



# SOUTHEASTERN ARCHAEOLOGICAL CONFERENCE NEWSLETTER

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## FROM THE EDITOR

This issue of the Newsletter completes my term as editor. I especially want to thank Vin Steponaitis for asking me to edit the Newsletter. His valuable suggestions and additions have greatly improved its quality. I am also grateful to Dr. William M. Bass, my department head, who provided the facilities and secretarial assistance necessary for assembling the Newsletter. Kim Johnson faithfully transformed my various scratches and scribbles to final copy for the past five Newsletter issues. This issue was typed by Mary Jane Hinton. Without contributors there would be no SEAC Newsletter and I thank the many individuals who sent me announcements, book notices, current research news, and short articles.

## 1987 SOUTHEASTERN ARCHAEOLOGICAL CONFERENCE

The 1987 Southeastern Archaeological Conference will be held November 11-14, 1987 at the Omni Hotel at Charleston Place in Charleston, South Carolina. The conference is being sponsored by the South Carolina Institute of Archaeology and Anthropology, University of South Carolina. Albert C. Goodyear of the Institute (803-725-1963) is in charge of local arrangements and Glen T. Hanson of the Institute (803-725-3724) is the program chairperson.

The 1987 Southeastern Archaeological Conference in Charleston is a joint meeting with the Eastern States Archaeological Federation. Both individual and

joint sessions are planned for the meeting. The Great Wines of the Southeast symposium and the SEAC film festival are scheduled for the Charleston Museum on Thursday November 12 beginning at 6:00 pm. The annual business meeting will be held from 5:00 - 6:00 pm on November 12. Friday evening November 13, Richard I. Ford will be the Distinguished Speaker for the meeting and will present a lecture entitled "Corn and Culture: An Evolutionary Perspective". Professor Ford's lecture will be followed by a potpourri of talented and widely acclaimed archaeo-musicians.

## MARINE SHELL SAMPLES NEEDED

David H. Thomas, American Museum of Natural History, has been developing three independent controls for radiocarbon dating of marine shell from South Carolina/Georgia/north Florida: running correlative sets of paired shell/carbon samples from historic period sites, dating known-age samples from historic period sites, and submitting non-cultural shells harvested at a known time (prior to 1950 or so, to avoid the problems from atmospheric nuclear testing).

He needs to obtain additional known-age shell samples collected before 1950. Do you know of a shell collection which could provide datable materials? Specifically, He is looking for single shells which satisfy the following criteria:

1. Mercenaria, Crassostrea, or Busycon specimens which are expendable;
2. collected prior to 1950;

Since the bill affected farming practices, a representative of the Arkansas Farm Bureau was added to the study committee. The study committee found little middle ground and presented a substantially reworked, and in many ways more stringent bill from the collector's perspective, to the whole committee. The Aging and Legislative Affairs Committee voted 13-5 to send the bill to the full house with a "do pass" recommendation.

The collectors group was threatened, aroused, and mobilized by these actions. Individuals contacted their representatives and lobbyists were employed to influence legislators. They were successful. A crippling amendment which would have the bill apply only to skeletal remains, not burial furniture, and exempt private exhibits of skeletal remains now operating was offered to be the Arkansas House and it passed 63-17. This amendment was unacceptable to the sponsor of the bill and its supporters and it was withdrawn from consideration.

#### Groups, Perspectives And Issues

Laws are social norms, the violation of which results in the threat of socially sanctioned coercion (Hoebel and Weaver 1979:489). Laws change in all societies as social norms change; in a society like ours, there is a formal procedure for making new laws. The abstract question unconsciously considered by the Arkansas Legislature was: Do social norms support the prohibition of the excavation of Indian remains by non-professionals and the buying and selling of grave furniture? In our system and many others, litigants manipulate important social, political, and sacred values to support their views. The opposing groups here illustrate these generalizations.

#### Native Americans

The Native Americans initially involved with the bill were urban people from the Little Rock area. (There are about 10,000 Native Americans in the state, most of whom are people from a variety of tribes who live in central Arkansas cities, or who are members of the Cherokee and Choctaw tribes living in the western edge of the state.)

The issue of desecration or disturbance of the dead is very important to them. This is a sacred value shared by many people in this country--that it is religiously and morally wrong to disturb the dead and remove items which were buried with them.

Native Americans also feel that the principle of equal treatment under the law is involved--that burials of any people, whether registered in cemeteries or not, should be treated the same. In Arkansas, present laws prohibit the violation of graves in registered cemeteries, but not in other situations.

Racism with regard to Indian people was also an issue. Native peoples, expelled from Arkansas, and subject to centuries of oppression, see excavations of their generic ancestors' remains and the robbing of their graves as symbolic of continuing racism in the United States.

Taken together, these issues are tremendously important symbols of injustice which have unified otherwise varied Native American peoples and about which they can do something immediate (unlike other problems such as unemployment or alcohol abuse which are not subject to easy solutions).

Most, but not all, Native American traditional cultures viewed the burials of the tribe as sacrosanct and not to be disturbed. However, this was not necessarily the case for enemy groups. In the Southeast, Indian allies of the De Soto expedition took delight in desecrating the important enemy dead whose remains were in their temples. Trophy head and scalp taking was widespread also in the Southeast, including among the Caddo. Mortuary houses, where one's own dead were left for a period of time in a sacred exhibition were also widely present. I expect that for some urban Native American people, the feeling of abhorrence of burial disturbance is a reflection of current Christian feelings about the dead rather than continuity from their tribal past. Of course, ultimately the desecration issue is not limited to the actions of collectors. Many Native Americans regard the digging of burials by anyone as desecration whether in the name of profit, art, or science. When it seemed like the collectors were going to lose their battle against HB 1047, Native Americans attempted to recruit them in an

effort to stop professional archaeology also--and more than one comment was made that the bill was only the first step in stopping all burial excavation and the recovery of museum specimens for reburial.

I can add one ironic fact--the last male pureblood of the Quapaw tribe, the group that gave Arkansas its name, has a collection of Arkansas Indian pottery which he obtained some years ago from an Arkansas dealer. He is very proud of it because it shows the artistic skill of his ancestors.

### Collectors

Collectors is a generic term used here to cover a wide variety of people united in their opposition to the bill. Included are antiquities dealers, commercial diggers, collectors who have large amounts of burial furniture and some amateur archaeologists of various degrees of skill, record keeping, and scholarship who collect and excavate as an avocation.

Important American values stressed in their arguments were individual freedom, private enterprise, and private property rights. The bill, which would increase state regulation of all of the above was termed socialistic or even communistic thus appealing to American opposition to those ideologies. Early versions of the bill would have hindered land use and farming practices so the Arkansas Farm Bureau was interested. These provisions were largely dropped from the final bill, but there was still uneasiness about the effects of the bill on landowners.

The collectors did not debate the issue of buying and selling of human skeletal remains because they do not save such remains. They justified recovering burial furniture because its recovery allows appreciation of Native American artistic accomplishment, which otherwise would be invisible or destroyed by agricultural operations. They also pointed out the instances in which they had participated in special exhibitions of Native American art, when they had cooperated with professionals in research projects, and that they had made frequent donations of specimens and records to museums and archaeological agencies. It was argued that the Caddoan burial mound exhibition was educational and many school

children from the area had toured the exhibit. A Chamber of Commerce representative testified that the exhibition was an asset in an economically depressed part of the state.

The major American values of individual freedoms, private enterprise, and property rights are very powerful, even sacred ones. The fact that such organizations as the Farm Bureau and even the National Rifle Association showed interest in the bill underlines the power of these values. However, in all of these areas, Federal or state laws firmly regulate behavior. Zoning and water rights regulations, for instance, control use of private property and closing laws affect liquor stores and taverns. It is also not accurate to call regulation of burial excavation socialistic or communistic since no attempt was made in the bill to consider all antiquities the property of the state or to take them from individuals.

As was the case among the Native Americans, the issues in the bill and the bill itself united the collectors, who on many other issues, including some concerned with antiquities, hold disparate opinions.

### Professional Archaeologists

The third group passionately interested in the objects of the Native American past is professional archaeologists. In Arkansas, this group is dominated by the Arkansas Archeological Survey, although there are other professionals employed by universities, state agencies and private contracting firms. Among this group the view is that science is sacred and use of prehistoric data for scientific understanding is for the general good and superior to other uses. Artifacts and records should be public property, properly curated, and available for education and research. The destruction of scientific information which results from "pothunting" is very bad and threatens the irreplaceable data base. Commercialism in antiquities stimulates the destruction of information by indiscriminate digging. Any action which limits or ends "pothunting" is good for science and thus desirable. This litany of professional values, an archaeological Nicenean creed, is taught

to students early in their education and is basic to the profession.

A problem arises, however, when archaeologists try to convince others of the sacred superiority of their desired monopoly of archaeological data. Does science take precedence over private enterprise, artistic appreciation, or personal enjoyment--or religion, if science holds opposing beliefs, as in the creation science issue? Society at large decides.

Native American and professional archaeological views have to some extent coincided so far in Arkansas, but they are not likely to for long, since professional archaeologists see mortuary data as a valuable source of information about the past, to be recovered and studied respectfully, but to be utilized. Looking at the Arkansas situation in a Machiavellian way it is probable that professional archaeologists supported HB 1047 and rewrote it, not only to deter "pothunting", but also to have a state bill in place which exempted professionals from burial excavation regulation and buffered the state from future Native American attempts to restrict excavation by anyone and require reburial of skeletal remains and return of objects in museums to Indian peoples. Such actions have taken place in other states and there is national legislation to that effect under consideration in the U.S. Senate.

#### Ramifications Of The Confrontation Over HB 1047

The simmering undeclared war in Arkansas between collectors and professionals became declared in 1987. Things will never be the same.

When it looked as though the legislation might pass, some collectors reacted. Several pieces of Caddoan pottery which had been loaned for exhibit to the Mid America Museum at Hot Springs were returned at the request of the collector-owners. At least one extensive collection, and probably others, was sold to out of state buyers. According to rumors, the pace of digging in eastern and Southwestern Arkansas increased. It was rumored that some Arkansas collectors who kept records, destroyed them and erased information from the bottoms of pots which

could be used against them as evidence in the future.

I am involved in a project which partially fell victim to the furor over the bill since I have a sabbatical leave from the University of Arkansas to study archaeological data and records recovered by private excavators at the Haley and Bowman sites in the 1960's. Although I gained access to the largest collections from the two sites, several collectors, who previously had agreed to help me on the project, changed their minds. At least in the short run, extensive research cooperation between professionals and collectors is a casualty of HB 1047--some data may be lost for science.

At least partly as a result of HB 1047, each side in the triangle of Indians, collectors and professionals publicly or secretly regards the other groups as wrong, evil, or at least too dumb not to see Right and Truth. The Arkansas Archeological Survey is held responsible for HB 1047 by collectors who vow revenge (as yet unstipulated). The midnight flashlight diggers are carrying guns.

Professionals and Native Americans seriously underestimated the political power of the collectors. Arrowhead collecting in Arkansas is as American as apple pie and in some parts of the state so is pot collecting. My informants tell me, for example, that in the small community of Wilton, population 500, near Millwood Lake, there are 20 collectors, and that recently in Ashdown, population 5,000, five miles south of Wilton, there were 12 active diggers. Rural communities throughout southern and eastern Arkansas are similar. The Arkansas House vote of 63-17, with most of the rural representatives voting for the crippling amendment, illustrates the strength of collectors. My informants tell me that the Arkansas Senate was even more strongly against the bill.

#### Implications For The Caddoan Area

Mortuary archaeology has been basic in Caddoan area research since its beginning. C.B. Moore's (1912) and Harrington's (1920) researches formed the published bulk of archaeological data in the area before the WPA era and set the

tone for concentration on the lavishly accompanied burials of the prehistoric Caddoan peoples. Basic time-space systematics were developed primarily on burial goods. Concentration on burial sites, with a few exceptions, continued until at least 1970 in the area, with work at Spiro, Gahagan, Belcher, Hache, Sanders, Crenshaw, Mounds Plantation, Mineral Springs and other burial sites. Since 1970, with changing research interests and contract archaeology, excavation has been more balanced with other sorts of sites increasingly excavated. However, even in the last 15 years major mortuary archaeological work by professionals has occurred at Cedar Grove in Arkansas, the Davis site in Texas and at sites in Oklahoma and Texas excavated by the Museum of the Red River. Bioarchaeology, or the study of skeletal remains to understand and explain aspects of past lifeways, has flourished in the Caddoan area in the last ten years and has helped to achieve new understanding with regard to knowledge of Caddoan diet and pathology. Mortuary data in recent years have also contributed to sophisticated studies of social ranking, the development of chiefdoms, and exchange networks.

Arkansas HB 1047, if it had passed, might have preserved important burial information in the ground for answering future research questions or it might have been the first step toward restricting all access to this important source of information. The failure of HB 1047 might be read by the worst of the commercial diggers--the midnight flashlighters who dig without permission of the landowner and who keep no records--as a green light to do as they please. Conversely, the bill's failure opens up Arkansas to Native American activists who would try to stop all burial excavation and study. Whatever happens the attempt to pass HB 1047 will affect the nature of research in the Caddoan area in Arkansas.

Throughout most of the period of archaeological research in the Caddoan area, non-professionals, usually people who have excavated burials and have private collections, have made important contributions to knowledge. In Arkansas, which did not have a professionally trained archaeologist with a Ph.D. until 1957, such early scholarly collectors

included Judge Harry Lemley, Sam Dickinson, and Dr. and Mrs. Hodges. This tradition lasted into the 1960's, when M.P. Mirior and colleagues, Herschel Kitchens, James Durham and Joe Shurtleff and colleagues carefully excavated or reported burial sites and made their data and records available to professional archaeologists. Arkansas state was visited for purposes of excavation in this period by eminent non-professionals who included Dr. Clarence Webb, Ralph McKinney, and Joe Winters. Other states in the Caddoan area experienced similar efforts by non-professionals. Indeed, Dr. Clarence Webb, who is not by vocation a professional archaeologist, is unanimously acknowledged as the foremost scholar of the prehistoric Caddo.

The records of the first Caddo Conference indicate that 13 of the 41 people who attended were non-professionals. Most of these 13 were scholar-collectors, but a major Midwestern dealer attended. For most of the period of its existence, the Caddo Conference has been a mix of a wide variety of people who share interests in the prehistory and the artifacts from the area.

Robert Dunnell (1986:24) has recently written about the history of American archaeology since 1935. He states that "in 1935 there were regional associations of archaeologists, many with strong amateur component..." (but by the 1980's there was an) "increasing sense of professionalism (which) saw the role of amateurs shift from one of active participation to that of an interested lay public." Perhaps this is what is belatedly happening in the Caddoan area and may help to explain the increasing ambivalence felt by professionals toward collectors, even scholar-collectors, here.

House Bill 1047 would certainly have affected the tradition of scholarly collection in the Caddoan area, because burial excavation by non-professionals and it would be illegal to buy or sell grave goods. Collectors would understandably be reluctant to present information about their burial furniture or to cooperate with professionals.

It is worth noting that if HB 1047 had become law, such Caddoan scholars living and dead, as the Hodges, Judge Lemley, Sam Dickinson, Pete Miroir, R. King Harris and Dr. Clarence Webb would

have been prohibited from burial excavation in Arkansas.

### Conclusions

The Arkansas House of Representatives evidently decided that social norms at present do not warrant the prohibition of excavation of prehistoric Indian burials by private individuals and the buying and selling of grave furniture.

House Bill 1047 stirred things up among the three factions most interested in the issue. All three groups are embittered and angry, mostly at each other.

One certain thing is that the burial issue will not go away. Native Americans in the state will try again; there may be an interim legislative committee to study the matter for possible action in two years when the legislature meets again. Even in the absence of another state bill, there is national legislation looming.

There are no morals or encouraging words ending this analysis. Readers will decide from their perspectives who wears the white hats or if everyone's is a shade of gray. Future developments will no doubt be interesting to the dispassionate conserver.

This paper was presented at the 1987 Caddo Conference, Shreveport, Louisiana.

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### THE VIRGINIA PLAN: ARCHAEOLOGY BY ECHELONS

Howard A. MacCord, Sr.

The field of archaeology has been divided, subdivided, specialized and synthesized until today we have a baker's dozen disparate entities. These include Pre-historic, Historic Industrial, Underwater, Conservation, Theoretical, Academical, Experimental, Avocational, Above-ground, Living, Contract, and Professional archaeologies. These may well be valid concepts intellectually, but how do they help us in the field? Out on the land, where the evidence lies, our challenge is to find, protect, or rescue that evidence, in a timely, constructive manner. Prompt, reasonable and practical decisions are essential. While some sites get Federal or State protection, most sites do not. Losses of sites are due to many causes, natural and man-made, as we all know.

I would like to suggest a new concept for structuring and carrying out archaeological survey and follow-up work, especially for the non-Federal site losses. This concept cuts across the various categories of archaeology, integrates the subject matter, defines the levels of responsibility, and above all stresses economy, efficiency and simplicity. If implemented, the resulting surveys, and actions should help identify and evaluate hundreds of sites now lost annually. This will provide larger universes of sites to be worked on by academic and contracting archaeologists, as each site's situation warrants.

My concept is analogous to the Army's system of vehicle maintenance, echeloned according to complexity, skills, and time or situational limits. I think much-needed archaeological work can be done in a similar way. The Army's echelons are described below:

First Echelon is the user, who works with the equipment and takes daily care of it, with the vehicle brought to a higher

echelon shop for any repairs needed. The user is at the lowest level, where the maintenance system interfaces with an enemy, with Nature, and with whatever job is to be done.

Second Echelon teaches the 1st echelon user to care for equipment, does repairs and some parts replacements in a mobile shop situation. It has more skills, tools, and parts to draw on, but must still be mobile, flexible, and innovative.

Third Echelon does major repairs and backs up the Second Echelon. Its people have more skills, plus better tools and parts supply.

Fourth Echelon does major repairs and has greater staff specialization. It is better equipped, carries a larger parts inventory, is less mobile, and is more structured than are the lower echelons.

Fifth Echelon in a fixed location, with a specialized staff (including computers), it is equipped to do major overhauls and rebuilding, including some manufacturing. It does local procurement and contracting for materials and services. At this level, the system interfaces with policy- and budget-makers, planners, industrialists, contractors, labor unions, the press, and with the Public in general.

Archaeology in my opinion, can be structured to function in a similar way.

First Echelon comprises what Hester Davis and C.R. McGimsey in 1970 named "Stewards of the Past"-- the landowners, tenants, developers, construction workers, hobbyists, and outdoors people generally. They own, live on, or work on land containing archaeological remains, sometimes without even knowing it. They may turn up or see evidence, and they may recognize it as being old or curious. If it seems ordinary, they may pay no attention to it. If unusual, they may call in the police or a local expert. If instructed and encouraged, they can see, recognize, and protect site evidence, and call in an archaeologist, if the site is endangered. These people cover the whole spectrum of site diversity - historic, prehistoric, or whatever. They are at the forefront of archaeological research and site preservation.

Second Echelon is the person in

almost every community, who is the expert on local history and prehistory. The person can be professional or a non-professional (I deplore the term amateur in this connection). The expert knows the area, its history, the landowners, the current conditions at a site, threats to sites, potential importance of most sites, and can keep up with planned changes. He/she knows local politicians and planners, as well as potential sources of local funding or other help. If motivated, helped, and guided, the local expert can and will monitor known sites, find new ones, and keep abreast of actions which might affect a site. He/she can organize local efforts to (1) protect a site; (2) study it before its loss; and (3) call for help on sites beyond local capabilities. The non-professional is often a collector or hobbyist, often active in the local historical or archaeological society. A local professional can be in academia, in government, or in contract work supported by government or industry.

Third Echelon can be a nearby college, university, or museum with an archaeologist on its staff or faculty. As an institution, it has corporate status, facilities, and potential workers. It can provide laboratories, other scientists, students, publication outlets, and fund-raising capability. If a museum, it can also exhibit and provide storage and curation for collections. It should be able to help the lower echelons in many ways, and it can set up and operate fieldschools, both credit and non-credit. It may also engage in long-range research or thematic studies, locally or on a broader scope.

Fourth Echelon is the State, including the State Historic Preservation Officer (SHPO) and the State Archaeologist, whether in a State Museum, Institute, Commission, Research Center, or whatever. This echelon should be the catalyst, focal point, and back-up for all archaeological work in the state, providing storage, central registry of sites and data, lab and computer services, publications, and liason with other agencies. It can provide specialized equipment for other echelons, e.g. coring or earth-moving machinery, helicopter, underwater camera, ground-penetrating

radar, and other expensive items not routinely needed by the lower echelons. The State agency can coordinate help from other State agencies, such as the National Guard, penal system, Department of Education, Welfare Department, Highway Department, and so on. In general, the Fourth echelon should be the archaeological coordinating, communications, and repository center for the State and for all other echelons. The State Archaeologist ought to be like a symphony orchestra conductor, leading and "playing" all resources of the State to help good archaeology emerge from the system.

The key elements of this system are the two lower echelons. While most states have the third and fourth echelons, few (if any) have developed the lower two. To recapitulate: First Echelon is the interested and involved Public, who are taught, guided and helped by higher echelon people. This informed citizenry thus becomes the profession's eyes and ears for finding and protecting sites. It helps in all phases of archaeological work, and it provides the political and economic clout we need.

The Second Echelon is the dedicated local archaeologist, imbued with knowledge and enthusiasm. If a non-professional, capable of and doing professional-quality work (as many do), many restrictions (like earning a living) preclude this being a fulltime job. At times, response to emergencies will be slowed, and rescue efforts materially lessened. If the local archaeologist is a full-time professional, he/she needs sufficient income to live on and to pay work expenses. To finance a full-time archaeologist at the second echelon, I have devised what I call The Virginia Plan. Under this plan, the professional is self-employed and devotes full time to meeting a limited area's archaeological needs. He/she can emulate the dedicated non-professional by residing in and getting to know the community and by being enthusiastic and out-going. He/she can schedule work to meet immediate needs and can simultaneously do long-range research, tied in with survey, educational, and rescue work. In a short time, the professional would fit into the community and become indispensable to the area's citizens and officials.

The Virginia Plan was developed and

partly tested in Virginia. The complete plan has not yet been put into effect, because it is opposed by some archaeologists and the Virginia SHPO. Why they fail to see the Plan's advantages escapes me. Here is how the Plan would work:

Initially, as the Federal regulations already require, the SHPO should define and prioritize the State's needs in archaeology and determine how these needs can be met at the least cost. Since any Statewide plan is certain to involve maximum first and second echelon work, the SHPO should adopt the Plan and then urge all localities to participate. Local participation would decentralize the program and keep costs low. In addition, the resultant survey and rescue effort would make important contributions to education, the local travel industry, and to the area's cultural image. The SHPO should emphasize all of these benefits in contacts with the local governments and other officials at the State level.

All cities and counties need an archaeologist, at least sometimes. In Virginia, the city of Alexandria and Fairfax County (both in the Washington D.C. area) support fulltime archaeologists. Both depend heavily on first echelon volunteers, and both are highly successful. Other Virginia localities cannot now afford such a set-up, although some may at a later time, as its value to them is demonstrated. The primary obstacle to overcome seems to be, not antipathy, but exaggerated ideas as to costs. This preconception needs to be changed. If the Virginia Plan is adopted, even on a trial basis for a year, its merits can quickly be demonstrated and the cost justified.

Archaeological work has parallels in other local governmental work. Many cities and counties meet essential, part-time needs with part-time employees, on a retainer basis, e.g. Veterinarians, Medical Examiners, Public Defenders, Surveyors, Voting Machine installer-mechanics, and so on. A retainer fee keeps the specialist ready to meet needs as they arise, sometimes quite unexpectedly. This method can also engage, retain, and support an archaeologist. The city/county's archaeologist would function as the second echelon in the system, to find, preserve



and rescue sites and to work with and train first echelon people. This person would not need the operational base required by third and fourth echelon people, but could operate out of his/her home. He/she would be self-employed, serving the local government and its individual and corporate citizens under a contract to meet the locality's need at a price it can afford. The archaeologist would be an independent small business, and therefore free from many bureaucratic restrictions. He/she could, for instance, work more than a 40-hour week, if willing, and not be governed by rules and regulations which apply to employers and corporations. The archaeologist could set his/her own schedule and work at his/her own speed, while meeting the needs and providing the services which pay the salary and expenses. Provision for retirement, vacations, health insurance, and other fringe benefits would be part of the expenses covered, much the way an independent doctor, lawyer or other professional manages. Since the archaeologist would work about 250 days per year (allowing for time off and for vacations), he/she could take advantage of weather, crops, and other conditions to maximize results.

If the archaeologist were paid a fee of \$125.00 per day, annual gross income would be \$31,250. Costs of travel, telephone, rent, tools, supplies, etc. would be tax-deductible business expenses. With good management, one third or less of the gross income would cover all expenses, leaving about \$21,000 as net income. Later, if conditions change, the daily rate could also be adjusted. To supplement the localities' contract pay, the archaeologist could (if willing to work extra) conduct weekend workshops or fieldschools, or teach an occasional evening course in the locality. These educational efforts would add to the number and skills of the first echelon people locally available, plus doing some rescue work and/or research.

To fill the available days, the archaeologist would need to contract with several nearby governments to be their city/county archaeologist. Cost to the city/county would depend on the number of days' service they needed or wanted. If four days per month, at \$125 per day, the

monthly cost would be \$500, or \$6000 per year. Flexibility on the part of the archaeologist would be the key, since needs could vary by area and from year to year. The archaeologist could enter into as many such contracts as he/she felt capable of taking care of properly. The localities should be contiguous, so the archaeologist would be within an hour or so drive to any point in the area, thus keeping travel time and costs to a minimum.

The archaeologist would work closely with the city/county planners and engineers, to keep up with zoning changes and with most land-modification construction projects. Through local news media and personal contacts, he/she could keep up with other land alterations, such as strip mining, reforestation, deep plowing, landscaping, or construction not requiring a permit. The archaeologist should respond promptly to any report by a landowner who finds site evidence (or even suspects it), and this survey-visit should not cost the landowner any money. This would be done for the city/county, and time spent would be charged against that city/county's allotted days. The archaeologist would also inspect damage from floods, landslides, coastal erosion, or other natural phenomena. Educating farmers, construction workers, Scouts, hunters, fishermen, and others who might run across site evidence would involve speaking engagements and field trips, also chargeable (at least in part) to that area's workdays. Developing a close, friendly relationship with such people and with landowners would help the archaeologist find, preserve and monitor sites. The more such friends cultivated, the greater the help would be.

The second echelon archaeologist would report new-found sites to the fourth echelon and get back the appropriate State site numbers. Artifacts collected during surveys or test would also go to the fourth echelon, unless a local museum wanted them and could accomodate them. The archaeologist would render a concise periodic report to the State Archaeologist and to the city/county manager, listing work done, results obtained, and the status of the contracted time and money. Otherwise, paperwork should be minimal. If a site is endangered, the local

archaeologist should attempt, through the owner, to preserve it through project modification. If this fails, then local efforts should be mobilized to rescue the site's data, possibly in a fieldschool for volunteers on successive weekends. If the project is too big, or time too short, help should be sought from higher echelons. If a site is taken over and rescued by a higher echelon, local individuals can still have a role in the work. This will broaden participant training and thus further the local effort.

The qualifications essential for a local, second echelon archaeologist are: training in and knowledge of the varied aspects of archaeology; good managerial ability; good physical condition; willingness to work hard; enthusiasm; ability to communicate; ability to gain the confidence and respect of non-archaeologists; and willingness to improvise-innovate. The individual should plan on spending many years in the chosen area, and eventually to help find and train his/her replacement, so as to ensure continuity.

In Virginia, as in other states, we lose hundreds of important sites each year. Most are lost without being seen and evaluated by a knowledgeable person. We don't know what we are losing. The chance that for the volume of work will be done by State or university efforts ranges from slim to none. Doing the basic surveys, testing, preservation and rescue work at local levels seems to be a most-promising, cost-effective approach. The problems have been with us a long time, but few proposals to solve them have been put forth.

The Virginia Plan is an attempt to solve the problems efficiently and at least cost. I urge that the Plan be adopted and implemented soon, perhaps with improvements. We need to act now to arrest the on-going loss of sites and data. We need a positive, can-do, approach undertaken with confidence and enthusiasm.

This paper was presented at the 1986 Southeastern Archaeological Conference, Nashville, Tennessee

## CURRENT RESEARCH

### THE BESSEMER SITE (44B026), A LATE WOODLAND PERIOD INDIAN VILLAGE IN WESTERN VIRGINIA

The Bessemer site (44B026) is a Late Woodland Period Dan River phase Indian village site located on the James River in Botetourt County, Virginia. The James Madison University Archeological Research Center (JMUARC), under the direction of Clarence R. Geier, excavated part of the site in 1977 in preparation for the construction of Virginia Route 220 across the site. Identified were the postmolds of a rectangular structure measuring approximately 20m by 6m, one shaft and chamber style human burial, and several hearths and pit features. Artifacts recovered were predominantly Dan River and Radford ware pottery, stone tools and debitage, and faunal and floral remains.

Current excavations at this National Register site, necessitated by the proposed addition of lanes to Route 220, began on May 18, 1987 under the direction of Thomas R. Whyte and Stephen M. Thompson of the JMUARC. Features uncovered thus far within the proposed construction right-of-way include postmolds, pit features, hearths, and human burials. Postmold patterns include the western segment of the village palisade, one small rectangular structure, and one small circular structure. All features are being excavated in 5cm levels within depositional layers and the fill waterscreened through nested 1.27cm, 6.35mm, and 1.58mm screen. Soil samples from each 5cm level are being saved for laboratory flotation and chemical and textural analysis.

Dan River pottery is more common to postmolds and adjacent features of the village palisade and rectangular structures, while a distinctive variety of Radford pottery is more common to features clustered southwest of the village, where the circular structure occurs.

It is hoped that the present work will help explain the occurrence of a Dan River phase village in mountainous western Virginia, define its relationship to Dan River phase sites in the Dan River area of Virginia and North Carolina, and determine

the relationship between the Radford and Dan River occupations of the Bessemer site.

A report of investigations at Bessemer will be submitted to the Virginia Department of Transportation and published through James Madison University.

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#### ARCHAEOLOGICAL TESTING IN MONTGOMERY COUNTY, VIRGINIA

Between June 29 and August 7, 1987, test excavations were conducted on 10 sites in Montgomery County, Virginia, by students in a Radford University archaeological field school, high school students employed in a summer youth work program, and volunteers from the Archeological Society of Virginia. This testing was funded by the Virginia Division of Historic Landmarks as part of a larger grant to the county for the preparation of a multiple resource nomination of over 70 sites and districts to the National Register of Historic Places. The testing program, primarily using 1m<sup>2</sup> test units, was designed to identify subsurface features on a sample of 10 sites, and to assess site integrity. The tested sites included one prehistoric Late Woodland village and nine historic sites, including a village and nine historic sites, including a tanyard, a brick manufacturing area, and surrounding commercial and residential sites in Christiansburg, Blacksburg and rural areas of the county. Analysis of recovered artifacts and other data will be conducted by C. Clifford Boyd, Jr. and student assistants at Radford University, and a final report will be completed by Spring, 1988 for submission to the Division of Historic Landmarks.

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#### FLORIDA STATE MUSEUM

A study is being conducted of the European beads from the Tatham Mound in west central Florida. Excavations at this protohistoric site have yielded a large assemblage of early sixteenth century glass and metal beads. The 144 glass beads are being studied by Jeffrey M. Mitchem, and the 309 metal beads are being analyzed by Jonathan M. Leader. The project is under the general direction of Jerald T. Milanich. The glass beads will be described according to the typology devised by Marvin T. Smith and Mary Elizabeth Good. The metal (silver, gold and copper or brass) bead analysis will consist of determination of primary metal constituents, recording of basic descriptive data, and determining manufacturing techniques. A major goal of the metal analysis is to identify European or aboriginal manufacture.

The resulting report will be submitted for publication in The Florida Anthropologist, along with a color plate illustrating the various bead varieties. The study is being funded by a grant from The Bead Society.

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#### NORTH CAROLINA DEPARTMENT OF TRANSPORTATION

Archaeologists from the North Carolina Department of Transportation have completed a survey of proposed routes for a new bridge crossing the Roanoke River. The south terminus of the bridge is at the Caledonia Prison Farm. This area was originally deeded in 1711 and by 1820 had been consolidated into a 7000 acre plantation. Between 1830 and 1850, a 7.5 mile long dike was built along the river using slave labor. The dike, when completed, contained 650,000 cubic yards of fill, all carried by hand. The plantation was acquired by the state as a prison farm in 1882 and the dike was repaired and maintained by prisoners until the 1950's. This is the only surviving dike of what apparently was a major levee

system which allowed cultivation of the Roanoke River Floodplains.

Twenty-five other archaeological sites were recorded during the survey, including a very large Late Woodland village on a natural levee between the dike and the river. A radiocarbon date of 500 +/- 80 BP was obtained from a Clements phase horizon.

A final alignment for the bridge has not been determined at this time.

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#### CAROLINA ARCHAEOLOGICAL SERVICES

During late 1986 and early 1987, CAS archaeologists have conducted a number of intensive coastal surveys, in Carteret and Onslow Counties, North Carolina for private developers. As a result of these studies, two Middle to Late Woodland shell midden sites (31CR81 and 31CR218) containing mollusc shell, bone, and ceramics (primarily Carteret and Colington/Oak Island series) have been recommended as eligible for the National Register of Historic Places, and will be further investigated during summer 1987 under the direction of Lesley M. Drucker and Debra K. Martin (CAS Resource Studies Series 95, 98, 99).

CAS also conducted surveys (no significant sites identified) at Piney Island and Harker's Island under contract with the U. S. Army Engineer District, Wilmington. Draft reports on these projects have been prepared under the supervision of Lesley M. Drucker and Debra K. Martin.

As part of Phase I planning for improved highway access between Conway and Myrtle Beach, South Carolina, CAS archaeologists under the overall supervision of Lesley M. Drucker have been conducting archaeological and documentary studies for engineering consultants in 1986 and 1987 (CAS Resource Studies Series 101, 102). Since this area of Horry County comprises an extensive system of bays and flatwoods (Waccamaw River swamp drainages), cultural landscapes in the

project areas are distinct from adjacent coastal areas of the state. Historic sites recommended as eligible for the National Register include a single-leaf bascule drawbridge, and several contributing properties under a proposed district nomination for a postbellum black community. CAS anticipates additional highway studies in Horry County during 1987 and 1988.

Other inventory studies and intensive surveys conducted for residential and highway developers include projects in the central and coastal regions of the state (CAS Resource Studies Series 94, 96, 97, 104). Most of the cultural resources identified by these studies contain disturbed and/or redundant research data, and were not recommended as Register-eligible sites.

Inventory survey of three federal-state land exchange parcels in the piedmont of South Carolina (McCormick County) resulted in the identification of a number of aboriginal lithic campsites, several late historic farmstead sites, and an early nineteenth century family cemetery (CAS Resource Studies Series 105). Three of the prehistoric (Middle to Late Archaic) sites and one late nineteenth/early twentieth century yeoman farmstead were recommended as eligible for the National Register due to their integrity, diversity, and functional character. A number of prior studies in this region (Clarks Hill Lake, U. S. Army Engineer District, Savannah), including several conducted by CAS, have resulted in the identification of over 125 sites ranging from the Paleoindian through the Depression periods. Conducted under the direction of Lesley M. Drucker, these studies are expected to expand archaeological knowledge concerning cultural landscape change and culture history in the interriverine piedmont.

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#### UIUC CURRENT RESEARCH IN KENTUCKY

Research activities of the University of Illinois' Western Kentucky (WKY) Project continued under the direction of

the principal investigator, R. Barry Lewis. Support was provided by the Kentucky Heritage Council, Frankfort, the Department of Anthropology at the University of Illinois at Urbana-Champaign, and the University of Illinois Research Board.

Charles B. Stout completed his analysis of the controlled surface collection of the entire Adams site (15FU4), excluding the mounds. This large Mississippian town has been the focus of continuing investigations by the WKY Project since 1983. Mounds defining the plaza appear to have solstice alignments and the linear distances between mounds may be multiples of a commonly-used Mississippian unit of measure. Activity loci within the site's habitation areas are generally redundant and appear to be associated with discrete households. The analysis has not revealed task-specific activity areas.

Paul Kreisa recently completed test excavations and topographic mapping at three Mississippian sites in Ballard, Hickman, and Fulton counties. The fieldwork is part of a project aimed at understanding the function and development of second-order village sites in the WKY Project study region. Investigations of village middens at Twin Mounds (15BA2), revealed evidence of Late Woodland and Mississippi period occupations preserved in archaeological deposits that are more than two meters thick. This site, a 4-7 ha village with two mounds, represents the upper range of second-order sites in the study region. Over one meter of the deposit consisted of numerous burnt house floors and midden debris that were separated by layers of sterile soil. The second investigated site, Burcham (15HI15), showed little evidence of a midden. This site is a small, moundless Mississippi period village at the lower end of the range of second-order sites. Excavations at the Burcham site revealed evidence of extensive rebuilding of structures. The final site, Rice (15FU18), is a Late Woodland first order community, which also contains a smaller area occupied during the early part of the Mississippi period. Surface collections and sketch maps of ten other second order communities were also made during the course of the fieldwork. The analysis of

the excavated and the surfaced collected data will be presented in a report to the Kentucky Heritage Council by the end of 1987. This research, combined with data from the 1986 Northern Reelfoot Lake Basin site survey project, will comprise the basis of Kreisa's dissertation. His dissertation explores the role played by second order communities in the political and economic changes traditionally associated with Mississippian cultural developments.

Richard Edging is continuing his analysis of the materials from the 1984-85 WKY Project investigations at the Turk site (15CE6), a Mississippi period town in northern Carlisle County. The results of Edging's study will form part of his Ph.D. dissertation on religious and political system dynamics during the Mississippi period.

Lynne Mackin Wolforth completed her analysis of ceramics from six prehistoric house basins at the Jonathan Creek site (15ML4) in the Tennessee Valley of the Land-Between-the-Lakes region. Wolforth tested Berle Clay's hypothesis that the house basin structures from that site were late Mississippian features. She concluded that the structures in question are not "late," but are actually contemporaneous with early Mississippian features at this site. Working with support from the Department of Anthropology and from Sigma Xi, Wolforth also completed test excavations at the Running Slough site (15FU67), a Mississippi period village in the Big Bottom locality southwest of the town of Hickman in Fulton County. The research results of the latter study contribute to a continuing study of prehistoric human adaptations in the northern Reelfoot Basin.

R. Barry Lewis completed a monograph-length synthesis of the Mississippi period in Kentucky for the state archaeological preservation plan, which is now being prepared by the Kentucky Heritage Council.

Two new numbers in the WKY Project Reports series are now available. Archaeological Investigations in Carlisle, Hickman, and Fulton counties, Kentucky: Site Survey and Excavations, by Tom Sussenbach and R. Barry Lewis (Western Kentucky Project Report 4) and Jonathan Creek Revisited: The House Basin

Structures and Their Ceramics, by Lynne Mackin Wolforth (Western Kentucky Project Report 5) may be purchased at cost from the Western Kentucky Project, Department of Anthropology, University of Illinois at Urbana-Champaign.

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#### NORTH TEXAS STATE UNIVERSITY

The Institute of Applied Sciences, North Texas State University completed a reconnaissance investigation at the Sinclair Cemetery (41DT104) and the Tucker Cemetery (41DT105) in October, 1986. Both cemeteries were located within the proposed Cooper Lake on the South Sulphur River in northeastern Texas, and were scheduled to be relocated by the Ft. Worth District, U.S. Army Corps of Engineers. Archival and oral history research, funded by the Corps of Engineers, was conducted to recover historical information on the establishment, use, and social aspects of both cemeteries.

Tucker Cemetery was documented as a small family graveyard located on the Solomon Tucker farmstead containing 13 graves dating between ca. 1873 and 1942. Archaeological and bioarchaeological research was conducted during the relocation phase by North Texas State University and bioarchaeologists at the University of Arkansas.

The Sinclair Cemetery is an undocumented cemetery that had been abandoned for over 70 years. The cemetery was located on the J.F. Sinclair survey and contained at least 16 graves. Historical data indicates it was utilized ca. 1870-1900. This cemetery is scheduled for relocation in 1988.

The reconnaissance, excavation, and historical research were directed by Susan A. Lebo under the general supervision of Dr. Jerome C. Rose, University of Arkansas. The draft report of this work was submitted to the Corps of Engineers in February 1987.

The Institute of Applied Sciences also completed for the Corps of Engineers,

Fort Worth District in the spring of 1987 a program of survey, testing, and mitigation along the dam embankment at Cooper Lake. Twenty-seven prehistoric or historic sites were found in the 865-acre survey; test excavations were conducted at four historic homesteads dating between 1850 and 1930 and at one multi-component prehistoric site. Subsequently, large-scale block excavations were carried out at two of the tested sites, the James Franks homestead (41DT97), and Hurricane Hill (41HP106), the prehistoric site. The excavations were directed by Timothy K. Perttula under the general supervision of Dr. C. Reid Ferring.

Archaeological and archival data obtained on the James Franks homestead suggest that the site was occupied only between 1852-1857. His will and filed probate inventory records indicate that he was a yeoman farmer and small slaveholder, and that his principal source of income was the cultivation of wheat and rye crops, not cotton. Magnetometer and electrical resistivity surveys were employed to locate structural and trash features at the site, and about 95% of the undisturbed deposits were then excavated using hand and mechanical means. The recovered materials should provide a wealth of information on the nature of the archaeological record at an Antebellum farm in northeastern Texas.

Work at the 9 ha Hurricane Hill site focused on a number of sandy knolls containing midden deposits, numerous features, and house patterns dating ca. A.D. 1000-1400, based on eight thermoluminescence and one archaeomagnetic date. Early Ceramic Period occupations (dating ca. 200 B.C. to A.D. 800) occur in possibly stratified "midden mound" deposits in one locality, and in other contexts underlying the Early Caddoan occupation. Extensive excavations of over 710 m<sup>2</sup> recovered a large and varied

assemblage of lithic, ceramic, and ecofactual remains from both occupations. Especially noteworthy is a well-preserved faunal sample from the "midden mound", and the recovery of galena, obsidian, and lithic raw materials from southeast Oklahoma which attests to the inhabitant's acquisition of non-local goods.

Research problems to be addressed in the final Hurricane Hill report include

aspects of chronology, cultural affiliation, subsistence variability, the utilization and importation of non-local resources, and changes in site function as they relate to local and regional patterns of prehistoric settlement in the Sulphur River Valley. Reports on all phases of work will be submitted to the Corps of Engineers, Fort Worth District, by the spring of 1988.

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#### DESOTO'S WINTER CAMP DISCOVERED

The Florida Bureau of Archaeological Research has been conducting excavations since mid-March at the Martin site in downtown Tallahassee, FL. The site is the presumed location of the 1539-1540 winter encampment of the Hernando de Soto expedition and Anhaica Apalache, the capital of the Apalachee chiefdom. The expedition spent five months at Anhaica between October 6, 1539, and March 2, 1540. This is the first definite de Soto encampment site to be found. It promises to provide data that will enable us to refine the late prehistoric and early historic period chronology in the Apalachee area and to increase our knowledge of the material culture correlates of the de Soto expedition.

The site was discovered on March 11, 1987, by Calvin Jones, who placed limited test units at a construction site near the Florida State Capitol. Salvage excavations, under the direction of Jones and Charles Ewen, have been confined to the 2.4 ha tract proposed for development. Test units placed at 10 m intervals across the tract suggest possibly four conjoined areas of Spanish habitation over a portion of the Apalachee village. Current research is being concentrated on two areas that are to be impacted by construction. This work has resulted thus far in the discovery of a wattle-and-daub structure and trash pits (with corn and beans) associated with early sixteenth century clear glass, amber, and faceted chevron beads, quantities of early olive jars, early majolica, hand-wrought nails,

chain mail, and Fort Walton period aboriginal ceramics. Three copper coins dating to the early sixteenth century have also been recovered at the site. Excavations are continuing into the fall.

The remaining 1.6 ha of the 2.4 ha slated for development are proposed to be preserved through purchase by the Trust for Public Lands, and are intended to become a state-owned de Soto interpretive center.

Funding for the excavations has been provided by the Florida Department of State, the Florida Department of Natural Resources, the Florida State Museum, the Institute for Early Contact Period Studies at the University of Florida, and private sources.

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Bulletin 5 (3):5 - the editor.

#### HIWASSEE OLD TOWN

The historic Overhill Cherokee village of the Hiwassee Old Town (40PK3) is located in the lower Hiwassee River valley in Polk County, Tennessee. The site, consisting of approximately 500 acres of bottomland and adjacent river terraces, was purchased by the State of Tennessee in 1986 for development as a seedling tree nursery, with approximately 40 acres containing a platform mound and associated village deposits set aside as an archaeological preserve. In October 1986, the Tennessee Division of Archaeology began a three phase program of controlled surface collection, test excavations, and large block excavations in portions of the site scheduled for development. This field work, directed by Brett Riggs, was completed at the end of August 1987.

Surface collections were made by plowing 3m wide transects on 15m centers across the entire site. These were collected in 30m sections. Preliminary studies identified artifacts representing all culture historic periods known in east Tennessee and helped isolate especially dense and horizontally well-defined

occupation areas. These included Middle Woodland, Late Woodland/Early Mississippian, Early Mississippian, Eighteenth Century Historic Cherokee and midnineteenth century Anglo-American site areas. Subsequently, over 135 1m and 1 by 2m test pits were systematically excavated to further evaluate these components and to identify the character of cultural occupations buried beneath plowed sediments.

The placement of large block excavations was facilitated by making backhoe test trenches 30 to 60 m long coincident with the transects plowed for surface collection. Seven block excavations were opened by removing the plow zone with a backhoe and, in some areas, the additional use of a road grader. University of Tennessee archaeological field school students, directed by Gerald F. Schroedl, participated in the excavations for 10 weeks during the summer 1987. Five blocks, ranging from 900 m<sup>2</sup> to 2500 m<sup>2</sup> exposed primarily eighteenth century Overhill Cherokee occupations consisting of refuse filled pit features and postmolds representing structures. Probable Archaic and Woodland period facilities were also encountered in the excavations. Two smaller blocks were used to investigate a probable Martin Farm phase (ca A.D. 900) occupation and an area containing Woodland period, Early Mississippi period and Overhill Cherokee cultural components.

Analyses of the Hiwassee Old Town data are scheduled for September 1987 through early spring 1988. Preliminary inspection of the Cherokee remains suggest a predominately late eighteenth century occupation in the excavated areas. The frequent occurrence of grit tempered stamped pottery sherds suggests that the ceramic collections may have greater affinity with material documented from eighteenth century lower town Cherokee sites. Euroamerican artifacts are suprisingly scarce in the excavated areas of the site.

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Archaeological Investigations in the Watauga Reservoir, Carter and Johnson Counties, Tennessee. C. CLIFFORD BOYD, JR. Department of Investigations No. 44 and Tennessee Valley Authority Publications in Anthropology No. 46. 1986. xii + 218 pp., 87 figures, 22 tables, 3 appendices (on microfiche). \$21.50. (Available from TVA Mapping Services Branch, 200 Haney Building, Chattanooga, TN 37401).

This report summarizes the results of a survey of the Watauga Reservoir, Tennessee, conducted during the winter of 1983-84. At this time, the reservoir pool level was drawn down 41 meters for dam repair. Anthropology students at the University of Tennessee-Knoxville, under contract with the Tennessee Valley Authority, then surveyed exposed areas for archaeological sites, because no preinundation survey had been conducted. In all, 112 prehistoric sites and six single artifact loci were identified. Ten of these sites were tested, and three features from these test excavations were radio carbon-dated. Diagnostic lithic and ceramic artifacts representing Paleoindian (10,000 - 8,000 B.C.) through Late Prehistoric/Protohistoric (AD. 1500 - 1600) periods were recovered. The report presents a detailed description of the sites identified, the test excavations, and the ceramic and lithic artifacts recovered. Results of a study of reservoir inundation and drawdown impacts on archaeological sites are also presented. This report provides important new information on prehistoric cultural variability in upper East Tennessee.

The River L'Abbe Mission: A French Colonial Church for the Cahokia Illini on Monks Mound. JOHN A. WALTHALL AND ELIZABETH D. BENCHLEY. Illinois Historic Preservation Agency. 1987. 110 pp, 30 illustrations. \$7.00 (paper).

In 1735 French missionaries established a chapel on Monks Mound, the largest of the Cahokia Mounds, located near present-day East St. Louis. Forgotten for more than two centuries, the mission was rediscovered by combining studies of



artifacts and notes from excavations at the Mound with information from French records. The authors, both archaeologists, have written a fascinating account of the French presence at Cahokia Mounds in the mid-eighteenth century.

Available from: Book Department, Illinois State Historical Society, Old State Capitol, Springfield, Illinois 62701.

The Anthropology of St. Catherines Island  
1. Natural and Cultural History. DAVID HURST THOMAS, GRANT D. JONES, ROGER S. DURHAM AND CLARK SPENCER LARSEN. Anthropological Papers at the American Museum of Natural History 55(2): 157-248, 93 pp, 4 tables, 39 figures. 1978 \$6.50 (paper).

The Anthropology of St. Catherines Island  
2. The Refuge - Deptford Mortuary Complex. DAVID HURST THOMAS AND CLARK SPENCER LARSEN. Anthropological Papers at the American Museum of Natural History 56(1): 1-180, 180 pp. 34 tables, 113 figures. 1979. \$12.80 (paper).

The Anthropology of St. Catherines Island  
3. Prehistoric Human Biological Adaptation. CLARK SPENCER LARSEN. Anthropological Papers of the American Museum of Natural History 57(3): 157-276, 119 pp. 56 tables, 11 figures. 1982. \$10.05 (paper).

The Anthropology of St. Catherines Island  
4. The St. Catherines Period Mortuary Complex. CLARK SPENCER LARSEN AND DAVID HURST THOMAS. Anthropological Papers of the American Museum of Natural History 57(4): 271-342, pp 71, 22 tables, 38 figures. 1982. \$6.00 (paper).

The Archaeology of St. Catherines Island  
5. The South End Mound Complex. CLARK SPENCER LARSEN AND DAVID HURST THOMAS. Anthropological Papers of the American Museum of Natural History 63(1): 1-46, 46 pp. 17 tables, 22 figures. 1986. \$5.45 (paper).

In 1972 the American Museum of Natural History entered into an agreement with the Edward John Noble Foundation to encourage and facilitate scientific research on St. Catherines, a barrier island off the coast of Georgia. The resulting program has enabled hundreds of scientists and advanced students to carry out research on various aspects of the natural and cultural history of the island.

Since 1974, field crews from the AMNH have conducted intensive and extensive archaeological investigations as part of this overall research program. The results of these inquiries have been reported in several monographs grouped within the general rubric The Anthropology of St. Catherines Island. The first volume in this series (1978) provides an overview of the natural and cultural history of St. Catherines Island, and should be viewed as a backdrop for all the monographs in the series.

The early objective of the St. Catherines Island Anthropological Project was decidedly biocultural in emphasis, initially focusing on the Refuge and Deptford complex, dating from about 1500 B.C. through A.D. 600. Crews from the AMNH excavated nine such burial mounds between November 1974 and May 1977. The investigations clarified the temporal affiliations of these subtle, inconspicuous sand mounds and also provided the first real data regarding religious and ritual practices during these early periods. This is reported in the Refuge Deptford Mortuary Complex (1979) volume.

As a direct outgrowth of these excavations, Larsen conducted a detailed examination of prehistoric biocultural adaptations on St. Catherines Island. Drawing upon a skeletal sample of more than 600 individuals, Larsen found that the shift to agriculture-based subsistence coincided with a general rise in infectious disease, a modification he attributed primarily to increasing population density and a diet high in carbohydrates. Larsen presents these data in the third of the St. Catherines volumes, Prehistoric Human Biological Adaptation (1982).

The program in mortuary archaeology continued in 1977 and 1978, when two St. Catherines period burial sites-- Marys

Mound and Johns Mound-- were excavated and analyzed. Ceramic and radiocarbon evidence suggests that both mounds were constructed during the late 12th or early 13th centuries A.D.

More recently, publication, the results of archaeological excavations of two additional prehistoric burial mounds on St. Catherines Island have been reported in the South End Mound Complex (1986). South End Mound I, an Irene period mortuary site (ca. A.D. 1300-A.D. 1600), had been initially excavated by C.B. Moore during the winter of 1896-1987. South End Mound II, a previously unrecorded St. Catherines/Savannah period burial mound, was discovered not far from Moore's excavations.

In addition to the biocultural research, American Museum crews initiated an examination of regional cultural ecology. The first step was to conduct a 20 percent systematic randomized sample of St. Catherines Island, disclosing and testing about 135 archaeological sites. These data are currently being analyzed and will be published in The Anthropology of St. Catherines Island series. Further contributions to this series are anticipated at irregular intervals.

The Archaeology of Mission Santa Catalina de Guale: 1. Search and Discovery. DAVID HURST THOMAS. Anthropological Papers of the American Museum of Natural History 63(2): 47-161, 114 pp., 2 tables, 53 figures. 1987. \$10.00 (paper).

Nearly a decade ago, the American Museum began to search systematically for the archaeological site of the 16th/17th century Spanish mission Santa Catalina de Guale, thought to exist on St. Catherines Island, Georgia. This monograph initiates a new series entitled The Archaeology of Mission Santa Catalina de Guale. We describe how available historical evidence and geophysical technology led to discovery of the mission buildings in 1981. Since then, six years of intensive field investigations have been completed, specifically into the interaction between the indigenous Guale Indians and the Franciscan missionization in 16th and 17th century Spanish Florida.

Throughout most of the 17th century,

St. Catherines Island represented the northernmost extension of effective Spanish control in eastern North America. When Santa Catalina was overrun by British forces in 1680, the Spaniards and the Guale began their inexorable retreat southward. The fall of Santa Catalina marked the beginning of the end for Spanish control of the eastern seaboard.

The Guale were among the first indigenous peoples encountered by Europeans exploring north of Mexico, and they are perhaps the best known of the 16th and 17th century Muskogean peoples. Nevertheless, even basic issues of subsistence and social organization remain today the subject of controversy. A primary objective underlying the search for Santa Catalina was to shed light on the cultural ecology of the Guale by addressing questions of ecological potential, economic change (particularly the relative importance of horticulture), degree of transhumance, relationship of health to social status, and changes in population size among the protohistoric Guale.

Another research direction was distinctly methodological. Several remote sensing techniques were employed at Santa Catalina to locate the mission complex, to define the configuration of subsurface structures prior to excavation, and to build a baseline library of geophysical signatures to be projected against ground-truthed archaeological evidence. Preliminary proton magnetometer research disclosed the presence of a Spanish period barrel well and two well-preserved ruins of wattle-and-daub buildings -- the church (iglesia) and the presumed kitchen (cocina). Low altitude aerial photography defined a shell-covered forecourt (atrio) fronting the mission church.

Soil resistivity studies turned up a third wattle-and-daub mission building -- apparently the Franciscan friary (convento) -- plus a series of contemporary aboriginal Guale structures (the pueblo). Subsequent ground-penetrating radar survey and low level aerial photography confirmed the presence of a western bastion and palisade trenches surrounding the central mission complex.

The excavations also encountered an extensive Guale Indian cemetery beneath the church floor; roughly 400-450

Christian burials have been exhumed to date. By employing trace-element and carbon-isotope technology, we hope to monitor dietary changes (especially the dietary importance of maize) and determine the nature of demographic shifts among Native Americans in Spanish Florida. The skeletal sample also provides information regarding pathology, bone size modification, and the relationship of social status to resource access.

The present monograph, the first in a series, describes why we decided to seek Santa Catalina, and how we conducted the search. This volume provides the methodological baseline for more substantive contributions to follow.

The Siouan Project: Seasons I and II. ROY S. DICKENS, JR., H. TRAWICK WARD, AND R.P. STEPHEN DAVIS, JR., editors. Research Laboratories of Anthropology, University of North Carolina, Research Monographs 1. 1987. xviii + 308 pp. 211 figures, 88 tables, 2 appendices. \$18.00 (paper).

The Research Laboratories of Anthropology is pleased to announce the initiation of a new Monograph Series to disseminate the results of research conducted by RLA staff, students, and associates. Future monographs, to be published on an annual basis, will cover a wide range of topics focusing on the archaeology and ethnohistory of Southeastern Indians.

The inaugural volume in the Series, entitled The Siouan Project: Seasons I and II, presents the results of archaeological investigations at three Indian village sites in the Piedmont region of North Carolina. The Fredricks site, which was occupied between about 1680 and 1710, represents the last major village of the Occaneechi tribe; the nearby Wall site is a protohistoric (ca. 1545) village of an unknown group; and the Mitchum site is a village, probably of the Saxapahaw tribe, that was occupied between about 1660 and 1680. Investigations at these sites are part of a larger interdisciplinary project--the Siouan Project--which has as its goal the elucidation of culture change among Indian groups of the North Carolina-southern Virginia Piedmont during the Historic period.

Contents of the volume include an introductory chapter and chapters on ethnohistory and site contexts, including structures, features, and burials. Detailed analyses of human skeletal remains, Euroamerican artifacts, aboriginal ceramic artifacts and lithic artifacts are found in individual chapters as are descriptions of the plant and animal remains from the Mitchum, Wall, and Fredricks sites.

Harvey, A Prehistoric Village of the Marksville Troyville Periods on the Mississippi Gulf Coast, at Biloxi. DALE GREENWELL. South Mississippi Archaeological Research Group. 1986. 144 pp., 32 photographs, 27 illustrations and tables. \$12.50 (paper). (Available from SMARG, P.O. 426, Biloxi, MS 39533.)

The Harvey Site (22HR534) has an unusual settlement-subsistence pattern, having evolved from the merging of two cultural spheres: the Woodland from the Lower Mississippi Valley and the Marine from the central Gulf Coast.

The Marksville-Troyville elements are dominant, but the Santa Rosa-Weeden Island are strongly present. Ceramically, Harvey is an excellent example of cultural flow between the Lower Mississippi Valley, Mobile Bay area, and northwest Florida. The components suggest a greater relationship with the Issaquena rather than the nearer Magnolia and Batiste phases of the Marksville. It is suggested that Harvey represents a new phase in the already crowded Marksville list.

This report is complete with geological descriptions, biota studies, ceramic artifact analysis, and descriptions of house and burial patterns. Available from SMARG, P.O. 426, Biloxi, MS 39533.)

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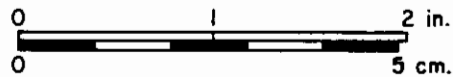
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The SEAC Newsletter publishes short papers, opinions, current research, and announcements of interest to members of the Conference. All material should be submitted to the Associate Editor for Newsletter (address below). Deadlines are February 1 for the April issue and August 1 for the October issue. Manuscripts should be double spaced with ample margins throughout. Style should conform to the detailed guidelines published in *American Antiquity*, Vol. 48, No. 2 (April 1983). Papers should be accompanied by a brief abstract if appropriate.

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