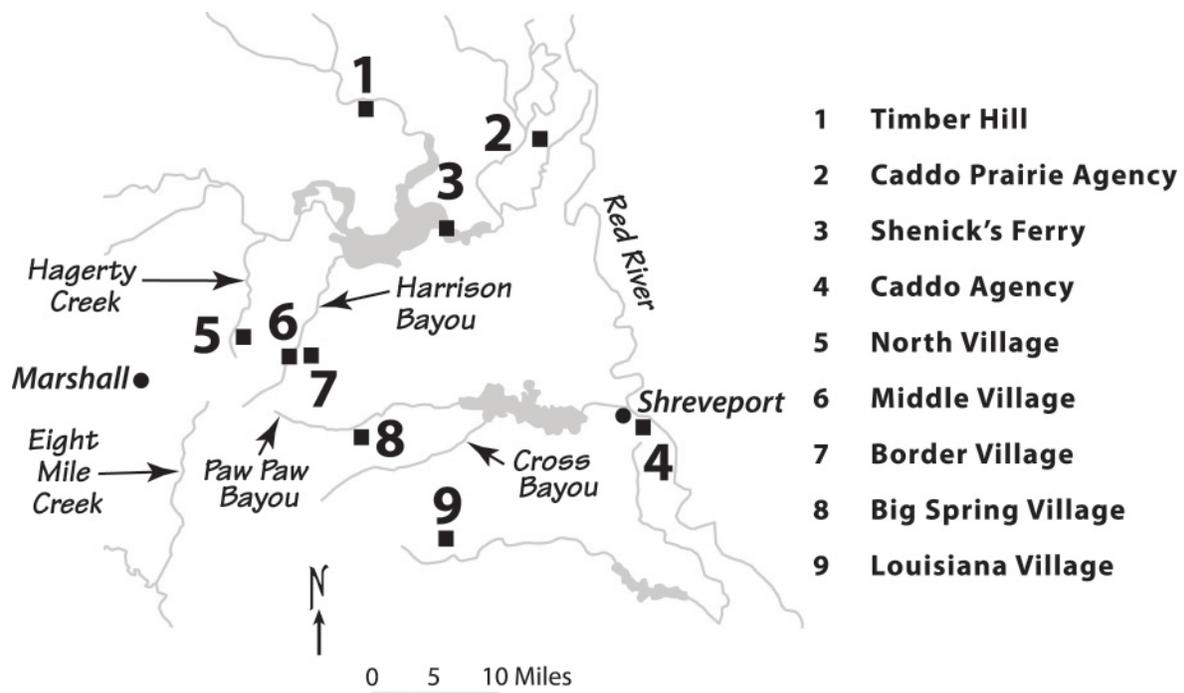


# Caddo Archeology Journal



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## A Decade of Straight Talk and Trust

*Cecile Elkins Carter*

Prepared for Opening Session entitled “Borders, Boundaries, and Bridges in Texas Archaeology,” Society of American Archaeology Annual Meeting, Austin, April 2007

The motives that bring tribal representatives and archeologists together for a discussion of Indian perspectives call for straight talk and trust. With that goal in mind, I will tell you how it is that I came to be here, state some opinions, raise a few questions, and ask each of you to examine your own perspective with consideration for the thoughts and ideas expressed tonight and the days that follow.

I first talked about straight talk and trust at an Annual Meeting of the Society for American Archaeology (SAA) in New Orleans in 1996. I am a Caddo, a writer and historian, and I suspected then, as I do now, that the reason I was invited was because 32 years ago my research created a need for me to understand how archeologists reach their conclusions. So I stuck a centimeter tape in my pocket, picked up a trowel, and scraped my fingers screening dirt during an Arkansas Archeological Survey/Society Training Program at a Caddo site. There, I studied fundamentals in a classroom and under strict tutelage learned basic techniques and the discipline of excavation under Dr. Ann Early, who is now Arkansas State Archeologist.

That same summer, in Shreveport, I became acquainted with the late Dr. Clarence Webb, who is often referred to as the father of Caddo archeology. It was then, too, that I began a long term friendship with Dr. Hiram F. “Pete” Gregory at Northwestern State University of Louisiana in Natchitoches. He impressed me with his strong belief that archeology cannot and should not be isolated from connection with living descendants of a defined culture. This was not a widely accepted theory in the early 1970s.

Since the summer of my archeological initiation I’ve participated in other field schools, inspected, and joined the crew on many sites in the four state region that encompasses the ancient Caddo homeland. Along the way I’ve enjoyed meeting, forming friendships, and working with perhaps a hundred or more professional and avocational archeologists in Arkansas, Louisiana, Oklahoma, and of course in Texas. I respect the work of most, rely on the expertise of some, and implicitly trust the advice of a few. As my Caddo elders and documentary research have taught me our history, archeologists have taught me Caddo prehistory.

During a Caddo membership meeting in January 1993, our Chairman read aloud a bewildering letter asking for consultation on excavations. Members were aghast to learn *for the first time* that people “dug up” the graves of ancestors. Who is it that does that? Why do they do it? Afterward I gave the Chairman a brief explanation of the Native American Graves Protection and Repatriation Act (NAGPRA) and he immediately asked if I would volunteer to serve as cultural liaison for outside contacts. A few months later, I also became the voluntary Caddo NAGPRA representative. When a 1995 National Park Service grant made it possible for us to staff a NAGPRA office, I withdrew from active participation but continued to serve as Caddo liaison when called upon. I am currently a member of the Caddo Heritage Museum Board of Trustees.

My experiences in fulfilling these duties, together with NAGPRA workshops and various conferences where tribal representatives shared experiences, confirm for me that the Indian view of the relationship between Indian Nations and archeologists is greatly affected by whether or not their people remain within aboriginal territory. Aboriginal Territory? Homeland. A homeland without federal or state-drawn borders; with boundaries marked by natural landscape—rivers, prairies, mountains, Cross Timbers; and with bridges built by alliances, trade, and kinship.

The people of Indian Nations still occupying the land of their ancestors have an unbroken link with their past. The youngest may live on the site of an ancient village. Their parents and grandparents are familiar with sacred grounds and can locate the graves of their ancestors. They know when outsiders come to investigate, survey the surface of the land, or dig into it. They also are well aware that lines drawn on maps restrict their former borders and boundaries and that outside those lines, the land is now owned by others. There, with or without their agreement, excavations may be conducted and items carried away along with pieces of the People's pride. There should be no wonder that archeologists sometimes find it difficult to win their trust.

For the people of tribes who, like the Caddo, were coerced into leaving their original homelands, either by treaty or threat of violence, the experience is different. Generations have been born in another place and the youngest have scant knowledge of the homeland occupied by their ancestors. Few have visited the old homeland, even though most *do* know where their People came from and the feeling of attachment to that place is strong. Removed from the lands of their ancestors, it was many years before they knew that old home sites and sacred places were desecrated; that the bones of the ancient ones and objects reverently buried beside them were dug from the earth, examined, analyzed, discarded, sold for profit, exhibited in a glass case, or stored on a museum shelf. Incensed, shocked, saddened that ANYONE would violate a grave, they find little consolation in being told that archeological evidence documents their cultural history and dates the old one's long occupation of the land they lost. Having preserved important aspects of their ancient culture, they know where they came from, and they can discern no real benefit coming to them from archeology. Is there any wonder that it takes a long time to gain their trust?

I assume that SAA members are familiar with the Principle of Archaeological Ethics endorsed by the SAA Executive Board and that all of you who are actively engaged in archeological activities know Section 106 of the National Historic Preservation Act, the Archaeological Resources Protection Act (ARPA), and the NAGPRA by heart. If you don't, you should, and your assignment for next week is to find copies and study them until they are firmly planted in your brain.

ARPA's stated purpose is: "to secure, for the present and future benefits of the American people the protection of archaeological resources and sites which are on public lands and Indian lands, and to foster increased cooperation and exchange of information between governmental authorities, the professional archaeological community, and private individuals," but its main focus is on regulation of legitimate archeological investigation on public lands and the enforcement of penalties against those who loot or vandalize archeological resources. I remind you, though, that protection and preservation or special treatment of burial sites and cultural resources found on private and state owned public land is left to legislation enacted by the State.

NAGPRA described for the first time in any preservation law, the rights of Native American lineal descendants, Indian tribes, and Native Hawaiian organizations with respect to the treatment, repatriation, and disposition of human remains and cultural items. State agencies held responsible for overseeing archeological resources were initially disturbed by some of the Act's descriptions and requirements, notably inventory and provision of summaries to tribes, and consultation. Museum Directors had visions of Indians carrying off truckloads of prized collections. Indian leaders had little faith but much hope that the law would actually be implemented.

The consultation mandated by the Act opened a bridge to cover the void between tribal communities and the community of archeologists. Straight talk garnered trust on both sides of the gap and the initial doubts and fears have almost faded.

The Indian view of repatriation and reburial remains problematic for some. It is often difficult for non-Indians to understand the deeply held spiritual beliefs and traditional practices of Indian people. Those unable to understand considered the Indian point-of-view on reburial and repatriation unrealistic, unreasonable, and impracticable. Less troublesome cases arise when there is a lack of familiarity with the laws, or a deliberately narrow interpretation given in an attempt to avoid or exempt a state agency, private contractor, or individual from protecting or preserving a site. Budget and time constraints, personal bias, or career outlook may blind an otherwise perceptive person from seeing the intent behind the laws. The effectiveness of NAGPRA depends upon how strictly the rules, regulations, interpretation, and INTENT are enforced by decision makers, both federal and state.

State legislators must struggle to enact NAGPRA type laws. Lobbyists for certain agencies, institutions, land owners, and politically influential artifact collectors weaken the language or block unmarked burial laws before they are enacted. If these pressures prevail, tribal effort to influence the preservation of a site or to protect graves from disturbance is discredited; tribal sovereignty is disparaged; religious and spiritual practices are dishonored; request for responsible action is denied; looters have no fear of penalty; and both preservation law and archeology lose relevance. The last time I checked 38 state laws specifically addressed reburial of human skeletal remains, repatriation of human remains and grave goods, and/or unmarked grave protection statutes. In the four state area encompassing Caddo sites, Arkansas, Louisiana, and Oklahoma have an unmarked burial law. Texas does not.

Under both federal and state law State Historic Preservation Officers (SHPO) administer historic preservation programs at the State level. In 1992 the U.S. Congress adopted amendments to the National Historic Preservation Act that allow federally recognized Indian tribes to assume any or all the functions of a SHPO with respect to tribal land. Both State and tribal offices may approve Memoranda of Agreements. It must be remembered, though, that designated State agencies have authority to issue permits for excavations, but tribes do not.

I do not imply that the majority of decision makers involved with archeology are unwilling to support both the word and the intent of legislation. Aside from an occasional dismal experience, I am encouraged by the extent of sensitivity and responsible actions I've observed during the past decade. Mutual respect has emerged to bridge the gap between the Caddo Nation and the archeologists whose field of study is in the land of their ancestors. You have heard evidence tonight. The Caddo Nation's Tribal Historic Preservation Officer is a trusted non-Indian archeologist, Robert Cast, who protects our interests with the fervor of a Caddo. Bobby Gonzalez, one of our own taught the Caddo way by his elders, is our NAGPRA representative. Several years before he was appointed to that position, Bobby was introduced to archeology by our implicitly trusted, straight talking friend, and voluntary advisor, Dr. Tim Perttula. Tim took Bobby as an untried Caddo recruit and taught him how to be a crew member on a Caddo site in East Texas. Now, with an understanding of what archeology is all about, Bobby is a capable NAGPRA representative and, as chair of the Repatriation Committee, he is able to explain things in a way that elders serving on the Committee need to understand in order to assess the value of archeological work; how it provides new information about tribal history; establishes definitions for homeland territory; and even may provide insight into contemporary health issues.

Here in Texas, the state that takes its name from the Caddo word "Taysha," meaning friend or ally, professional archeologists and a strong corps of archeological stewards have earned the trust of Caddo people. Together

with the Arkansas Archaeological Survey and Arkansas Archeological Society, archeologists in Louisiana, and in Oklahoma, alliances have crossed borders, redefined boundaries, and built bridges that span differences between the Caddo Nation and archeological communities. There are still more steps to be taken; private and semi-private arguments and disagreements will arise on certain issues, but both parties now know that straight talk leads to trust.

That's our experience. For the rest of you, in whatever region your work takes you, I suggest that there are positive steps that each of you involved with archeology can take to promote trust and demonstrate that your work has relevancy for Indian tribes. You can make sure that the tribe is not the last to learn that you have made a discovery (despite regulations to the contrary, failure to immediately notify the tribe, or a delay in doing so, happens too often). Most importantly, you can question yourself. Ask, "does this excavation add anything we don't already know about the cultural history of people or is it just a collection of scientific data?" Ask yourself, "will analysis of human remains actually contribute to the well being of living descendants, substantiate their territorial claim, identify genetic traits that aid diagnosis and current treatment of disease, or will my analysis primarily be of benefit to the advancement of my professional standing or the satisfaction of my curiosity?" Ask yourself, "is the protection of sites from vandalism part of my job and am I willing to argue strongly with anyone who thinks it isn't?"

Remaining shadows of doubt that cloud the Indian perception of the relevance of archeology can be dispelled when each person whose position influences the direction of American archeology can justify his or her work with honest answers to questions like these. Accept responsibility for the protection of cultural resources, acknowledge tribal sovereignty, respect traditional religious and spiritual beliefs—these are the touchstones of trust for building bridges that span the space separating our communities.

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Time limitations prevented the full presentation of this paper on the date for which it was written—Cecile Elkins Carter.

# **Caddo Archaeology in Texas and the Caddo Nation of Oklahoma: Prospects and Challenges\***

*Timothy K. Perttula, Robert Cast, and Bobby Gonzalez*

This is a tri-partite presentation on Caddo archaeology in Texas and the prospects and challenges existing today for the Caddo Nation of Oklahoma in insuring that they are involved in framing the direction and conduct of Caddo archaeological work in Texas. As we hope to make clear, present and future prospects range from bleak to exciting. Perttula will introduce the paper, then yield the text to Robert Cast and Bobby Gonzalez of the Historic Preservation Program at the Caddo Nation.

To provide a thumbnail archaeological context, the ancestors of the Caddo Nation of Oklahoma lived in the eastern part of Texas from at least as early as 2500-3000 years ago. The Caddo Indian people were forcibly removed from Texas in 1859 and were settled in Oklahoma, then Indian Territory. The Caddo left behind an extensive archaeological record of their life in Texas: thousands of farmsteads, hamlets, villages, small and large mound centers, and the bones and funerary offerings of their ancestors in many family and community cemeteries.

Caddo archaeology is an endlessly fascinating and challenging exploration of the lives and times—the deep history, if you will—of a special people, a people that have left their mark on the state of Texas. Caddo archaeology is also sometimes a maddeningly elusive subject. After more than 100 years spent pursuing it by a wide variety of folks, we realize that what is thought to be known about Caddo archaeology is so much less than what still remains to be learned.

Before the Caddo Nation of Oklahoma representatives have their say, there are several issues and concerns that warrant mention in any discussion of Caddo archaeology in Texas:

- A poor, if not abysmal, record of protection of unmarked Caddo Indian burials in Texas;
- The active and sustained looting of Caddo Indian burials on private, state, and federal lands in our state; over the last 70 years or more documentation exists that thousands of Caddo Indian burials have been looted;
- The interstate trafficking of Caddo funerary offerings by for-profit groups such as the Caddo Trading Co. and eBay. This trafficking is well known to be going on in violation of state burial laws (but not in Texas, since this state has no unmarked burial law protecting Indian burials), the Archaeological Resources Protection Act (ARPA) and the Native American Graves Protection and Repatriation Act (NAGPRA);
- The perfunctory history of consultation and government-to-government relationships between the Caddo Nation and representatives of state and Federal agencies working in Texas; much of that consultation is without regards to the interests of the Caddo Nation, and is often little more than pro forma and paternalistic, if consultation takes place at all;

- The status of NAGPRA consultation between the Caddo Nation and some museum facilities in Texas that hold Caddo human remains and funerary offerings has often been slow to involve the Caddo Nation of Oklahoma and often rocky in all its aspects;
- Archaeologists in Texas have only begun to learn how to communicate with the Caddo Nation of Oklahoma; it's debatable whether they've earned the trust of the Caddo people. Personally, I do not believe most archaeologists in our state have learned or earned anything. Those few Texas archaeologists that have learned some things about the modern state of archaeological practice in North America (cf. Atalay 2006; Kerber 2006; Silliman 2008; Smith 2007) are actively collaborating with the Caddo Nation on archaeological projects of mutual interest and concern.

In the remaining sections of this article, Robert Cast and Bobby Gonzalez give their views on the present and future prospects and challenges facing the Caddo Nation of Oklahoma in regards to Caddo archaeology.

For those readers that do not know me, my name is Robert Cast and I am the Tribal Historic Preservation Officer with the Caddo Nation of Oklahoma. Let's start at the beginning, with the record of Caddo Indian burial protection in the state of Texas.

In my view, there are still a few archaeologists, particularly in Texas, that view Caddo human remains and their funerary items not so much as a cultural resource (with the inference that a "culture" actually has a connection to the resource) but more like a natural or archaeological resource of the state of Texas. Such resources can then be bargained with and bartered for when it comes to the interests of the state and the Caddo, and to each group's dealings with other outside agencies and the public.

When mining operations are pending that will destroy significant parts of important Caddo archaeological sites, for example, knowing that Caddo Indian burials will be disturbed and not all of them can possibly be avoided, sure, some of the burials will be professionally excavated, but still the interests of the mining companies (and their pocket books) always take precedence, the unidentified burials are destroyed, ground away into the landscape.

When U.S. Army Corps of Engineers, Fort Worth District, lake levels in East Texas drop to record lows and archaeological sites with human remains and complete pottery vessels are exposed to looters looking only to make a quick buck, the federal agency simply states they don't have the money or the man-power to monitor or stop the looting or to excavate the remains. But, they say that they will build the Caddo a reburial area so they can bury the ones they help put in the museums and universities.

When new lakes are proposed in the homelands of the Caddo, and research designs and archaeological surveys are proposed, it is usually with the idea that a sample survey is sufficient enough; we hear that not all the sites or burials can be identified or protected. That is left to Mother Nature for the next drought or the next flood to expose these burials at some later date. And when they are eventually exposed, nothing is done to protect them, not even to remove them from the elements.

This cycle of archaeological sampling, avoiding archaeological assessments and evaluations, and leaving burials to be exposed by both the natural and the unnatural forces of looting is one of the major problems and challenges we (both archaeologists and Caddo tribal members) are faced with every day. On the one hand, we say that these villages, cemeteries, and burial sites are irreplaceable resources, "archaeological resources," but we do not really believe it, because our actions would show otherwise. Perhaps "the resource" is not as irreplaceable as we thought. Perhaps it is the mindset that Caddo Indian burials only serve a purpose for researchers in so far as to what information they contain can be extracted from these remains, and maybe it

is believed enough has already been extracted, so their importance is diminished? If this is indeed the case, then these human remains become only a product used by archaeologists, looters, the state, and the Caddo, like corn or cotton to a farmer, or coal to a mining company, something harvested to be used, bartered with, or sold. There needs to be some form of humanity brought back to the profession. Even though the ARPA defines these burials as “archaeological resources” these “resources” were living, breathing, human beings. Each one has a story to tell.

Why is the concern with the desecration of burials so important to the Caddo people? You will hear Bobby say over and over “We treat the discovery of each burial as though it were a crime scene.” Why is this? The discoveries of these burials are proof of the Caddo presence in these areas. Each time we abandon or ignore our responsibilities to manage and preserve these places, we are the ones that should be held accountable for helping to rip another page out of the history books of the Caddo people.

Next, I would like to discuss the illegal trafficking of funerary objects and the Caddo Trading Company. Ironically, an article in *The Oklahoman*, dated August 20, 2006, with the title “Market for artifacts isn’t too black” came out shortly after 26 Caddo pottery vessels from the Cedar Grove site were stolen from Southern Arkansas University at Magnolia. The article begins: “The so-called market for ancient Indian artifacts might actually be best described as gray.” The writer of the article, Ron Jackson, interviewed Sam Johnson as an expert source on the market for Indian artifacts; this is a guy that has made a living off of selling Indian artifacts for over 30 years and the owner of the Caddo Trading Company. Yet, according to the article, Sam says that there is simply no market. How has he made a living all these years? Why does he own a Caddo burial mound and have field schools there? How can he continue to dig up Caddo burials and funerary offerings, selling what he can, when there is a burial law in the state he operates in (Arkansas) that has a burial law that prohibits a lot of this activity? It boggles the mind.

Why then would someone walk into a university curatorial facility and walk out with 26 Caddo pottery vessels? Why did this same thing happen several years before with pottery vessels from the Sanders site at the Texas Archeological Research Laboratory in Austin, Texas? To put it plainly, there is a market for Caddo funerary objects or these things would not happen. Part of our job is to also try to educate the public on what is really happening with regard to the illicit trading, buying, and selling of Caddo funerary objects.

There are only three people in our Historic Preservation Office that works with the above-mentioned issues on a daily basis; so, we do need all the help we can get. We do have a mostly unpaid archeological consultant who helps with Section 106 and NAGPRA, and all those issues in between. We have partnered up with several Texas Caddo archaeologists to complete a number of projects of importance to the Caddo people, including documenting NAGPRA collections in various museums and curation facilities across the country (Gonzalez et al. 2005; Cast et al. 2006; Perttula et al. 2007). With each of these projects a professional quality report was produced and all of these significant projects were associated with Caddo archaeologists in the state of Texas working directly with the Caddo Nation of Oklahoma. We will be doing more of this kind of important Caddo research in the years ahead.

Keep in mind, while working on these projects, we are also constantly being bombarded with requests for meetings, to attend trainings or workshops, or to respond to human remains eroding out from some other state shoreline or to intervene in some development project that a local community is fighting against. We have learned to curb the Section 106 workload by streamlining the consultation process when it makes sense by forming agreements with federal and state agencies and by developing certain protocols for consultation, for inadvertent discoveries, and for the intentional excavations of human remains.

A Programmatic Agreement that we thought was important was initiated over six years ago with the Fort Worth District of the U.S. Army Corps of Engineers. It has yet to be formalized. For all I know, it was tossed in someone's circular file at the Advisory Council on Historic Preservation in Washington, D. C. Perttula was there at the outset of these consultation meetings and was largely responsible for bringing the Caddo into this process. We met with the Colonel of the Fort Worth District, several staff members, the Texas Historical Commission, the State Historic Preservation Officer, and other interested parties to discuss the development of this agreement. We formed a smaller "working group" that was organized from those in attendance to put together the content of the agreement. At one of these working group meetings, our trust in the Corps, and the consultation process, was broken, and as yet, has never been fully restored. This scenario has been hashed and rehashed publicly in various places (to read more about it, see Austin et al. 2002; Cast and Perttula 2003a, 2003b). But, and this is an important point: Do what you say you are going to do. When trying to develop any type of trusting relationship with the tribe, do not make promises you are not prepared to keep. And it does work both ways. As with any other relationship, we need to get to know each other better. If one group feels like they are being lied to, well, the relationship is doomed.

To summarize our relationship with the Fort Worth District of the U.S. Army Corps of Engineers, our main antagonist, I have now personally advised the Chairman of the Caddo Nation, LaRue Parker, to disregard any agreement that comes out of the Advisory Council on Historic Preservation and request instead that the Fort Worth District of the U.S. Army Corps of Engineers simply comply with existing Federal law and regulations concerning cultural resources. I would say that falls under a "challenge" both for the Corps and the Caddo Nation.

But, I believe there are many prospects and possibilities. We do want to be a part in framing where Caddo archaeology goes from here, and not just in Texas. Our schedules sometimes do not permit us to do a lot of things that we would like to do, much like anybody else's, but this does not mean that we don't care about every particular Caddo archaeological project, because we do. We seek to develop a relationship based on mutual trust and respect. But, that trust and respect has to be earned. If you are involved in Caddo archaeology, we want to hear from you. If you are involved in Caddo archaeology, see this as an invitation to come to the tribal complex in Binger, Oklahoma, and meet some living Caddo people. We do want to directly participate when we can. When discussing legislation that may directly or indirectly effect archaeological sites of importance to the Caddo, we would like a spot open at the table. Who knows, we might even partner up with you on a project in the future. All we are asking for is the opportunity to discuss issues and be involved.

We now turn this paper over to Bobby Gonzalez:

In a perfect world, the Caddo would have become as powerful as the United States of America. In a perfect world, the Caddo would have continued negotiations with the French, Spanish, and Mexican governments. In a perfect world, the Caddo would be truly a Sovereign Nation. But, the reality is, that the French left us with trade, the Spanish left us with disease, and Mexico became Tejas. We were then forced and driven away like a disease, quarantined, and held captive against our wills to be moved to a place known as "Oklahoma."

With the passage of the Native American Graves Protection and Repatriation Act (NAGPRA) the Caddo have been able to reconstruct our time in history associated with the landscapes of our ancestral homelands in northwest Louisiana, southwest Arkansas, eastern Oklahoma, and northeast Texas. Currently, Caddo NAGPRA collections are being held in institutions across the United States, which include places like Harvard University, the American Museum of Natural History, the Sam Noble Oklahoma Museum of Natural History, and the Texas Archeological Research Laboratory at the University of Texas (just to name four out of over one hundred museums). With the passage of the National Historic Preservation Act, and its amendments to include Indian

tribes in the Section 106 consultation process, it has given the Caddo an opportunity to learn why some of these NAGPRA collections exist in these museums, libraries, repositories, and federal agencies in the first place.

Executive Order 13007 regarding Sacred Sites has also allowed the Caddo an opportunity through tribal resolutions to deem sites that the Caddo people consider sacred. Many of these places are in the state of Texas. With Executive Orders and Presidential memorandums issued by the President of the United States, it has given the Caddo an opportunity to become more involved in the government-to-government consultation process with federal agencies.

We also understand our cultural importance as a nation within a nation and to be able to govern our tribal affairs accordingly. We understand the importance of Traditional Cultural Properties and Intellectual Property rights. We know that we are the victims of political compromise and are continually faced with laws challenging our sovereignty, our cultural traditions, and those very things that make us Caddo. We will, however, continue to strive for justice and equality for all the Caddo people when it comes to the protection and repatriation of their human remains and funerary objects, this being a comfort that is not so readily afforded to everyone in the state of Texas.

The Caddo believe in property rights and do understand the real meaning of having a place you call home: a place to live and raise your family and to be buried with the dignity and pride given to you at the time of death, with family, friends, and a community of people at your family's side.

You must ask yourself as archaeologists and people of science why there is such continued looting on lands not protected by any state unmarked burial law, a state where an individual can loot an unmarked grave regardless of ethnicity. This is the same state where the appointed Chairman of the Advisory Council on Historic Preservation prides himself on being from a state where our nation's president was once governor.

The Caddo have been impacted more than any other tribe in the state of Texas with the looting of our ancestor's graves from private, state, and federal lands. Such a situation has occurred over time on lands owned and controlled by the Fort Worth District Corps of Engineers. Archaeologists have documented over 800 looted graves from federal property over the last 10-20 years in this small area of northeast Texas (Cast and Perttula 2002; Perttula and Nelson 1999). Many of the looted graves are open to this day.

The Texas Historical Commission, "the state agency for historic preservation," continues its efforts to take control of 21 state parks such as "Caddoan Mounds" state park at the George C. Davis site (41CE19), yet has never consulted with the Caddo Nation on any of these plans (or probably with any other group or agency for that matter). This is the same state agency that chooses to allow landowners within the state to pick and choose burial items from Caddo graves—in a sense helping them amass collections—before any repatriation effort can be attempted by a federally recognized tribal government such as the Caddo Nation of Oklahoma. Under federal law, the Caddo Nation would be considered "culturally affiliated" to such human remains and funerary objects.

In all the years of looting in Texas, the Texas Historical Commission has never once called the Caddo Nation to inform them about the desecration of these burial sites or graves being looted for their funerary objects. We learned about these things by going and visiting some of these places, first hand, or from someone outside of this state agency for historic preservation.

Archaeologists and anthropologists, as stewards of the past, should be attempting to protect these sites and locations, not providing landowners with collections. It has been our experience that archaeologists have also forgotten about the collections held in museums and repositories across the country. Many of these have never

been documented or written about even though they were excavated well over 30-50 years ago. What information is being lost here as well?

We would truly like to form better working relationships and true partnerships with the archaeological community in Texas, the Fort Worth District Corps of Engineers, and the Texas Historical Commission. We simply ask to be respected as equals and partners in this process and as Caddo people with concerns for the care and treatment of our ancestors.

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# Was Timber Hill the Last Caddo Village in the Caddo Homeland?

*Jim Tiller*

## ABSTRACT

Literature suggests that the last Caddo village in the Caddo homeland, Timber Hill in Marion County, Texas, was abandoned in 1842 when the tribe relocated to the Oklahoma Territory. Using primarily archival materials, this paper will present a geographically-based circumstantial case that Timber Hill was probably abandoned during the late 1820s or very early 1830s.

## INTRODUCTION

In 2002, the Texas Historical Commission published *Finding Sha'chahdinnih (Timber Hill): The Last Village of the Kadohadacho in the Caddo Homeland*.<sup>1</sup> As the subtitle indicates, the authors were confident enough in their findings to declare the Caddo village north of Caddo Lake in Marion County to be the last village in the tribe's traditional northwestern Louisiana-eastern Texas homeland.

In this article I will examine the archival record as it relates to the abandonment of Timber Hill. Period documents used will include the letters of Caddo Agents George Gray and Jehiel Brooks as well as plat maps and related field notes from the 1837-1838 United States surveys of Range 16 and 17 West. Based on these materials, a geographically-based circumstantial case will be offered suggesting that Timber Hill was probably abandoned by the late 1820s, and almost surely was abandoned by the very early 1830s.

## THE LETTERS OF THE CADDO AGENTS

From the letters of George Gray and Jehiel Brooks, it is clear that there were at least two substantial Caddo villages within the jurisdiction of the Caddo Prairie Agency (Figure 1)—one was Timber Hill located north of the Caddo or Sodo Lake complex on Jim's Bayou,<sup>2</sup> and a second, whose specific location has yet to be confirmed, was somewhere south of Caddo Lake.<sup>3</sup>

During the mid-to-late 1820s, Gray provided a government subsidy to James Shenick to operate a ferry across Caddo Lake.<sup>4</sup> This ferry appears to have provided benefits to both Caddo groups: (1) giving the Caddo living south of the lake relatively easy access to the Caddo Prairie Agency; and (2) giving the Timber Hill village and Caddo Prairie Agency north of the Sodo Lake complex access to Bayou Pierre—an important communication and trade link with Natchitoches.

Throughout much of the late 1820s, Gray's Caddo Prairie Agency was subjected to periodic inundation caused by the ever-northward moving Great Raft of the Red River.<sup>5</sup> Faced with the likelihood of continued flooding and

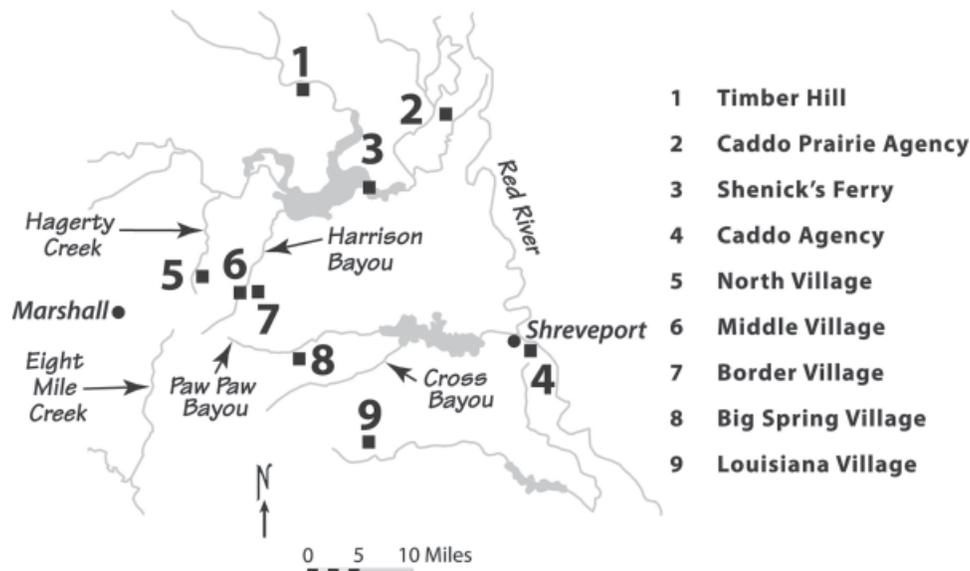


Figure 1. Known Historic-Era Caddo Village Sites, 2007. As of 2007, a number of historic-era Caddo village sites had been located in the Caddo Lake area. Except for Timber Hill, which was found in the early 1990s, the locations of the balance of the villages have only become known since 2000. It is very likely that either the Big Spring or Middle Caddo village is the site mentioned by Gray as being the second Caddo village.

an ongoing problem with outsiders intruding upon Indian lands, Gray, on August 11, 1828, suggested moving the Agency south of the Sodo Lake complex nearer to Fort Jesup in Louisiana. In addition to giving him better access to military assistance, Gray noted that such a relocation “would be more convenient to the Indians of this Agency.”<sup>6</sup> At the very least, this statement indicates an increasing number of Agency Indians south of the lake complex by 1828.

Gray died in late 1828 and was replaced in early 1829 by Thomas Griffith, who died shortly after he moved the Agency back to Natchitoches. Jehiel Brooks was appointed Caddo Agent in 1830.<sup>7</sup> In August of that year, Brooks toured the Caddo lands with an eye to determining sentiment for moving the Agency to a point south of Lake Sodo on the Red River. In an October 23, 1830 letter to Washington, he indicated he had “consulted with all the Indians about a removal, and it being their wish to have the Agency established, at all events, below Lake Sodo.”<sup>8</sup> In a later letter recounting this same event, Brooks noted that, “the Caddo, Quapaw and Cochatta [Coushatta] Indians, to a man [were] in favor of a removal below Lake Sodo.”<sup>9</sup>

As a result of this trip and his consultations with the Indians, Brooks suggested to Washington that the Agency be moved to a higher and more healthful location south of the lake complex. The place he selected for the new Caddo Agency was Peach Orchard Bluff just south of modern-day Shreveport.<sup>10</sup>

The fact that both Gray in 1828 and Brooks in 1830 recommended, and the Indians consented, to a relocation south of the lakes suggest that in all likelihood Timber Hill was already abandoned. With regard to Gray, and access to the military notwithstanding, had Timber Hill been inhabited to any substantial degree in 1828, and the area north of the lakes still been inhabited by large numbers of Indians as had been the case when he relocated the Agency to the Caddo Prairie from Sulphur Fork in early 1825, it seems likely Gray would have simply recommended moving the Agency west a mile or so to higher ground.

Brooks' motives do not appear to have included a military component—he seemingly wanted the Agency moved to a more convenient (for the Indians) and healthful (for himself) location. In a January 17, 1831 letter, Brooks expanded upon his reasoning for having moved the Agency down river noting that, “the Indians will meet with no obstruction at any time in their visits thereto, their distance to travel from their villages shortened very considerably, with a free Boat navigation at any season of the year and the expense of transportation materially diminished.”<sup>11</sup>

On February 13, 1832, Brooks addressed a new Secretary of War about his reasons for having moved the Agency below the lakes.<sup>12</sup> He made at least three points in this letter that, taken together, confirm without question that by 1830 the Caddo villages were located south of the Lake Sodo complex. Brooks noted that by moving the Agency from its location north of the lakes, he had:

- “[saved the government] one hundred dollars a year for ferrying Indians across Lake Sodo which lay between their villages and the prairie.”

In 1830, Brooks eliminated the supplement paid by the government of the United States to James Shenick to ferry Indians across Caddo Lake. As is clear from this statement, by 1830 there was no need for this expenditure because most, if not all, Agency Indian villages lay south of the Lake Sodo complex. It is not likely Brooks would have made this statement had Timber Hill, the oldest, and long one of the largest Caddo villages in the area, still been inhabited.

- “[shortened] the distance from the Caddo villages [to the Agency] nearly one half.”

It seems clear by this statement that once the Agency had been re-located to Peach Orchard Bluff, the Caddo as a group experienced a significant reduction in the distance needed to travel to the Agency. While true for Caddo living south of the lakes, clearly, such would not have been the case for any inhabitants of Timber Hill. In fact, the distance to the Agency for the residents of Timber Hill would have increased appreciably. This is a point Brooks would have been well aware of had that site been inhabited.

- “[given] the Indians free ingress and egress [to the Agency] at all seasons of the year.”

South of the lakes, the topography is typical of most of East Texas; the land tends to be gently rolling and dissected by numerous small creeks and occasionally larger streams. Indians traveling the 25 to 30 miles between their villages and the Agency at Peach Orchard Bluff could have made the trip at any time of the year, only occasionally hampered by stream floods caused by locally heavy rain. Brooks would not likely have made such a statement had any villages remained north or east of the Lake Sodo complex as such villages would have experienced difficulties associated with both the northward-advancing Great Raft and spring flooding along the Red River and around the lakes.

Considering the fact the Indians had agreed with the idea of moving the Agency below the lakes, and that there would be no significant obstructions encountered by Indians on trips to the Agency, taken together suggests that by 1830 all of the Indian villages were probably located south of the lakes. A reduction in both distance traveled (to the Indians) by half, and Agency expense for transportation (much of it the free-to-the-Indians Shenick's ferry), further suggests there were few if any Indians north of the Sodo Lake complex by 1830.

## THE 1837-1838 UNITED STATES SURVEYS

Circumstantial evidence for the abandonment of Timber Hill prior to the 1840s may also, especially when considered in conjunction with the above Agent statements, be found in the field notes and plat maps of the 1837/1838 surveys for the area north of Caddo Lake. <sup>13</sup> In those surveys, Timber Hill was located on the section line separating Sections 2 and 11, T21N, R17W (Figure 2).

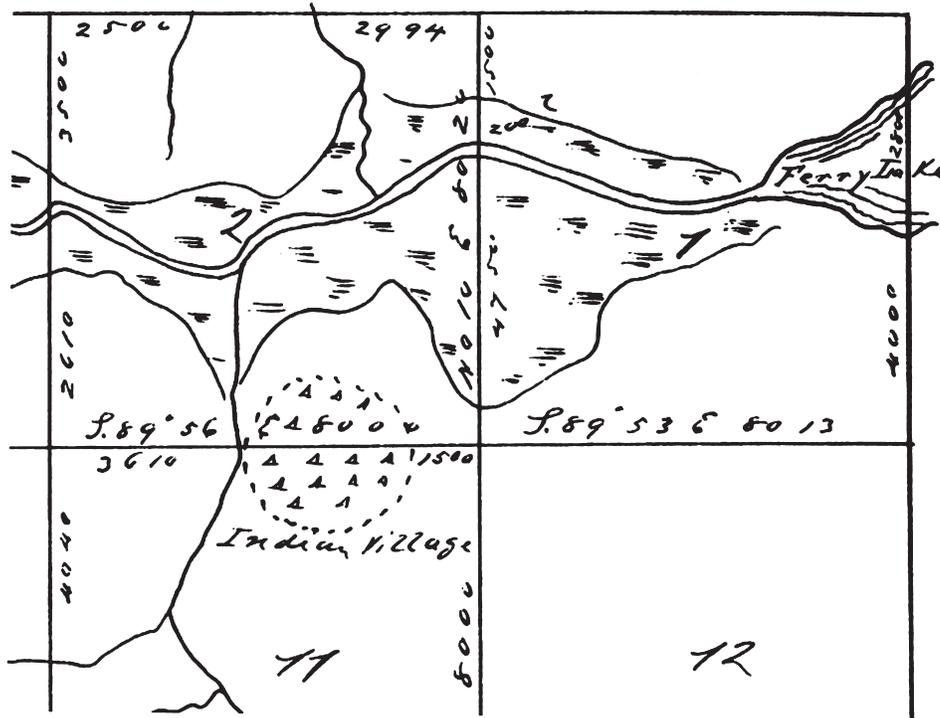


Figure 2. Timber Hill, 1838.<sup>14</sup> The Timber Hill Caddo village site as represented on the January 1838 survey of T21N, R17W. Jim's Bayou is the stream to the north of the village. The extreme western edge of Ferry Lake may be seen at the eastern edge of Section 1.

In his field notes for T21N, R17W, surveyor Williamson Jones indicated the presence of an “indian villidg.” The plat map indicated the village as being some 1,914 feet across. Compared to the depictions of Indian villages found on other 1837-1838 survey maps in northwestern Louisiana and adjacent eastern Texas,<sup>15</sup> this village, in terms of its physical size, is without parallel—no doubt a testament to its great age and historic importance.

The question is: “Was the village inhabited at the time of the survey?” On 1837-1838 survey plat maps of the area west of Shreveport, Indian villages typically appear with the designation “Indian Village.” It is not until one reads the accompanying field notes that such comments as “deserted village,” “deserted village, in ruins” or “an old Indian village” are found. It should be remembered that the Caddo were treaty-bound to leave the United States<sup>16</sup>—and that by early January 1837 they had in fact removed their villages west outside the supposed boundaries of the United States.<sup>17</sup> In every instance, by the time the American surveyors arrived, the Indian villages were described as deserted.<sup>18</sup>

In contrast to the American surveyors, early Texas surveyors typically noted just a name—North, Middle or Big Spring village—with no mention of whether or not the village was inhabited, although period documents clearly indicate Big Spring<sup>19</sup> and probably the Middle village were inhabited as late as early 1838.

In Jones' field notes regarding Timber Hill, the only description provided is of an "indian villidg." Such might at first lead one to believe the village was inhabited. In fact, a number of pieces of circumstantial evidence, in addition to the comments of Gray and Brooks, seem to point to the village being deserted.

Most obvious is the lack of any improvements, roads, trails, or paths leading to, or even in the immediate vicinity of, Timber Hill. In fact, the only road visible in the 1837-1838 surveys in the surrounding area is the "Road from Shreveport to Caddo Prairie" leading north from Shenick's Ferry along the western shore of Clear Lake in Section 36, T21N, R16W. At its closest point, this road is some eight miles southeast of Timber Hill. Interestingly, the surveyor of the township containing the Shreveport to Caddo Prairie Road was Williamson Jones. Jones seemingly surveyed cultural features when he found them.

As the name of the road indicates, the orientation of traffic in the area north of Caddo Lake in the late 1830s was south toward Shreveport. Except for the lake-area improvements of Colonel Robert Potter (T20N, R16W) and James Shenick (20N, 17W), there was not a single improvement noted by surveyors across the approximately 100 square miles encompassed by the townships surrounding Timber Hill. This is not to say that the area was deserted in the absolute sense. While there were no doubt cabins and improvements scattered throughout the area, it should be remembered that surveyors typically only made note of those they actually saw. One of the primary reasons the area was so thinly populated was the impediment posed by the lakes to those seeking access to Shreveport.

Interestingly, in February 1839, the American surveyors correctly noted on their plat map of T20N, R17W the presence of a "Coshatta village" (their field notes only reference "an old Indian clearing"). We know from the Harriett Ames manuscript that this village had been inhabited at least as late as the spring of 1837.<sup>20</sup> One has to wonder, assuming Timber Hill was inhabited, why the surveyors knew this to be a Coshatta village, yet were unaware of the makeup of the much older, larger, and presumably more prominent Timber Hill.

Except for the apparently abandoned Coshatta village north of Colonel Potter on the common boundary of Sections 1 and 12, T20N, R17W and Timber Hill, every other Indian village found on the 1837-1838 survey maps west of Shreveport tended to serve as a transportation hub for the surrounding area. Roads converged from four different directions upon the Louisiana site (Figure 3) and from three different directions at both the Middle Caddo and Big Spring sites. The North Caddo village was located on the relatively heavily traveled north-south Trammel Trace that extended from the Red River to Nacogdoches.

Finally it should be noted that when the Texas General Land Office reopened in January 1838, the earliest surveyors into eastern Harrison County typically referenced their work to such features as large streams, Caddo Lake, roads, or Indian villages. In this manner, the North Caddo village was referenced at least two times,<sup>22</sup> the Middle Caddo village two times<sup>23</sup> and Big Spring village six times.<sup>24</sup> In contrast, not a single reference to the presence of Timber Hill was made by early Texas surveyors. It would appear that by 1838 there was no trace of the village to be seen, and thus the site was not a legitimate feature to be referenced.

While the North, Middle, Big Spring, and Louisiana villages were noted in some manner as deserted by surveyors, they had doubtless been inhabited in the relatively recent past since traces of roads leading to them were still visible to surveyors. With Timber Hill, no sign of any road or trail was noted by early surveyors, leading one to suspect that the village had been abandoned for at least 5 to 10 years. The basis for such a time-frame is found in the statements of multiple individuals, including an academic botanist,<sup>25</sup> surveyors,<sup>26</sup> and on-the-ground-landowners,<sup>27</sup> who indicate such to be the period one might reasonably expect it would take in this humid East Texas environment for vegetation to reclaim the area, and, more importantly, for erosion, freezing/thawing, roots, and litter to obliterate paths and trails to all but those *specifically* looking for such cultural features.

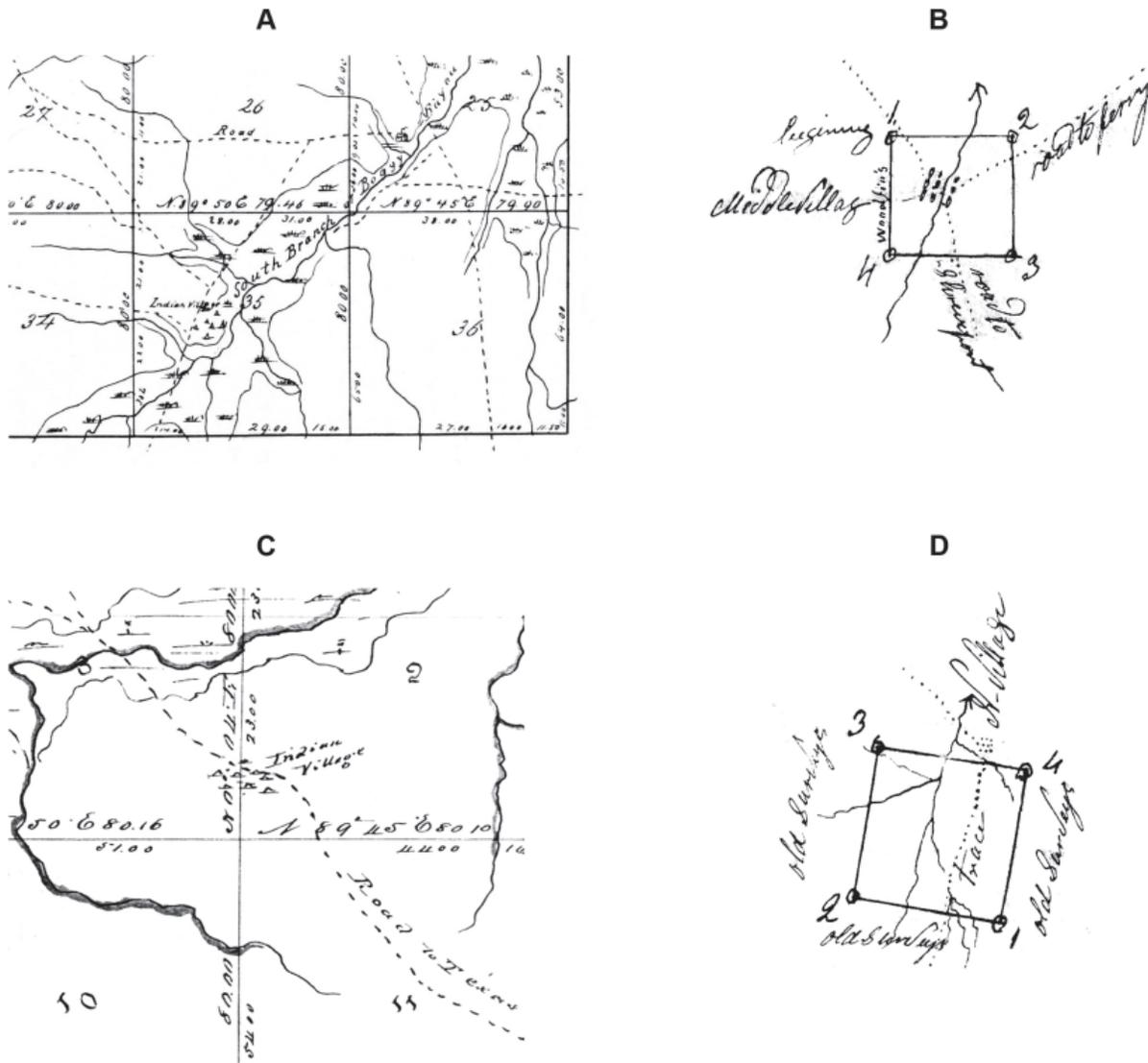


Figure 3. Caddo Village Sites as Depicted on Early Survey Maps.<sup>21</sup> A number of roads typically converged on or around historic-era Caddo villages. A number of the Anglo-American roads shown on these maps probably initially served as trails between villages or other areas of importance to the native inhabitants.

While the American surveyors found no improvements around Timber Hill in January 1838, Joint Boundary Commission surveyors did find a trail running west to east across the boundary line just north of Mile Mound 59 in 1841 (Figure 4). Comments vary as to the identity of the trail.

Boundary Commission field notes for June 1, 1841, read in part: “After a most circuitous day’s journey, encamped at a spring of delicious water, on an old Indian trail leading from Caddo Prairie to the Coshatta village, and a short distance west of the boundary.”<sup>29</sup> Various maps prepared by the Commission identify the trail as both a trail<sup>30</sup> and a “trail to Shenix Ferry.”<sup>31</sup> Certainly, a number of Indian trails had in the past converged upon Timber Hill; however, noting the trail to the village as “old” indicates it was not in use at the time of the survey. Was the fact the Boundary Commission surveyors saw in 1841 what the American surveyors failed to see in January 1838, due to the presence of a clearly marked trail, or was it due more to the fact the Boundary

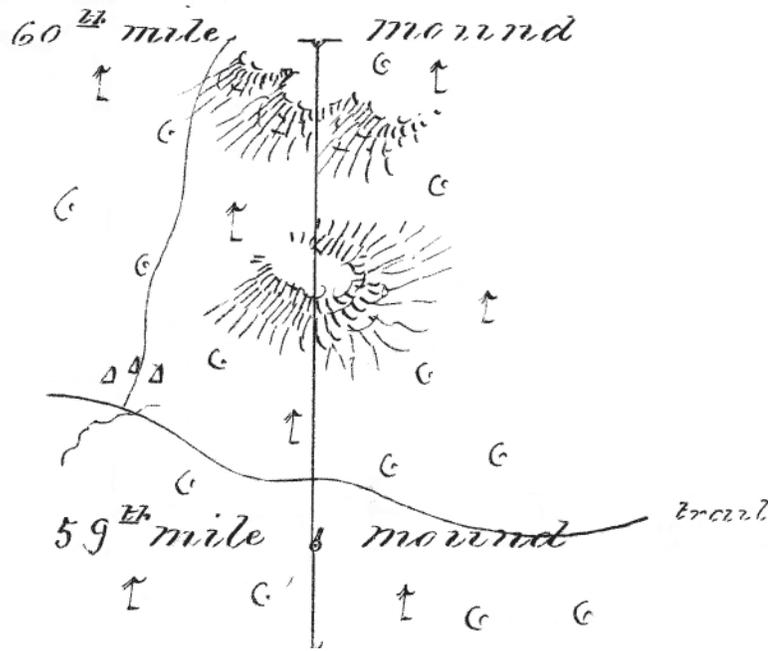


Figure 4. Mile Mound 59 and the Timber Hill Trail, 1841.<sup>28</sup> Maps prepared by the Joint Boundary Commission clearly show an old Indian trail crossing the boundary just north of Mile Mound 59. From notations made by Texas surveyors, this trail once extended from Timber Hill to Shenick's Ferry on Caddo Lake.

Commission surveyors *camped* at the spring on the trail, and thus, in spending an inordinate amount of time in the area, they were able to more fully take note of their surroundings?

While the trails into and out of Timber Hill had been reclaimed by the forces of nature, had the Boundary Commission team followed the trail upon which they camped that June night in 1841 north, they would almost surely have seen considerable evidence of the old village site itself: for even in this humid East Texas environment, something as large as Timber Hill would have been clearly visible to even the most untrained eye many years after its abandonment. Consider the comments of H. G. Askew in describing a wagon trip he took with his father from Marshall to Shreveport in the winter of 1850-1851 reprinted in the *Southwestern Historical Quarterly* from a March 24, 1912 newspaper article in which he noted that “on that same trip my father pointed out to me near the road some twelve miles from Marshall, the site of an old Caddo Indian village, and I remember that there was then existing evidences that the spot had been inhabited.” Askew’s reference was undoubtedly to the Middle Caddo Village site located approximately 12 miles east of Marshall on the west fork of Harrison Bayou and some three miles northeast of Scottsville. This site, referenced in several Republic of Texas original headright surveys, was on the road leading from Trammel’s Trace to the Big Spring Caddo village and east to Shreveport.<sup>32</sup>

To those who argue that Timber Hill was not abandoned until the early 1840s, at least two questions come immediately to mind: (1) Why did Williamson Jones, who made note of the Shreveport to Caddo Agency road, not identify a single road, trail, or path in the Timber Hill area if such were clear to the eye as they surely would have been had the village been occupied; (2) if one considers the trail on the 1841 map as proof that Timber Hill was inhabited at the time, then what are we to make of the previously noted comments of Gray and Brooks?

Was Timber Hill the last Caddo settlement in the Caddo home land? The evidence, circumstantial as it is, overwhelming points to Timber Hill being abandoned no later than 1830.

## THE LAST CADDO VILLAGE

In late September 1838, some 156 Caddo men, women, and children left their Texas home for the last time and came to Shreveport to collect their annual \$10,000 annuity. By late November, the tribe had experienced not one but two encounters with armed Texans—the latter incident often described as Rusk’s famous “invasion” of Shreveport.<sup>33</sup> To protect the Caddo and provide them some semblance of a home, Fort Jesup’s Colonel James Many placed the tribe on “a small peninsula between Cross and Sodo Lakes on the Red River on which there are no white settlements”<sup>34</sup> (Figure 5).

It is this location, probably long since eroded away, silted or paved over, and not Timber Hill, that can more likely claim the dubious distinction of being “The Last Village of the Kadohadacho in the Caddo Homeland.”

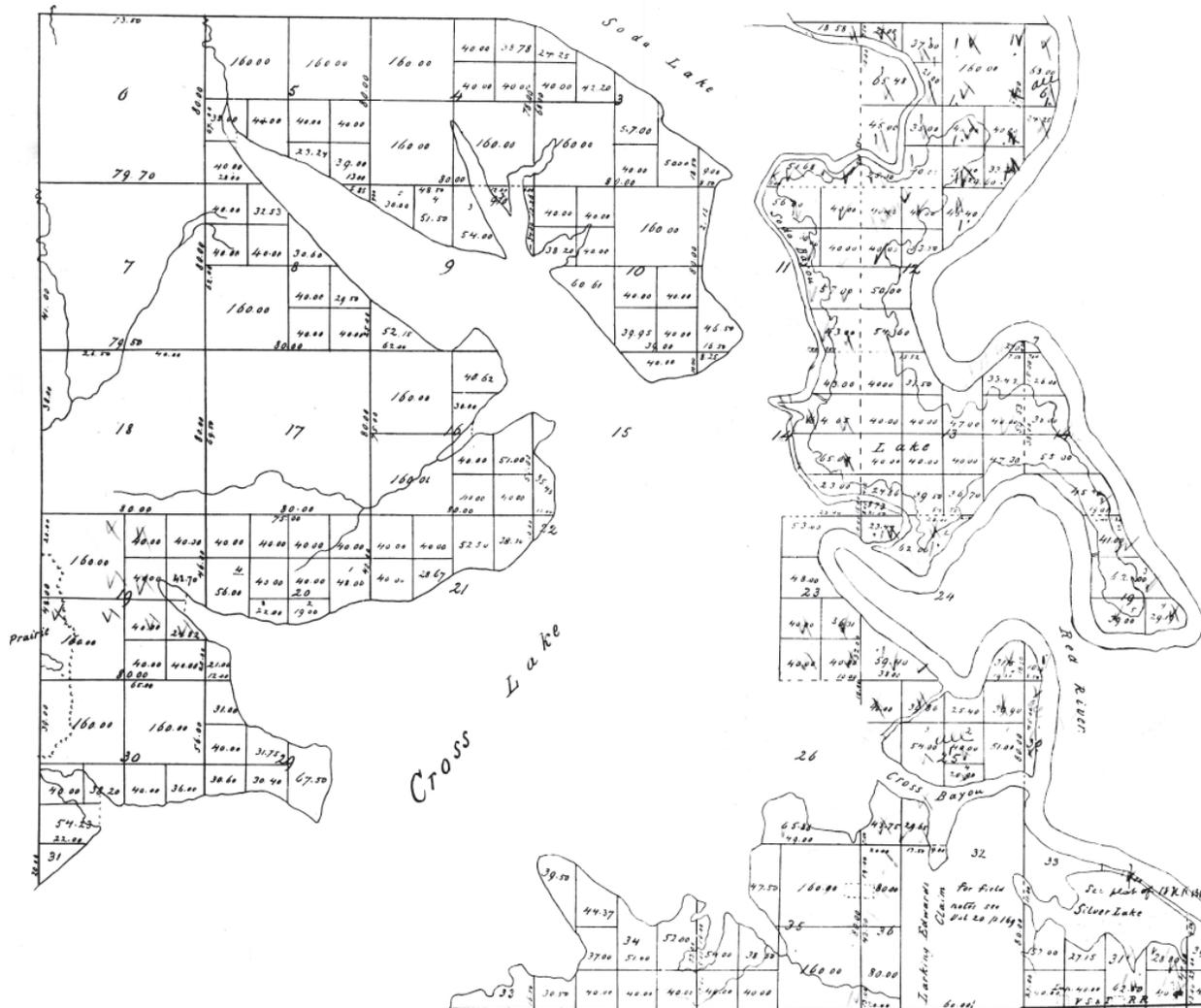


Figure 5. General Location of the Last Caddo Village.<sup>35</sup> Here, on one of the small peninsulas depicted on this early 1838 plat map for T18N, R14W, is the likely location of the last historic-era village of the Caddo in their traditional northwest Louisiana-eastern Texas homeland.

## NOTES

<sup>1</sup>Parsons, Mark L., James E. Bruseth, Jacques Bagur, S. Eileen Goldborer, and Claude McCrocklin. *Finding Sha'chahdinnih (Timber Hill): The Last Village of the Kadohadacho in the Caddo Homeland*. Austin: Texas Historical Commission, Archeological Reports Series, No. 3, 2002.

<sup>2</sup>Parsons, Mark L., James E. Bruseth, Jacques Bagur, S. Eileen Goldborer, and Claude McCrocklin. *Finding Sha'chahdinnih (Timber Hill): The Last Village of the Kadohadacho in the Caddo Homeland*. Austin: Texas Historical Commission, Archeological Reports Series, No. 3, 2002. pp. 8-9.

<sup>3</sup>National Archives and Records Administration. Letters Received by the Office of Indian Affairs, 1824-1881. Roll 31, Caddo Agency, 1824-1842. *Letters, Red River Agency*. Table entitled: "A List of Indian Tribes Belonging to the Red River Indian Agency, Sulphur Fork, 1824" contained in a letter from Gray to McKenney, October 1, 1824.

<sup>4</sup>National Archives and Records Administration. Letters Received by the Office of Indian Affairs, 1824-1881. Roll 31, Caddo Agency, 1824-1842. *Letters, Red River Agency*. Letter, Gray to McKenney, October 1, 1824; National Archives and Records Administration. Letters Received by the Office of Indian Affairs, 1824-1881. Roll 31, Caddo Agency, 1824-1842. *Letters, Red River Agency*. Letter, Gray to Barbour, December 31, 1826; National Archives and Records Administration. Letters Received by the Office of Indian Affairs, 1824-1881. Roll 31, Caddo Agency, 1824-1842. *Letters, Red River Agency*. Letter, Gray to Barbour, February 4, 1828.

<sup>5</sup>National Archives and Records Administration. Letters Received by the Office of Indian Affairs, 1824-1881. Roll 31, Caddo Agency, 1824-1842. *Letters, Caddo Agency*. Letter, Brooks to Case, February 28, 1832.

<sup>6</sup>National Archives and Records Administration. Letters Received by the Office of Indian Affairs, 1824-1881. Roll 31, Caddo Agency, 1824-1842. *Letters, Red River Agency*. Letter, Gray to Porter, August 11, 1828.

<sup>7</sup>National Archives and Records Administration. Letters Received by the Office of Indian Affairs, 1824-1881. Roll 31, Caddo Agency, 1824-1842. *Letters, Caddo Agency*. Letter, Brooks to Herring, February 13, 1832.

<sup>8</sup>National Archives and Records Administration. Letters Received by the Office of Indian Affairs, 1824-1881. Roll 31, Caddo Agency, 1824-1842. *Letters, Caddo Agency*. Letter, Brooks to Eaton, October 23, 1830.

<sup>9</sup>National Archives and Records Administration. Letters Received by the Office of Indian Affairs, 1824-1881. Roll 31, Caddo Agency, 1824-1842. *Letters, Caddo Agency*. Letter, Brooks to Case, February 28, 1832.

<sup>10</sup>National Archives and Records Administration. Letters Received by the Office of Indian Affairs, 1824-1881. Roll 31, Caddo Agency, 1824-1842. *Letters, Caddo Agency*. Letter, Brooks to Eaton, January 17, 1831.

<sup>11</sup>National Archives and Records Administration. Letters Received by the Office of Indian Affairs, 1824-1881. Roll 31, Caddo Agency, 1824-1842. *Letters, Caddo Agency*. Letter, Brooks to Eaton, January 17, 1831.

<sup>12</sup>National Archives and Records Administration. Letters Received by the Office of Indian Affairs, 1824-1881. Roll 31, Caddo Agency, 1824-1842. *Letters, Caddo Agency*. Letter, Brooks to Herring, February 13, 1832.

<sup>13</sup>All of the material in the following pages regarding the field notes and plat maps of the American surveys may be found in the archives of the Department of the Interior, Bureau of Land Management for the North West District of Louisiana in Springfield, Virginia. Both the plat maps and field notes are also available online at: <http://webfm.doa.la.gov/slodocs/SLO/> First time users will need to download and install the document viewer. Future references to these materials will cite the appropriate range and township only.

<sup>14</sup>T21N, R17W (plat map).

<sup>15</sup>See the common boundary of Sections 2 and 11, T21N, R17W (plat map); the common boundary of Sections 1 and 12, T20N, R17W (plat map); Section 6, T18N, R17W (plat map); Section 35, T16N, R16W (plat map). For sketch maps of Indian villages on Texas GLO surveys, see for example Texas General Land Office. Shelby County. *First Class, File*

000108, *Josiah Prewitt*. Original Land Grant Collection, Archives and Records Division, Austin, Texas; Texas General Land Office. Shelby County. *First Class, File 000185, Seaborn J. Robinson*. Original Land Grant Collection, Archives and Records Division, Austin, Texas.

<sup>16</sup> Kappler, Charles J. (editor and compiler). *Indian Affairs: Laws and Treaties*, Volume II, Treaties. Washington: Government Printing Office, 1904. pp. 432-434.

<sup>17</sup> National Archives and Records Administration. Letters Received by the Office of Indian Affairs, 1824-1881. Roll 31, Caddo Agency, 1824-1842. *Letters, Caddo Agency*. Petition, Caddo Chiefs to Joel Poinsett, January 9, 1837.

<sup>18</sup> Surveyor field notes indicated the Louisiana village (Section 35, T16N, R16W) to have been a “deserted village” in March 1837; the Big Spring village (Sections 2 and 3, 17N, 17W) “an old Indian Village (now in ruins)” on April 27, 1838; the Border village (Section 6, T18N, R17W) “an old Indian village” on May 3, 1838; and the Coushatta village north of Caddo Lake (the common boundary of Sections 1 and 12, T20N, R17W, plat map), which is clearly identified as the site of an inhabited Indian village in Harriett Ames’ manuscript [Ames, Harriett. *During the Early Days of Texas*. Typescript. Collection 288, Box 1, Folder 1. Noel Memorial Library, Archives and Special Collections, Louisiana State University in Shreveport.] but described as an “old Indian clearing” on February 9, 1839.

<sup>19</sup> Ford, John Salmon. Edited by Stephen B. Oates, with introduction and commentary. *Rip Ford’s Texas*. Austin: The University of Texas Press, 1963. p. 25.

<sup>20</sup> Ames, Harriet A. *During the Early Days of Texas: A True Story of Harriet A. Ames*. Typescript. Collection 288, Harriet Potter Ames Memoirs. Noel Memorial Library, Archives and Special Collections, Louisiana State University in Shreveport.

<sup>21</sup> Inset A, T16N, R16W (plat map); Inset B, Texas General Land Office. Shelby County. *First Class, File 000185, Seaborn J. Robinson*. Original Land Grant Collection, Archives and Records Division, Austin, Texas; Inset C, T17N, R17W (plat map); Inset D, Texas General Land Office. Shelby County. *First Class, File 000108, Josiah Prewitt*. Original Land Grant Collection, Archives and Records Division, Austin, Texas.

<sup>22</sup> Texas General Land Office. Shelby County. *First Class, File 000090, R. O. Watkins*. Original Land Grant Collection, Archives and Records Division, Austin, Texas; Texas General Land Office. Shelby County. *First Class, File 000108, Josiah Prewitt*. Original Land Grant Collection, Archives and Records Division, Austin, Texas.

<sup>23</sup> Texas General Land Office. Shelby County. *First Class, File 000152, Holland Anderson*. Original Land Grant Collection, Archives and Records Division, Austin, Texas; Texas General Land Office. Shelby County. *First Class, File 000185, Seaborn J. Robinson*. Original Land Grant Collection, Archives and Records Division, Austin, Texas.

<sup>24</sup> Texas General Land Office. Shelby County. *First Class, File 000156, Lucinda Wallace*. Original Land Grant Collection, Archives and Records Division, Austin, Texas; Texas General Land Office. Shelby County. *First Class, File 000361, Sebastian C. Garner*. Original Land Grant Collection, Archives and Records Division, Austin, Texas; Texas General Land Office. Harrison County. *Third Class, File 000094, Simeon Dickerson*. Original Land Grant Collection, Archives and Records Division, Austin, Texas; Texas General Land Office. Harrison County. *Third Class, File 000160, Jonathan Stephenson*. Original Land Grant Collection, Archives and Records Division, Austin, Texas; Texas General Land Office. Harrison County. *Third Class, File 000184, Josiah Barrentine*. Original Land Grant Collection, Archives and Records Division, Austin, Texas; Texas General Land Office. Harrison County. *Third Class, File 000272, James Adams*. Original Land Grant Collection, Archives and Records Division, Austin, Texas.

<sup>25</sup> Williams, Justin K. Assistant Professor of Biology, Sam Houston State University, Huntsville, Texas. Personal interview, February 16, 2007.

<sup>26</sup> Ben Thomson, Senior Land Surveyor, LSLS, RPLS, PE. Texas General Land Office, Austin, Texas. Personal interview, April 10, 2007; David Pyle, Land Surveyor III, LSLS, RPLS. Texas General Land Office, Austin, Texas. April 10, 2007.

<sup>27</sup> Mouzon R. Tiller, Landowner, Harrison and Panola County, Texas. March 18, 2007; James W. Tiller, Sr., Landowner, Harrison and Panola County, Texas. March 18, 2007.

<sup>28</sup> Texas, General Land Office. Texas/United States Boundary Collection, Map, *Boundary Between Republic of Texas and United States, Plan B, Part 3<sup>rd</sup>*. GLO Map 65413. Texas General Land Office, Austin, Texas.

<sup>29</sup> Texas, General Land Office. Texas/United States Boundary Collection, *Journal of the Joint Commission*. GLO Map Image 65523. Texas General Land Office, Austin, Texas.

<sup>30</sup> Texas, General Land Office. Texas/United States Boundary Collection, *Journal of the Joint Commission*. GLO Map Image 65413. Texas General Land Office, Austin, Texas.

<sup>31</sup> Texas, General Land Office. Texas/United States Boundary Collection, Map, *Boundary Between Republic of Texas and United States, Plan B, Part 3<sup>rd</sup>*. GLO Map Image 3132. Texas General Land Office, Austin, Texas.

<sup>32</sup> Webb, Walter Prescott. "Texas Collection." *Southwestern Historical Quarterly* 42 (January 1939): 268-269; Texas General Land Office. Shelby County. *First Class, File 000152, Holland Anderson*. Original Land Grant Collection, Archives and Records Division, Austin, Texas; Texas General Land Office. Shelby County. *First Class, File 000185, Seaborn J. Robinson*. Original Land Grant Collection, Archives and Records Division, Austin, Texas; 17N, 17W (plat map), 18N, 17W (plat map), 17N, 16W (plat map), 17N, 15W (plat map), 17N, 14W (plat map), 18N, 14W (plat map).

<sup>33</sup> National Archives and Records Administration. Letters Received by the Office of Indian Affairs, 1824-1881. Roll 31, Caddo Agency, 1824-1842. *Letters, Caddo Agency*. Statement, W. Jenkins, January 1, 1839.

<sup>34</sup> National Archives and Records Administration. Letters Received by the Office of Indian Affairs, 1824-1881. Roll 31, Caddo Agency, 1824-1842. *Letters, Caddo Agency*. Letter, Many to Poinsett, April 19, 1839.

<sup>35</sup> T18N, R14W (plat map).

# **A Foster Trailed-Incised Vessel from the Sister Grove Creek Site (41COL36), Collin County, Texas**

*Wilson W. Crook, III and Timothy K. Perttula*

## **INTRODUCTION**

A near-complete and reconstructed Foster Trailed-Incised jar, a common Late Caddo (ca. A.D. 1500-1700) ceramic type along certain parts of the Red River in southwestern Arkansas, northwestern Louisiana, and northeastern Texas, has been recovered by the senior author from the Sister Grove Creek site (41COL36) in Collin County, in North central Texas (Crook 2007). This is the first known occurrence of Foster Trailed-Incised pottery in any of the Late Prehistoric sites along the East Fork of the Trinity River. We discuss the find and the character of the reconstructed vessel in this article, and put on record this evidence of contact between the Caddo and Late Prehistoric populations living in the upper Trinity River basin.

## **SISTER GROVE CREEK SITE (41COL36)**

During the early 1970s, Mark Lynott (1975a, 1975b) led a major excavation of the rim-and-pit structure at the Sister Grove Creek site (41COL36) on the East Fork. Following completion of Lynott's work at the site, and the publication of the final report, Crook returned several times to the site in order to photograph and study the major features found there, including the rim-and-pit structure. On one such occasion following a strong rain, a number of large, freshly broken pottery sherds were discovered in a 1 x 1 m area immediately north of the central pit structure. Visual inspection showed all the sherds to be of the same type and thus likely from a single ceramic vessel. The presence of weathered animal footprints all around the vessel coupled with obvious fresh breaks on the sherds indicated that it had likely only recently been broken. With the chance of recovering a near-complete pottery vessel from an East Fork site, Crook laid out a 5 x 5 m area around the sherds and carefully excavated the area to a depth of 10 cm below the surface. A total of 21 sherds were recovered in the immediate area of the initial surface discovery. Subsequent reconstruction of the vessel showed it to be about 85% complete, and of the Foster Trailed-Incised type (Suhm and Jelks 1962: Plate 22).

## **FOSTER TRAILED-INCISED JAR**

The recovered sherds were carefully cleaned using water and a firm brush and then hardened in a weak solution of Muriatic acid (HCl). Individual sherds were then measured and viewed under a binocular microscope prior to reconstruction. Due to the combination of both the large size of the sherds and fresh, unweathered breaks, reconstruction was relatively easy (Figure 1).

The vessel is a small jar, 128.8 mm in height. It has a distinctive form with a small, flat base (50 mm across), a gently rounded body (68.0 mm in height), and a relatively large rim (60.8 mm) that flares outward, such that



Figure 1. Foster Trailed-Incised vessel from the Sister Grove Creek site (41COL36).

the diameter of the mouth of the vessel is greater than that of the body (see Figure 1). This is a pre-A.D. 1600 Foster Trailed-Incised form (Schambach and Miller 1984:Figure 11-10).

Wall thickness of the vessel varies from 4.3 mm near the rim to 8.1 mm in the main part of the body to 9.3 mm at the base. These thickness data suggest that the vessel appears to have been built from the base upwards to the rim (cf. Krause 2007). It is tempered with finely-crushed grog and has a compact clay paste. The color of the vessel is light to dark olive-brown with the cores darker than the surfaces, suggesting it had been fired in a low oxygen or reducing environment, and then pulled from the fire to cool, leaving lighter-colored interior and/or exterior surfaces. Some fire mottling is present over the sides of the vessel. The interior of the jar is highly smoothed, almost polished in surface treatment.

The vessel has a distinctive decoration that consists of incising and trailing, the latter made with a broad, round tipped tool (see Figure 1). The high rim is separated from the body by a broad horizontal incised line. The rim is further sub-divided into four horizontal panels with lines running downward or diagonally to the left. These lines may have been made with either with a bone or wood tool or by fingerprint impressions. The body of the vessel contains four distinct sets of concentric trailed semi-circles (see Figure 1).

Analysis of Red River Caddo pottery by Schambach and Miller (1984:121) indicate that the Sister Grove Creek find is a Foster Trailed-Incised, *var. Foster* vessel, although it lacks the nipple-like nodes that are one element of the described decorative elements of this variety (see below). Schambach and Miller (1984:121) describes this variety, which is the earliest of seven known Late Caddo and Historic Caddo varieties of the type, as follows:

The *Foster* variety... consists of high rimmed, globular bodied, jars with concentric circle designs (our Baker pattern) on the bodies and multiple bands of zoned diagonal lines on the rims (our Alfred pattern). The concentric circle motif on the body is usually repeated three or four times and there are either single or multiple nipple-like nodes at the center of each set of circles. The diagonal line designs on the rim are composed of narrow *incised* lines while the concentric circle designs on the bodies are composed of broad *trailed* lines.

The seriation of Late Caddo pottery types from burial features on sites in the Red River valley indicates that Foster Trailed-Incised, *var. Foster* vessels were made by the Caddo between ca. A.D. 1500-1600 (Perttula 1992:Table 9; Schambach and Miller 1984:164-168 and Table 11-12). Other kinds of resident pottery made by these Caddo groups includes Belcher Engraved, Karnack Brushed-Incised, and Simms Engraved. While sherds and a few vessels from a number of different Caddo pottery types have been described from Late Prehistoric sites along the East Fork (Crook 2007), none of the above Late Caddo ceramic types have ever been noted in this region.

## CONCLUSIONS

Foster Trailed-Incised is a relatively common Caddo pottery type made primarily by Belcher and Texarkana phase Caddo peoples living in the Great Bend area of the Red River valley in southwestern Arkansas, northwestern Louisiana, and a small part of northeastern Texas (Perttula 2005; Schambach and Miller 1984:121; Webb 1959). This includes several counties in the southwestern part of Arkansas (Little River, Hempstead, Miller, and Lafayette counties) to Bowie County, Texas, and downstream to various sites near Shreveport, Louisiana in Bossier and Caddo Parishes (Webb 1959; Kelley 1997). Ceramic analyses by Schambach and Miller (1984) indicate that different varieties of Foster Trailed-Incised were made and used by the Caddo between ca. A.D. 1500 and ca. A.D. 1700.

The presence of a Foster Trailed Incised, *var. Foster* vessel in a Late Prehistoric site on the East Fork of the Trinity clearly indicates trade between an East Fork aboriginal group and one of the Red River Caddo groups, probably the prehistoric ancestors of the Kadohadacho. Caddo pottery was widely traded across Texas and surrounding states (Perttula 2002:Figure 5.1) in prehistoric and historic times, especially after about A.D. 1400, when there were apparently periodic contacts and interaction between several different and non-Caddo aboriginal groups and southern Caddo groups. This contact and interaction must have been intermittent because this Foster Trailed-Incised jar is the first occurrence of Belcher and Texarkana phase pottery from an East Fork of the Trinity River site.

In his excavation of Sister Grove Creek, Lynott (1975a) obtained seven radiocarbon dates on charcoal and two dates from collagen and apatite from human bone. Charcoal from Feature 5, a hearth from near the center of the central rim-and-pit structure, yielded an uncorrected radiocarbon date of  $360 \pm 70$  B.P. (A.D.  $1590 \pm 70$ ); its calibrated age range is AD 1469-1614 (CAL PAL Online Radiocarbon Calibration, accessed October 19, 2007). The discovery of a pre-A.D. 1600 variety of Foster Trailed Incised vessel at the Sister Grove Creek site corroborates this calibrated radiocarbon date and further establishes that the Late Prehistoric inhabitants of the East Fork were present in the region up to the beginning of the post-A.D. 1550 Historic period in Texas.

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# Tuinier Borrow Pit Biface Cache, Hopkins County, Texas

*Harry J. Shafer and Lee Green*

## *Abstract*

This article reports the discovery of a cache of 28 heat-treated orthoquartzite bifaces from the Tuinier Farm (41HP237), a multi-component site in Hopkins County, Texas. The site is located on a low terrace of Stouts Creek near the community of Pine Forest. The cache was contained within a very confined area ca. 30 cm across and some 20 cm thick. The bifaces were stacked within this confined area, suggesting they were in some kind of buried perishable container. Biface caches are rare in East Texas and are most often of exotic Edwards chert from Central Texas. Caches of orthoquartzite bifaces have not been reported previously. The size and form of the bifaces suggest they were performs for Gary points, and probably date in the Woodland period from about A.D. 1 to A.D. 500-600. The cultural context and possible significance of the cache is also discussed.

## INTRODUCTION

Raw material for stone tools was a highly valued commodity among Native Americans. The importance was perhaps comparable to steel in today's industrialized world. The distribution of lithic raw material suitable for making sharp edged and sharp pointed lithic tools was not uniform across the landscape. Acquiring suitable material or the finished products required either making the best of local materials, venturing to the areas where such resources were available, or developing social networks for exchange or trade with groups who had access to good raw material. Any one or all of these strategies was likely appropriate depending on the kind and function of the stone tool. The area of East Texas that encompasses Hopkins County is not known for good lithic raw material for the production of chipped stone tools. The material choices for the natives of East Texas were to make use of the local stone for projectile points and expedient tools or make efforts to acquire good material from people to the north or west where good quality stone for the production of chipped stone tools existed.

The discovery of a cache of 28 heat-treated orthoquartzite bifaces from a multi-component prehistoric site in Hopkins County, Texas (Figure 1), provides a unique opportunity to examine material acquisition, preparation, and technology for projectile point production during the Woodland period. The site is located on a low terrace of Stouts Creek. The cache was contained within a very confined area ca. 30 cm across and some 20 cm thick. The bifaces were stacked within this confined area, suggesting they were in some kind of buried perishable container, probably a basket. The fact that the artifacts in the cache were partially reduced bifaces and were placed within a site with a long period of occupation raises some interesting issues when compared to other caches in Central and East Texas.

## CACHES

The archeological term for the type of feature containing clusters of artifacts is "cache." The definition for cache most widely used in Texas was first articulated by Curtis Tunnell (1978:1). Tunnell defines a cache as "a hiding

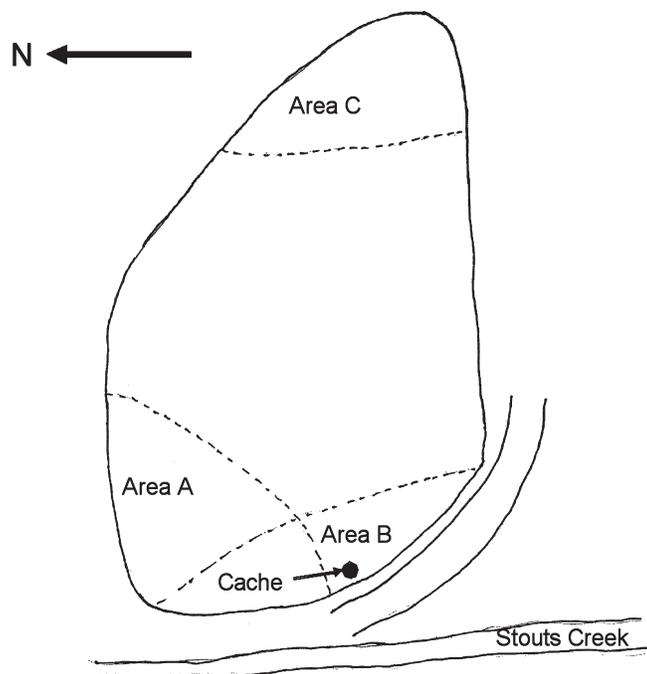


Figure 1. Sketch map of Tuinier Farm (41HP237) showing spatial concentrations of artifacts. Area A denotes Late Caddo artifact concentration; Area B shows a dart point/perform concentration; Area C also is a dart point concentration. The cache is in an area of the site where dart points were concentrated. Maximum measurement across the site (east-west) is 117 m.

place for concealing or preserving provisions or implements.” Sara Schlanger (1981:4) is even more specific in that she defines tool caches as useful material hidden for future retrieval and use. Tunnell also added that a cache was a secure place for storage. Kevin Miller (1993:7-8) expanded Tunnell’s definitions to include ritual and burial context caches although these were not intended for later retrieval. For this article, however, both Schlanger’s definition and Tunnell’s first definition are applied to the Tuinier cache with some wiggle room. The necessity for the wiggle room is that the context of the cache with regards to whether or not it was within a structure, outside a structure, or part of a votive offering, is unknown.

### THE SITE, SETTING, AND ARTIFACT ASSEMBLAGE

The Tuinier Farm site is on a sandy flat and slightly elevated landform above the floodplain of Stouts Creek, a tributary of White Oak Creek, itself a tributary to the Sulphur River. The soil is contained in a deep sandy loam belonging to the Wolfpen Series (United States Department of Agriculture 1973), and it was being mined at the time of the cache discovery. The site lies within the creek valley, and normally would have had a typical riparian hardwood forest, but was cleared of large timber many years ago for farming. The fallow field became overgrown with brush and shrubs but has been re-cleared and used as a borrow pit for sand over the past several years. The site has been surface collected, but no excavations have been carried out with the exception of recovering the discovered cache in the borrow pit.

The cache was discovered by Felicia Lewis while inspecting the eroded face of the borrow pit. After removing five of the bifaces, she alerted the junior author of her find (Figure 2). Green went to the location and began removing the soil from above the suspected cache. The bifaces were tightly clustered in a cylindrical shape (Figure 3), suggesting they were probably buried in a basket container which has long since deteriorated.



Figure 2. View of Tuinier cache partly exposed by excavation.

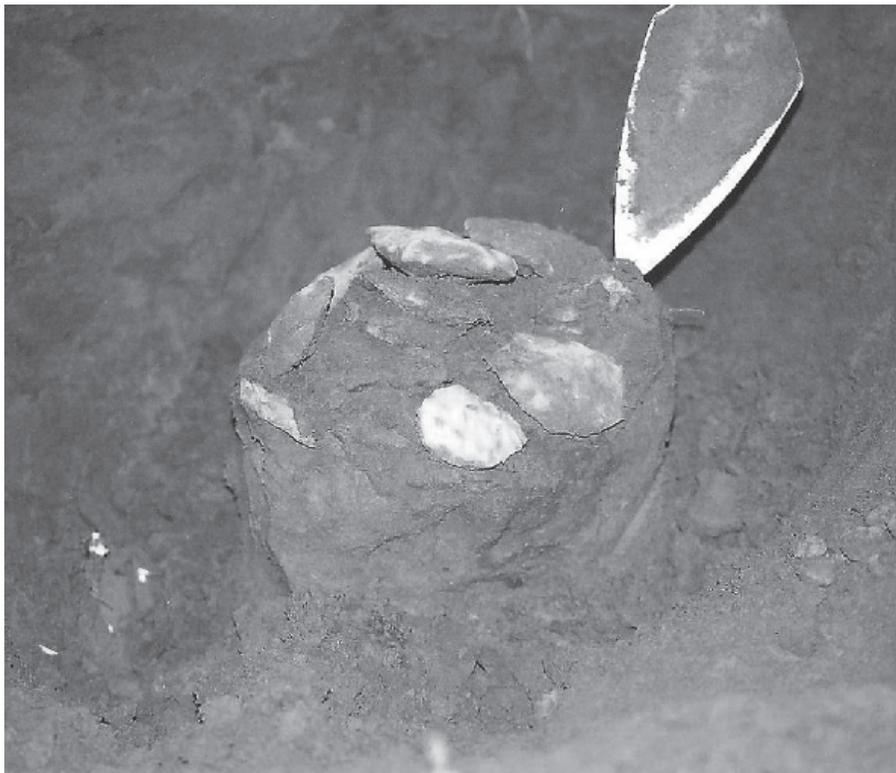


Figure 3. View of the Tuinier cache partly excavated showing the circular concentration of bifaces.

## DESCRIPTION OF THE CACHE

All 28 bifaces are shown in Figures 4-7. The cache was loaned to the senior author by the junior author for analysis and study. All of the artifacts in the cache are bifacially reduced to an ovoid or tear-drop shape. The latter forms dominate and are suggestive of Gary performs. The ovoid specimens may also be Gary performs, but they also may be blanks for adze blades. The durable orthoquartzite is ideal material for moderate to heavy duty chopping tools.



Figure 4. Heat-treated orthoquartzite bifaces from the Tuinier cache, Hopkins County.

The bifaces clearly represent reduction staging. In a four stage reduction sequence (Goode 2002:29-38), all of these specimens would be considered as Stage 3 preforms rather than blanks. The bifaces are remarkably similar in size (Table 1), varying in length from 53 to 75 mm (average 64.35 mm); widths vary from 42 to 62 mm (average 50.14 mm); and thickness varies from 15 to 21 mm (average of 18.32 mm).

### Color

The color range in the cache sample is significant. The orthoquartzite ranges from a mottled tan/gray to an orange-red. Several specimens have traces of a tan/gray interior and a reddish or burnt sienna exterior hue, indicating that all had been heat treated. This is also significant since heat-treated orthoquartzite is preferred for Gary and Yarbrough points in Northeast Texas south of the Red River valley where other, and better, material options existed.



Figure 5. Heat-treated orthoquartzite bifaces from the Tuinier cache, Hopkins County.



Figure 6. Heat-treated orthoquartzite bifaces from the Tuinier cache, Hopkins County.



Figure 7. Heat-treated orthoquartzite bifaces from the Tuinier cache.

**Table 1. Tuinier (41HP237) Biface Cache.**

Item No.	Length (mm)	Width (mm)	Thickness (mm)
1	72	50	20
2	65	53	15
3	62	50	15
4	81	58	20
5	62	40	19
6	75	57	21
7	63	50	19
8	66	53	20
9	61	50	20
10	62	51	16
11	59	45	16
12	50	44	20
13	65	49	18
14	59	48	18
15	62	53	17
16	64	52	19
17	62	51	16
18	59	49	19
19	71	54	17
20	53	48	19
21	65	55	21
22	61	42	15
23	65	45	19
24	72	47	21
25	73	62	19
26	61	46	19
27	65	51	18
28	67	51	17
Average	64.35	50.14	18.32
Range	53-75	42-62	15-21

## Technology

The reduction technology exhibited by the negative flake scars does not fit the expectation of hard-hammer reduction. The impact points are narrow and deep (Figure 8) rather than broad and deep as would be expected with a hard hammer. Also, the small orthoquartzite mass is not conducive to hard-hammer flaking because of the energy absorption when supported in the hand. The narrow deep negative bulbar features and the long thinning flake scars up to half or more of the width of the biface suggests the use of indirect percussion or a punch.



Figure 8. Flake scars showing deep bulb indentations and narrow contact point suggesting the use of a indirect percussion such as a punch.

The stage within the linear reduction system from pebble to finished artifact is essentially the same for all of the bifaces within the cache. Studer (1982) describes a proposed reduction sequence for Gary points from the Icy Eye site in Harrison County and illustrates a series of performs that generally fit the stage of reduction represented by the Tuinier cache bifaces.

## DATING THE CACHE

The context of the cache discovery in a deep sand borrow pit apparently unassociated with a larger feature or structure bearing charcoal precluded the possibility of obtaining chronometric dates. The only way to date such features given the circumstances is by stylistic cross-dating based on morphological and technological criteria. The size, technology, material, and morphology of many of the specimens strongly suggest they were Gary performs. Assuming that was the case, the objective here is to place the Gary point in a tight chronological perspective, and by doing so, suggest a date range for the Tuinier cache.

According to Dee Ann Story (1990:218 and Table 49), age estimates for the Gary points range from ca. A.D. 1 to 865. Gary is the dominant point type in Late Archaic and Woodland chronologies, but probably should be considered a Woodland period diagnostic rather than lumped into the Late Archaic amalgam of points. The Woodland period has been subdivided into three sub-phases or units: Early Woodland is identified by Williams Plain pottery, Middle Woodland is characterized by Williams Plain, Marksville Stamped, and related ceramic types, and Late Woodland is identified by Coles Creek ceramics and small corner-notched arrow points (Story 1990). Since arrow points replace dart points in the Late Woodland period, a more accurate date for Gary points is probably from ca. A.D. 1 to AD 500-600. It is on that basis that a suggested date for the Tuinier cache is about AD. 1-500-600.

## DISCUSSION

Orthoquartzite pebbles are difficult to work even when heat-treated based on the experiments of the senior author and those of the late J. B. Sollberger (Peter and McGregor 1987:201). The material was so difficult to work in conventional ways using a quartzite hammer, antler billet, and pressure flaker that Sollberger could not fully reduce any of six experimental orthoquartzite cores with the intention of making a finished dart point (Peter and McGregor 1987). Orthoquartzite is tough, does not fracture as easily as chert, and cannot be easily flaked with the same methods used to work chert as Sollberger discovered. The pebble requires substantial support to withstand the blow of the percussor (possibly a punch), and under most circumstances, cannot be thinned to the degree that is acquired with chert. Pressure flaking to thin the late stage perform is difficult, but pressure flaking was clearly used to finish shaping and sharpening. Consequently, Gary dart points are rarely thin and have a diagnostic lenticular cross-section. The advantage of using orthoquartzite for projectile points is that it is a tough material that can withstand many impacts. Most abandoned Gary points are not broken, and were replaced not because of breakage but because of their reduced size due to blade resharpening. The resharpening could be due to either repairing damage from impact or from their secondary use as knives, or both. It is impossible to know which function was directly related to resharpening.

The suggestion that most, if not all, of the bifaces in the Tuinier cache were Gary performs is testable. If a sample of orthoquartzite Gary points is shown to be smaller than the biface cache, the notion is supported because Stage 4 reduction would further reduce the perform in overall size. Measurements of a sample of 30 complete Gary points of orthoquartzite from the site was done and then compared with the cache bifaces. The comparative sample was drawn from outline sketches of Gary points from the site provided by Green. Lengths and widths were possible to measure, but thickness was not. The average length of the complete Gary points was 45.2 mm, and the average width was 29.5 mm. Recognizing that the blades on several of the Gary points appeared to have been reworked, the average lengths are probably smaller than that of the original finished points. Cached biface lengths averaged 65.35 mm, and widths were 50.14 mm, well above the size range for Gary points. If the cache bifaces were not intended for Gary points, then one would expect that finished Gary points would be equal to or larger than the cache bifaces. Gary point average lengths and widths are smaller than the length and width average for the biface cache, adding support to the hypothesis that the bifaces are probably performs for Gary points.

## SURFACE ARTIFACT ASSEMBLAGE

Green and others collected numerous diagnostic lithic artifacts from the site surface. Green then divided the site into three surface areas, A, B, and C (see Figure 1), and has identified diagnostic artifacts from each area. An artifact sample collected from the surface was studied by Green and includes 57 dart points, five bifaces, and a Clear Fork-like adze. Tentatively identifiable dart point types include Gary, Yarbrough, Wells, and Dalton/Meserve; arrow points collected include Alba, Friley, and Talco (?) (i.e., small triangular arrow points). All the points have been tentatively identified by Shafer, from outlines provided by Green, following Turner and Hester (1999). The identification of Wells points is highly tentative, and these points may be nothing more than long-stem Gary.

The distribution of the diagnostic artifacts collected on the site was noted by Green. This distribution pattern is as follows:

Area A: Gary (n=8), Yarbrough (n=8), Wells (n=1), Talco (n=4), Clear Fork adze (n=1), bifaces (n=3).

Area B: Gary (n=7), Yarbrough (n=1), Dalton/Meserve (n=2), unidentified dart point (n=1), Alba (n=1), Friley (n=1), and non-cache bifaces (n=5). The cache of 28 bifaces came from Area B.

Area C: Wells (n=2), Gary (n=5), unidentified dart points (n=4).

Unknown provenience within the site: Wells (n=5), Gary (n=9), other dart points (n=1), Talco (n=3), and corner notched arrow point (n=1).

The chronological time span represented by the collection indicates that Tuinier Farm (41HP237) was used as a campsite from the Late Archaic through the Middle-Late Caddo periods, with a Late Paleoindian-Early Archaic specimen also included. This chronologically mixed assemblage is consistent with other deep sandy sites along Stouts Creek (Scurlock 1962). The horizontal distribution of the diagnostic lithic artifacts within areas A-C hints that spatial clustering of the Early Archaic Wells points and the Late Prehistoric Talco points might be present. Wells points were recovered from areas A and C, while Talco arrow points were found only in Area A. The distribution of ceramics (not tallied here) would likely provide more definitive evidence of the spatial clustering of artifacts.

### **Surface Collection Raw Materials**

Raw materials represented in the diagnostic artifact collection were identified by Green and are represented in the surface collection as follows:

Orthoquartzite/quartzite: Wells (n=6), Gary (n=28), Yarbrough (n=11), other dart points (n=2), Talco arrow points (n=3), unidentified corner-notched arrow point (n=1), unidentified contracting stem arrow point (n=1), bifaces (n=5).

Chert: Gary (n=5), Dalton/Meserve (n=2), other dart points (n=5), Talco arrow points (n=4), Alba arrow point (n=1), beveled biface (n=1).

Silicified wood: Friley arrow point (n=1), bifaces (n=2).

Ferruginous sandstone: Clear Fork-like adze (n=1).

Orthoquartzites were the preferred material for many artifacts left at the site, including Wells, Gary, Yarbrough, and Talco points (Figure 9). The heat-treated orthoquartzite cache bifaces are not out of character for material preferences at the site. Non-local cherts are represented among the unclassified points and the Dalton/Meserve points. Silicified wood was identified for three artifacts, including a Friley point. The ferruginous sandstone adze is a local material and was probably selected because it occurs in larger masses suitable for large biface tools.

### **LITHIC RAW MATERIAL DISTRIBUTION**

All of the Tuinier cache bifaces are made of heat-treated orthoquartzite, a metamorphic quartzite. Orthoquartzite pebbles and small cobbles are common in the Uvalde Gravels across Northeast Texas and the central part of East Texas. These ancient Pliocene gravels occur in outwash fans from the Rocky Mountains (Banks 1990; Byrd 1971), were picked up and reworked in Pleistocene and Holocene streams, and were obtained in the stream beds and gravel outcrops by Archaic, Woodland, and Caddo groups as raw material for chipped stone tools. The orthoquartzite commonly occurs in gray hues with yellow or tan streaks. The quality of the material varies from coarse granular to fine-grained. Flaking quality of the material also varies, but can be improved when heat-treated. Heat-treated orthoquartzite assumes burnt sienna, pinkish, or brownish-yellow hues due to

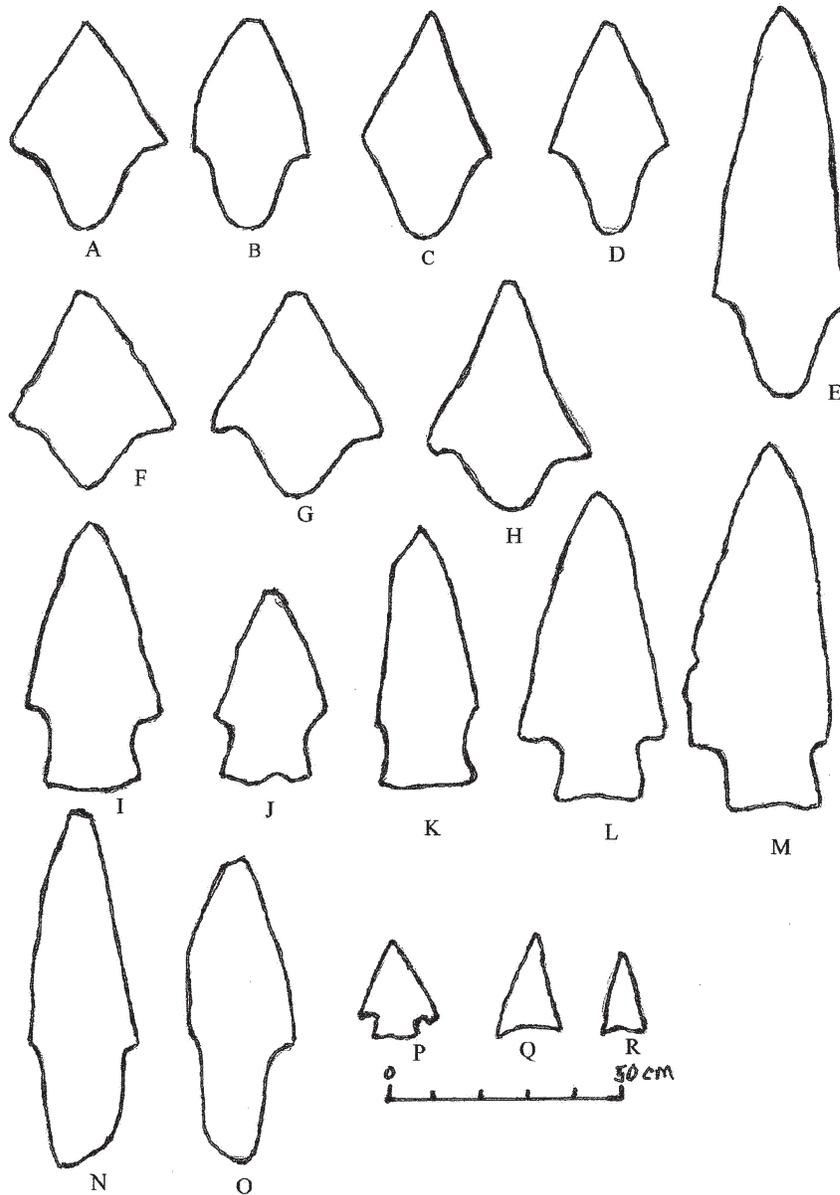


Figure 9. Orthoquartzite projectile points collected from 41HP237: A-H, Gary; I-M, Yarbrough; N-O, Wells; P, corner-notched arrow point; Q-R, Talco.

the oxidation of the iron. Orthoquartzites were favored for the manufacture of Gary dart points, Bristol bifaces, and small adze blades during the Late Archaic and Woodland periods across much of the eastern half of Texas, probably because of the material's durability in withstanding shock. Some Middle and Late Caddo period groups also used orthoquartzite for the manufacture of arrow points.

Natural outcrops of siliceous stone are rare in East Texas and do not consistently occur across the region. The resources available were limited to silicified wood primarily from the Weches formation (Studer 1982), small chert pebbles, and pebbles and cobbles of orthoquartzite (Girard 1995). Better quality material such as Manning Fused Glass (Brown 1976) and Pisgah Ridge Chert (McGregor 1993) were of limited access due to their

geologically isolated occurrence. Excellent chert occurs on the Edwards Plateau (Banks 1990) and in gravels in stream systems draining from portions of the Edwards Plateau, such as the Brazos River and its western tributaries, including the Leon, Little, and San Gabriel rivers (Gadus et al. 2006:42). Eastern tributaries of the Brazos River and tributaries of the Trinity River contain mostly local sandstones, quartzites, petrified wood, and reworked Uvalde gravels in their stream systems. The Red River gravels contain excellent lithic raw material mostly derived from the western Ouachita Mountains of Oklahoma.

Lithic artifact caches are now being widely reported across the United States and Texas, but are rare in East Texas (Miller 1993). Caches have been discovered that date from the Clovis period (Collins 1999; Frison and Bradley 1999), through the Archaic and Late Prehistoric periods in Texas (Miller 1993; Tunnell 1978). Most lithic caches reported in the eastern half of the state were in the prairies of Central and east-central Texas (Miller 1993). The prairie caches are almost all of Edwards chert from Central Texas (Shafer 1973:235-237; Tomka and Fields 1990). Perhaps the best reported cache from East Texas is the 63 bifaces from the George C. Davis site (Shafer 1973:235-237). These bifaces were made of heat-treated chert from the Leona Park ledge in western Bell County (J. B. Sollberger, personal communication 1983; Glenn Goode, personal communication 2006).

The most economical way of transporting chert from the Balcones Edge to East Texas was to reduce the mass into biface performs that could be shaped into a variety of tool forms. The bifaces apparently were transported in carrying baskets and, at times, were cached for later retrieval. The unusual aspect about the Tuinier Cache is that it is *not* Edwards chert, but is the locally available orthoquartzite. The nature of the cache and the fact that the cache performs fit the expected reduction trajectory of Gary points, may indicate that the cache was buried in a seasonal campsite for later retrieval, although other possible reasons for the cache cannot be ruled out because the precise context (i.e., inside a structure or associated with some event) is unknown.

The purposes of caching are variable, and includes resource hoarding, votive offerings, and mortuary associations. The most common lithic caches are most likely the result of resource hoarding for later retrieval based on the reduction stages, cache concentrations, and placement of caches within a campsite or permanent settlement (e.g., George C. Davis site cache [Shafer 1973:235-237], Tuinier cache, and the Jewett Mine caches [Tomka and Fields 1990]). Caches do occur in graves and tombs as mortuary offerings (Shafer 1973:194-196, 224-233; Story 1997).

Votive caches are either not recorded or are probably misinterpreted in East Texas. Votive caches would most likely have included finished artifacts recovered complete or smashed in contexts that would otherwise suggest ritual placement such as in, or in proximity to, structures, mounds, and burials. Possible votive caches are reported from both Jonas Short Mound (Jelks 1965) and Coral Snake Mound (Jensen 1968; McClurkan et al. 1966). In both of these cases, however, it is also very possible that the “caches” were in fact mortuary items and that traces of human skeletal material had long since deteriorated as interpreted by Jensen (1968). McClurkan et al. (1966) certainly misinterpreted human remains preserved by associated copper as “caches” at Coral Snake Mound. A possible example of a votive cache was the dense concentration of pottery sherds in Feature 9 at the George C. Davis site (Newell and Krieger 1949:78-79), which might be interpreted as a termination event marked by many smashed vessels. Termination events marked by caches, sacrifices, and smashed pottery, and followed by rebuilding episodes, were common and cyclical among the Maya and other complex cultures of Mesoamerica. Cyclical mound additions with associated burials are also well documented among the early Caddo (Story 1997), but no evidence has been reported where these events were directly associated with artifact caches.

## SUMMARY AND CONCLUSIONS

The cached heat-treated orthoquartzite bifaces from the Tuinier Farm site (41HP237) were tightly clustered and horizontally stacked in a circular concentration. While the context of discovery in a deep sand borrow pit apparently unassociated with a larger feature or structure precluded the possibility of obtaining chronometric dates, it is possible to provide a stylistic cross-date based on morphological and technological criteria. No pit feature was recognized by the excavators, but the cluster suggests the cache was probably in a basket placed in a pit. This is not an isolated cache unassociated with occupation. The site has a Woodland period component dating from about A.D. 1 to 500-600, and was probably a major Woodland period village with structures. Given the kinds of material refuse left at the site, we can assume that structures were once present during the Woodland period. Caching resources would be a common behavior among seasonally mobile populations who expected to return to the same encampment. For reasons unexplainable, this cache was never retrieved.

## ACKNOWLEDGMENTS

The authors thank the Tuinier family for allowing access to the property, Felicia Lewis, the discoverer of the cache, and Jenny Green and Newman Bradford for their assistance in excavation and documentation. We also thank Laura Nightengale at the Texas Archeological Research Laboratory for her assistance in providing access to various caches from East Texas, and Ross Fields for sharing information on caches from the Jewett Mine and other locations in East Texas.

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**Book Review of “*Looting Spiro Mounds: An American King Tut’s Tomb*,” by David La Vere. 2007,  
University of Oklahoma Press**

*Robert Cast*

*Looting of Spiro Mounds: An American King Tut’s Tomb*, with its rubbernecking, eye-catching title, is a book that should be read and studied, if for no other reason than to add its small part to the history of the looting and destruction of probably one of the most well known mound sites in American history west of the Mississippi River. This is a mound group that to this day stands as somewhat of an archeological anomaly for the entire Southeastern United States, and especially among the mounds found in Oklahoma.

First of all, let me say that there are probably many more people much more qualified to be writing this book review than I am, so with that in mind, let me apologize to all of you forthrightly. Selfish interests motivate this review along with the need to explore what David La Vere left unexplored in his book, especially with regard to what he presents in Chapter 10.

The book can be separated into basically five related sections, with the 10 chapters in it intertwined and fluctuating back and forth in time with a smattering of archeological interpretations throughout. Section One begins in 1934 and moves through time from the looting of the site to La Vere’s interpretations and descriptive narrative of the life ways of the people living at the mounds.

Sections Two and Three describe the Works Progress Administration (WPA) excavations at the mounds and the publicity surrounding the place and the objects coming from the site. A *Kansas City Star* newspaper of the time actually referred to the Craig Mound at Spiro as “A ‘King Tut’ Tomb;” hence, La Vere’s title for the book (p. 143).

Section Four gives a brief accounting of where many of the artifacts from the Spiro site looting actually ended up and where some are thought to have ended up. The final part of this section (Chapter 10) is a disjointed discourse on some of the present archeological interpretations of the site, along with the Native American Graves Protection and Repatriation Act (NAGPRA) implications as to which present-day Indian tribes may be culturally affiliated to the place.

Although only 10 chapters and 255 pages in length, including bibliography and chapter notes, La Vere paints an interesting picture of the Depression-era past in Oklahoma, with the players in this history represented by the poor, uneducated southern men who worked in the hot, steamy, humid basin of the Arkansas River valley, simply looting for their own survival. La Vere, as he recreates his image of the past, seems to sympathize with the plight of the looters. His depiction of the interaction between the looters, mid-level buyers and sellers, and collectors of antiquities of the day, and the interactions of each of these groups with the archeological “suits” of the time from the University of Oklahoma who wanted nothing more but to preserve the mounds for study (and their own excavations), is reason enough for every archeologist to read this book.

As the story unfolds, and the reader is transported back and forth in time, La Vere steps outside his historian's comfort zone to loosely and desperately try to recreate what the histories and life ways of the people called "Spiroans" (p. 18) were like. Any archeologist who reads the book will be aware of the misnomers and slight misrepresentations spattered throughout the work. For example, in describing the people of the Archaic period in eastern Oklahoma, La Vere states, "These Archaic Indians, as archeologists call them, lived well, and a population increase is proof of it" (p. 21). I personally do not recall ever hearing any archeologists that I work with on a regular basis (within a four state area) make reference to "Archaic Indians" (and I would venture to say most are aware of the "Indian" misnomer as well).

Another example of a misnomer—if not flat out misrepresentation—is found in the book when La Vere begins trying to explain the debate on the cultural affiliations of the Spiro sites (p. 187) and relies on the use of the word "Caddoan." In my opinion, the hackneyed term "Caddoan" continues to be a misnomer and a misrepresentation of the archeology its use connotes. First employed many years ago as a linguistic term to refer to the related Caddoan languages spoken by the Caddo, the Wichita, the Pawnee, and the Arikara, it then spread like a virus through the archeological literature of the Southeastern U.S. to be used to describe a myriad of things: the people, the archeology, and now even the archeological record in specific geographical areas (e.g., Northern Caddoan, Southern Caddoan, Arkansas River valley Caddoan) with little basis in archeological or scientific terminology. Moreover, the term is often used interchangeably with "Caddo," making it yet more confusing. In archeology, scientific terms should represent discrete scientific observations untethered by linguistic presumptions. La Vere only briefly touches upon this, but it is an important aspect to keep in mind while reading the book and trying to decipher the cultural affiliations of the Spiroans.

With a dash of summarized explanations from the writings of the late Kenneth Orr, and interviews and summations of the archeological ideas of Don Wyckoff and Frank Schambach, La Vere tries to describe the ongoing debate of who actually lived at Spiro in the prehistoric past. Wyckoff and others believe in a Wichita/Kichai cultural affiliation for the Spiroans, even though the Wichita never practiced cranial modeling (a point not mentioned in the book). Schambach vies for the Tunica cultural affiliation using the Nagle Site (34Ok4) as his westernmost "entrepot" and connection with the trade between Spiro and the Southern Plains (p. 191). This local Tunica contention is given play despite the fact that Oklahoma state archeologist Robert L. Brooks (1996:22-23) has pointed out that: "First and foremost: there is no evidence of a settlement at this location or in the immediate vicinity." He further states: "In fact, 50% of the Nagle population is under 15 years of age, highly suspect for a group of traders. It is also unlikely that surrounding people, if on good terms with the traders, would permit them to reach the extent of malnutrition described by Brues (1957) and confirmed by Owsley." I guess a burial site does not an "entrepot" make. This type of information is also not mentioned by La Vere. He concedes, however, that "most scholars go with either the Caddo or Wichita interpretation" (p. 189). But blatantly missing from this list of archeological experts is any interviews with a present-day Caddo archeologist who could have given La Vere good reasons why they believe the Caddo are culturally affiliated to the archeological remains at the Spiro site.

La Vere also makes leaps of faith when describing the Tunica connection with Spiro and the Tunica connections embedded in Frank Schambach's theories. "Now called the Tunica, which sounds rather similar to Tula, their Spiro history made them avid traders in the area" (p. 191). Please, Tula sounds nothing like Tunica. This is like saying the "Carden" Bottoms sounds like the "Caddo" Bottoms. Furthermore, as an attempt to sensationalize the cultural affiliation claims by the Caddo, Wichita, and Tunica, he also goes so far to say that the Choctaw may have a claim to Spiro: "It would not be surprising for the Choctaws to demand some type of say on the disposition of artifacts found on land they claim as their own" (p. 193). I do wonder if La Vere actually contacted the Choctaw about this statement before coming to this preposterous conclusion. I have worked for

the Caddo Nation of Oklahoma for almost 10 years and have personally had many meetings with Choctaw representatives, including their NAGPRA representative, and I have never heard the Choctaw voice any claim to the Spiro site or its funerary objects.

The irony of all this is that La Vere bases his histories and descriptions of this Spiro story, along with its hypothesized multiple cultural affiliations, on the years of research done by archeologists who have diligently tried to piece this puzzle together. When it comes to giving due credit, however, La Vere misses the point in a dramatic fashion by comparing archeologists with looters (p. 206).

La Vere obviously does not understand that in terms of the NAGPRA, archeologists have been given a two-edged sword. On the one edge is the scientific curiosity to keep and preserve all things for future study; on the other edge is the ethical responsibility to help federally recognized tribes determine cultural affiliations when possible and usually by doing so, consequently losing all control of what happens to human remains and funerary objects that fall under the purview of NAGPRA.

The history La Vere weaves is a complex and sordid one drawing many comparisons to an age-old juxtaposition and an argument still used by many looters today regarding the “rights” that exist among professional archeologists and looters when it comes to exploration of newly discovered archeological sites. For example, when describing the motivations of Forrest E. Clements, then Chair of the Anthropology Department at the University of Oklahoma (p. 12) to preserve the mounds at Spiro, La Vere states, “For him, the pot hunters were looters, destroyers of knowledge for the sake of a quick buck, and they should be prevented from taking what *he felt rightly belonged to him and the members of his profession*” (p. 87, emphasis mine). The use of this type of language in a supposedly “historical” accounting of Spiro only fans the flame between those who know how important in situ context is in interpreting history (based on the archeological evidence left behind) and those that see archeological evidence as mere “treasure troves” to be sold to the highest bidder.

When referring to whatever became of Dr. Clements (a physical anthropologist and not an archeologist), La Vere insinuates, “Even the University of Oklahoma archives cannot seem to locate a picture of him” (p. 187), suggesting that Clements just somehow disappeared from the face of the earth after the shame of Spiro with no further explanation. However, within two minutes of beginning the research for this book review, I found a nice photograph in the first edition of the *Oklahoma Anthropological Society Handbook* (Albert and Gifford 1995:13), showing Clements using a camera, probably the one mentioned by La Vere (p. 176).

Another dilemma woven throughout this book, but only slightly addressed (even though it is extremely significant for the present state of archeology in this country), is the rights of landowners (and lessees) versus those of the state or federal government when it came to legally defining “property” and who owns what is beneath the ground within a particular piece of property. In the early formulation of the antiquities laws protecting archeological sites, human remains, and funerary objects in the state of Oklahoma, Clements in some ways should be applauded and looked upon as a hero, for without the looting of Spiro (only one of many sites being looted across the United States during this time), we would not have the state preservation laws (including those protecting unmarked graves) that exist in some form from state to state, or those laws developed and passed on a national level, such as the National Historic Preservation Act of 1966, the Archaeological Resources Protection Act of 1979, and I dare say, the NAGPRA of 1990. Although these were hard lessons learned and much information was lost during these looting episodes, history shows that some people like Clements actually answered the call to try to preserve a part of history in its varied palimpsest forms.

History has also shown that no matter how many laws are put in place to protect archeological sites, human remains, and funerary objects, there are still those that will plunder these places to make a buck. Right now, there is a push in the state of Texas (a state without an unmarked burial law; all states surrounding Texas have one) by the Surface Hunters of Texas (SHOT 2006) to amend the Antiquities Code so collectors can receive “Artifact Collectors Licenses” from the Texas Historical Commission to be able to collect on all public waterways in Texas, except for state parks and lands administered by the Federal government. Of course their argument is that most of the artifacts that are found along the shorelines of these lakes are in “disturbed” contexts. As many archeologists are aware and can testify, “disturbed” contexts are sometimes in the eye of the beholder, and we know that much information can be obtained even from disturbed contexts, or that a site can be only partially disturbed with large portions remaining intact. The kicker of their proposal is that if a collector finds something really significant and of archeological interest, SHOT has made a provision in the amendments to the Antiquities Code for them to be able to sell the artifacts back to the state!

When raising questions as to Craig Mound’s later literal reconstruction for tourism purposes by the state of Oklahoma (pp. 196-197), with the insistence and participation of the archeological community (who had also been reconstructing the archeology of the mounds and the physical evidence they contained), La Vere seems to insinuate that the absence of then State Archeologist Don Wyckoff was somehow to blame for the near loss of the reconstruction of the mounds and preservation of the place as Oklahoma’s only state archeological park.

The most interesting part of the book for me was La Vere’s last chapter discussing the cultural affiliations and NAGPRA implications of Spiro and the artifacts and human remains it contains, two important subjects that La Vere knows very little about. He states (p. 190), using the *Sunday Oklahoman* as his source: “If archaeologists or government officials cannot determine whether they [referring to the NAGPRA-affiliated human remains and objects from Spiro] should go to the Caddos or Wichitas, then the artifacts remain with the museum.” However, and this is a most important point, in the NAGPRA, cultural affiliation is determined by a “preponderance of the evidence.” The definition for this is given at 43CFR10.2(e) of the Code of Federal Regulations and states: “What is cultural affiliation? Cultural affiliation means that there is a relationship of shared group identity which can reasonably be traced historically or prehistorically between members of a present-day Indian tribe or Native Hawaiian organization and an identifiable earlier group. Cultural affiliation is established when the preponderance of the evidence—based on geographical, kinship, biological, archeological, linguistic, folklore, oral tradition, historical evidence, or other information or expert opinion—reasonably leads to such a conclusion.” The point is that the evidence is not just archeological, but is based on a number of factors combined and used in tandem to meet the “preponderance of the evidence” language in the NAGPRA regulations.

La Vere believes that there would be a large windfall for the tribe that makes the claim to Spiro and receives the artifacts through repatriation under NAGPRA (p. 189). The Wichita and the Caddo both have said that the items that are considered “associated funerary objects” under the NAGPRA would be reburied with the human remains. This does not sound like tribes that are concerned with “millions of dollars worth of artifacts at stake?” These tribes are more concerned with showing respect to the dead, and maintaining cultural traditions in this regard. And, by the way, the “Smithsonian’s Museum of the American Indian” (p. 190) does not comply with NAGPRA but with the National Museum of the American Indian Act of 1989.

There are many more things wrong with this book than I care to discuss in this review. But all in all, La Vere’s book is worth reading if for no other reason than to get a historian’s somewhat skewed take on the subject of the Spiro site based mostly on the archeological research of others.

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Surface Hunters of Texas (SHOT)

2006 Newsletter, Vol. 16, No. 5. November–December 2006.

# Index to the First Eighteen Volumes of the *Caddoan Archeology Newsletter*, *Caddoan Archeology*, and *Caddo Archeology Journal*

*Timothy K. Perttula and Chester P. Walker*

This index presents a listing of articles, book reviews, reprints from *The Oklahoma Prehistorian*, and abstracts from past Caddo Conferences that have been published in the *Caddoan Archeology Newsletter* (CAN, 1989-1996), *Caddoan Archeology* (CA, 1996-2001) and the *Caddo Archeology Journal* (CAJ, 2003-2008). It expands and supplements the index prepared in January 1996 for the first six volumes of this publication and the second index prepared in April 2001 for the first 11 volumes. Since then, *Caddoan Archeology* has once again changed its name to the *Caddo Archeology Journal*, but it still provides important information on Caddo archeological research, and can rightly be considered a preeminent Caddo archeological publication.

Like the previous indexes, other newsworthy items can be found in various CAN's and CA's, but are not included here for space reasons. These include editor's corner and editor's page; recent publications; recent and ongoing projects and regional news; upcoming meetings, conferences, and events; as well as reburial/repatriation and vandalism issues.

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### **CADDO CONFERENCE ABSTRACTS**

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## 50<sup>th</sup> Caddo Conference (March 2008) Abstracts

### *Seed Bead Color Patterns from Colonial Period Sites in Texas and Louisiana*

**George Avery, Stephen F. Austin State University**

This presentation focuses on the seed beads recovered from the Spradley Site (41NA206), a possible Nacogdoche village site located south of Nacogdoches, Texas, and compares their color pattern to seed bead color patterns from other colonial period sites in the region, including Deshazo (41NA27), Stephens (41NA202), Pearson (41RA5), Gilbert (41RA13), Roseborough Lake (41BW5), Vinson (41LT1), Womack (41LR1), 41HO64, and Atlanta State Park (41CS5) in Texas; and Los Adaes (16NA16) and Colfax Ferry (16NA15) in Louisiana. Different seed bead color patterns may be associated with different social groupings.

### *Landscape Selection of the Prehistoric Caddo: Southeastern Oklahoma*

**Robert L. Brooks, Oklahoma Archeological Survey**

Archaeological research on the prehistoric Caddo in southeastern Oklahoma has been conducted since the WPA era with most of the excavated data coming from the Oklahoma River Basin Survey era. These investigations along with more recent surveys and testing programs have resulted in a database of some 280 prehistoric Caddo sites or sites with Caddo components in Choctaw and McCurtain counties. Through the use of GIS as well as statistical applications, we have the opportunity to examine the landscape settings of these sites and gain some insights of the prehistoric Caddo's decision-making about their natural surroundings. This presentation represents an initial and somewhat preliminary introduction to the results of this research.

### *Reconnecting the Present to the Past: The Caddo Return to the Red River Valley*

**Robert Cast and Bobby Gonzalez, Caddo Nation Cultural Preservation Office;  
Dayna Bowker Lee and H. F. Pete Gregory, Northwestern State University of Louisiana.**

Although forced to cede ancestral territory in the Red River valley to the United States in 1835, Caddo people have never lost sight of their Red River homelands and have remained connected to those places that their ancestors were forced to leave behind. The Caddo Nation Cultural Preservation Office has worked in recent years to build partnerships that enable Caddo people to reconnect with their ancestral past. Working with the Caddo Repatriation Committee, Cultural Preservation officers have visited ancestral sites, identified and documented traditional cultural properties, addressed preservation and interpretation of sites and collections, and returned that information to Caddo people. This discussion presents three projects conducted between 2004 and 2006.

### *The Bois d'arc Archery Bow of the Caddo: Style and Construction with Uses in Historical and Modern Times*

**Phil Cross, Enrolled member Caddo Nation of Oklahoma**

The paper discusses the style of the bois d'arc bow of the Caddo Indians in historical times and in modern times. Construction of the bow is set forth with aspects of design in terms of performance and use. Use of the bow in historical and modern times by Caddo Indians is discussed.

***Defining Variation: Caddo Ceramics from Southeastern Oklahoma***  
**Elsbeth Dowd, University of Oklahoma**

Archaeologists in the Caddo region have developed various systems for analyzing and comparing pottery assemblages to answer many anthropological questions. An effective method for studying stylistic variation must be rooted in an understanding of the design process. In this presentation, I illustrate this method of analysis through a study of whole vessels from the McDonald site in McCurtain County, Oklahoma. I suggest that an analysis of individual variable and attribute modes and a hierarchical classification system based on both form and decoration are both useful for studying inter-assemblage variation.

***Pioneer Era Caddo Archeology in the Northern Ouachita Mountains: Aikman Site***  
**Ann Early, Arkansas Archeological Survey**

More than two decades before the Caddo Conference began to set the agenda for Caddoan Research, when Same Dellinger was just beginning his explorations, the University of Arkansas Museum undertook one of its first excavations at a mound site in the northern Ouachita Mountains. The northern Ouachitas were a hotbed of antiquarian interest since the plunder of Indian cemeteries at Carden Bottoms just to the north. The 1933 excavations revealed the existence of a substantial Caddo mound site, although the digging was inexpert by modern standards and of short duration. The plunder of the Craig Mound at the Spiro site taking place at the same time was soon to draw away the attention of archeologists and collectors who have never returned their interests to this region.

***Radiocarbon Chronology of Caddo in Arkansas: Status Report and Recommendations for Future Priorities***  
**Ann M. Early, Arkansas Archeological Survey**

The Caddo Conference was born into an era when Radiocarbon Dating was in its infancy and the chronology of landmark events and places in the Caddo Region was of great interest and speculation. Fifty years later, what has this tool provided for us, and where have we failed to take advantage of it? A review of the Arkansas Radiocarbon database offers some insights into where our efforts have focused so far and where our priorities ought to be directed for future research.

***A Survey of Ceramics from the Wister Area, Leflore County, Oklahoma***  
**Rachel Fauchier, University of Oklahoma**

Ceramics from published and unpublished sites in the Wister area will be reviewed and compared with those from Akers, 34Lf32. Vessel form, type of temper, and type of decoration will be discussed. Attention will be focused on sites located close to Akers and to the Fourche Maline Creek, as well as on sites that are similar in nature to Akers.

***Cultural Vestiges: The Greenhouse Site, A Pre-contact Ceremonial Mound Complex in Spring Bayou, Louisiana***  
**Dustin Fuqua, Cane River Creole National Historical Park and Northwestern State University**

The Greenhouse Site is a pre-contact ceremonial mound complex in Avoyelles Parish, Louisiana. As a result of proactive protection and preservation efforts by the Greenhouse Family, the site is remarkably well-preserved and stands as a testament to the resiliency of the ancient mound builders' cultural beliefs and construction methods. Through collaborative efforts between the site owners and Northwestern State University, the author was able to coordinate a visit by the Caddo Cultural Preservation Office and Repatriation Committee to the

Greenhouse Site (16-AV-02) and the nearby Marksville Site (16-AV-01). These site visits allowed the Caddo to examine traditional cultural properties that may be linked to the Caddo occupation of the Red River valley. This presentation will correlate the context of Avoyelles Parish mound sites, prior archaeological investigations, research and documentation efforts by the author, parallels with Caddoan archaeology, and the Caddo Nation's visit to the Greenhouse Site.

***The Early Development of Caddo Archaeology in Northwest Louisiana***

**Jeffrey S. Girard, Northwestern State University of Louisiana**

This paper is a brief survey of the beginnings of Caddo archaeology in northwest Louisiana from the early 19th century visit by Montroville Dickeson to Mounds Plantation, through the early Caddo Conferences held in Shreveport at the home of Clarence H. Webb. I focus on the formation of the concept of a Caddo culture area, early thoughts on relationships to cultures of the Lower Mississippi Valley, and the recognition of time-depth in the Caddo archaeological record prior to the application of radiocarbon dating.

***A River Runs Through, Around, Over It: The Old Allen's Ferry Site (3LR58), Little River County, Arkansas***

**David Jeane, Arkansas Archeological Survey**

In 1982, John Miller of the Arkansas Archeological Survey's Magnolia Station, accompanied by David Jeane, investigated a report of cultural material falling into the Red River at its junction with Little River. We found what remained of a possible human burial and pieces of historic china. Subsequent field work with Dr. Frank Schambach enabled the recording of site 3LR58 with the remains of at least 3 different occupations before it was totally destroyed by river action. This is a report of that investigation.

***Thirty-Odd Years of Observing the Caddoan Scene from the Mysterious East***

**Marvin D. Jeter**

This is a trip down Memory Lane, more or less in chronological order, beginning with second-hand impressions of the then-distant Caddoan scene in the earlier 1970s, followed by the real thing, beginning 30 years ago in 1978. Subjects touched upon will include my first Caddo Conference in 1979; my first actual digs at Caddoan sites in 1981-83; the Fish Lake site dig in 1988; the Arkansas-Louisiana comparative "Overview" project in 1989 while investigating Edward Palmer's 1880s Caddoan forays; observing Frank Schambach's trimmings of the "Caddoan culture area" through the '80s and '90s; more Caddo Conferences, increasingly involving Caddo Indians; the Saline River Valley (central to SE Arkansas) overview; and gradually growing awareness of Plains Caddoans.

***Pre-Caddoan Connections Between the Lower Red and Lower Mississippi River Valleys***

**Aubra L. Butch Lee, Earth Search, Inc.**

This paper explores pre-Caddoan connections between the Lower Red and Lower Mississippi River valley between ca. A.D. 400-800. Recent research indicates that prehistoric Native American living in both river valleys share common site plans, material cultural assemblages, and similar types of architecture. This paper also presents data from excavations at the Troyville Mound Site (16CT7) during 2005 and 2006 as well as those from the McGuffee Site (16CT17).

***A View Beneath the Surface: Archaeogeophysical Research at Battle Mound (3LA1)***

**Duncan P. McKinnon, University of Arkansas**

Archaeogeophysical methods are increasingly being utilized as a non-invasive approach to delineate sub-surface patterning. Using this approach, a large-scale magnetometer survey at Battle Mound has resulted in the cov-

erage of 8 hectares. The results reveal an informative mix of archaeological and geological features. Several concentrations of activity are visible including numerous Caddo circular structures. The outline of a historic tenant house can be identified east of the mound. A sequence of Red River meander scars can clearly be seen. This project reaffirms the utility of archaeogeophysical survey methods as a critical tool for the exploration and mapping of sub-surface features.

***Spanish Colonial Archaeology at the Pocket Park Site (41NA303), Nacogdoches Plaza Principal***  
**Tom Middlebrook, Texas Archeological Stewardship Network**

During 2008, the author, Drs. Morris K. Jackson and George Avery and numerous volunteers excavated a portion of the Pocket Park site (41NA303) in downtown Nacogdoches, the earliest chartered European town in Texas (established 1779). Excavations of three large pits suggest activities associated with the backyard of a residence on Plaza Principal of a prosperous early Spanish inhabitant. This paper will present a review of Pocket Park's cultural features and significant artifacts. Preliminary speculations regarding architecture, subsistence and trade with aboriginal groups will be discussed.

***Constructing Identity at the Caddo Heritage Museum***

**George Sabo III, University of Arkansas**  
**Kim Penrod, Caddo Heritage Museum**

The Caddo Heritage Museum was established by administrative resolution in May, 2000. Located on the Caddo Nation complex and run by a small staff assisted by a Board of Trustees, the Caddo Heritage Museum hosts exhibits on community culture and history and sponsors an annual dance to honor individuals who have made significant contributions to heritage preservation. This paper shows how exhibits of ancient and contemporary artworks, historic photographs, traditional clothing, and veterans' service in the U.S. armed forces employ material objects in a community dialog to construct cultural identities that include connections with ancestral communities and the wider American society.

***Geophysics at the Crenshaw Site***

**John Samuelson, University of Arkansas**

The Crenshaw Site (3MI6) is known to have been occupied by the Fourche Maline and the early Caddo cultures. The information gathered so far has been limited to the results of excavations of the mounds and some off mound salvage excavation. To reveal more about the off mound areas of the site, a geophysical survey using a gradiometer was performed in October of 2007. This is the first phase of this study as Ground Penetrating Radar (GPR) will also be used on Crenshaw in the near future. The results show possible features in a large area.

***Archaic Arkansas: Preliminary Results from 2007 Excavations***

**Mary Beth Trubitt, Arkansas Archeological Survey**

Excavations in west-central Arkansas as part of the 2007 Arkansas Archeological Society/Survey Training Program uncovered new data on Archaic period hunter-fisher-gatherers living along the Ouachita River. Cultural deposits and features were uncovered at two sites that can shed light on regional settlement, site seasonality and activity patterns. This research project is intended to better understand stone tool making and use and the exchange novaculite and other kinds of rock from the Hot Springs vicinity during the Middle and Late Archaic periods.

*Use of Original Survey and Land Claims Data in Identifying Early Historic Sites: Examples from Northwestern Louisiana*

**Robert C. Vogel, Pathfinder CRM, LLC**

Although most of the Caddo were already gone from northwestern Louisiana by the time the surveyors employed by the U.S. General Land Office laid out the rectangular survey, the information recorded in the field notes and plats can be used to identify sites associated with colonial period occupation. In addition to topography, soils, and vegetation, the government surveyors also recorded and mapped trails, salt licks, settlers' cabins, old fields, and other cultural landscape features, as well as place names. Using these records, it is possible to make informed predictions of the general location of archaeological sites dating from the contact period, since such sites are often linked to natural and cultural landforms which may no longer be readily discernable. For Caddo archaeologists working in northwestern Louisiana, the government surveyor data is augmented by the records generated by the General Land Office in relation to the examination of private claims for lands granted prior to the Louisiana Purchase. These so-called Arroyo Hondo claims include testimony taken from actual settlers as well as reproductions of archival material, including records of land transactions between Indians and Europeans, descriptions of settlement patterns and land use practices, and actual surveys of eighteenth-century land holdings. Analysis of the land claims data can provide valuable details about the locations of villages as well as information on trade routes and natural resources used by the Caddo and other native groups.

*Anthropology Program Update at Stephen F. Austin State University*

**Jerry Williams, Stephen F. Austin State University**

Activity related to the anthropology program at SFASU will be discussed, including the following: NAGPRA documentation, Texas Historical Commission Preservation Fund Grant, the hiring of two archaeologists, the formation of the new Center for Regional Heritage Research, the SFASU Archaeology Field School this summer at the Acosta Durst Taylor Site (41NA182), recent activity at Washington Square (41NA49), and upcoming archaeological investigations at Mission Dolores (41SA25). Finally, a proposal to the National Science Foundation for a multi-disciplinary study of the effects of historical population decline in the area will be discussed.

*The Crase Cache and Site 34HS81: Fourche Maline in the Arkansas River Valley*

**Don G. Wyckoff, Sam Noble Oklahoma Museum of Natural History, University of Oklahoma**

Site 34HS81 lies along the north margin of a ridge overlooking the Arkansas River floodplain and the east flowing Little San Bois Creek. Inspected and posthole tested in 1977, the site was deemed worthy of preservation and nomination to the National Register, but the Tulsa District Corps of Engineers never followed up on this recommendation. Today the site has been badly eroded by shoreline erosion due to R.S. Kerr Lock and Dam. Avocational archaeologists report recovering many Gary points, double-bitted axes, stemmed hoes, and some grinding stones from the eroding shore. By far the majority of the projectile points are of Ozark chert, some showing cortex from being stream rolled, probably along the Arkansas River some 2 miles to the north. In May of 2007, avocationalist Dean Crase walked the shoreline and found a 10 x10 inch area holding red water. Upon scraping the silt away he began finding a cache of 31 large spear points (Gary style), a boatstone, several bannerstones, and a cone, the latter two kinds of objects of hematite. With one exception, one of Ouachita Mountains Quartzite, the spear points are of Ozark chert. The site appears to be a notable camp occupied some 1500 to perhaps 1800 years ago. As such, it seems contemporaneous with Fourche Maline sites in the Fourche Maline Valley some 30 miles to the south. The material assemblage bears similarities to the Gober Complex which was identified along the Arkansas River downstream in Arkansas.



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