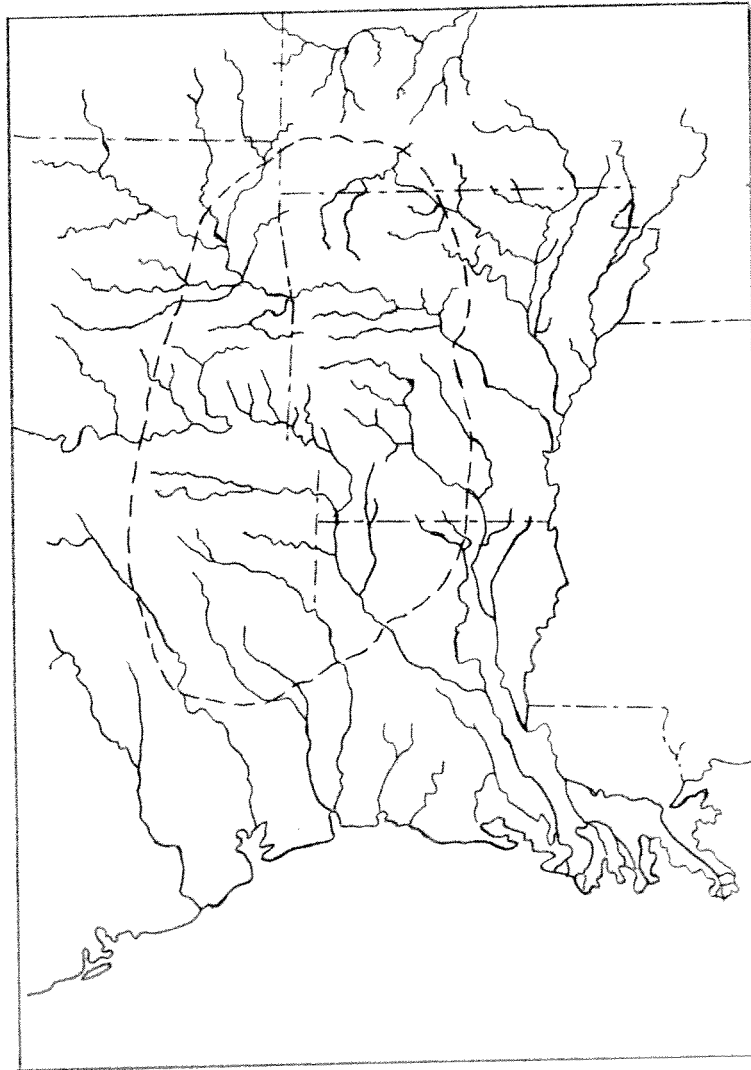


CADDOAN ARCHEOLOGY



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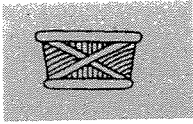
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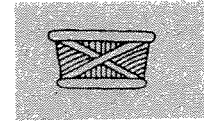
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Editor's Page



Here are some new web sites/and or site content you may want to access:

16th International Radiocarbon Conference (1997) - contents and abstracts of the meeting - <http://www.radiocarbon.org>

Arizona Archaeological Council - nonprofit association for the maintenance and promotion of archeology in Arizona. Contains information about organizational goals, members, officers, and educational efforts; symposium abstracts, annotated bibliographies and links to other archeological web sites - <http://www.doitnow.com/~cerci/AAC/webpage.htm>

Archaeological Geology Division of the Geological Society of America - provides a forum for presentation of papers on archaeological geology and discussion of related problems, to stimulate research and teaching in archaeological geology, and to act as an organized group in promoting these objectives - <http://www.geog.ukans.edu/gsa/gsa/htm>

Anthropological Index from the Royal Anthropological Institute, Museum of Mankind - this is a service to scholars in all branches of anthropology and archeology without charge, either through the web or by email. The museum's library

receives periodicals from academic institutions and publishers worldwide. The index covers articles in all languages, and provides English translations of citations from non-Roman scripts and from smaller languages. I checked this out quickly, and pulled up only nine references by typing in Caddo. Hmmm — maybe we should send them a set of *Caddoan Archeology* to expand their horizons? - <http://lucy.ukc.ac.uk/AIO.html>

Laboratory for Radiocarbon Preparation and Research at INSTAAR () - <http://www.Colorado.EDU/INSTAAR/RadiocarbonDatingLab>

CALL FOR PAPERS!!

Papers are needed for future volumes of CAN. Help keep this publication going by submitting short reports, preliminary overviews, comments on previously published papers, etc. The editor very much appreciates the efforts from all of you who have contributed in the past.

And – by the way – **don't forget to renew your subscription for Volume 10.** There's a renewal form in the back of this issue. I'll send out reminders in a few weeks, but it would save us money if you would respond from this issue.



UPCOMING MEETINGS AND EVENTS



1999

September 17-22

Polar Regions and Quaternary Climate: Towards High-Resolution Records of the Last Glacial Period in Antarctica. Giens, France. For information, contact: Josip Hendekovic, European Science Foundation, Iquai Lezay-Marnesia, 67080 Strasbourg Cedex, France; phone 333-8876-7135; fax 333-8836-6987; email euresco@esf.org.

October 25-28

Geological Society of America Annual Meeting, Denver CO. For information, go to <http://www.geosociety.org/>. or call 1-800-472-1988. Preregistration is available until September 17; cost is \$210 for GSA professional members and \$255 for nonmembers; on-site registration is \$255 (GSA members) and \$300 (nonmembers). There are also on-site one-day attendance rates of \$128 (members)/\$148 (nonmembers).

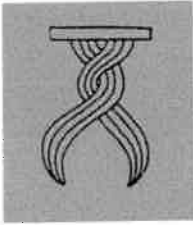
November 7-11

Multidisciplinary conference for conservators, archeologists, and forensic anthropologists to discuss the unique problems faced when working with human remains. The Departments of Conservation and Archaeological Research at the

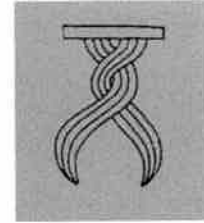
Colonial Williamsburg Foundation. For additional information and/or to be placed on the mailing list, contact Colonial Williamsburg, Williamsburg Institute, PO Box 1776, Williamsburg VA 23187-1776; phone (800) 603-0948 or (757) 220-7182; fax (757) 565 08630; email dchapman@cwf.org

November 11-14

The 32nd Annual Chacmool Conference – Indigenous People and Archaeology: Honoring the Past, Discussing the Present, Building for the Future. The University of Calgary, Calgary, Alberta, Canada. Interaction between indigenous people and archeologists has increased markedly as a result of the increased political presence of the former, the rise of postprocessual archeology, and an increasing interest in the past and the role of archaeology in land claims. The purpose of this conference is to share information on mutual benefits and to open a dialogue on issues of controversy. For information, contact Chacmool '99, Department of Archaeology, University of Calgary, Calgary AB T2N 1N4 Canada; fax (403) 282-9567; email chacmool@ucalgary.ca, or consult the web page at <http://www.ucalgary.ca/UofC/faculties/SS/ARKY/Chacmool.html>



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***CADDOAN CEREMONIAL SITES OF THE
CADDOAN CULTURAL AREA OF ARKANSAS,
LOUISIANA, OKLAHOMA, AND TEXAS:
DRAFT CADDO NATIONAL HISTORIC
LANDMARK NOMINATION***

by

Mark R. Barnes, Ph.D., National Park Service*

and

Timothy K. Perttula, Ph.D., Archeological & Environmental Consultants*¹

INTRODUCTION

Since 1997, we have been working on the development of a National Historic Landmark (NHL) cover nomination for Caddoan ceremonial sites – earthen mounds – in the Caddoan cultural area of southwestern Arkansas, northwestern Louisiana, eastern Oklahoma, and north-eastern Texas. Such a nomination establishes the historic context within which all similar cultural properties can be evaluated for significance according to the NHL criteria, as it establishes the research and other criteria by which a cultural property may be identified as a significant archeological resource.

The NHL nomination of Caddoan ceremonial sites is an important step in a long-range process to preserve these nationally significant properties. The nomination of Caddoan ceremonial sites to the NHL clearly points to the recognized significance and importance of the sites, and highlights the need to protect them while properly documenting their archeological character.

We are soliciting the help of the Caddo Tribe of Oklahoma, professional archeologists (government, academia, and private consultants), avocational archeologists,

* For author information, see “The Authors”, p. 4.

and other interested members of the public in the completion of this NHL nomination project. We would appreciate receiving any substantive comments on the NHL cover nomination being published in this

issue of *Caddoan Archeology*, and also solicit participation of individuals interested in developing individual site nominations to accompany the cover NHL nomination.

STATEMENT OF HISTORIC CONTEXTS

Archeological work has shown that the distribution of Caddoan ceremonial mound sites is limited to the Red, Ouachita, and Arkansas River Basins in southwest Arkansas, northcentral and northwest Louisiana, eastern Oklahoma, and northeastern Texas. Construction of ceremonial mound centers by Caddoan peoples found in the Caddoan Culture Area commenced ca. A.D. 800. Over the next nine hundred years these mound centers became increasingly larger and more complex, under the apparent direction of a Caddoan chiefdom elite. During the sixteenth century, the effects of pandemic diseases caused a substantial loss of population and the gradual cessation of ceremonial mound construction. By ca. A.D. 1700 all Caddoan ceremonial mound centers were abandoned.

Prior to the emergence of a distinctive Caddo culture ca. A.D. 800, these areas were occupied by Woodland and Fourche Maline groups that were ancestral to the Caddoan peoples. According to Perttula (1992:13), in "*The Caddo Nation*":

The actual processes involved in the appearance and development of the prehistoric Caddoan cultural

tradition are still a matter of some debate, but generally speaking the most important factors appear to be: (a) the development of more complex social and political systems of authority, ritual, and ceremony; (b) the rise, elaboration, and maintenance of social ranking and status within the Caddoan communities and larger social and political spheres; and (c) the intensification of maize agriculture and a reliance on tropical cultigens over time in local economic systems.

Most Caddoan mound sites only have one mound, although some of the larger Caddoan sites contain multiple mounds. A distinctive feature of the mounds is their use as the foundations for ceremonial and elite residential structures. Mound excavations show they were also constructed in stages and served occasionally as the focus of tomb burials of Caddoan chiefs, often interred with elaborate burial goods and sometimes buried with human attendants.

Caddoan ceremonial mound centers were always the center of a large Caddo village or community, and on the larger rivers

were integral parts of Caddo towns. Past archeological work on these sites have tended to focus on investigation of the mounds and their contents due to the elaborate burial goods interred with the chiefs, although current research is now studying other aspects of Caddo culture. Current research on Caddo ceremonial

centers include topics such as: chronology and typology, settlement systems, subsistence systems, social and political complexity, demographic change, mortuary practices, local and extra-local trade and exchange, technological change, and material culture.

Background Narrative of the Culture History of the Caddoan Culture Area

Pre-Caddo Culture

Mound building in and near the Caddoan Culture Area dates back to the late Middle Archaic with the construction of Hedgepeth Mound, an Archaic Period structure, in Lincoln Parish, Louisiana, which has been dated to ca. 5000 - 4500 B.C. (Saunders and Allen 1994). A second period of mound dates from ca. 300 B.C. to A.D. 600, as seen in burial mounds built in southwest Arkansas, northwest Louisiana, and east Texas (Schambach 1996, 1997). The next mound building tradition occurred in the northcentral and northwest part of Louisiana until the Coles Creek culture, A.D. 700 - 1100 (a Late Woodland culture), which spread up the Red River valley from its area of origin in the Lower Mississippi Valley. The Coles Creek culture constructed mounds for the interment of the dead.

Around A.D. 800, cultures in the northwestern part of Louisiana appear to have developed independently of the Mississippian mound tradition into the Caddoan

mound tradition. The Caddoan Culture Area, while derived from the Southeastern mound building traditions of the eastern United States Woodland and Mississippian traditions found in the Lower Mississippi River Valley, is nonetheless differentiated from these cultures by ceramic types, elaborate religious ceremonialism, and the fact that the Caddo tribes have maintained much of their culture and language down to the present.

Within the central and northern area of the Caddoan Culture Area -- southwest Arkansas and southeast Oklahoma -- existed another pre-Caddo burial mound building culture called Fourche Maline. The Fourche Maline culture, dating from ca. 800 B.C. to ca. A.D. 900, is coeval with the Marksville and Troyville period burial mound building cultures of the Southeastern United States (Schambach 1998). The Fourche Maline culture was apparently located on the extreme western edge of the Hopewellian Interaction Sphere, and toward the end of its existence received cultural influences from the

Coles Creek culture to the south, until replaced by the Caddoan culture that introduced temple mounds into the area by ca. A.D. 1200, if not earlier.

Presently, the basic cultural chronology for the Caddoan Culture Area is divided into five periods (Caddo I - V) for the time frame of ca. A.D. 800 - 1850. Within each of the four state areas, the five periods have been differentiated into phases or smaller periods, based primarily on ceramic typology and radiocarbon dating. Most of the following chronology was developed by archeological research which has historically concentrated on the recovery of artifacts from high status burials, usually recovered from tomb burials located within mounds.

Caddo I Period

The development of the Caddo culture, beginning ca. A.D. 800, is currently not well understood. Today, the prevailing theory among researchers of prehistoric Caddoan archeology is that Caddoan societies evolved in place through a fusion of Coles Creek and Fourche Maline cultures of the Red River and Arkansas River valleys; some researchers also suggest that there were special religious concepts and features that have been possibly derived from Middle America, although this idea is not currently much in favor. The culture of Caddo I Period represents a continuation of the earlier burial mound building cultures in terms of mound building around a plaza. What was new was the use of certain ceramic types, use of the bow and arrow, maize agriculture, and sedentism. However, between ca.

A.D. 800 and A.D. 1000 it had become a distinct culture. According to the authors of *Louisiana's Comprehensive Archaeological Plan*:

What makes the Caddoan culture distinct from other contemporary cultures that succeeded the Coles Creek culture in the lower Mississippi valley (namely, the Plaquemine and Mississippian cultures) was the introduction of new cultural traits which were evidently derived from Middle America [Smith et al. 1983:211].

Particularly characteristic of the Caddo I Period are large shaft graves for high status individuals, sometimes accompanied by retainers; new ceramic shapes, such as bottles and carinated bowls, with a glossy black or dark brown exterior finish; new ceramic decoration techniques, such as engraving; and the appearance of new religious iconography involving a long-nosed god and the feathered serpent engraved on sheet copper, stone, and conch shells. These latter features are very similar to the religious art found in Middle America (Smith et al. 1983:212).

Arkansas

Lost Prairie and Miller's Crossing Phases, A.D. 900 - 1200)

These two phases are equivalent to the Caddo I Period for southwest Arkansas. During these phases, temple mounds, but without any constructions on their

summits, along with shaft tombs in the mounds, first make their appearance in this part of the Caddoan Culture Area. Ceramics associated with these phases are Crockett Curvilinear Incised, Pennington Punctated-Incised, Holly Fine Engraved, Spiro Engraved, Wilkinson Punctated, Hollyknowe Ridge-Pinched, Williams Plain, and LeFlore Plain. Significant sites of the Lost Prairie and Miller's Crossing phases, in Arkansas, are the Crenshaw and Bowman sites (Schambach and Early 1982:100-101).

Louisiana

Alto Focus (A.D. 800 - 1150)

The Alto Focus is equivalent to the Caddo I Period for northcentral and northwest Louisiana. This area of the Caddoan Culture Area is the first to construct flat-topped temple mounds arranged around central plazas, but mounds, besides serving as the bases for ceremonial structures, also contained shaft tombs where high status individuals were interred with elaborate ceremony and ceramic, stone, shell, and copper objects obtained through trading networks with the Mississippi valley to the east. Significant sites of the Alto Focus in Louisiana include the Gahagan site and Mounds Plantation (Smith et al. 1983:212-213).

Oklahoma

Harlan Phase (A.D. 1000 - 1250)

The Harlan phase is largely equivalent to the Caddo I and the early part of the Caddo II Period. The Harlan phase of the Caddo I Period starts later than Caddo I Period in Louisiana due to the apparent time lag involved in the spread of the Caddoan culture up the Red River and into

the Arkansas Basin of eastern Oklahoma. Key ceramic types for the Harlan Phase are Crockett Curvilinear Incised, Spiro Engraved, Williams Plain, and shell-tempered Woodward Plain. The Harlan site is the type site for this phase of the Oklahoma part of the Caddoan Culture Area. Other significant sites are Brackett, Eufaula, the Spiro village area, and Plantation site (Brown et al. 1978:172-173).

Texas

Formative Caddoan (A.D. 800 - 1000)

This period of time represents the earliest settlements of Caddo peoples in Northeast Texas, and archeological sites have broad affiliations with other Caddo groups of the Lost Prairie, Miller's Crossing, and Alto phases living on the Red River in the Great Bend area of southwest Arkansas and northwest Louisiana. Engraved ceramics include the types Hickory Fine Engraved, Holly Fine Engraved, and Spiro Engraved. More common utility wares are Weches Fingernail-Imprinted, Kiam Incised, Davis Incised, and Dunkin Incised, along with plain wares; Coles Creek Incised and other Coles Creek period ceramics are also present. During this period, Caddo peoples built and maintained flat-topped earthen mounds for the burial of elite individuals who had exotic ceramic, stone, shell, and copper objects as grave goods. Important ceremonial sites of the Formative Caddoan period include the T. M. Coles (41RR3), Boxed Springs (41UR30), and Hudnall-Pirtle (41RK4) mound centers on the Sabine and Sulphur rivers, and the George C. Davis site (41CE19) on the Neches River.

Caddo II Period

Arkansas

Haley Phase (A.D. 1200 - 1400)

The Haley Phase is the Caddo II Period equivalent for southwest Arkansas, although additional phases may be defined in the future. This phase is marked by the first appearance of temple mounds with structures on their summit, in contrast to featureless temple mounds of the Caddo I Period, in southwest Arkansas. Ceramic types of this phase include Haley Engraved, Handy Engraved, Hickory Engraved, Haley Complicated-Incised, Pease Brushed-Incised, and Sinner Linear Punctated. Significant sites of this phase include 3HE63 and 3MN53, the East site (3CL21), and 3GA1 (Schambach and Early 1982:107-109).

Louisiana

Bossier Focus (A.D. 1150 - 1550)

The Bossier Focus is equivalent to the Caddo II and III Periods of the Caddoan Culture Area. During this time period, mound construction and ritual ceremonialism appears to have declined significantly, indicating that ceremonialism played a much less prominent role in the lives of these people. This is reflected in the known ceremonial centers of this time period, such as Vanceville (16BO7), and Werner (16BO8) mounds, which were constructed on a smaller scale and contained much less elaborate material than the ceremonial centers of the preceding Alto Focus (Smith et al. 1983:213).

Not only is the ritual lifestyle less elaborate, but so are the artifacts recovered. Ceramics are no longer common-

ly engraved, incised, or punctated; rather, surface decoration involves a much heavier emphasis on brushing of body walls and/or rim, which is a decorative technique apparently derived from the Plaquemine culture to the east, in the Lower Mississippi River valley. There is also a noticeable lack of imported materials, indicating the trade networks are abandoned (Smith et al. 1983:214). According to the authors of *Louisiana's Comprehensive Archaeological Plan*,

. . . Caddo [Period] II and III, [in northwest Louisiana] represented by the Bossier Focus, was a time of decentralization and a return to a simpler lifestyle. Ceremonialism waned as settlements became more disperse. The Bossier Focus people carried on the Caddoan cultural tradition during Caddo II and III times in the northwestern part of the state, but were evidently content to remain outside the mainstream of the [Caddoan] cultural developments occurring [further north in Oklahoma] (Smith et al. 1983:214).

Oklahoma

Spiro Phase (A.D. 125 - 1400)

The preceding Harlan phase in the Arkansas Basin of Oklahoma overlaps into the tradition Caddo II Period, due to the lag time in the transmission of cultural aspects. Therefore, the Spiro phase is dated to begin in the latter part of the Caddo II Period and to continue to the end of the Caddo III Period. The key ceramic types of the Spiro phase are Woodward Applique, carinated bowls of Sanders

Engraved, and Poteau Engraved wares, with the domestic cooking ware being entirely shell-tempered. Significant sites of this phase are Norman, Cat Smith, Horton, Sheffield, Littlefield I, and Spiro.

In particular, the investigations of the Great Mortuary at Spiro produced a quantity of specialized ritual and mortuary ceramic, shell, and copper artifacts associated with the Southern Cult or Southern Ceremonial Complex (Brown et. al. 1978:173). The significant amount of elaborate ceremonial artifacts found in the Harlan Phase culture area would seem to indicate the mainstream of ceremonialism had passed northward from northwestern Louisiana into the northern part of the Caddoan Culture Area in the Caddo II Period.

Texas

Early Caddoan (A.D. 1000 - 1200)

There is a florescence of ceremonial behavior among the Caddo peoples between ca. A.D. 1000 - 1200. Both burial mounds and flat-topped platforms were constructed on Caddo ceremonial sites in Northeast Texas during this time period; the platforms sometimes served as bases for important public buildings and the houses of the elite, while in other times, important structures were ritually burned and covered over with an earth mound platform. Elite burials in mounds were commonly centrally placed in large and deep pits with multiple interments, and accompanied by exotic prestige goods. Ceramics associated with these ceremonial sites include Crockett Curvilinear Incised and Pennington Punctated-Incised, Williams Plain, various engraved fine

wares (such as Hickory Engraved and Holly Fine Engraved). Important ceremonial sites of the Early Caddoan age include the George C. Davis, Hudnall-Pirtle, and Hale sites.

Caddo III Period

This period, dating from ca. A.D. 1400 - 1500, is viewed as one where fundamental changes occurred in the socioreligious system of at least some Caddoan cultural groups. These changes are reflected in shifts in mortuary behavior, the structure of ceremonial centers, and in material culture assemblages in at least some of the regions of the Caddoan Culture Area (Schambach and Early 1982:112). However, this period remains for the most part a poorly defined period for the Caddoan Culture area.

For the states of Louisiana and Oklahoma, the Caddo III Period is simply viewed as an extension of the Bossier Focus and Harlan phase, respectively. In Arkansas, the dating of Caddo III Period sites is so uncertain that it does not have a focus or phase name. Ceramic types associated with the Caddo II Period (see above) appear to continue into the Caddo III Period. Only one site in Arkansas (3SA11) may reasonably be dated to the Caddo III Period.

Texas

Middle Caddoan (A.D. 1200 - 1400)

There is an intense Caddo settlement across Northeast Texas at this time, probably indicative of the success of a horticultural lifeway among the Caddo peoples in this region (Perttula 1996:316).

Various lines of evidence indicate that maize and other domesticates became important and primary food resources across much of the Caddoan Culture Area. Burial mounds and temple mounds are well-distributed across the region, from the Red River in the Great Bend area to the Neches-Angelina river basins in deep East Texas. Important Middle Caddoan period ceremonial sites include Washington Square, Jamestown, T. M. Sanders, Fasken, Dan Holdeman, Coker, Bryan Hardy, McKenzie, and E. A. Roitsch (previously known as the Sam Kaufman site). Haley phase ceramics characterize the Middle Caddoan settlements and ceremonial sites on the lower Sulphur and in the Great Bend area, whereas farther up the Red River and in the upper Sulphur and Sabine river basins, ceramic types include Canton Incised, Sanders Engrave, Sanders Plain, and Maxey Noded Redware. Elsewhere, Middle Caddoan ceramics are much like those from the Bossier phase, and include more brushed utility wares as well as a diversity of engraved wares.

Caddo IV Period

The Caddo IV Period, generally dating from ca. A.D. 1500 - 1700 for the Caddoan Culture Area. This represents the period from sporadic contact between the Caddo and Euro-Americans, such as the de Soto expedition *entrada* into the Caddo area (1541 - 1542), to the establishment of permanent Spanish and French colonial settlements, such as the Arkansas Post, in Arkansas; Natchitoches, in Louisiana; and missions in Texas. According to the authors of the Arkansas State Plan,

The cultural effects of these early European contacts probably were not great, in the sense that few European goods found their way into Indian hands or significantly altered the Indian lifeways. The biological effects may have been more profound, however. It is probable that the Indians were afflicted with European diseases following contact with De Soto's army, and it is probable that as European contacts increased, and became prolonged towards the end of this period, these diseases began to take hold and spread, and Indian populations began their precipitous decline (Schambach and Early 1982:115).

Little research work has been accomplished for the Caddo IV Period. Although the late prehistoric Caddo culture appears to be in decline in much of Arkansas, there is a revitalization of Caddoan ceremonialism in Texas, Louisiana and Oklahoma, reflecting either differences in cultural development throughout the Caddoan Culture Area or a general lack of research for this period.

Arkansas

Texarkana Phase (A.D. 1500 - 1700)

This phase, contemporary with the Belcher Focus in Louisiana (see below), and the Texarkana phase in Texas (see below), is restricted to the Great Bend Region of the Red River in Southwest Arkansas. Ceramic types for this phase in Arkansas are Avery Engraved, Barkman Engraved and Simms Engraved, Nash Neck Banded, and McKinney Plain. A

surface decoration of note on the ceramics is red slipping. Significant sites associated with this phase in Arkansas are Crenshaw (3MI6), Moore (3MI30), Foster (3LA27), Friday (3LA28), McClure (3MI29), and Battle Mound (3LA1) (Schambach and Early 1982:119).

Louisiana

Belcher Focus (A.D. 1500 - 1700)

This focus appears to represent a revitalization of ceremonialism from the preceding Bossier Focus of northwestern Louisiana. During this time period, there is return to the construction, in stages, of mounds which served as the foundations for religious structures and contained shaft burial pits. There is also a renewal of elaborate ritual offering for the high status dead. Among these artifacts are drinking cups, made of conch shells engraved with the serpent-eagle motif -- a common Southern Cult or Southern Ceremonial Complex representation; elaborate ceramic vessels of bird and animal effigies, return of engraved, incised, and punctated ceramic vessels, and surface decoration involving painting, brushing, and appliques; and ground stone objects. Many of the shell, ceramic, and stone artifacts were obtained through trade networks (Smith et al. 1983:214-215).

Excavations at the Belcher Site (type site for this focus), reveals a new vitality in the ceremonial lifestyle of the Caddo people of northwest Louisiana. The evidence suggest this revitalization derived from contact with the Caddoan Culture Area of the north and the Mississippian Culture Area to the east (Smith et al. 1983:214).

Oklahoma

Fort Coffee Phase (A.D. 1400 - 1700)

This phase begins ca. A.D. 1400 and continues into the end of the Caddo V Period (ca. A.D. 1700). Key ceramic types of this phase are Avery Engraved, Braden Punctated, and Nash Banded. Significant sites of this phase are Harvey, Moore East, Tyler, Robinson-Solesbee, and Tyler-Rose (Brown et al. 1978:173).

Texas

Late Caddoan (A.D. 1400 - 1680)

Over much of Northeast Texas after about A.D. 1400 - 1500, with the exception mainly of the Red River valley, Caddo ceremonial mound centers were no longer being built and used by the Caddo in any numbers. Rather, large community cemeteries (some containing several hundred individuals) began to be used for the burial of the Caddo social elite (adult males) and individuals from surrounding and related Caddoan settlements (Perttula 1996:309). These elites were accompanied by many material goods, principally ceramic vessels, quivers of arrows, ceramic pipes, and groundstone celts, though rarely were grave goods made of exotic raw materials. Ceramics include those described above for the Texarkana phase, as well as Ripley Engraved, Taylor Engraved, Harleton Applique, Bullard Brushed, and Wilder Engraved for the Titus phase groups in the Sabine-Cypress drainage basins, and Poynor Engraved, Hume Engraved, Maydelle Incised, Killough Pinched, Bullard Brushed, and LaRue Neck Banded. Significant Late Caddoan period ceremonial sites include Hatchel-Mitchell, Cabe, A.C. Saunders, Pilgrim's, and Camp Joy mound centers,

as well as the Tuck Carpenter, H.R. Taylor, Pleasure Point, and Tracy community cemeteries.

Caddo V Period (Historic Contact Period)

The Caddo V Period marked the end of the nine hundred year Caddoan Tradition of mound building, under the direction of a chiefdom elite. This break with the past is undoubtedly due to the substantial population loss suffered by the Caddo through contact with Euro-American diseases. The loss of population transformed the Caddo from a primarily settled, horticultural society, to one which formed a strategic trading relationship with the Spanish and French colonists, in Texas and Louisiana, respectively. Sustained contacts and trade allowed the Caddo to acquire guns and horses, which they used in the procurement of buffalo hides, a primary item of trade with the colonists. Archeological investigations of Caddoan villages sites of this period are notable for the European trade items recovered in association with items of Caddoan material culture.

Arkansas

Chakanina Phase (A.D. 1700 - 1800)

Under pressure from Euro-American diseases and settlement, and from other Indian tribes, Caddo V occupation appears to be limited to the Great Bend area of the Red River in extreme southwest Arkansas. Diagnostic artifacts of the Caddo V Period in Arkansas are Keno Trilled and Natchitoches Engraved ceramics, as well as European trade goods. Caddo V Period occupation is probably associated with the

Kadohadacho tribe of the Caddo. Significant sites associated with this period are Cedar Grove (3LA97) and the Friday site (Schambach and Early 1982:122-129).

Louisiana

Historic Contact (A.D. 1700 - 1835)

Sustained contact between the Caddo people and Euro-Americans begins ca. A.D. 1700 with the establishment of French and Spanish settlements in northwest Louisiana. The historic Caddo tribes of this area included the Kadohadacho (from which the term "Caddo" is derived), Ouachita, Natchitoches, Doustioni, Adaes, and Yatasi. By 1835, the majority of the Caddo population was removed to "Indian Territory" in present-day Oklahoma. Sites associated with the Caddo V Period are Fish Hatchery, Allen Plantation, and Drake's Saltworks (Smith et al. 1983:223-233).

Oklahoma

(See Fort Coffee phase in Caddo IV Period above.)

Texas

Historic Caddo (A.D. 1680 - 1859)

There is no archeological evidence that Caddo groups in Northeast Texas built mounds after about the mid-17th century (Perttula 1992). However, from ethno-historic accounts left by Spanish and French explorers and traders who visited Nasoni Caddo groups along the Red River in what is now Bowie County, Texas, the Caddo continued to use mounds as platforms for buildings used by important personages such as the *caddi* (see Wedel 1978). The mound at the Hatchel-Mitchell

site (41BW3) appears to be the ceremonial structure or *templo mayor* noted by the Spanish in 1691-1692, and the community includes the Eli Moores (41BW2), Hargrove Moores (41BW39), and Cabe (41BW14) sites. Other important Historic Caddo archeological sites in Northeast Texas include Deshazo, Clements, Allen, and Roseborough Lake, as well as Timber

Hill (41MR211, also known as Sha'chadinnih). In addition to European trade goods, key Historic Caddo material culture includes ceramics of the types Keno Trailed, Natchitoches Engraved, Foster Trailed-Incised, Simms Engraved, Patton Engraved, Emory Punctated-Incised, and Avery Engraved.

Important Categories of Information Known to Exist at Caddoan Ceremonial Sites (such as features and artifacts)

Caddoan ceremonial sites contain diverse sources of information from artifacts and features from three basic contexts: (a) the flat-topped platform mounds and the structures buried within and below them; (b) the burial mounds and associated burial tombs; and (c) the structures, features, and archeological deposits from any associated village areas.

The flat-topped platform mounds contain (either in and/or under the mound fill zones) preserved structures and interior features (postholes, pits, fires, etc.) documenting the character and planning of important public structures within the ceremonial sites, as well as the character and complexity of the structures used by the Caddo social elite. These are also informative in a comparative sense of the varying functions and hierarchies that may have existed between contemporaneous Caddoan ceremonial sites. Furthermore, the construction, use, destruction, and capping of these important structures with

mound fill, and the associated different colored soils and fills, represent a cycle of ritual activity and ceremony that is a basic part of Caddoan ceremonial behavior for many centuries.

The burial mounds and associated burial tombs represent unique categories of information concerning the nature of Caddoan mortuary practices at different times and places among the Caddoan people. From the construction of the mounds themselves, to the types of burials placed in the mounds, as well as the kinds and diversity of associated grave goods, and their associations with Caddo individuals of known age and sex, important information can be gained on change and continuity in mortuary behavior and ritual. The exotic grave goods are evidence for the existence of Caddoan long-distance trade and exchange networks, and the bioarcheological data from the burials is uniquely informative about changes in the health and diet of

different Caddoan groups.

Domestic village contexts on Caddoan ceremonial sites are marked by clusters of structures inhabited year-round, interior and extramural cooking and heating features, midden deposits, family cemeteries, and a diverse utilitarian assemblage of

lithic and bone tools and ceramic vessels. Information on changes in architectural detail, building size, spacing between buildings, and associated features (and their contents) provide insights into Caddoan social and economic trends at both the domestic and the ceremonial levels (see Rogers 1995).

Cultural and Environmental Influences on the Location and Distribution of Caddoan Mound Sites

The archeological evidence gathered since the early 1900s indicates that the largest Caddoan communities and the most significant civic-ceremonial centers (i.e., those with multiple platform mounds and burial mounds distributed around large plazas) were distributed rather regularly along the major streams, namely the Red (sites such as Battle, Crenshaw, Bowman, and Roitsch), Arkansas (includ-

ing the Spiro and Harlan centers), Little (the Clement site is one of the better known Caddoan mound centers in this river valley), Sabine (such as the Hudnall-Pirtle Site with eight mounds and a 60 acre village), and Ouachita rivers. These expansive riverine areas also had abundant natural resource and easily-worked arable soils, and appear to have had the highest population densities of Caddoan groups.

Research Questions that Could be Addressed by the Study of Caddoan Ceremonial Sites as derived from the Arkansas Archeological State Plan (Schambach and Early 1982), Louisiana Caddo Culture Historic Context (Smith et al. 1983), and the Texas Eastern Planning Region State Plan (Kenmotsu and Perttula 1993)

Settlement Systems

The following research designs address the character and nature of prehistoric Caddoan settlement systems during the time periods when the use of agricultural products intensified, and the possible

development of mutualistic relationships between sedentary populations and more mobile foragers existed within the Caddoan Culture Area. The State Planning documents of Arkansas, Louisiana, and Texas indicate a need for research ques-

tions to explore differences in settlement permanence and land use, origin and evolution of complex chiefdoms, community and household configurations, feature types, and the development of specialized storage facilities, such as:

- * The composition and internal organization of Caddoan ceremonial centers and their associated communities;
- * The recognition of different phases and clusters of Caddoan culture sites;
- * The implications of trail systems for the distribution of settlement and population clusters, and the location of major civic-ceremonial centers, where trails cross major streams and stream confluence areas;
- * The role, after ca. A.D. 1300, of droughts on the distribution of Caddoan settlements
- * The recognition of population movements and the colonization of Caddoan culture areas by Caddoan populations prior to A.D. 900;
- * The origin and evolution of complex chiefdom societies, e.g., the Caddoan chiefdoms.

Chronology and Typology

A well-developed chronological framework at both the local and regional scale within the Caddoan Culture Area would facilitate: (a) the consideration of diachronic and synchronic changes in the development of agriculture, the dating of

tropical and native cultigens adopted by Caddoan groups, and the establishment of temporal parameters for investigating the intensification of agricultural economies; (b) broad comparisons of Caddoan cultural history between the various subtraditions recognized in the Caddoan area; and (c) the formulation of local sequences, as well as typological constructs, that can be interpreted to have social meaning. Without an radiocarbon based absolute chronology it is difficult to assess the tempo of cultural changes, the adoption of domesticated plants, or the stylistic and functional parameters of extant ceramic and lithic typologies within the Caddoan Culture Area. Examples of research problems are listed below:

- * Refinements of the time span of various periods and defined phases;
- * Investigation of specific areas to determine why Caddoan occupations diminish after contact, e.g., Sulphur River basin, Texas;
- * Investigate regional variability in the continuity and intensity of Caddoan of occupations with the Caddoan cultural area;
- * Succession in occupation of certain major civic-ceremonial centers;
- * Determine chronological relationships of the phases and foci of various Caddoan culture areas, e.g., Alto and Sanders phases in the Sabine, Red, and upper Neches River basins, of Texas;

- * Identification of trade ceramics from the Mississippian area to the east after A.D. 800, e.g., Coles Creek ceramics in the Red, Sulphur, Cypress Creek and Sabine river basins;
- * Identification of key diagnostic artifacts to particular phases or foci of the Caddoan chronology.

Social and Political Organization

Observed changes in the social circumstances and complexity in the Caddoan Culture Area are important to consider in attempting to understand and explain changes in prehistoric Caddoan culture. Ceremonial and ritual activities at earthen mounds played a vital and expansive role in social and community integration as well as group decision-making. There appears to be an increase in the number of large-scale ceremonial sites concurrent with an elaboration of associated ceremonialism. This is believed to be part of an overall development of more complex and powerful systems of authority that could command Caddoan populations to construct and maintain these facilities. Issues and research questions include:

- * The importance of large-scale ceremonies and their associated symbolism in the development of the prehistoric Caddoan tradition between ca. A.D. 700 and 900;
- * The hierarchical arrangement of community mound centers, villages, hamlets, and farmsteads

in the Caddoan Culture Area, prior to A.D. 1400;

- * The nature of public architecture (e.g., elite residences on the top of pyramidal mounds, charnel houses, or other specific function public buildings) at the civic-ceremonial and multiple mound centers;
- * Changes in the complexity of social and political organization between ca. A.D. 1200 and A.D. 1400;
- * The significance of non-mound shaft tombs in certain areas of the Caddoan Culture area (Cypress and Sabine River Basins) ca. A.D. 1250 - 1600.

Subsistence Systems

An important research question is the types of strategies of subsistence resource utilization represented in the Caddoan Culture Area, between A.D. 800 to A.D. 1600. Researchers are interested in how the subsistence systems changed through time with the introduction and variable adoption of tropical domesticates and the domestication of native plants. The following research questions seek to develop a better understanding of how subsistence changes through time were expressed in other facts of Caddoan life in the region.

- * The introduction, use, and importance of domesticated plants at the local, basin-wide, and regions levels, and the shift to intensive maize agriculture;

- * The contribution of domesticated plants to the Caddoan diet before ca. A.D. 1200 in the Red and Upper Sabine River drainages;
- * The cultivation of native, seed-bearing plants, such as sumpweed, sunflower, knotweed, chenopod, maygrass, amaranth, and little barley, prior to A.D. 1400;
- * The exploitation of prairie animal species by the peoples of the western part of the Caddoan Culture Area;
- * The local and regional adaptive efficiency of Caddoan populations after A.D. 1200 as measured by bioarcheological indices, e.g., nutritional status, frequency of infectious diseases, and the mean age of death);
- * Diet in the Caddoan Culture Area, through the study of carbon isotope studies of human bone.

Demographic Change

Changes in population density and absolute sizes of communities and groups are important events in promoting structure and organizational changes in cultural systems. It is necessary to understand why prehistoric populations increased at certain times, the demographic structure and composition of communities and population groups, and how changes in population size and composition affected the sort and long-term nutrition and health of a population during periods of agricultural intensi-

fication. It would also be important to determine if there are significant trends in stress, diet, and health in Caddoan populations that evidence changes in the quality of life that correlated with the development of agricultural population. For example:

- * Identify demographic trends in individual drainage basins in the Caddoan Culture Area between A.D. 800 and A.D. 1600;
- * Determine the size of populations at households and communities prior to A.D. 1600;
- * Determine the causes of an apparent depopulation of some river basin (e.g., the upper Sulphur and upper Sabine River basins) after A.D. 1500.

Mortuary Practices

Caddoan mortuary practices are potentially quite informative about social differentiation and integration, corporate or group identities, territorial boundaries, ceremonialism, interregional relationship, and the development of political authority. The dating of Caddoan mortuary practices can provide information on the diachronic changes in the treatment of the dead. Such changes through time could be used to evaluate the significant social and cultural factors that could cause systemic changes in mortuary behavior. Examples of research questions include:

- * The complexity and significance of mortuary practices in the different

- river basins of the Caddoan Culture Area through time;
- * The distribution of community cemeteries and the definition of the size and number of communities contributing to the cemeteries;
 - * The use of earthen mounds for shaft burials and the internal relationship of shaft burials within such mounds;
 - * The distribution and character of Formative and Early Caddoan Period burial and cemeteries.

Local and Extra-local Trade and Exchange

Within the Caddoan Culture Area the development of local and extra-local exchange and trade system are believed to serve to maintain social political relationships, provide means to obtain basic economic goods during years of lean crops, and provide a mechanism leading to the elaboration of ritual and religious ideology. Trade and exchange involving goods of economic and/or social significance may have contributed to community integration and fostered the development of sociopolitical entities that controlled and redistributed such goods. Research should concentrate on establishing the existence, size, and intensity of economic networks within the Caddoan Culture Area and other culture areas, and attempt to relate regional and/or temporal differences in such networks to the development of agricultural populations and social complexity in the region. Research areas include:

- * The regional, temporal, and spatial distribution, frequency, and context of long-distance trade goods such as copper, marine shell, and other items;
- * The interaction of hunter-gatherers and Caddoan agriculturalists after ca. A.D. 900, and the types of material traded between these groups;
- * Source areas for raw materials, e.g. pottery clays, and finished ceramics, through petrographic, geochemical, and mineralogical analysis, to establish the existence, size, intensity, and relative amount of goods traded in Early to Late Caddoan Period economic networks;
- * Examination of stylistic parameters in ceramic, lithic, and groundstone artifacts, artifact attributes, and elements of design from sites within the Late Caddoan Period.

Technological Change

Research would investigate changes in artifacts, dwellings, and storage features that may have occurred as a consequence of sedentary life and the adoption of food production systems. Basic questions that could be considered would include:

- * Technological changes that occurred in the types of artifacts and facilities used by populations involved in agriculture;
- * The nature of the social and economic demands on such communities,

and what types of restructuring (if any) in labor and energy expenditures are evidenced in the archeological record;

- * In particular, research should concentrate on technological changes, such as construction of structural architecture, the adoption of the bow and arrow, the occurrence of specialized storage features, and development of bipolar lithic industries.

Material Culture

Material culture addresses specific artifacts recovered from the archeological record, such as ceramics, ornaments, projectile points, and stone tools, and seeks to determine how and why particular temporal, functional, regional, systemic changes in the Caddoan lifeways are expressed in the material culture assemblages of the Caddoan people. Research questions that could be explored include:

- * Develop ceramic indicators of group boundaries throughout the Caddoan Culture Area;
- * Projectile point stylistic variability and geographic, temporal, and social associations/distributions;
- * Functional and stylistic parameters of antler, bone, and shell technologies in the Caddoan Culture Area.

Ethnohistoric Changes

The effects of European contact and European-introduced diseases on Caddoan populations played a significant role in

changing the health, community size, and overall population of the Caddo. Important changes from the Late Caddoan Period into the Historic Period (ca. A.D. 1500 - 1840) must be addressed when considering the sociopolitical cohesion, health of the group, and their adjustment to other tribes and Euro-American groups. Research questions are noted below:

- * Identify the timing and magnitude of population declines in Caddoan groups caused by the introduction of European epidemic diseases, throughout the Caddoan Culture Area;
- * Identify through the bioarcheological record the consequences of Euro-American contact, specifically demographic decline, stress, and health status through diseases, and mortality problems caused by conflicts with Immigrant Tribes and Euro-Americans;
- * Identify regional or temporal changes in mortuary practices, sociopolitical complexity, and mound building following the introduction of new diseases that may indicate significant changes in Caddoan ideology and ceremonial activities;
- * Identify changes in Caddoan religion through influences of Christianity and other Historic Tribes;
- * Identify changes in the sociopolitical organization of the Caddo from the Late Prehistoric through the Historic Period through interaction

with Euro-Americans and other Historic Tribes;

- * Identify the character of changes in Caddoan settlement, subsistence, and economic systems after contact with Euro-Americans and

other Historic Tribes;

- * Identify the character of changes in the Caddoan artifacts, technology, and trade and exchange systems after contact with Euro-Americans and other Historic Tribes.

Caddoan Ceremonial Sites and Their Relation to Important Archeological Research and its Association with the National Historic Landmark Thematic Framework

Mound Ceremonialism in Caddo Culture and Caddoan Mythology and its Relations to Mound Sites

Caddoan civic-ceremonial centers were marked by the construction of earthen mounds that were used as temples, burial mounds, and ceremonial fire mounds for civic and/or religious functions (Jeter et al. 1989; Story 1990). Schambach (1996) suggest that the Caddoan mound-building tradition began as a burial mound tradition in the Woodland Fourche Maline period along the Red River (perhaps between A.D. 600 - 900), and that the first construction of flat-topped temple mounds dates several hundred years later (perhaps as late as A.D. 1250 in southwestern Arkansas). Elsewhere in the Caddoan area, however, the flat-topped platform mounds began to be constructed perhaps as early as A.D. 1000 or so. At Spiro in the north Caddoan area, the Brown and Copple platform mounds were constructed during the Harlan phase (ca. A.D. 1000 - 1250), which is contemporaneous with the Mound A and B platforms at the George

C. Davis Site, far to the south in deep East Texas.

The mound centers used by Caddoan groups up to A.D. 1700 (at least along the Red River at the Hatchel Site) probably represent the "social and economic focal point of local polities" (Rogers 1996:5). These mound centers were places where sacred rites could be performed, where ritual paraphernalia was stored, and where the important and elite members of Caddoan society congregated to discuss religious, political, and tribal matters. The civic-ceremonial centers also played special mortuary roles in prehistoric and protohistoric Caddoan polities. The social and political elite were frequently buried in shaft tombs placed in the earthen mounds, and they were accompanied by many elaborately made grave goods. These grave goods had limited intra-societal distributions, were made frequently on non-local materials obtained from great distances (such as copper and conch shell) and usually were obtained through long-distance trade networks.

While elite Caddo burials in mounds were commonly centrally placed in large and deep grave pits with multiple interments (some being retainer burials), or were placed in (or under) the central area of the mound, the social commoners were buried in family and village cemeteries near the houses they lived in (or in the case of children, buried under the floor of the house). They were probably accompanied by the same rituals and ceremonies as the elites, "but without so much pomp" (Carter 1995:88).

The prehistoric archeological record documents substantial changes in Caddoan sociopolitical and ceremonial activities over the period from ca. A.D. 800 to European contact. In general, the change is principally from the development of ranked societies between A.D. 700-900 and ca. A.D. 1400-1500, to a more egalitarian sociopolitical system where mound centers were no longer constructed and used, long-distance trade efforts diminished, and elaborate mortuary ceremonialism associated with mounds ceased to flourish.

Although Caddoan peoples no longer constructed mounds after about A.D. 1700, this does not mean that their ceremonial beliefs associated with them were lost and traditions discontinued concerning the cultural importance of the mounds. Caddoan folklore indicates that the custom of weeping on greeting each other may be related to those past times when Caddoan peoples came together at the civic-ceremonial mound centers.

"Cha-cah-nee-nah," or the Place of

Crying, is associated with the Caddoan origin myths (Mooney 1896; Newkumet and Meredith 1988:112), to the earth itself, as well as to the sacred hills along the Red River, and thus the word appears to be a general Caddoan term symbolizing all ceremonial mound centers (Schambach 1989:30, note 9). It is surely significant that the Battle Mound, at 205 m in length and 98 m in width, and 10.4 m in height -- the largest known Caddoan mound and one of the larger platform mounds in the Southeastern United States -- stands on modern Chichaninny Prarie, a name clearly derived from the Caddo word "Cha-cah-nee-nah".

Registration Requirements

In order for a Caddoan Ceremonial Mound Site to be considered for inclusion in this multiple resource nomination, the property must demonstrate the following three components:

1. The property must contain a mound or complex of mounds. Associated habitation sites should be included in the boundaries.
2. The property must be shown from archeological investigations to date to the appropriate Caddo I to Caddo IV time period and contain appropriate artifacts of that period, i.e., radiocarbon dates and/or datable ceramic or other artifacts.
3. The archeological property must have a high degree of integrity. That is, archeological investigations should be able to

demonstrate the site has potential for providing information on research topics identified in this multiple resource nomination.

Geographical Data

As noted above, archeological investigations have demonstrated that the distribution of Caddoan ceremonial mound sites is limited to the Red, Ouachita, and Arkansas River Basins in southwest Arkansas, northcentral and northwest Louisiana, eastern Oklahoma, and northeastern Texas. Construction of these ceremonial mound centers found in the Caddoan Culture Area commenced ca. A.D. 800 and ended ca. A.D. 1700.

Throughout the nine hundred years these mound centers were constructed they became increasingly larger and more complex, under the apparent direction of a Caddoan chiefdom elite. Within the Caddoan Culture Area there was not a lineal progression of the construction of ceremonial mound centers. There were periods of time throughout the Caddo I to IV period when mound building activities intensified or ceased, possibly due to disruptions of the horticultural or sociopolitical base of the Caddoan chiefs within the various river basins. Other factors which affect the known distribution and preservation of Caddoan ceremonial centers are vandalism and modern development, both of which have destroyed a substantial number of mound centers.

Table 1. Listing of Significant Caddoan Ceremonial Sites from the States of Arkansas, Louisiana, Oklahoma, and Texas.

Site Name	Site Number	NRHP Status
ARKANSAS		
Crenshaw site	3MI6	Listed on Register
Bowman site	3LR46	
3MN53	3MN53	
3HE63	3HE63	
Moore	3MI30	
Foster	3LA27	
Friday	3LA28	
McClure	3MI2	
Battle Mound	3LA1	
Cox site	3LA18	
Cedar Grove	3LA97	
Spirit Lake	3LA83	
Gum Point	3LA87	
Hindman Mound Group	3OU20	
LOUISIANA		
Gahagan site	16RR1	
Mounds Plantation	16CD12	
Vanceville site	16BO7	
Werner Mounds	16BO8	
Belcher site	16CD13	
Pace site	16DS289	
OKLAHOMA		
Harlan site	34CK6	
Spiro site	34LF46	

Table 1 (continued). Listing of Significant Caddoan Ceremonial Sites from the States of Arkansas, Louisiana, Oklahoma, and Texas.

Site Name	Site Number	NRHP Status
<i>OKLAHOMA (continued)</i>		
Grobin Davis Mounds	34MC253	Eligible
Harvey site	34SQ18	
Moore East site	34LF31	
Tyler site	34HS11	
Tyler-Rose site	34HS20	
Brackett site	34CK43	
Eufaula site	34MI45	
Norman site	34WG2	
Cat Smith site	34MS52	
Horton site	34SQ11	
Sheffield site	34SQ22	
Littlefield I site	34LF60	
Roden/Lindley sites	34MC689/705/706	Eligible
McKinney (A.W. Davis) Mound sites	34MC6	Eligible
Baldwin Mound site	34MC140	Eligible
Young Lake site	34MC287	Eligible
Bud Wright site	34MC216	Eligible
Pine Creek Mound site	34MC146	Eligible
<i>TEXAS</i>		
George C. Davis site	41CE19	Listed in Register 11/15/79
Hatchel-Mitchell-Moores Complex	41BW3/4/7/169/226	Listed in Register
Pace McDonald site	41AN51	Listed in Register 8/12/82
Hudnall-Pirtle	41RK4	Listed in Register
Eli Moores site	41BW2	Listed in Register

Table 1 (continued). Listing of Significant Caddoan Ceremonial Sites from the States of Arkansas, Louisiana, Oklahoma, and Texas.

Site Name	Site Number	NRHP Status
Cabe site	34BW14	
Washington Square site	41NA49	
E.A. Roitsch site	41RR16	
Jamestown site	41SM54	
Boxed Springs site	41UR30	
Pilgrim's site	41CP304	Eligible
Gus Jones site	41HS15	
T.M. Sanders site	41LR2	
A.C. Mackin site	41LR39	Listed in Register
Fasken site	41RR14	Listed in Register
Wright site	41RR7	Listed in Register
Rowland Clark site	41RR77	
Dan Holdeman site	41RR11	
Hale site	41TT12	Listed in Register
Camp Joy site	41UR144	
Coker site	41CS1	
T.M. Coles site	41RR3	
T.S. Montgomery site	41CS4	
Westerman site	41HO15	Listed in Register
Hargrave Moores site	41BW39	Listed in Register
Davis-McPeak site	41UR4/99	
Colony Church site	41RA31	
Cox site	41WD349	
Bryan Hardy site	41SM55	
Fruitvale site	41VN35	
McKenzie site	41WD55	

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REPORT ON THE 41ST CADDO CONFERENCE, HELD MARCH 12-13, 1999, IN JEFFERSON, TEXAS

Timothy K. Perttula and Bo Nelson

The 41st Caddo Conference was sponsored by the Friends of Northeast Texas Archaeology, the Caddo Indian Tribe of Oklahoma, the Caddo Lake Institute, Inc., and the Cypress Valley Alliance. Timothy K. Perttula served as Program Chair, Bo Nelson was in charge of Local Arrangements, and Patti Haskins supervised the Silent Auction/Raffle. The conference was well-attended, with over 200 registered for the meeting itself, even though it rained most of the time. Highlights of the conference included the dancing of the Caddo Culture Club on Saturday night, and Jerri Redcorn's outdoor firing of traditional Caddo pottery vessels. We understand the fired pots were purchased by onlookers before they had even cooled down!

The 1999 Caddo Conference program explicitly focused on encouraging participation, discussion, information sharing, and papers on current research issues and questions concerning the archeology and history of the Caddo peoples, including symposia on Protohistoric and Historic Archaeology of the Southern Caddo: Change and Continuity; Caddoan History and Ethnology; Caddo Architecture; and Chronology-Building in the Caddoan Region. Also held were the East Texas Caddoan Research Group workshop, a Making Traditional Caddo Pottery work-

shop, and an Historic Ceramic (pre-1850) Dating and Interpretation workshop (see program schedule and abstracts, below).

Plans are underway by Cecile E. Carter to publish the papers in the excellent Caddoan History and Ethnology symposium. We urge all paper presenters and participants in the Conference to also consider submitting your papers for publication, either in an issue of *Caddoan Archeology*, or in one of the many state and regional journals that publish articles on Caddoan archeology and history.

The silent auction/raffle raised over \$1300 for next year's Caddo Conference. We want to thank all those individuals and companies that donated items, particularly Phil Newkumet for donating a bois d'arc bow and dogwood arrows for the silent auction! Finally, we want to acknowledge the following people for making monetary donations to the Caddo Conference, and in covering expenses of the Caddo Culture Club: Lois E. Albert, George Avery, Caddo Lake Institute, Inc., Pete Gregory, Louvette Herring, Bo Nelson, Timothy K. Perttula, Prewitt and Associates, Inc., and Helen Tanner.

We'll see everyone in Natchitoches, Louisiana for the 2000 Caddo Conference!

PROGRAM SCHEDULE

41st CADDO CONFERENCE

FRIDAY, MARCH 12TH, 1999

8:30-8:40 **Introduction to the Conference, Carnegie Library**

General Paper Session, Carnegie Library, Moderated by Timothy K. Perttula

8:40-9:00 Mark Parsons and James E. Bruseth, *Test Excavations at Timber Hill*

9:00-9:20 Nancy Adele Kenmotsu, *Small Scale Caddoan Salt Production along the Middle Red River*

9:20-9:35 Lorna J. Beard, *The Way It Is: Patterning Gender Differentiation in Myth*

9:35-9:55 James Mooney, *Siltstone Tool Use in the Frog Bayou Area and Comparable Tools of the Caddoan Tradition*

9:55-10:25 **BREAK**

10:25-10:40 George Odell, *Patterns in Faunal Data from the Lasley Vore Protohistoric Wichita Village*

10:40-11:00 Isabella Muntz, *The Lithic Technology of the Lasley Vore Site*

11:00-11:20 George Sabo, *Electronic Ethnohistory: Interactive Software for Studying Native American and European Encounters*

11:20-11:35 Velicia R. Hubbard and Bob D. Skiles, *Rebuilding the Caddo House at Caddo Mounds*

11:35-11:40 Guyneth Bedoka Cardwell, *Within these bones, is my history*

10:00-11:35 *East Texas Caddoan Research Group Workshop, Texas Heritage Archives and Library Building*, Moderated by Tom Middlebrook

Participants: Alex Barker, Ross C. Fields, Tom Middlebrook, Robert L. Turner, Mark Walters, and interested members of the audience

Caddoan Archeology

- 11:35-1:00 **LUNCH**
- 1:00-2:30 ***Caddo Architecture Workshop, Carnegie Library***, Ann M. Early, Moderator
Participants: Ann M. Early, Victor J. Galan, Robert Rogers, and interested members of the audience
- 2:30-3:00 **BREAK**
- 3:00-4:30 ***Chronology Building in the Caddoan Region Workshop, Carnegie Library***, Robert L. Brooks, Moderator
Participants: Robert L. Brooks, Ann M. Early, Timothy K. Perttula, Jeffrey Girard/Pete Gregory, and interested members of the audience
- 3:30-5:00 ***Historic Ceramic Dating and Interpretation Workshop: A Look at pre-1850 European Wares in the Ark-La-Tex Region, Texas Heritage Archives and Library Building***, Randall Moir, Workshop Leader

SATURDAY, MARCH 13TH, 1999

- 8:30-12:00 ***Caddoan History and Ethnology Symposium, Carnegie Library***, Cecile E. Carter, Moderator
- 8:30-8:45 George Sabo, *Caddoan Prehistory*
- 8:45-9:00 Dayna Bowker Lee, *One Body Only: A Consideration of Caddoan Confederacies*
- 9:00-9:20 Helen Hornbeck Tanner, *Caddo Crisis: The 1835 Treaty*
- 9:20-9:40 Cecile Carter, *Peace at a Price: The Brazos Reserve*
- 9:40-10:00 **BREAK**
- 10:00-10:20 Howard Meredith, *Is This Land Ours: Caddos 1860-1902*
- 10:20-10:40 Elizabeth A. H. John, *The Quest for the Caddo Story*
- 10:40-11:00 Fred Parton, *Growing up Caddo*
- 11:00-11:20 Vernon Hunter, *Caddo Path to the 21st Century*

- 11:20-12:00 Discussion
- 10:00-11:00 ***Making Traditional Caddo Pottery, Texas Heritage Archives and Library Building***, Jereldine Redcorn, Moderator
- 12:00-1:15 **LUNCH**
- 1:15-4:15 ***Protohistoric and Historic Archaeology of the Southern Caddo: Change and Continuity, Carnegie Library***, Pete Gregory, Moderator
- Pete Gregory, *Economic Systems*
- Jay Blaine, *Trade Goods*
- George Avery, *Ceramics*
- David Kelley, *Subsistence Practices*
- Dayna Lee, *Bioarchaeology*
- James Corbin, *Site Distribution Patterns, East Texas*
- Jeffrey Girard, *Site Distribution Patterns, Northwest Louisiana*
- 2:00-3:00+ ***Firing Traditional Caddo Pottery, Outside Texas Heritage Archives and Library Building***, Jereldine Redcorn
- 4:15-4:45 **Results of the Silent Auction/Raffle and Caddo Conference Business**

**ABSTRACTS: PAPERS, SYMPOSIA,
AND WORKSHOPS,
41st CADDO CONFERENCE**

Beard, Lorna J. (University of Arkansas), *The Way It Is: Patterning Gender Differentiation in Myth*

By Ruth Benedict's account, a culture selects the pattern of roles, behaviors, and relationships its members feel will best enable its survival. While a culture's myths create living models for behavior, the "invisible" mythic structuring elements which pattern them act as a "lens" through which people see and interpret their surroundings. These structuring elements of myth also provide input used to determine "natural" social and gender roles. It is this aspect of myth -- its capacity to make "natural" what are actually constructed cultural roles -- that I address in this study. Drawing from Levi-Strauss' view that myths are structured by "dualisms", and biologist Donna Haraway's argument that cultural dualisms are not just oppositional but hierarchical, I develop the following thesis: while a culture's rationale for its form of gender differentiation is legitimated by overtly narrative practices (i.e., plot, characters, etc.) of its creation myths, these differences are naturalized by myth's dualistic structuring patterns.

I examine the *grammatical* elements of myth by which cultural patterning may ultimately take shape. First, I survey

Caddo patterns of gender differentiation. Next, I survey leading analysts of myth to situate my methodological approach. I examine two Caddo creation myths, the first by George Dorsey and his informant *White Bread*, and the second by John Swanton and his informant *Caddo Jake*. I perform a context analysis of these texts, an approach which consists of three steps: (1) isolation and comparison of structuring dualisms that structure each tale; (2) demonstration of which dualistic element is culturally preferred; and (3) identification of linkages between the preferred side of each structuring dualism with the favored side of other structuring dualisms, and the less preferred side of each structuring dualism with the less favored side of other structuring dualisms. I use three qualities (categories) to help determine a culture member's role in the community: priority, power, and presence. My results suggest that a woman's absence from the myth's *grammar* of power discourages any questioning or critiquing of her "absence" from political or religious power.

Guyneth Bedoka Cardwell, *Within These Bones, Is My History*

In Caddo County, Oklahoma, the Caddo people have created many sacred spaces since their arrival in 1859. Some of these

sacred spaces are the cemeteries that hold the remains of Caddo people. Some are allotments, received by Caddos in the early 1900s. These allotments hold the memories made by Caddo people.

My presentation will tell the oral histories and locations of these sacred spaces (three cemeteries and three allotments) in Caddo County.

Ann M. Early (Arkansas Archeological Survey), *Archaeological Phases Currently Used in Arkansas: A Draft Concordance* (in Caddo Chronology workshop)

We are working on a chart depicting the archaeological phases currently proposed for Arkansas. I will describe the current standing of this concordance and solicit comments from the participants. I also hope to bring along a summation of published radiocarbon dates that will serve to anchor this chronology.

Victor Galan (PBS & J, Inc.), *Artifact and Feature Distribution in Four Caddoan Structures* (in Caddo Architecture workshop)

Site 41TT653 is a Late Caddoan Titus phase site located on a low narrow ridge overlooking two tributaries of East Piney Creek in Texas Utilities Mine Company's Monticello B-2 Mine area. Recent excavations have revealed two structures with clay floors (one with an extended entrance), two circular structures, three burials, and numerous pit features. With the analysis complete, attention has turned

to the distribution of artifacts and features of the four structures. Using Surfer-generated maps of artifact distributions with maps of the block excavations and the associated features, distinct activity areas are visible.

Velicia R. Hubbard (U.S. Forest Service) and Bob D. Skiles (General Land Office), *Rebuilding the Caddo House at Caddo Mounds*

On the last day of the Texas Archeological Society annual meeting that was held in Nacogdoches, Texas (October 1995), participants went to Caddo Mounds State Park. The Caddo House replica that had been built there in the early 1980s was burned. The replica had weathered severe storms, hurricanes, and high winds, becoming unsuitable for use in the state park system simply because it was a hazard for the tourists. A new replica was designed and this project has been spearheaded by Bob Skiles (project coordinator). Labor has been provided mostly by volunteers, although state inmates working with Caddo Mounds State Park have also played a physical role in erecting this structure. Today, the superstructure is complete and about half of the house has been thatched. The thatching material is native switchgrass harvested mostly from U.S. Army Corps of Engineers property. The thatching process continues, but has been slowed due to weather constraints. This paper will present what was done prior to burning the replica, and what has entailed in the building of a new replica Caddo house.

Elizabeth A. H. John, *The Quest for the Caddo Story*

Our waning half century has seen an impressive accumulation of data about the Caddo past, both archaeological and documentary. Given the growing sophistication of archaeological techniques and our ever-improving access to widely scattered documents, still more important information should emerge in coming decades.

Presuming that our continual common goal -- archaeologists, historians, and Caddos alike -- must be to develop from all available information the most balanced, accessible understanding of the Caddo experience that we can achieve, let's consider some key questions sparked by archival evidence from the late 17th to the early 19th century.

Nancy Adele Kenmotsu (Texas Department of Transportation), *Small Scale Caddoan Salt Production along the Middle Red River*

Excavations at the Salt Well Slough site (41RR204) in 1991 yielded evidence of Late Caddoan salt production along the Middle Red River drainage. Unlike the evidence from the few other Caddoan salt production sites investigated to date, analysis of the materials recovered from Salt Well Slough suggests that salt production at this and three nearby sites was on a small scale, likely geared for

local consumption by the residents of nearby large McCurtain phase villages.

Dayna Bowker Lee, *One Body Only: A Consideration of Caddoan Confederacies*

Most ethnohistorical research involving Caddoan people has incorporated the structure of three loose confederacies composed of Caddoan-speaking bands or tribes that were in place by the protohistoric period. A re-examination of documentary sources, oral tradition, settlement patterns, and contemporary ethnography suggests that instead of three confederacies, the Caddo divisions probably numbered only two: the western Caddoans identified as Hasinai, and the Red River Valley Caddoans, including both the Kadohadacho and Natchitoches groups. A preliminary examination of this hypothesis is presented in this paper.

James Mooney (Michael Baker Corporation, Inc.), *Siltstone Tool Use in the Frog Bayou Area and Comparable Tools of the Caddoan Tradition*

Silicified siltstone is the material of choice for producing choppers/hoes in the Frog Bayou area of the Arkansas River valley. Tool types, manufacturing, use, and curation are discussed. This durable and abundant material -- previously termed argillite -- is compared to other material types and similar tools of the Caddoan tradition. Examples from private collections and recent testing are presented.

Isabella Muntz (University of Tulsa),
The Lithic Technology of the Lasley Vore Site

The Lasley Vore site is a protohistoric site located just south of Tulsa, Oklahoma. Dr. George Odell excavated the site in 1988. Several notable feature clusters are present at this site. The lithic technology indicates these clusters were loci for different activities. Use-wear analysis revealed the different activities being practiced in each area. Small-sized debitage analysis was also performed, and interesting patterns emerge when the analyses are compared. It appears the site was a center for hide scraping, and this may indicate trade with the French.

George H. Odell (University of Tulsa),
Patterns in Faunal Data from the Lasley Vore Protohistoric Wichita Village

The Lasley Vore protohistoric settlement, located 13 miles south of Tulsa, Oklahoma, and excavated in 1988, was perhaps the Tawakoni village that the French entrepreneur La Harpe encountered in his 1719 journey northward from the trading post that he had established among the Nasoni Caddo near Texarkana. Eighty-one features attest to the association of Native American artifacts with European trade goods. This talk will summarize the contact situation and emphasize the subsistence data from the site from the perspective of the faunal remains. Specific faunal groups were distributed differentially across the site, suggesting differen-

tial use of the site by specific, probably ethnically related, groups.

Mark Parsons and James E. Bruseth (Texas Historical Commission), *Test Excavations at Timber Hill*

In early February 1999, archeologists from the Texas Historical Commission supervised test excavations at Timber Hill (41MR211) in Marion County, Texas. The excavations were sponsored by the Cypress Valley Alliance and the Historic Jefferson Foundation, with cooperation and assistance from the landowner, International Paper. Ethnohistorical research by Jaques Bagur and preliminary field investigations by Claude McCrocklin indicated that the site was Timber Hill, the last site in the ancient homeland occupied by the Kadohadacho before removal to reservations, from about 1800 to 1840. This paper presents preliminary results of the excavations.

George Sabo (Arkansas Archeological Survey), *Caddo Prehistory*

This paper briefly traces the prehistoric origins of Caddoan culture in the Trans-Mississippi South. A distinctive complex of technical, economic, residential, social, political, and ceremonial features is traced in relation to regional environmental and cultural developments. Although relationships among these features were never entirely stable, key associations extant at the time of contact with the Spanish explorer Hernando de Soto can be traced from prehistoric times.

Sabo, George (Arkansas Archeological Survey), *Electronic Ethnohistory: Interactive Software for Studying Native American and European Encounters*

This presentation will demonstrate the use of primary source materials on Caddoan interaction with Europeans in multimedia, interactive software designed for teaching about the history and anthropology of Native American and European encounters in the Mississippi Valley. The software, funded in part by a grant from the National Endowment for the Humanities, will soon be available at no cost from the Arkansas Archeological Survey.

Tanner, Helen Hornbeck (The Newberry Library), *Caddo Crisis: The 1835 Treaty*

For centuries prior to the 1830s, the Caddo were the dominant tribe between the Mississippi River and the Rio Grande. The Treaty of 1835 with the United States government marks the time of their catastrophic land loss in Louisiana, dispersion, and the collapse of their widespread diplomatic network among southern Indian tribes. The death of their resiliently anti-land sale chief, influx of many immigrant tribes and refugees from east of the Mississippi River, onrushing non-Indian squatters, the Texans' War for Independence, and Indian wars were additional factors in developments during the complicated decade of 1835-1845.

Turner, Robert L., *Patterns of Caddo Sites in the Cypress Drainage* (in East

Texas Caddoan Research Group Workshop)

Along the Cypress basin are hundreds of archaeological sites of the Caddo. These are mostly from the Middle and Late Caddo periods. These sites are identified by their pottery and other artifacts. The ordering of these sites timewise can be accomplished by the presence or absence of particular artifact styles or designs of pottery and the arrow point types or styles which change with time. This paper will feature these changes in an attempt to show some of the pottery designs and artifacts that are time markers.

SYMPOSIUM: Caddoan History and Ethnology, moderated by Cecile E. Carter

Eminent authorities will discuss the history and ethnology of the Caddo people linked from prehistoric times to the present.

SYMPOSIUM: Protohistoric and Historic Archaeology of the Southern Caddo: Change and Continuity, moderated by **Pete Gregory (Northwestern State University)**

Panelists will summarize and discuss continuities and changes in the archaeological record of the southern Caddoan area from protohistoric to historic times (ca. A.D. 1500 to 1800). Topics include ceramics, subsistence practices, site distribution patterns, trade goods, economic systems, and bioarchaeological data.

WORKSHOP: Caddoan Architecture, moderated by **Ann M. Early** (Arkansas Archeological Survey)

This will be a workshop and discussion of approaches to the study of Caddoan architecture. Three participants will present information on architecture drawn from three recent studies, and we will follow this with a discussion of the goals, objectives, and benefits of various approaches to architectural investigations. Among the questions we would like to consider with those attending are: what kinds of things can we learn from investigating Caddoan architecture; what do we now know about architecture; what are the data that we need in the future; what strategies and methods should we be using to collect these data -- or others; and should/could we establish some priorities and goals to direct our research over the next 5 or 10 years? Should we develop an area-wide database that we could all benefit from? A draft of data categories that might go into such a database will be available to discuss.

WORKSHOP: Chronology Building in the Caddoan Region, moderated by **Robert L. Brooks**

This session explores a variety of issues surrounding problems with chronology and cultural-historical developments during the Caddoan period. New phase definitions are introduced as well as questioning of prior chronological and cultural-historical assignments.

WORKSHOP: East Texas Caddoan Research Group, moderated by **Tom Middlebrook**

This workshop will address current formulations of Caddoan development through time by focusing on three general regions of East Texas (Northern section: roughly the Red and Sulphur drainages; Central section: Cypress and Sabine drainages; and Southern section: Angelina and Neches drainages). Workshop participants will summarize the Caddoan cultural history of their areas and provide suggestions of cultural-taxonomic units based on chronological and distributional data. They will also discuss the key research questions that can refine our understanding of Caddoan archaeology in the three regions.

WORKSHOP: Historic Ceramic Dating and Interpretation: A Look at Pre-1850 European Wares in the Ark-La-Tex Region, **Randall Moir**, Workshop Leader

This workshop uses advances in ceramic studies to examine imported European wares expected in pre-1850 Ark-La-Tex contexts. It is divided into two parts. First, there is a review of ceramic types using slides, published sources, and antique specimens. They provide an overview of pre-1850 trade wares expected from Immigrant Indian sites, Native American homesteads, and related contact period contexts. Information particularly helpful for finely dating semi-aculturated Caddo homesteads containing European ceramics along with native ceramic wares is noted. In the second part of the workshop,

examples of European ceramics brought in by participants from possible Native American contexts will be discussed. This part will be structured to encourage participation in an interactive setting.

WORKSHOP: Making and Firing Tradi-

*tional Caddo Pottery, **Jereldine Redcorn***

Jeri will discuss how to make and fire traditional Caddo pottery on Saturday morning, and on Saturday afternoon, she will demonstrate how she fires her pottery.

Abstracts of the 28th Caddo Conference (1986), Little Rock AR

Bennett, W.J., Jr. (Archeological Assessments, Inc.) *Excavations at 3HS28: The Jones Mill Site*

3HS28 is a well stratified, multicomponent site in the Ouachita River Valley within the Ouachita Mountain region. Occupation ranges from the Tom's Brook through the Caddoan periods. This presentation focuses on the stratigraphic analysis of the site and the lithic debris recovered.

Bennett, W.J., Jr., and Lawson Smith (Archeological Assessments, Inc.) *The Red River Valley Archeological Project*

The Red River Valley Archeology Project is a long-term effort involving numerous individuals and institution engaged in archeological investigations in the Texas and Oklahoma portions of the Red River Valley. To date the focus of the project has been on site location. The project acquires both TIMS, TMS, and color infrared photographs over a significant portion of the project area in an effort to define signatures for archeological sites and to assist in the detailed geomorphological mapping of the flood plain. Preliminary analysis of acquired data indicates that both the TIMS and TMS can

make a substantial contribution to landform definition, the identification of cultural resources, and to the clarification of site-landform correlations in this riverine environment.

Farley, James A., and David Waddell (Arkansas Archeological Survey) *Making Data Work for You: The Arkansas Archeological Survey's Access System*

The Arkansas Archeological Survey's computerized ACCESS system is presented as an integrated tool to aid in archeological research. This system preserves extensive data on archeological sites, citations and projects and in a relational database structure. At present the system contains information on 19,000 sites, 40,000 citations, 1500 projects, and artifacts from 300 sites. Through use of straightforward query language, the system provides direct avenues of inquiry into the data which assist the archeologist in conducting preliminary reviews of the literature, general background overviews of the study area, and analysis of collections from particular sites. In addition, a number of auxiliary tools are supplied which permit the archeologist to perform statistical analysis and prepare computer

graphics for geobased data categories and archeological assemblages.

Gettys, Francie *Novaculite Procurement and Use*

A small ridgetop quarry in the eastern Ouachita Mountains and several knolls in the Ouachita River Valley have produced evidence for intensive use of novaculite. Chipped stone tool production systems used at the valley sites will be investigated. Possible relationships between upland quarries and lowland occupations will be explored.

Gilmore, Kathleen (North Texas State University) *The Roseborough Lake Site Revisited*

Archeological testing at the Roseborough Lake site (41BW5) in 1976 produced no ceramics that were exclusively prehistoric. A reexamination of the Teran Map of 1692 with Teran's journal points to the probability that both Teran's camp and La Harpe's post were on the caddi's land at the Eli Moores site (41BW2), the Roseborough Lake site being activated as the Caddo Post after the demise of the Company of the Indies in 1731.

Hoffman, Michael P. (University of Arkansas - Fayetteville) *An Appraisal of Prehistoric Caddoan Warfare*

The intensity and importance of prehistoric Caddoan warfare are currently in question. Preliminary bioarcheological studies indicate low amounts of skeletal trauma, such as expected with inter-

personal violence, in prehistoric Caddoan populations while earlier Fourche Maline samples have high amounts. The classic Caddoan dispersed settlement pattern also contrasts with the nucleated settlement of many warlike societies. On the other hand, sixteenth to eighteenth century accounts of the Caddoan people attest to the importance of warfare then. Specific historical warfare practices are also indicated in the archeological record. The rich iconography of the Spiro site further aids the understanding of prehistoric warfare in the area. The discordance between the bioarcheological and settlement pattern data and the other sources of information may be explained in several ways.

Jeane, David (Arkansas Archeological Society/Louisiana Archeological Society) *Mounds Plantation Revisited*

Efforts by members of the Arkansas and Louisiana Archeological Societies during the last twelve months at a major early Caddo ceremonial center in Caddo Parish, Louisiana are described. Aerial photography, a controlled surface collection of over 15,000 artifacts, and updated site map are some of the results to be presented.

Jeane, David, (Arkansas Archeological Society) and **Frank Schambach** (Arkansas Archeological Survey) *Salt Making in the Late Caddo Culture*

A review and discussion of 1969 excavations at the Bayou Sel site near Arkadelphia, Arkansas and 1985 excavations at

the Holman Salt Springs salt site near De Queen, Arkansas.

Klinger, Timothy C. (Historic Preservation Associates) *Poverty Point Uses of the Felsenthal Region*

Use of the Felsenthal region during the Poverty Point period was widespread with specialized activity sites and base camps established along the banks of the Ouachita River and many of its tributaries. An example of such use was discovered at the Marie Saline site (3AS329). A discussion of the site and its Poverty point component is presented.

Lee, Aubra *Caddoan Subsistence at 3MN298*

This paper presents the preliminary results from analyses conducted upon a limited faunal sample recovered from this site. Discussions range from specific species present at the site and their respective habitats, seasonal implications that can be synthesized from this data, and subsequent modification of the sample. Limited correlations with a regional emphasis will also be presented.

Perttula, Timothy K., and Bob D. Skiles (Prewitt & Associates) *The Carlisle Site (41WD46), a Multi-Component Caddoan Occupation on the Sabine River, Wood County, Texas*

The Carlisle site (41WD46) is located on the Sabine River adjacent to its confluence with Lake Fork Creek. Two Caddoan components are present at the site. The

first is an Early Caddoan midden, dated ca. A.D. 1000, buried between 50 - 95+ cm below surface in floodplain and colluvial deposits. Sanders Engraved, Sanders Plain, and Canton Incised ceramics were recovered in the midden in association with well preserved faunal and floral remains, and quantities of mussel shells. The second component is a Late Caddoan Titus phase houseplace, located on an upland projection five meters above the Sabine River floodplain. In addition to the recovery of Ripley Engraved and Maydelle Incised sherds from the house, portions of refired vessels found there indicate the house burned down ca. 400 - 500 years ago.

Rolingson, Martha A. (Arkansas Archeological Survey) *Construction and Function of Mounds at Ceremonial Centers: A Comparison of the Toltec Mounds Site with Regional Patterns*

Investigation of the construction sequence of mounds and occupation areas at the Toltec Mounds site indicates that platform mounds supporting residential structures were in use by the late eighth century. There is a long tradition in the Lower Mississippi Valley for construction of platform mounds that were used for various purposes. In the neighboring eastern Caddoan region, construction apparently does not begin until the end of the eighth century and then a mortuary function is predominant.

Sabo, George III (Arkansas Archeological Survey) *A Structural*

Analysis of Caddoan Culture Change During the Early Historic Period

Anthropologists studying Native American contact situations often focus on Euroamerican economic and political institutions as primary agents of acculturative change. An alternative approach (elaborated in several recent works by M. Sahlins) views acculturative change as structural transformation resulting from interaction between the cultural categories each group uses in interpreting and responding to the other. This perspective is taken up in an analysis of contact between Caddo Indians and the French and Spanish during the 17th and 18th centuries. In this analysis, Caddoan acquiescence to Spanish and French economic and political institutions is seen as consistent with underlying structural changes in Caddoan culture; primary among these changes are secularization of authority hierarchies, and the positioning of Europeans at the apex of these hierarchies in place of traditional supernatural beings.

Saucier, Roger T. (U.S. Army Corps of Engineers) *The Physiographic Setting of the Ouachita River Valley*

The Ouachita and Saline River valleys of south-central Arkansas provide an excellent opportunity to examine changing patterns of adaptation to and selective use of resources in a dynamic natural landscape. Terraces and floodplain landforms have been delineated in detail for parts of the area and related to site distributions, but a reconnaissance-scale mapping of the

entire system has just been completed for the first time. This provides a consistent base of landform identification and correlation on which to build for future studies of site-landform relationships.

Skiles, Bob D., and Timothy K. Perttula *The Goldsmith Site (41WD):A Titus Phase Hamlet in the Dry Creek Cluster, Upper Sabine River Basin, Wood County, Texas*

The Goldsmith site is located on Dry Creek, a tributary of Lake Fork Creek in the upper Sabine River basin. Salvage and test excavations were conducted at Goldsmith in the wake of oil-development disturbances and consequent looting of a small cemetery revealed at the site. The site apparently represented a single Late Caddoan-Titus phase houseplace with associated small trash midden and cemetery. The site is but one in a cluster of similar sites in the immediate vicinity which may be contemporaneous.

Conclusions address the Goldsmith site's relationship to other sites in the cluster and Caddoan settlement in the upper Sabine River basin.

Waddell, David (Arkansas Archeological Survey) *The Bangs Slough Site (3CA3): A Multidisciplinary Investigation of a Multicomponent Prehistoric Site in the Ouachita River Valley of Southcentral Arkansas*

The 1983 excavations conducted at the Bangs Slough site (3CA3) by the Arkansas Archeological Survey under contract

with the Vicksburg District of the U.S. Army Corps of Engineers culminates several years of research at this important site in the Felsenthal Region of south-central Arkansas. Five prehistoric components, dating from the Middle Coles Creek through Late Mississippi periods, were identified on the basis of ceramic assemblages recovered from stratified deposits. Two new phases, the Small Slough and Cypress Swamp phases, were defined and chronologically placed on the basis of numerous radiocarbon dates.

Watkins, Beverly *Steamboat 'Round the Bend, or: Trade and Tragedy on the Ouachita River*

Steamboats came to the Ouachita River in the early 1800s, making the river the focal point of trade and settlement. The importance of this trade led to the development of a system of locks and dams. But with navigation limited to periods of high water, every trip had an element of adventure in it.

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