoltman

ABSTRACT

In this paper we examine the enigmatic but plentiful hand-molded, baked-clay objects known as Poverty Point Objects (PPOs) from a number of different facets. Although the vast majority of these Terminal Archaic artifacts are found in the Lower Mississippi Valley, they also are found at sites as far north as Clarksville, Indiana, and as far east as the Atlantic Coast of Florida. Although most archaeologists generally assume PPOs were used primarily for roasting food, we consider a variety of other possible functions, including their use in boiling water and as symbolic tokens linking the far-flung Poverty Point culture area. We demonstrate that even though a few other archaeological cultures in the world used round clay balls for cooking, the Poverty Point culture was unique in the care, variety, and standardized forms of its baked-clay objects. We discuss the various PPO types and their possible functions in nine distinct regions in the southeastern United States and, based on our thin-section analyses of 66 samples, we demonstrate that PPOs circulated among different sites in these regions.

Figure 3; H) Celt,

L) K; Quartz

M) N; Flint

O) P; Flint

Q) R; Flint

S) T; Flint

U) V; Flint

W) X; Flint

Y) Z; Flint

AA) AB; Flint

AC) AD; Flint

AE) AF; Flint

AG) AH; Flint

AI) AJ; Flint

AK) AL; Flint

UNO Summer Field School 2016

(Posted on June 22, 2016 by digadmin, Dr. Ryan Gray, University of New Orleans Anthropology Dept.)

We've gone quite some time without a formal update here, although we've still been at work processing artifacts and, when time and weather permit, conducting follow-up excavations. This summer, on May 31st, we began our official UNO Summer Field School course, with both undergraduate and graduate students participating. This year, we are opening 3 additional units at the 810 Royal St. site, all of which are in areas that had been protected under pavements or brick surfaces contemporaneous with the ca. 1801 building. The goal of these units is to expose more of the early Colonial-era ground surface, in the hopes of locating artifact-rich French period features, especially trash pits, privies, or wells. These units also represent our final opportunity to clarify the construction sequence on the lot and to differentiate materials associated with the corner lot from the one adjacent to it.

Excavations this year are just getting to the pre-1788 fire levels in the open units, but already there are some unique finds. Again, we are finding an abundance of hand-built pottery assumed to represent trade with local Native American groups. A number of fragments of shell-tempered pottery with an incised serpentine pattern suggest connections to the earlier Mississippian cultural traditions. French faience and Spanish majolica have also been found in the earlier deposits, including the very rare hand-painted faience shown here illustrated with the figure of a man (perhaps a Biblical scene).

More updates will follow as we complete what we expect to be the final phase of investigations at the 810 Royal site!

Dr. Ryan Gray is making a presentation at Loyola University in New Orleans on Oct. 4 entitled: The Archaeology of Colonial New Orleans at the City's Tricentennial. Check the online schedule for Louisiana Archaeology Month 2016 for details. - Editor



Herringbone pattern brick floor exposed at 810 Royal St. in the French Quarter of New Orleans.

2016 Summer Field Work in Kisatchie Ranger District, Kisatchie National Forest, Natchitoches Parish

Geoffrey R. Lehmann, Kisatchie Ranger District,
318.472.1840 glehmann@fs.fed.us

This year Kirstin Campo and Caleb Foreman from LSU along with Robyn Plowden and Ramsey Percle from UL Lafayette joined me for 10-weeks of archeological field survey here on the Kisatchie Ranger District (KRD). Participating agreements between the three institutions provide students the opportunity for hands-on experience as a field crew conducting Phase I archeological survey of proposed KRD projects.

Our goal was to complete the survey of two large, multi-year projects aimed at restoring the longleaf pine ecosystem within the Sheard Branch and South Bobs Creek drainages. We have bounced between the two areas the last few years to take advantage of the results of our controlled burning program. Although the KRD plans our survey and burning work pretty closely, circumstances don't always align to give us the desired results, and we shift our priorities accordingly. This summer we surveyed a total of about 750 acres. As usual, this includes some non-project areas, as we typically try to fill-in gaps between actual project acres to achieve more thorough coverage in an efficient manner. Staying ahead of the "Section 106 compliance curve" gives us a little more flexibility.

The highlights of our discoveries include delineation of the Key Farm Site, a homestead established on 80 acres purchased by James J. Key in 1860 and acquired by the Kisatchie National Forest in the 1940's, and the re-location and delineation of 16NA395, a prehistoric site associated with an outcrop of Catahoula sedimentary quartzite. Although local legend asserts that the block of "stone" at the Key Farm (on which the crew is seated in the photo below) is the stepping stone for the stage coach back in the day, its actual construction of cement along with 4 threaded iron rods embedded in the top suggest an actual use as a machinery base.

Along with the primary goal of training the students as we conduct real-world Phase I archeological survey, the KRD exposes them to the variety of operations conducted by a Federal land managing agency. This includes wildlife biology (with a focus on the endangered Red Cockaded Woodpecker), recreation, controlled burning and timber management. We also cleared vegetation from four of the smaller cemeteries within our District and measured a couple of large live oak trees at old home sites for inclusion on the Louisiana live oak tree registry. Thanks go to Kirstin, Caleb, Robyn and Ramsey for a job well done!



Taking a break from delineation of the Key Farm Site. Kirstin Campo and Robyn Plowden (front); Ramsey Percle and Caleb Foreman (rear).

MEETINGS, FIELDWORK, EXHIBITS, WEBSITES, ETC.



Check out www.crt.la.gov/discoverarchaeology for all events that are part of Louisiana Archaeology Month 2016.



The SEAC executive committee is excited to have the 73rd annual Southeastern Archaeological Conference meeting in Athens, Georgia known as “The Classic City of the South.” This year the conference will be held at the Classic Center located in the heart of downtown Athens **from October 26th-29th, 2016**. Athens is known for its hip music scene, fantastic bars, distinctive vibe, and good (inexpensive) food.

Check out <http://www.visitathensga.com/> for more information on Athens. As a supplement to the official conference webpage, you can also find it on Facebook at www.facebook.com/seac1conference

SAA AWARD FOR EXCELLENCE IN PUBLIC EDUCATION

— This award recognizes excellence in the sharing of archaeological information with the general public and is designed to encourage outstanding achievements in public engagement. The 2017 award will be presented in the Media and Information Technology category; the award will emphasize how nominees used print and/or online media to educate and increase public awareness. This category recognizes outstanding programs or products that reflect collaborative initiatives that engage diverse communities. Potential applications and nominees who feel their work is eligible should contact the committee in early November to solicit guidance. For more information about how to submit a nomination packet, please email Jayur Mehta at jmehta@tulane.edu



2016 Arkansas Archeological Society

Annual Meeting

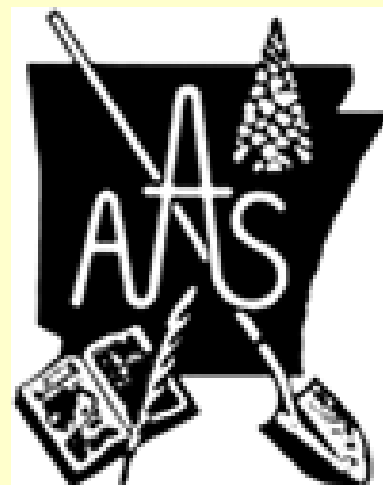
El Dorado Conference Center

El Dorado, Arkansas

September 30 – October 1, 2016

The theme for this year’s meeting is:

Across time and place: Archeology and community in the south central United States



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