Indians during the Little Corn feast in early summer and the Great Corn feast in autumn. The Natchez also hunted deer and other game, speared and trapped fish, and gathered wild plants.

SITE DESCRIPTION

The first archaeological work at the site was Warren K. Mooreheadʼs limited testing in 1924. In the 1930s, archaeologists Moreau B. C. Chambers and James A. Ford identified the Fatherland site (named for a nineteenth-century cotton plantation) as the place mentioned frequently in the French colonial records as the "Grand Village of the Natchez." Chambers led the first extensive archaeological excavations in 1930 for the Mississippi Department of Archives and History. In 1962 and 1972 Robert S. Neitzel carried out further archaeological investigations for the department, which eventually led to the state's acquisition of approximately 126 acres along St. Catherine Creek.

The site's three mounds have been designated A, B, and C. French colonial descriptions focus on the Great Sun's Mound (Mound B) and the temple mound (Mound C). Mound A was evidently not in use during the French colonial period. Excavations at Mounds B and C revealed that they were built incrementally, and radiocarbon dates from all three mounds indicate this occurred between AD 1200 and historic contact. Unfortunately, very little remained of the archaeological footprint of the last structure atop Mound B, which would have been the chief's house seen by Europeans who visited the site.

The identification of Mound C as the temple mound is based upon its location and twenty-six human burials, recalling French colonial accounts of burial activity in and around the temple building. Neitzel documented a significant portion of the historic Natchez temple's archaeological footprint atop Mound C. The temple's floor plan reveals a two-roomed structure with a smaller northern portico adjoining a larger southern (or rear) enclosure, with the whole building being about 60 feet long and 42 feet wide.

In addition to the structures on the mounds, European visitors to the Grand Village mentioned the presence of a few dwellings near the mounds and ceremonial plaza. Neitzel's 1972 excavations uncovered evidence of four off-mound building locations. In 1983 a fifth building location came to light during excavations connected with an erosion-control project. Neitzel also found the remnants of a siege trench dug by the French military during the final confrontation at the Grand Village in February 1730.

PUBLIC EDUCATION AND ACCESS

The Grand Village of the Natchez Indians is located within the city limits of Natchez at 400 Jefferson Davis Boulevard. The grounds are open daily from dawn to dusk. The museum offers exhibits about the Natchez Indians and the French colonial period and is open Monday–Saturday from 9:00 am to 5:00 pm and Sunday from 1:30 to 5:00 pm, except for Labor Day, Thanksgiving, Christmas, and New Year's Day. Admission is free. The site also features a reconstructed Natchez Indian house and outdoor interpretive signs. The museum staff offer educational programs to school and adult groups. Annual public events include the Natchez Powwow, lacrosse games, educational day camp, and archaeology lecture series. For information call (601) 446-6502 or visit the site's Web page at http://mdah.state.ms.us/hprop/gvni.html.

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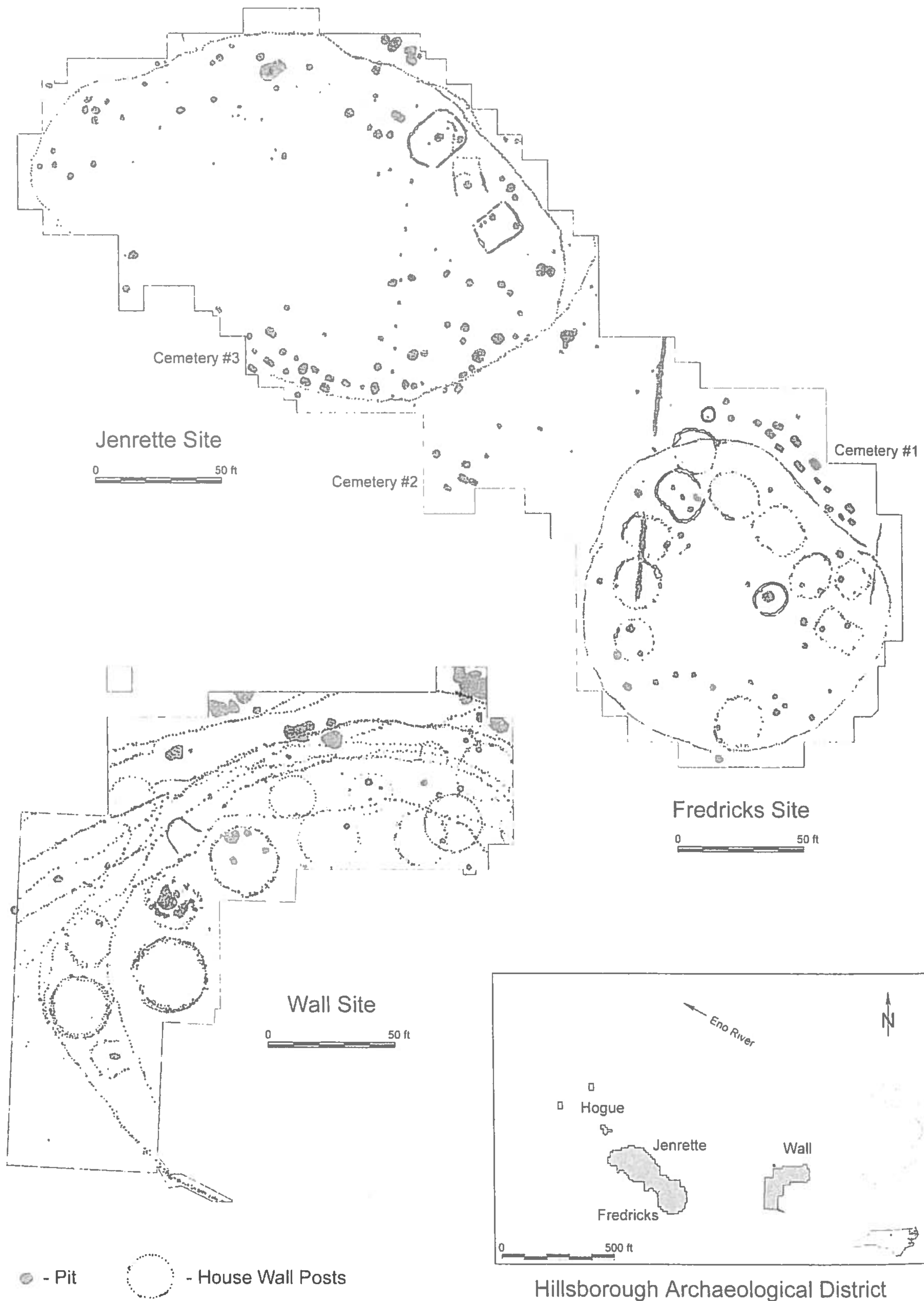
James F. Barnett, Jr.

THE HILLSBOROUGH ARCHAEOLOGICAL DISTRICT

The Piedmont, North Carolina

Native American Villages Before and During European Contact

The Hillsborough archaeological district contains a group of archaeological sites that has been instrumental in furthering our understanding of Native American history in Piedmont North Carolina during the late pre-contact and contact periods from AD 1000 until the early 1700s. The district, situated within a 25-acre bend in the Eno River, is located where the historic Great Trading Path crossed the river and near the early colonial town of Hillsborough, established in



Excavation plans for the Wall, Jenrette, and Fredricks sites. [R. P. Stephen Davis, Jr.]

the mid-1700s. Artifacts found in the district indicate a long history of intermittent occupation by Native Americans that dates back 12,000 years; more permanent settlements, occupied sequentially after AD 1000, are represented by the Hogue, Wall, Jenrette, and Fredricks sites. These villages document the period during which native people in the region first came in contact with Europeans, and they have been the focus of intensive research by archaeologists from the University of North Carolina at Chapel Hill interested in understanding the impact of European colonization upon Native Americans. Interaction with Europeans, primarily traders and explorers, fundamentally altered native Piedmont societies and ultimately brought about their demise through disease, warfare, and slaving.

Throughout most of human history in Piedmont North Carolina, native peoples were hunters and gatherers who lived in small bands and moved seasonally as new food resources became available. They were strongly dependent upon white-tail deer and various nut crops, including acorns and hickory nuts. Archaeologically, this way of life is characterized by the remains of numerous small campsites scattered across the landscape. These sites typically are not well preserved due to centuries of agricultural plowing and are represented by scatters of discarded projectile points and other stone tools, chipping debris from making these tools, and, for later periods, fragments of broken pottery. Such artifacts in excavations within the Hillsborough archaeological district indicate this area was occupied by hunter-gatherers over many millennia prior to the advent of settled village life and agricultural food production.

THE HOGUE SITE

The initial shift toward more settled life is represented at the Hogue site, a small, semi-permanent community established during the early centuries of the Haw River phase culture (AD 1000–1400) of the Late Woodland period. Sites of the Haw River phase have been identified along the streams and small rivers of the north-central Piedmont in North Carolina. Food remains at these sites indicate the diet was based on a mix of hunting and gathering as well as the growing of corn, squash, sunflower, and (later) beans. Like other Haw River sites, the Hogue site reflects a community of scattered households and probably was one of several such communities dispersed along the upper Eno River valley.

The Hogue site was first identified in 1984 and is the least studied of the Hillsborough sites. Subsurface testing using soil augers identified three localities within a 3-acre site area where midden-filled pits were preserved, and in 1989 excavation blocks totaling 2,330 square feet were excavated in each of those areas. Each block revealed a cluster of postholes representing an ancient dwelling and several associated pits that had been filled in with midden soil or refuse. The pits included a large, cylindrical storage facility that had been filled in with broken pottery fragments, discarded stone tools, and food remains (i.e., animal bones and charred seeds), as well as several basin-shaped pits and human burials. The burials were clustered in a small cemetery near one of the dwellings. The graves were shallow and contained flexed skeletons, none of which were accompanied by funerary objects.

Artifacts from Hogue include triangular chipped-stone arrow points, chipped hoes, ground-stone celts, and numerous pottery fragments. These potsherds represent large, undecorated, conical jars (probably cooking pots) with straight or slightly constricted necks. Most jars had net-impressed exterior surfaces and were typical of pottery made elsewhere during the Haw River phase and the preceding Uwharrie phase. The continuity of this ceramic trait suggests that the people who lived at Hogue are descended from earlier Woodland peoples in Piedmont North Carolina.

THE WALL SITE

The Wall site is an example of a permanent, compact, stockaded village of the Hillsboro phase (AD 1400–1600). It was first investigated in 1938, and at the time was thought to be an Occaneechi town visited by the English explorer John Lawson in 1701. Extensive excavations, totaling more than 12,000 square feet, were conducted in 1940 and 1941. These revealed several circular alignments of postholes where houses once stood, evidence for multiple defensive walls (called stockades) surrounding the village, and dense deposits of refuse within a thick midden at the northern edge of the site. Very little evidence, however, was found to indicate the village was occupied into the historic era (after about AD 1650), and no European-made artifacts were found within the undisturbed midden.

In 1983 excavations resumed at Wall to clarify the site's age and presumed association with the Occaneechi. In addition to providing new information about the village layout, these excavations obtained radiocarbon samples from house and stockade postholes. These samples indicated the site was occupied sometime during the fifteenth and sixteenth centuries and not during the early eighteenth century. Thus, the Wall site represents a native community occupied just prior to the establishment of permanent English settlements in Virginia and the Carolinas. This site provides important baseline information for understanding what native societies were like before the social upheavals that accompanied prolonged European contact.

Additional excavations at Wall were conducted between 1984 and 2002 and, together with the earlier investigations, total about 20,500 square feet, or about one-third of the entire site. These excavations, which exposed the remains of more than a dozen houses, are of sufficient extent to provide a clear picture of this Hillsboro phase village. When first established, the village consisted of a ring of circular houses surrounding an open plaza. These houses were circular and about 25 feet in diameter. The lack of central support

postholes and daub suggests that they were of bower, not wattle-and-daub, construction (i.e., like a wigwam). Just beyond the houses was a tall stockade that encircled the village. As the population grew and the village expanded, the stockade was torn down and rebuilt. This is indicated by at least five palisade alignments. In some instances houses were rebuilt; in others they were repositioned to make way for new houses. It is estimated that, at its maximum size, this village covered about 1.25 acres and was occupied by 100–150 people.

Despite Wall's relatively long and complex settlement history, comparatively few burials were found, which suggests a much lower mortality rate when compared to later historic sites such as Fredricks and Upper Saratown. Burials usually were located within or adjacent to houses and were placed within shaft-and-chamber graves. This type of grave is common at later sites associated with historic Siouan-speaking tribes such as the Shakori, Sissipahaw, and Sara. It was formed by digging a deep, cylindrical shaft and then, at the bottom, scooping out a chamber off to one side. The body was placed in the chamber, often accompanied by shell ornaments and a small pot that may have contained food. The chamber was then sealed with large rocks. Finally, the shaft was refilled with dirt from the original excavation of the grave.

Excavations of the midden and several large pits at the village periphery have provided ample evidence of material culture as well as subsistence practices during the Hillsboro phase. Plant remains indicate that fields surrounding the Wall site were used to grow corn, squash, and beans; these were supplemented by wild berries and fruits as well as hickory nuts, walnuts, and acorns. A variety of animals—including wild turkey, passenger pigeons, turtles, fish, and many small mammals—are represented in the abundant faunal sample; however, whitetail deer were clearly the predominant source of meat. In fact, the extremely large quantity of deer bones recovered indicates that this animal was quite plentiful when the Wall site was occupied.

The pottery found at Wall and other Hillsboro phase sites suggests a cultural discontinuity with the preceding Haw River phase. Whereas earlier vessels were constructed by the paddle-and-anvil method using cord- or net-wrapped paddles, Hillsboro vessels were built using carved paddles—a method with a long history in the Southeast but heretofore largely absent in the north-central Carolina Piedmont. Most Hillsboro vessels had exterior surfaces that were simple stamped (i.e., made using paddles with parallel grooves cut into the tool surface); other vessels had check-stamped surfaces (made by paddles with two sets of grooves cut perpendicular to one another), smoothed or burnished surfaces, and occasionally corncob-impressed surfaces. These surface treatments are accompanied by a variety of vessel forms and decorative treatments absent in earlier pottery assemblages. In fact, Hillsboro pottery differs so dramatically from Haw River phase pottery that the two phases are thought to represent distinct, unrelated populations. Overall similarities in material culture between Wall and the Jenrette, Fredricks, and Mitchum sites suggest that the Hillsboro phase is ancestral to the historic Shakori, Occaneechi, and Sissipahaw tribes, respectively.

THE JENRETTE SITE

Jenrette was a stockaded village of the Jenrette phase (AD 1600–80) and was occupied during the second half of the seventeenth century. It is thought to be the Shakori town of Shakor, which was visited by the German explorer John Lederer in 1670. Jenrette is one of the earliest contact-era sites excavated in Piedmont North Carolina; contact with Virginia traders is indicated by glass beads and brass ornaments in small quantities. Charred peach pits also were found, but these likely have a Spanish origin and were introduced earlier than, and independent of, the English trade. The small quantity of trade goods found at Jenrette suggests that contact with the Virginians was both intermittent and indirect. This may explain why, unlike later native village sites such as Fredricks, few burials were found, suggesting that European-introduced diseases did not ravage the Jenrette village.

University of North Carolina archaeologists discovered the site in 1989, and over the next ten years excavated an area of almost 27,000 square feet to expose the village in its entirety. These excavations revealed that Jenrette was much smaller than Wall, covering only about half an acre, and the population size presumably was proportionately smaller. Given a lack of archaeological evidence for rebuilding houses and the stockade, as well as less substantial refuse deposits, Jenrette also appears to have been occupied for a much shorter period of time.

The basic village pattern at Jenrette was similar to that of Wall: a ring of houses surrounded an open plaza and was, in turn, enclosed by a stockade. As many as a dozen houses are represented by concentrations of postholes, numerous refuse-filled storage pits, and basin-like cooking pits. The Jenrette houses were substantially smaller than those at Wall and were constructed differently. Two of the three houses that could be clearly delineated are roughly rectangular and were constructed by digging trenches to erect the wall posts. Each had a corner entrance, indicated by a gap in the wall trench nearest the plaza, and deep cylindrical storage pits were dug into the floors. Whereas the houses at Wall covered 300–500 square feet, the two Jenrette house floors were only 220–300 square feet.

The pottery at the site was used to define the Jenrette ceramic series, and it is very similar to pottery from the nearby Mitchum site, a probable Sissipahaw village of the same period. The Jenrette pottery mostly consisted of jars with either smoothed or simple-stamped exteriors; other vessels were either brushed or cob impressed. Decorated cazuela bowls and check-stamped jars, well represented at the Wall site, are absent at Jenrette. Still, similarities are strong enough to indicate that the people who lived at Jenrette are

likely descendents of the population represented at the Wall site.

Other artifacts from Jenrette reflect a variety of native-made tools and other items of material culture that were soon replaced by European goods obtained through the developing deerskin trade. Rhyolite, often scavenged as waste flakes from earlier Archaic time period campsites, was used to chip small triangular arrow points, drills, perforators, gravers, and scrapers. Other metamorphic and igneous rock was used to fabricate hoes, celts, and large milling stones. Animal bones were cut, split, and ground smooth to create hide scrapers, awls, and needles; freshwater mussel and marine shells were used to make finely notched scrapers and small disk beads; and clay was used to create smoking pipes. Other clay pipes of both English and of native origin were obtained through trade. The faunal and botanical remains found at Jenrette indicate the persistence of traditional subsistence practices based on hunting whitetail deer; capturing a diverse range of other terrestrial and aquatic species; cultivating corn, beans, bottle gourd, and sumpweed; and collecting acorns, hickory nuts, and walnuts during the fall.

THE FREDRICKS SITE

The Fredricks site is believed to represent Achonechy Town, an Occaneechi village visited by John Lawson in 1701. During the mid-1600s, the Occaneechi occupied an island of the same name on the Roanoke River, just below the confluence of the Staunton and Dan rivers, where they acted as middlemen in the developing trade between the Virginia colony and native tribes of the Carolina and Virginia backcountry. In 1676 their control of trade was broken due to an attack by a frontier settler militia during Bacon's Rebellion. Sometime before 1700 they migrated south and established a village along the Eno River; by the early 1710s they had moved back to the Virginia frontier under the protection of the Virginia colonial government.

The identification of Fredricks as an Occaneechi settlement is based on John Lawson's description of the town's location and the age of European trade artifacts found at the site. According to his journal, published in 1709, Lawson traveled the Great Trading Path, or Occaneechi Path, through much of Piedmont North Carolina. He encountered the Achonechy town on the north side of the Eno River near the trail's crossing point. This crossing, along with the placement of the Occaneechi village, is depicted on a 1733 map of North Carolina by Edward Moseley. Modern reconstructions of the trading path route place its crossing at the Hillsborough archaeological district. European artifacts found at Fredricks, including kaolin pipe fragments, wine bottles, and glass beads, indicate that the site was occupied sometime between about 1690 and 1710. Finally, native earthenware pottery similar to that from Fredricks was found during excavations at Fort Christanna, Virginia, where the Occaneechi are known to have resided during the 1710s.

The Fredricks site was excavated in its entirety between 1983 and 1986. A total excavation area of about 18,500 square feet revealed a small, circular, stockaded town that covered about one-quarter of an acre and consisted of about a dozen houses around an open plaza. Some houses were represented by oval alignments of individual wall posts, similar to the structures at Wall, whereas other houses were built similarly to Jenrette houses where trenches were dug for wall posts. At the edge of the plaza was a small building interpreted as a communal sweat lodge. It was represented by an oval wall-trench pattern about 10 feet in diameter and contained a large central fire pit. Numerous cylindrical, refuse-filled storage pits were located in the floors of some houses and adjacent to others.

Just outside the stockade was a small cemetery that contained thirteen graves. Two additional cemeteries containing twelve graves were later found while excavating at the Jenrette site, located adjacent to Fredricks. One of these cemeteries was aligned to the Jenrette site stockade, indicating that this structural feature was still visible when this cemetery was created. It also suggests that the Jenrette village may have been occupied when the Fredricks village was established. Graves within all three cemeteries were arranged in small clusters, each containing an adult female and one or more juveniles. These burials have been interpreted as representing family units.

The stockade and houses at Fredricks show no evidence of rebuilding or extensive repairs, and this evidence suggests that the town was likely occupied for fewer than ten years. Fredricks also is the smallest historic-era Indian settlement identified in Piedmont North Carolina and was probably occupied by no more than seventy-five people. Despite a small population, at least twenty-five burials can be attributed to its brief occupation. This archaeological evidence clearly reflects the general conditions, described by early explorers such as Lawson, that Piedmont tribes faced at the beginning of the eighteenth century. Disease, warfare, and slaving together brought about rapid population disruption and decline, resulting in smaller, more mobile societies with smaller settlements used for briefer periods of time.

Trade also affected native societies in many ways, but the most archaeologically visible consequence was the acquisition of novel goods not previously available. At Fredricks, European-made artifacts were found in much greater quantity and variety than at earlier contact-era sites. Trade artifacts were particularly abundant as funerary objects. In addition to numerous glass beads and brass ornaments commonly found at earlier contact-era sites, Fredricks graves and refuse-filled pits contained metal knives, axes, hoes, scissors, and spoons as well as a flintlock musket, numerous gun parts, lead shot, a brass kettle, pewter porringers, wine bottles, thimbles, bells, and kaolin pipes.

Despite the influx of European goods and ideas, many aspects of Occaneechi life remained traditional. Animal and

plant remains from Fredricks indicate a subsistence pattern very similar to that at Jenrette and Wall, even as more effort was directed toward trade in pelts and native people learned about new foods from English traders. Occaneechi hunters, armed with more efficient weapons, no doubt spent more time away from the village and traveled farther from home; however, the villagers' diet continued to rely on corn, beans, squash, venison, and meat from a variety of other small terrestrial and aquatic animals. Numerous peach pits were found, but evidence for other Old World plant and animal species was rare, consisting of a single pig bone, a horse bone, and a watermelon seed.

The pottery used at the Fredricks site was exclusively of local manufacture and is largely represented by two types: Fredricks Plain and Fredricks Check-Stamped. Vessels consisted of small- to medium-sized jars with slightly flaring rims and small, simple bowls. Jar rims occasionally were notched. The check-stamped pottery is reminiscent of that found at the Wall site; however, simple-stamped pottery—the predominant ware at both Wall and Jenrette—is almost entirely absent at Fredricks. Small jars and bowls were found in several of the Fredricks graves, and the overall uniformity of these and other vessels suggests that they were made by only a few potters.

Other traditional technologies are less well represented. Little evidence was found of working either shell or bone, and the assemblage of chipped-stone tools appeared to rely heavily upon items (e.g., arrow points, drills, perforators, scrapers, and large flakes) scavenged or recycled from earlier nearby sites.

Within a few years after John Lawson's visit, the Occaneechi abandoned the Eno valley. Other neighboring Siouan tribes including the Shakori, Sissipahaw, Eno, Adshusheer, Keyauwee, and Sara, also left the North Carolina Piedmont and sought refuge among the Catawba to the south or Virginia's protection at Fort Christanna. Within thirty years, the first English settlers arrived in the Eno valley, where they established farms and created the frontier town of Hillsborough. Today, a full-scale replica of the Occaneechi village, built by members of the Occaneechi Band of Saponi Nation, is located adjacent to the Hillsborough archaeological district near downtown Hillsborough. It is open to the public.

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R. P. Stephen Davis, Jr.

THE TATHAM MOUND SITE

Citrus County, Florida

Ancient and Early Historic Burial Mound

In 1984 archaeologists searching for the site of one of famed Seminole leader Osceola's camps stumbled upon the Tatham Mound in a dense swamp in Citrus County, Florida. Pottery fragments found on the surface and its geographical location suggested that the mound might have been constructed by people who encountered the Spanish expedition of Hernando de Soto in 1539. Excavations carried out in 1985 and 1986 revealed that it was a burial mound built in two stages. The

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An Encyclopedia

Volume 1
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Francis P. McManamon, General Editor
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Cover: Fort Sumter and view of Charleston Harbor, South Carolina. Fort Sumter is an important site of the American Civil War. On April 12, 1861, Confederate artillery fired upon this Federal fort, which surrendered two days later marking the beginning of the Civil War. For related essays, see Steven D. Smith, "Historic Period Military Sites in the Southeast" and Robert S. Neyland, "The CSS *Hunley* Shipwreck: The Recovery and Investigation of a Civil War Submarine."