

A Spatial Analysis of Bounded Cemeteries at the Town Creek Site (AD 1150-1400) in the
Southern Piedmont of North Carolina

By

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Previous mortuary studies have explored the links between the presence of bounded cemeteries and the existence of corporate groups within ancient communities. This thesis examines two cemeteries at Town Creek, a Mississippian civic-ceremonial center located in the southern Piedmont of North Carolina that was occupied from approximately AD 1150-1400. The site consists of a platform mound and central plaza surrounded by archaeological features indicative of kin group cemeteries. The spatial distribution of individuals, artifacts, and select burial attributes within each cemetery are used to investigate variability between groups, and to place these groups within the context of the site's history. Analysis suggests the presence of distinct sub-groups of burials within each cemetery, and comparisons among cemeteries suggest that considerable variation in spatial arrangement occurred among cemeteries. Through examination and comparison of the internal structure of such spatially discrete areas, archaeologists can continue to investigate the creation of social memory and identity of corporate kin groups as a method of understanding connections to economic and political control.

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Southern Piedmont of North Carolina

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Table of Contents

List of Tables	viii
List of Figures.....	iv
Chapter 1: Introduction	1
Chapter 2: Background.....	5
<i>Mortuary Studies</i>	5
<i>Kinship, Identity and Social Memory</i>	8
<i>Mississippian Culture</i>	9
<i>Similar Studies</i>	13
<i>Town Creek</i>	16
<i>Conclusion</i>	20
Chapter 3: Methods	23
<i>History of Excavations at Structures 1 and 2 (1937-1950)</i>	24
<i>Field Methods</i>	25
<i>Initial Examination of Spatial Distribution</i>	26
<i>Attributes to be Considered</i>	27
<i>Burial Superposition</i>	27
<i>Age at Death</i>	27
<i>Sex</i>	28
<i>Grave Goods</i>	29
<i>Body Positioning</i>	29
<i>Body Orientation</i>	30
<i>Interpretation through Ethnohistory</i>	30
<i>Summary</i>	32
Chapter 4: Data and Results.....	33
Structure 1	34
<i>Preliminary Spatial Analysis of Structure 1</i>	34
<i>Attributes Considered within Structure 1</i>	41
Structure 2	55

<i>Preliminary Spatial Analysis of Structure 2</i>	60
<i>Attributes Considered within Structure 2</i>	67
Summary	78
Chapter 5: Discussion	82
Structure 1	83
<i>Northern Cluster</i>	83
<i>Southern Cluster</i>	92
Structure 2	94
<i>Central Cluster</i>	96
<i>Eastern Cluster</i>	98
<i>Western Cluster</i>	101
Summary of Structures 1 and 2	104
Chapter 6: Comparison and Conclusion	108
References	114
Appendix	123

List of Tables

Table 4.1. Structure 1 burial attributes.....	37
Table 4.2. Artifact types in the Structure 1 cemetery.....	50
Table 4.3. Structure 2 burial attributes.....	61
Table 4.4. Artifact types in the Structure 2 cemetery.....	74
Table 5.1. Structure 1 burial attributes by cluster.....	84
Table 5.2. Structure 2 burial attributes by cluster.....	95

List of Figures

Figure 2.1. Individual clusters within the Structure 7 cemetery	17
Figure 2.2. Town Creek location	18
Figure 2.3. Identified structures and mortuary features at Town Creek	21
Figure 4.1. Numbered burials in Structure 1	35
Figure 4.2. In situ drawings of burials in Structure 1	36
Figure 4.3. Sherratt diagram summarizing demographic and grave good attributes of Structure 1 burials	38
Figure 4.4. Sherratt diagram summarizing demographic and body positioning attributes of Structure 1 burials	39
Figure 4.5. Central square cluster identified in Structure 1	40
Figure 4.6. Burial pit and posthole superposition in Structure 1 (indicated by circles)	42
Figure 4.7. Possible identified division between Northern and Southern areas of Structure 1	43
Figure 4.8. Distribution of age in the Structure 1 cemetery.....	46
Figure 4.9. Distribution of burials by sex in the Structure 1 cemetery.....	47
Figure 4.10. Distribution of grave good associations in the Structure 1 cemetery	49
Figure 4.11. Distribution of artifact types in the Structure 1 cemetery.....	51
Figure 4.12. Distribution of burials by body position in the Structure 1 cemetery	53
Figure 4.13. Distribution of burials by back position in flexed burials in the Structure 1 cemetery	54
Figure 4.14. Distribution of burials by orientation in the Structure 1 cemetery	56
Figure 4.15. Orientation map for the Structure 1 cemetery	57

Figure 4.16. Numbered burials in Structure 2	58
Figure 4.17. In situ drawings of burials in Structure 2	59
Figure 4.18. Sherratt diagram summarizing demographic and grave good attributes of Structure 2 burials	62
Figure 4.19. Sherratt diagram summarizing demographic and body positioning attributes of Structure 2 burials.....	63
Figure 4.20. Central area identified in Structure 2.....	64
Figure 4.21. Burial pit and posthole superposition in Structure 2 (indicated by circles)	65
Figure 4.22. Division between Eastern and Western areas of Structure 2	66
Figure 4.23. Distribution of age in the Structure 2 cemetery.....	68
Figure 4.24. Age with cardinal directions in Structure 2	70
Figure 4.25. Distribution of burials by sex in the Structure 2 cemetery	71
Figure 4.26. Distribution of grave good associations in the Structure 2 cemetery	72
Figure 4.27. Distribution of artifact types in the Structure 2 cemetery	75
Figure 4.28. Distribution of burials by body position in the Structure 2 cemetery	76
Figure 4.29. Distribution of burials by back position in flexed burials in the Structure 2 cemetery	77
Figure 4.30. Distribution of burials by orientation in the Structure 2 cemetery	79
Figure 4.31. Orientation map for the Structure 2 cemetery	80
Figure 5.1. Northern Cluster in Structure 1	86
Figure 5.2. Field drawing of Burials 29-31 showing the proximity of burials which may represent a small family group	88
Figure 5.3. Possible Foundation Cluster in Structure 1	90

Figure 5.4. Southern Cluster in Structure 1	93
Figure 5.5. Central Square Cluster in Structure 2	97
Figure 5.6. Field drawing of Burial 34 and burial covering	99
Figure 5.7. Eastern Cluster in Structure 2	100
Figure 5.8. Western Cluster in Structure 2	102
Figure 5.9. Clusters identified in Structure 1	105
Figure 5.10. Clusters identified in Structure 2	106
Figure 6.1. Identified clusters in Structures 1, 2, and 7 respectively	111
Figure 6.2. Orientation maps for Structures 1, 2, and 7 superimposed on an image of archaeological features at Town Creek.....	111

Chapter 1: Introduction

Mississippian mortuary practices have long been a focus of Southeastern archaeologists. Within the last 40 years, research on this topic has become more concerned with theories regarding the relationship between mortuary practices and social structure (Binford 1971; Brown 1971, 1981; Goldstein 1980, 1981; Larson 1971; Peebles 1971). One way such a link between the static and dynamic components of a society can be accomplished is through the analysis of burial attributes to identify spatial patterns within bounded cemeteries. The separation of burials into bounded cemeteries has often been viewed as evidence for division of a population in terms of important social distinctions. In Mississippian societies, these divisions are indicative of the emergence of ranked kin groups which may have controlled specific resources in the area (Goldstein 1981; Knight 1990).

The importance of economic, social, and political roles of these kin-based, corporate groups in societies worldwide has been emphasized in ethnographic literature. It is now accepted that corporate groups likely were important structuring elements in late prehistoric Mississippian societies. In the Southeastern United States, records indicate that matrilineal corporate groups were very important in native communities (Cushman 1962[1899]; Knight 1990; Swanton 1931, 1970, 1979, 2006). Archaeologically, the presence of discrete cemeteries within a community has been seen as an indication that corporate groups are present, as can be seen at many Mississippian sites (Goldstein 1980, 1981; Wilson 2010).

Unfortunately, our archaeological understandings of corporate groups are somewhat limited and static, as many interpretations fail to explore the function, internal structure, and variability within and among them. The archaeological record has the potential to investigate internal structure of kin groups through the delineation of distinct subgroups within cemeteries.

By analyzing archaeological remains within Mississippian mortuary contexts and spatial distribution of associated burial attributes, it is possible to observe deliberate groupings of individuals with similar characteristics. These groups and correlated attributes can then be linked to their social significance within the associated corporate group and larger community through analysis involving ethnographic data. Comparative analysis among cemeteries that were used by different corporate groups can provide insight into the variability or homogeneity among the groups within a community.

Previous studies of Mississippian mortuary contexts have begun to recognize the highly variable representations of social memory and identity (Blitz 2010:14-16; Marcoux 2010:147-148; Pauketat 2010:16-18; Wilson 2010). The abstract concepts of social memory and identity are essential ordering principles in the social structure of societies. As groups manipulate their local environments through architectural construction, these places become directly associated with specific ritual and everyday practices. Through time, social patterns of age, gender, and class become associated with particular places and their correlated activities. Thus, architecture becomes an important organizing element that serves to influence how individuals move through a community and interact socially (Bourdieu 1977:89-90; Foucault 1977; Wilson 2010:4). Particularly significant in this analysis, mortuary contexts and their associated ritual practices serve to legitimize ancestral ties of kin groups to particular socioeconomic resources (Binford 1971; Goldstein 1980, 1981; Saxe 1970, 1971).

The research presented here focuses primarily on the burials of two residential structures at Town Creek, a Mississippian center in the southern Piedmont of North Carolina that was occupied most intensively from AD 1150 to 1400. The site consists of a platform mound and central plaza surrounded by various archaeological features that make up domestic and ritual

spaces. The social groups—presumably corporate kin groups—residing at Town Creek during this period maintained separate household spaces, represented by distinct, circular structures surrounding the site's plaza. In later phases of occupation (AD 1250-1400), these house sites were transformed into cemeteries and an emphasis was placed on public architecture and ritual activities (Boudreaux 2007:9-13, 15, 31-55, 2010:199-204, 2013). Previous archaeological investigations have addressed site history, social development, and social structure. Mortuary remains have most recently been analyzed by Driscoll (2001) in her doctoral dissertation and Boudreaux (2005; 2010) in his doctoral dissertation and a book chapter in *Mississippian Mortuary Practices*. Heidi Rosenwinkel (2013) analyzed spatial patterns in structure 7 at Town Creek, and her methodology is the basis for arguments presented in this thesis.

This analysis seeks to better understand the social composition of corporate groups through spatial analysis of separate mortuary contexts and to investigate variability among groups at Town Creek, while also gaining insight into the emphasis on ritual activity later in the site's history. The following chapters examine the spatial distribution of burials within Structures 1 and 2, located just south of the mound. Collectively, these structures consist of approximately 40 burials enclosed within two separate circular patterns of postholes. This research aims to better understand the change in use of both structures through time, from residential spaces to cemeteries, and to investigate the transition of Town Creek from a site with a high residential population to one of ceremonial importance. Analysis of spatial clustering of important aspects of the mortuary profile, such as age and sex, will also aid in interpretation of the social structure of the groups represented in Structures 1 and 2 and contribute to an understanding of the variability in social composition and identity.

Chapter 2 will focus on presenting background information regarding the principles of kinship, social memory, and identity and their applicability in Mississippian mortuary contexts. Chapter 3 will present the methodology utilized in these analyses and Chapter 4 will present data and results. Chapter 5 will focus on analysis of associated attributes in reinforcement of observed spatial patterns and interpretation of their social significance. Additionally, comparison of data compiled from a similar study completed by Heidi Rosenwinkel (2013), will be utilized to compare social group cemeteries to investigate variability among groups at Town Creek Chapter 6. This chapter will also focus on creating opportunities for further research at Town Creek, and the applicability of the methodology utilized here for analysis of other Mississippian mortuary contexts.

Chapter 2: Background

Research regarding kinship has the potential to contribute a great deal to archaeological interpretations. As an emphasis is placed upon examination of social organization, gender, agency, and socioeconomic conditions, an understanding of corporate organization through kinship theory is necessary. Social or household groups are formed through property ownership, and as a result, membership is also defined. Thus, from an archaeological standpoint, the identification of residential groupings is significant to determination of social organization. Kinship is essential in the development of settlement patterns, as distribution of people has mainly been dependent on such relationships. Spatial arrangement and distribution of households is dependent on group organization, as these localities serve to reinforce membership and social memory through continuous association (Wilson 2010). Additionally, corporate kinship serves to legitimize and control access to resources (Goldstein 1980, 1981; McAnany 1995). Individual and group agency can be seen in the archaeological record as well, through differential burial treatment, as will be discussed later (Ensor 2013:16-23). In the southeastern United States, Mississippian researchers have been focused on investigation of domestic and mortuary contexts to better understand the nature of corporate kin groups.

Mortuary Studies

Mortuary studies have been abundant throughout the history of archaeological research. Within the last 40 years, the focus has shifted towards gaining a theoretical understanding of the relationship between mortuary practices and social structure (Bell 1997; Binford 1971; Brown 1971, 1981; Goldstein 1980, 1981; Hally 2008; Larson 1971; McAnany 1995; Peebles 1971; Saxe 1970, 1971). From an archaeological perspective, this means interpreting burial and

cemetery contexts based on spatial distribution and analysis of attributes such as age, sex, and quantity and quality of grave goods to assess differential treatment of individuals based on their position in society. Several studies have postulated that the distribution of interments in domestic contexts and bounded cemeteries is indicative of separate social groups attempting to legitimize rights to resources through ancestor veneration (Goldstein 1980; McAnany 1995; Saxe 1970). Mississippian researchers in the southeastern United States have begun to evaluate this theory as concerns have shifted towards investigation of the horizontal organization of corporate kin groups and how these may be recognized in artifact distributions and community layouts (Blitz 2010:4-5; Cobb 2003:65). Additionally, an emphasis has been placed on understanding variation in representation of the individual within these kin groups through burial ritual.

To gain insight into the social composition of these individual kin groups, researchers turn to burial contexts. Arthur Saxe (1970) was involved in the first endeavor to create a theoretical framework outlining what researchers should be able to infer about mortuary practices of a society through investigation of mortuary practices. He came up with several hypotheses, one of which states that corporate groups in competition with one another could be recognized in the archaeological record through the existence of a bounded area for disposal of the dead as a way to legitimize resource rights (Parker Pearson 1999:29-30; Saxe 1970:119). Adding to this principle, Lewis Binford (1971) argued for a correlation between the complexity of behaviors represented in mortuary contexts and societal complexity. He also asserted that aspects of the social identity expressed in the mortuary record defined an individual within the established social hierarchy and the culture itself (Binford 1971:17-21; Parker Pearson 1999:29-30). The combination of the principles postulated by Saxe and Binford resulted in a hypothesis stating that the analysis of burial attributes and redundancy in the archaeological record could aid

in the understanding of social hierarchy, as individuals of higher rank would be attributed with characteristics that are less common (Brown 1995:9-12; Peebles and Kus 1977:431). The Saxe-Binford Hypothesis was the guiding principle of mortuary research for several years before it was brought under scrutiny.

In her case study of two Mississippian cemeteries in the Lower Illinois Valley, Lynn Goldstein (1980) agreed with Saxe's original hypothesis concerning the existence of bounded cemeteries as evidence of corporate groups, but rejected Binford's idea that this was an indication of complexity (Goldstein 1981:61). The resulting Saxe-Goldstein Hypothesis has three main parts. First, corporate groups will have the need to legitimize and control restricted resources by reaffirmation of lineal descent through ritualization according to the predominant religion of larger society. One way this can be achieved is through maintenance of a bounded area for disposal of their dead. Second, if one of these bounded cemeteries is present, then it is likely to represent a corporate group that maintains rights to restricted resources through lineal descent. Finally, as a disposal area becomes more formal and structured, fewer alternative social organizations can be inferred (Goldstein 1980, 1981). These ideas have become the focus of Mississippian research as organizational variation at the local and regional levels has been recognized (Brown 1971; Hally 2008; Larson 1971; Marcoux 2010; Peebles 1971; Rosenwinkel 2013; Wilson 2008; Wilson et al 2010).

As a result of Goldstein's (1980; 1981) work, spatial analysis of mortuary contexts is being utilized to identify social distinctions among groups and individuals. Such studies will be discussed later in this chapter. The recent analysis of the relatively small King site in Georgia and Mouse Creek in Tennessee as well as the large site of Moundville reveal that variability in burial behavior exists at the local level as well as a regional one (Hally 2008; Sullivan 1987;

Wilson et al 2010). A master's thesis conducted by Heidi Rosenwinkel (2013) at Town Creek in North Carolina also illustrates the importance of variation at the local level through spatial analysis revealing five distinct social and political groupings of individuals in a single cemetery. Additionally, these studies reveal that differences in mortuary practices can be observed at sites of varying sizes and influence.

Cemetery arrangement can be utilized in relative dating of graves in relation to one another. The principles of horizontal stratigraphy stipulate that if a cemetery expands in one or multiple directions, then the interments in one section will date to a different time to those in another section (Parker Pearson 1999: 11-12). Combination of spatial positioning with analysis of grave good associations and superposition of burial pits can establish a relative chronological sequence of burial. Cemetery arrangement types include linear, concentric, and segmented. Particularly important in this thesis, the concentric arrangement consists of burials expanding outward in all directions from a central focal point (Parker Pearson 1999:12).

Kinship, Identity and Social Memory

Archaeological research in North America has begun to focus on the concepts of social memory, more specifically studying the different meanings that places accumulate through continuous modification. When places are rebuilt, abandoned, or transformed in some manner, it carries the secondary purpose of reinforcing the significance of social groups and their corresponding identities (Bourdieu 1977:89-90; Foucault 1977; Wilson 2010:4). In particular, the creation and maintenance of bounded cemetery areas and the habitualized ritual practices associated with them serve to reinforce and legitimize ancestral ties to the landscape and various socioeconomic claims (Bell 1997:37-40; Binford 1971; Ensor 2013:61-63; Goldstein 1980,

1981; McAnany 1995; Saxe 1970; Wilson 2010). These bounded cemeteries create inscribed memory through the production of direct connection between the past and the present for the means of the political or economic advancement of the corresponding social group (Connerton 1989:72-73; Wilson 2010:5).

In Mississippian societies, such connections can be seen through separation of corporate kin group cemeteries on the landscape (Goldstein 1980, 1981; Wilson 2010). Through continuous use and maintenance of these spaces on the ritual and social landscape, such groups configured and reconfigured their kin-based identities. Wilson (2010:10-12) suggests this process can be seen throughout occupations at Moundville, first with the maintenance of discrete residential areas and later on with the creation of separate cemetery areas, built on top of the earlier residential areas. These cemeteries served to intentionally connect these areas to the previously recognized residential group, or corporate kin group, even after the site was largely used for ritualized purposes. Town Creek shows a similar pattern, as cemeteries were constructed atop previously delineated residential areas (Boudreaux 2005, 2007, 2010, 2013; Rosenwinkel 2013). Through examination and comparison of the internal structure of such spatially discrete areas, archaeologists can continue to investigate the creation of social memory and identity of corporate kin groups as a method of understanding their connections to economic and political control within the community.

Mississippian Culture

Traits recognized as Mississippian become visible as early as AD 900 in the Mississippi Valley and the surrounding region. Evidence for this cultural shift can be seen in the appearance of new material culture and an increased reliance on intensive maize agriculture. The height of

the Mississippian culture is recognized to have occurred from AD 900 to the mid-1500s, or up until the arrival of European colonists (Anderson and Sassaman 2012:160; Steponaitis 1986:386-393; Sullivan and Mainfort 2010:1). These chiefdom-level societies consisted of towns characterized by platform mounds and plazas; material culture indicating shared ideological traits represented through symbolism, ceremonial practices, and burial practices; and subsistence based on maize agriculture (Anderson and Sassaman 2012:160; Blitz 2010:7; King 2001:10; Lewis et al 1998:5-21; Steponaitis 1986:388). Archaeological interpretations indicate the existence of ranked social statuses (Brown 1971:92-110; Goldstein 1980:13-14; Peebles 1971:68-91).

The traditional cultural historical understanding of Mississippian societies is constantly changing as new research reveals considerable variability in the accepted complex of cultural traits. Even with the general similarities observed in architectural arrangement of sites, iconography, and social organization, it is important to note that local variability is highly prevalent, as groups could retain certain aspects of the Mississippian cultural complex while disregarding others (Blitz 2010:2-3; Steponaitis 1986:387-388). In response to this realization, researchers have begun to question traditional models of social structure through site-specific investigations concerning nuances in site layout, political power, and group behavior (Boudreaux 2007; Blitz 2010:7; Hammerstedt 2005:11; Lorenz 1996:145-145; Pauketat 2007:18-26; Peebles and Kus 1977:421-424). For instance, Mississippian societies have been depicted as centralized political entities, containing pyramid-like hierarchies commanded by a paramount leader who legitimizes claims to power through control over economic resources (Blitz 2010:4; Cobb 2003). New research has revealed a decentralized alternative, which places emphasis on the horizontal organization of social groups—depicted as corporate kin groups in ethnohistoric sources—

recognized in the archaeological record through residential groupings and artifact distributions (Blitz 2010:5-10; Cobb 2003; Knight 1990). As a result, emphasis has been placed on understanding individual and group agency, the individual decisions of such groups in regards to such things as placement of public and domestic architecture on the landscape or differential burial rites (Blitz 2010:2-9; Cobb 2003).

The architecture of Mississippian towns has been used to determine information about political organization, economy, subsistence, cosmology, and gender relations. Most of these sites contain the same essential elements including one or more platform mounds, a central plaza, and domestic architecture, although some sites, designated as mound centers, may have little or no evidence of habitation (Blitz 2010; Cobb 2003; Lewis et al 1998). The form and function of mounds varies greatly from site to site, as structures located on top of the mound could serve as dwellings for high-ranking individuals, religious structures, charnel houses, or buildings utilized for public meetings. Plazas were mainly public spaces that gave members of the society a chance to interact in ceremonies, rituals, and daily activities, thus creating a sense of unity within the community (Lewis et al 1998:1-18). The spatial distribution of domestic architecture could encode important information concerning status or power of the associated kin groups. Proximity of domestic architecture to monumental constructions, along with variation in sizes and types of structures provides important information regarding relationships of power within a community (Wilson 2008:6).

An emphasis has been placed on understanding individual site histories, as variation is recognized in site social structure and function (Blitz 2010:2-11). For instance, sites like Moundville and Town Creek experienced depopulation along with a shift in site use to ceremonial and ritual activities, whereas sites like Etowah experienced abandonment and

repopulation in the site's history (Blitz 2010; Boudreaux 2013; King 2001). That being said, it is understood that these sites typically consisted of numerous smaller kin groups recognized in the archaeological record through individual domestic structures or household clusters (Boudreaux 2005, 2007, 2010; Goldstein 1980; Knight 2010:358-360; Rosenwinkel 2013). Villages and civic-ceremonial centers would be founded upon the organizational principles of these households rather than in terms of the site's ceremonial aspects (Wilson 2008:11). For instance, at Moundville, household clusters have been identified as consisting of one or more houses, storage facilities, burials, work spaces, and midden deposits (Wilson 2008: 13). Thus, kin groups can be identified archaeologically through the maintenance and clustering of domestic architecture and associated features.

Interpretations of observed archaeological patterns in Mississippian studies are commonly interpreted through the use of ethnohistoric accounts of groups like the Natchez, Creek, Choctaw, and Chickasaw (Brown 1971:102-107; Hudson 1976:498-501; Johnson 2010:23-30; Knight 1990:17-20, 2007:54-59; Pauketat and Emerson 1991:924; Trigger 2006:405-407). These groups have been identified as also exhibiting evidence for multidimensional social organization based upon participation of individuals in multiple social groups including clans and moieties (Blitz 2010; Hudson 1976). Knight (1990) synthesizes historic accounts of social organization and kinship of historic Southeastern chiefdoms. He identifies three main social categories—dual division of society, clans, and subclan groups (Knight 1990:5-9). Clans were typically exogamous kin groups. These were not localized, as property and land were not controlled by specific clans. Members of these groups were typically dispersed between several communities, and a community was composed of members of multiple clans. These local manifestations of clan membership took the form of subclan groups.

In contrast to the clan as a whole, subclan groups were highly corporate, maintaining rights to property and restricted resources. The archaeological manifestation of these subclan units would be domestic households and household clusters. It is also noted that society was split into two divisions, highlighting dual organization (Hudson 1976). Clans within society belonged to one of the two social divisions. Sometimes these divisions were exogamous and were therefore true moieties. Each division was imbued with certain ceremonial and social obligations, with one side thought to govern over issues of warfare and the other dealing with peaceable decisions. Hierarchical relationships were also evident in this dual organization, with one division remaining superior to another (Knight 1990:5-6). It is argued that the organization observed in these historic Southeastern groups was also seen in the rise of the Mississippian chiefdoms, with variation due to culture change.

Similar Studies

Social distinctions among groups and individuals are most clearly observable in mortuary contexts through spatial analysis (Blitz 2010:16; Goldstein 1981:53-54). In this section, I review several recent studies of mortuary remains within and among households within a Mississippian community.

The analysis of the King site, located in Georgia, by Hally (2008) revealed that burials were clustered around the site, in clear association with domestic and public architecture. The discrete groupings of individuals observed at the King site appear to be indicative of the designation of burial spaces by corporate kin groups to maintain resource claims (Hally 2008:331-371; see also Goldstein 1980; Saxe 1970). Analysis of burial attributes including age, sex, burial positioning, burial location, health, body modification, pit depth, pit form, and artifact

associations allowed the researcher to identify spatial patterning in burial practices. Results of examination of age, sex, and grave goods revealed artifact associations to occur mainly with adult males, interpreted as indicating the prestige of the interred individual. Patterns at the King site corresponding to age and sex suggest a social structure based upon achieved status, as ascribed status would show grave good associations with all age and sex categories (Marcoux 2010:160; Wilson et al. 2010:77-83). The remaining burial attributes (i.e. positioning, orientation, etc.) were prevalent in all age and sex categories, with the exception of an extended body position to be more commonly associated with males. The association of the unusual extended burial position with males provides additional support of an achieved status structure. King site development indicated that domestic structures differed in number of construction stages and number of burials, and a positive correlation was noted between these variables. As a result, it seems that the more times a structure was rebuilt, the longer the kin group had been residing in the household. Additionally, it is proposed that structures were destroyed and rebuilt due to the death of a significant household member (Hally and Kelly 1998:58-63).

Sullivan's (1987) interpretation of spatial relationships of burials within Mouse Creek phase (AD 1430-1565) households at three different sites in southeastern Tennessee shows that spatial distribution based on age and feature association was not random. Young children and infants were deliberately placed within substantial structures, interpreted as houses, while older individuals were interred outside of these structures (Sullivan 1987:24). Households at these sites typically consisted of extended families, as household size was typically larger than nuclear families consisting of 4-6 individuals. Cemeteries associated with larger structures also contained more individuals, and this has been interpreted as signifying a household that was occupied for a longer period of time or that structure size was largely dependent upon the number of people

residing in the household (Sullivan 1987:23-25). Although Mouse Creek phase sites are slightly later than the Mississippian sites discussed, this study illustrates the importance of the spatial distribution of burials in understanding social organization.

The analysis of five discrete burial clusters in domestic structures at Moundville by Wilson et al. (2010) surveys attributes similar to the King analysis. These attributes include spatial relations, age, sex, and grave good associations. Like the data from the King site, patterning was observed regarding sex, with the majority of artifact associations occurring with male interments. The researchers interpret this as the presence of achieved social status (Marcoux 2010:160; Wilson et al. 2010:77-83). At least one of these discrete cemeteries at Moundville included a central burial from which the remaining burials radiated outward. This burial was interpreted as a founding group member, and the peripheral burials representing later generations. As at the King site, these formal cemeteries are believed to have been maintained by corporate kin groups to retain claims to valuable resources (Wilson et al. 2010:74-89). Later in Moundville's history, residential groups vacated the site and relocated to the hinterland. They converted their previous homesteads at Moundville into corporate cemeteries. Wilson (2008:134) asserts that this continued presence of ancestor veneration at the civic ceremonial center allowed rural groups to continually assert their place in the vast network of social relationships depicted through the sociogram at Moundville.

Rosenwinkel's (2013) analysis of Structure 7 at Town Creek examines burial depth, age, sex, grave good associations, body positioning, and body orientation in a spatial analysis of the cemetery. Town Creek's site use changed in later phases to more ritual activities, as seen at the larger polity of Moundville. Initially, the site consisted of circular domestic structures surrounding an open plaza, but ca. AD 1300 the site was converted to a ritual center with the

construction of a platform mound and the development of cemeteries where several houses were located (Boudreaux 2013). The continuous use of such structures for burial shows the relative importance of those kin-group cemeteries in maintaining access to socioeconomic resources at the site through maintenance of lineage through ancestor veneration. Investigations conducted by Rosenwinkel (2013) identified five discrete groups, interpreted as smaller social groups, within Town Creek's largest cemetery (Figure 2.1). A central square cluster of burials, similar to that seen in the investigations at Moundville, is identified as the founding population, while other groupings seem to radiate outward. Within this square is a smaller grouping of child burials, interred without artifacts. As the inclusion of artifacts with interred individuals is a way to personalize burials and show personal attachment, this central cluster was interpreted as one of ritual significance (Cushman 1962[1899]:404; Hudson 1976:335-336; Rosenwinkel 2013:63; Swanton 1931:183). A northern cluster consists entirely of adult males and children, and the researcher interprets this as indicative of their political importance. The two remaining clusters, distinguished by patterning in artifact type and body positioning, consist of groupings of all ages and genders, leading to an assumption that they represent kin groups, or smaller social units within the larger corporate group (Rosenwinkel 2013). Artifact associations and age distinctions also indicate the use of both achieved and ascribed status differentiation, as adult males, adult females, and children show similar burial treatment.

Town Creek

Town Creek is a Mississippian civic-ceremonial center located in the southern Piedmont of North Carolina, near the Pee Dee River (Figure 2.2). The site consists of a platform mound and a central plaza surrounded by many archaeological features (Boudreaux 2007:9-13, 15). The

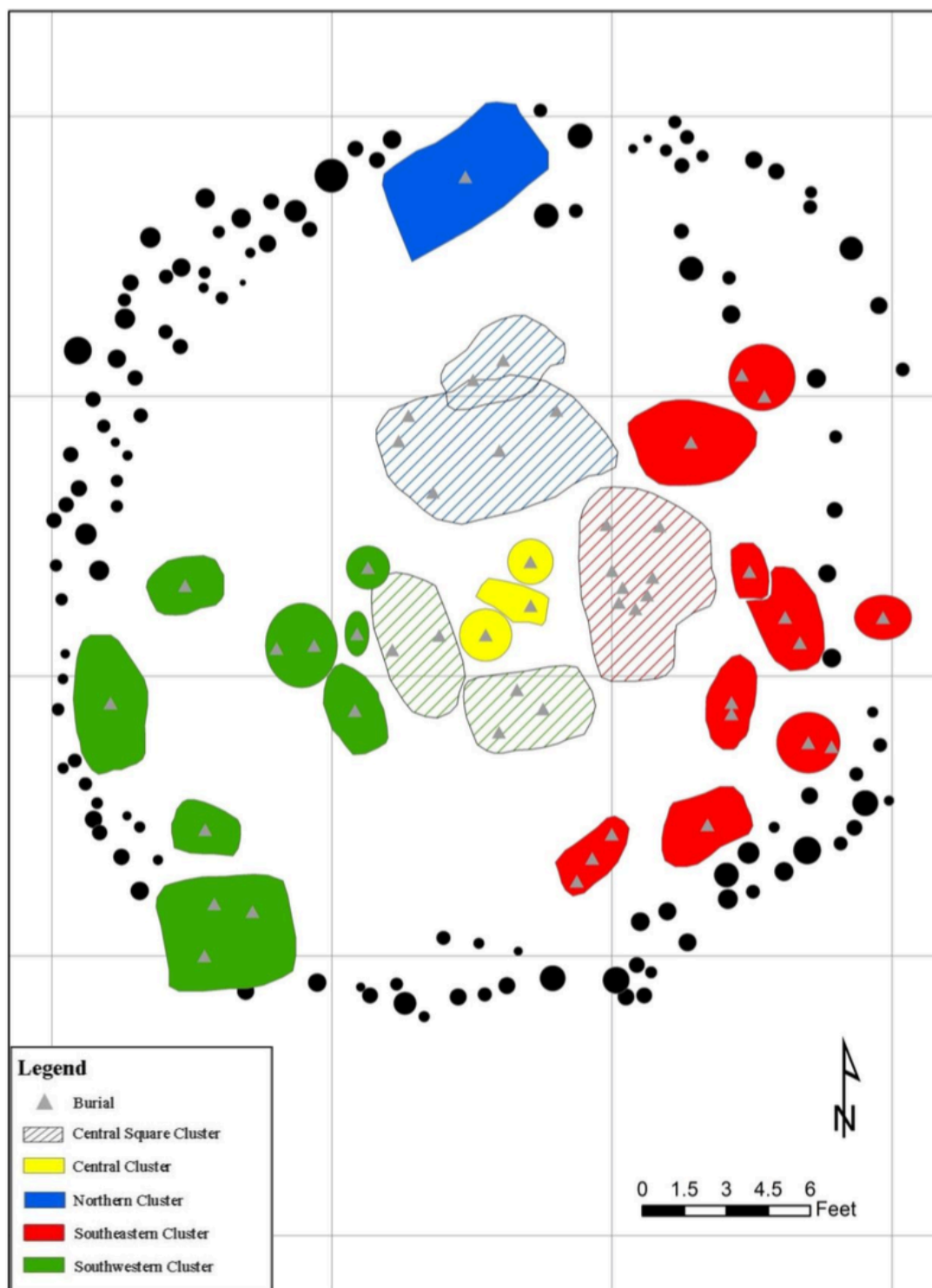


Figure 2.1. Individual clusters within the Structure 7 cemetery (Rosenwinkel 2013:Figure 5.10).

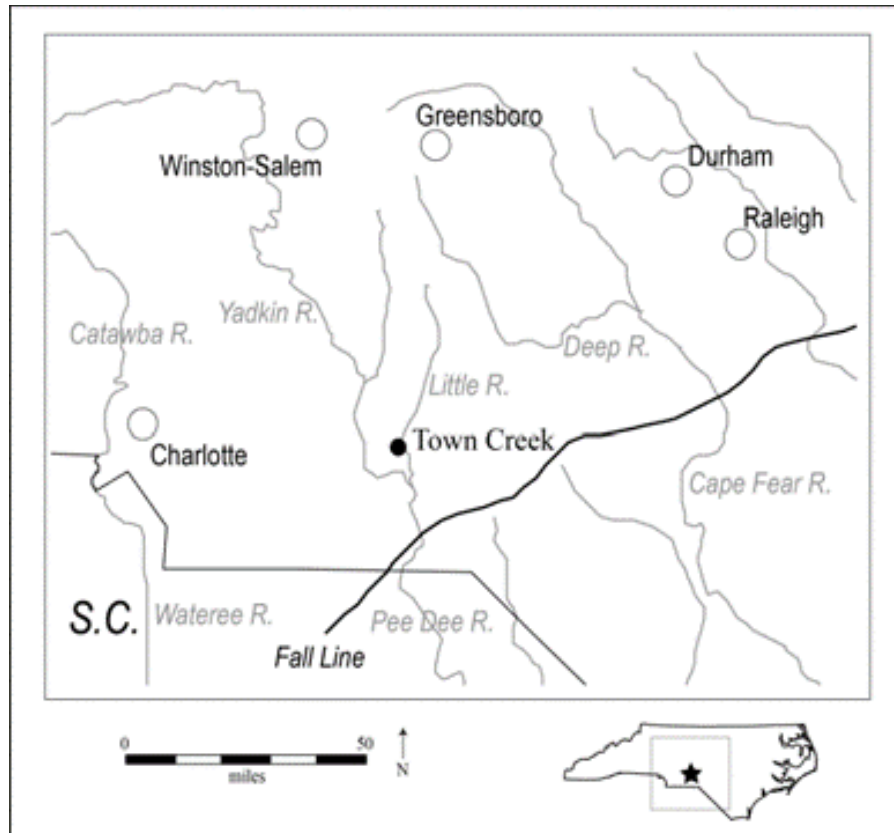


Figure 2.2. Town Creek location (Boudreaux 2010:Figure 11.1).

Mississippian occupation at the site (ca. AD 1150-1400), is recognized through its material culture as part of the South Appalachian Mississippian tradition, which is a regional variant of the larger Mississippian complex (Ferguson 1971; Rodning and Moore 2010).

Excavations began at Town Creek as part of a Works Progress Administration agenda in 1937 through the University of North Carolina under the direction of Joffre Coe (Boudreaux 2007:9-13; Coe 1995:192-193; Ward and Davis 1999:122-123). Investigations initially explored and documented damage to the mound due to looting activity, the most visible feature on the site's landscape. As a result, Coe's initial excavations focused on the mound and its immediate area, designated Mg2, while the rest of the site, Mg3, would be explored later (Coe 1995:46-49). The data collected from Mg2 are most relevant to this analysis, as Structures 1 and 2 are located next to the mound (Figure 2.3). The plowzone was excavated first, then sub-plowzone features were documented and excavated (Boudreaux 2007:9-13; Coe 1995:45-60).

Town Creek's Mississippian occupation lasted from ca. AD 1150-1400, and considerable changes took place during that time. During the Early Town Creek phase (AD 1150-1250), before mound construction, the site consisted of circular houses surrounding the plaza and two rectangular public buildings. By the Late Town Creek and Early Leak Phases (AD 1250-1400), some houses evolved into cemeteries, coinciding with earliest mound construction ca. AD 1285-1300. For instance, Structure 7, a circular building located north of the mound, underwent this transition from a house to a cemetery (Rosenwinkel 2013). Along with this shift from houses to cemeteries, there appears to have been a decline in residential population at Town Creek, and an obvious increase in public architecture and ritual with the construction of the mound (Boudreaux 2007:31-55, 2010:199-204, 2013).

Over 200 burials were excavated at Town Creek, with the highest burial concentrations existing in those domestic structures that were converted into cemeteries during the Mississippian occupational history (Figure 2.3). Two of these structures that were fully excavated, Structure 7 and Structure 1, contained 50 and 30 individuals respectively. Structure 2 contains 10 burials.

Conclusion

Archaeologists have become increasingly aware of the anthropological concept of kinship in society. As a result, research has turned towards more domestic contexts, where these corporate groups were most active in their membership. In Mississippian studies in the southeastern United States, social groups are most recognized through maintenance of households and household clusters. The spatial distribution of domestic architecture in relation to monumental architecture can be important in determining the ranked social status of different groups, as proximity to such important features on the landscape is often correlated with higher social status (Blitz 2010; Cobb 2003). Mortuary contexts are particularly useful in examining social organization of individual kin groups. Distribution of interments within domestic contexts served as a kind of ancestor veneration, allowing the associated group to legitimize rights to specific restricted resources through lineal descent (Ensor 2013; Goldstein 1980; McAnany 1995). Additionally, examination of spatial patterning of burial attributes, such as age, sex, grave good associations, burial positioning, and burial orientation, serves to investigate social composition of individual kin groups. Comparison of such analyses on a local and regional scale can serve to investigate variability in group representation. Interpretations of such Mississippian archaeological data through ethnohistoric accounts can facilitate a better understanding of the

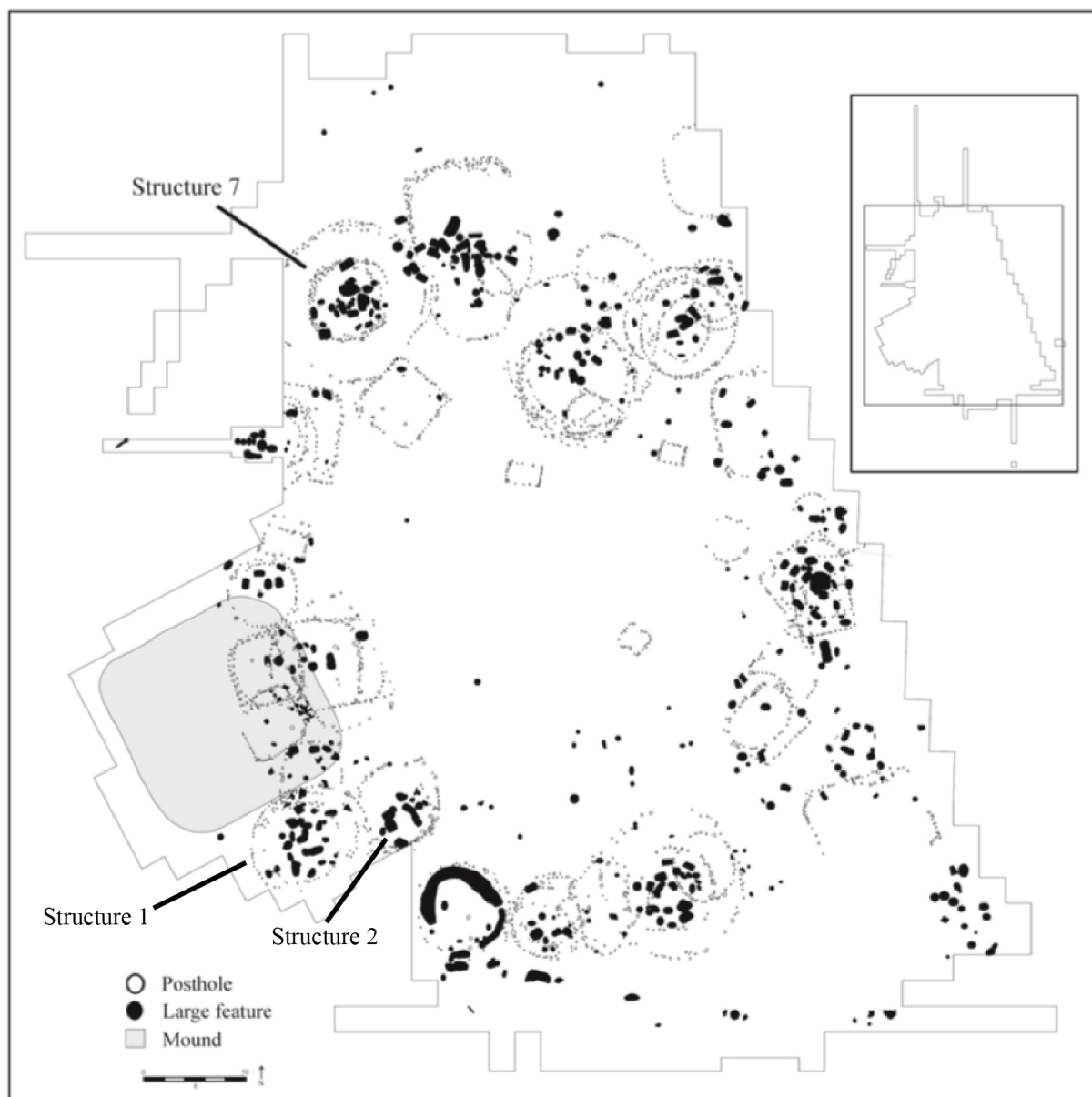


Figure 2.3. Identified structures and mortuary features at Town Creek (Boudreaux 2005:Figure 3.16).

past as it pertains to social organization and settlement patterns.

The study presented here will incorporate the above principles in its analysis of separate cemeteries at Town Creek. The analysis will focus mainly on Structures 1 and 2 to investigate the internal structure and function of corporate kin groups within Mississippian societies. Through spatial examination of burial attributes (i.e., age, sex, presence of grave goods, burial position, and burial orientation) within each cemetery, it is possible to observe deliberate groupings of individuals based on similarity of interment characteristics. If such subgroups are recognizable, they will then be interpreted in terms of their social significance within the associated corporate group and the larger community at Town Creek through analysis of ethnohistoric documents. Additionally, this analysis will test and evaluate the proposed shift in population and structural type by looking for evidence like burial superposition above posthole patterns representing domestic structures. Upon completion, the results and interpretations corresponding to Structures 1 and 2 will be compared with the results obtained in analysis of Structure 7 to provide insight into the variability or homogeneity among social groups within the community at Town Creek.

Chapter 3: Methods

The methodology for this research is derived from several sources, including Heidi Rosenwinkel's (2013) analysis of Structure 7 at Town Creek, which combined formal mortuary analysis and ethnographic analogy to arrive at more comprehensive interpretations supported through more than one line of evidence. Through the use of similar techniques, my investigation of the Structure 1 and Structure 2 cemeteries at Town Creek considers chronological and cultural attributes. Burial superposition illuminates a history of interment in both structures while analysis of the spatial distribution of other aspects of the mortuary profile, each described below, help in understanding social representations.

Previously conducted mortuary analyses in Mississippian contexts have identified significant social behaviors, observable in archaeological contexts and the ethnohistoric record, to be considered in this research (Goldstein 1980; Hally 2008; Rosenwinkel 2013). Data collected through the 50 years of excavation history at Town Creek and through the Native American Graves Protection and Repatriation Act (NAGPRA) inventory produced by the Research Laboratories of Archaeology (RLA) (Davis et al. 1996) at the University of North Carolina at Chapel Hill (UNC) were utilized in this endeavor. Geographic Information Systems software was utilized to map and compare attribute distributions, to visually identify potential groupings of individuals. If groupings are identified, their cultural context will be interpreted through ethnographic research. This chapter begins with a brief outline of the excavation of Structures 1 and 2 from 1937 to 1950, and it concludes with a description of the methodology utilized in these analyses.

History of Excavations at Structures 1 and 2 (1937-1950)

Excavations at Town Creek began in the summer of 1937 after the land was acquired by the State of North Carolina, and work began with funding acquired through the Works Progress Administration. As the site had previously been looted and extensively plowed, these initial investigations were targeted towards clearing and profiling the disturbed areas of the mound (Coe 1995:15). During these explorations, a few burials within Structure 1 (or Structure A as it was initially identified), were excavated under the supervision of Joffre Coe.

The second field season in 1938, under the direction of Edward M. Lowry with labor supplied by the National Youth Administration, saw the concentration of archaeological work in two main areas. The first was a large mortuary complex and the second cleaning a pre-mound burn area (Coe 1995:16-17). The work on the mortuary complex, Structure 1, is described as follows: "...area contained an oval house (Structure A) about forty feet in diameter. Within this house a number of burials had been made. They were all located in 1937, but only three were removed. Thirteen of the remaining burials were removed..." (Lowry 1939:2). Intriguingly, a concrete foundation and shelter roof were constructed surrounding one of the two extended burials in Structure 1 (Burial 20), so that it would serve as a permanent exhibit for the public (Lowry 1939).

All remaining interments in Structure 1 were removed and investigations into Structure 2 began in 1940 under the supervision of John Swart. Upon Swart's unexpected resignation, Charles J. S. Parsons became supervisor of Town Creek archaeological research, and he oversaw excavation until World War II demanded that work on the project cease (Coe 1995:22). Removal of Burials 53, 54, 55, and 58 within Structure 2 was in progress when a WPA inspector called for efforts at the site to come to a halt and, as a result, these particular interments were not recorded,

but instead were covered with newspaper and backfilled (Wright 1950). After the war, in 1949, Barton Wright was assigned to Town Creek and he began reestablishing the site grid and continuing excavations. His work included completing the removal of burials within Structure 2 (Coe 1995: 24-27). In all, over 200 Mississippian period burials containing approximately 250 individuals were excavated at Town Creek, with approximately 300 burials identified but left unexcavated (Boudreaux 2005, 2013; Coe 1995:265, 269).

Field Methods

This section details the methodology utilized in excavations at Town Creek from 1937 to 1950, in particular reference to burials. The standard excavation unit was a 10' by 10' square, where the plowzone was stripped off and screened, then features identified and excavated (Coe 1995:46-49). The best description of excavations comes from Edward Lowry's report on excavations completed in 1938 and 1939. Within that report, he states, "shovels were used for the gross excavation and small trowels, grapefruit knives, and brushes were used for fine cleaning" (Lowry 1939a:2). Excavations completed before World War II employed labor from the Works Progress Administration and the National Youth Administration, individuals with limited or no experience in archaeological investigations (Coe 1995:11-24). Lowry (1939a:1) notes, "the constant turnover...made adequate training quite difficult, and at no time were there more than a few experienced workers on hand".

Upon excavation of burials, there was the mandatory completion of a burial data form, which noted the horizontal placement of the burial in reference to the established grid, vertical data documenting pit depth, a sketch of the burial and pit, age and sex of the individual, presence or absence of grave goods, and degree of preservation (see Appendix Figures A.1 and A.2).

These original forms and the NAGPRA inventory were utilized in conjunction with daily and weekly reports inventory in my thesis research, as they are the best record of initial examination of each interment.

Initial Examination of Spatial Distribution

Preliminary visual inspection of the arrangement of burials was conducted to gain familiarity and to identify spatial patterns. If principles of spatial organization exist in the placement of burials, it is likely that they will be distinct and visually recognizable (Goldstein 1981: 58). Identification of such clusters in Structures 1 and 2 are important in interpretation of variability in social structure of individual social groups through comparison with data from other cemeteries. Analysis of groupings of the attributes described below were utilized to aid in identification of possible cemetery divisions when not directly recognizable and to confirm the existence of clusters that were visually identified in this stage.

Many instances show a trend of interment outward from a central point forming a concentric arrangement. Through the principles of horizontal stratigraphy, stating that if a cemetery expands in one or more directions then the interments in one section will correspond to a different date to those in another section, one can infer that burials closer to the central point of origin would be older than outlying burials (Parker Pearson 1999:11-12). As a result, the investigation of spatial distribution through visual examination is an integral part of identifying burial clusters and understanding change through time in each cemetery.

Attributes to be Considered

Six burial attributes were considered in the spatial analysis of Structures 1 and 2. Clustering of similar attributes will be utilized to delineate smaller groups of individuals within each cemetery.

Burial Superposition

This attribute investigates the vertical stratigraphy of burials that are superimposed, as older burials should be found beneath those that are more recent (Parker Pearson 1999: 114). In this way, burials are relatively dated and a history of interment is established for each cemetery. While burial superposition can be useful in this way, there are several limiting factors in its consideration. In particular, only a few burials within Structures 1 and 2 appear to be superimposed, and this limits the usefulness of the law of superposition in relative dating of isolated burials. In those areas that are densely packed, individual grave pits may be unobservable above the remains due to surrounding burial activity (Parker Pearson 1999: 200). Additionally, post-depositional activities like plowing can alter the original ground surface inconsistently (Hally 2008: 40-43, 192, 202). In spite of these limitations, superposition is a useful tool in the creation of a somewhat complete chronology through the principles of vertical stratigraphy.

Age at Death

Analysis of age at death aids in the identification of burial clusters indicative of possible kin groupings. Similar studies have shown clusters which include more than one age category to represent a family group while clusters consisting of a more specific age category may be politically based (Brown 2010: 31-32; Howell and Kintigh 1996:541-542; Rosenwinkel 2013; Wilson et al. 2010: 83). Additionally, data concerning age at time of death are utilized to identify

status structure employed by the group represented in the cemetery. Combined with information about sex and grave good quantity and quality, it is possible to determine whether status was achieved or ascribed. A structure based upon achieved status would show patterns of differential treatment of interred individuals based on age, as older people would most likely have grave goods of higher quality and quantity than those of a younger age due to achievements in their lifetime. Conversely, an ascribed status structure would show similar treatment that cross-cuts age groups, signified by similar quality and quantity of grave goods appearing in all age groups as status would be predetermined and based on familial association (Hally 2008: 497-519; Marcoux 2010: 146; Wilson et al. 2010: 83). Again, data were collected from the NAGPRA inventory compiled by the RLA at UNC.

Sex

Data concerning sex of the individuals can be important in determining potential modes of status structure employed by the group represented in the cemetery. Combined with information concerning age and grave good quantity and quality, it is possible to determine whether status was achieved or ascribed. A structure based upon achieved status would show patterns of differential treatment of interred individuals based on sex. Conversely, an ascribed status structure would show similar treatment that cross-cuts gender (Eastman 2001:76; Hally 2008: 497-519; Marcoux 2010: 146; Wilson et al. 2010: 83). Similar to age data, sex data can also identify burial clusters based upon other social factors. For instance, political groups most likely will exclusively consist of males, as seen in ethnographic accounts (Brown 2010: 31-32; Wilson et al. 201: 83). Sex data were obtained through the NAGPRA inventory.

Grave Goods

Grave good data are utilized to identify and interpret social structure. Associated artifacts were analyzed according to their presence, type, quality, frequency, and spatial location. Spatial location aids in identification of discrete burial clusters while frequency and type of grave good helps infer status structures (Marcoux 2010:160; Wilson et al. 2010:77-83). As the incorporation of personal and ritual objects in burials is common in the mortuary profiles of Mississippian contexts (Hally 2008: 222-270; Marcoux 2010: 163-166; Rodning and Moore 2010: 82-83), this attribute is important in this thesis. Artifact data were collected through the NAGPRA inventory.

Body Positioning

Body positioning is an important part of the ritual act of burial. The deliberate placement of the interred individual in a flexed, extended, or other position can be utilized in interpretation of social status of the individual (Marcoux 2010:160; Wilson et al. 2010:77-83). Less common types of burial in the overall mortuary profile can be indicative of the social importance of the deceased. If the social status of the individual can be ascertained, then the other burial attributes can be compared to others to better understand their role in society (Hally 2008: 206-212; Marcoux 2010; Rosenwinkel 2013; Wilson 2010).

Positions noted within Structures 1 and 2 include flexed burials, fully extended individuals, bundle burials, and urn burials. A flexed position is most common at Town Creek, with the individual having been prepared for burial by folding the arms and legs in towards the body (Boudreaux 2005, 2010; Coe 1995). Fully extended individuals, 13 of the 203, were placed on their back with limbs extended. Twenty-one infants were placed in large pottery urns, prepared by first knocking a hole in the bottom of the burial urn, which was believed to allow the release of the infant's spirit, and then placing the urn in the burial pit. After this, the infant was

placed in the urn along with any desired grave goods, and a large ceramic bowl was placed overturned on top of the urn as a cover, after which the pit was then refilled. Finally, five burials were classified as bundle burials, interpreted as remains relocated to Town Creek from some prior place (Coe 1995:269-277).

Body Orientation

Body orientation is important in understanding social groupings of individuals. Similar to positioning, orientation of the body is a deliberate act of the individuals involved in the ritual aspect of burial. Individuals that are similarly oriented may indicate a culturally significant social grouping, possibly based upon architectural or cosmological arrangement. If patterns emerge in regards to this attribute, other variables can be compared to understand the social role of these individuals (Brown 2010: 32-33; Hally 2008: 214-219; Wilson et al 2010: 89). Degree of orientation east of north was determined for each structure using original field sketches and mapped in 10-degree intervals, similar to Hally's (2008:214-219) study of the King site.

Interpretation through Ethnohistory

Within the southeastern United States, communities of Natchez, Creek, Choctaw, and Chickasaw Indians were observed and documented by explorers and ethnographers beginning in the sixteenth century. Ethnographers in the twentieth century were mainly concerned with documenting the cultural practices (i.e. social and political organization, family structure, subsistence, ritual, art, and religion) of these groups before they became extinct from pressures of colonization and removal (Cushman 1962[1899]; Hudson 1976; Swanton 1931; 1970; 1979; 2006). The Smithsonian Institution's Bureau of American Ethnology was one of the many organizations including the U. S. government that compiled historic accounts of native groups.

Historic Southeastern communities often consisted of matrilineal clans that were ranked and exogamous. These clans consisted of kin groups, with membership supported through shared characteristics that were utilized in maintaining and legitimizing rights to resources and property. Kin groups within clans maintained separate domestic structures (Hudson 1976:191-218; Knight 1990:5-10, 2010:328-360). Women mainly held power in the domestic sphere while males typically held political authority (Hudson 1976:223-226; Swanton 1931:96-99; 1970:374-375; 2006:41-44). In political meeting places, many communities have been shown to incorporate a square formation, with four benches corresponding to cardinal directions encircling a central hearth. This is believed to be a continuation from Mississippian traditions, as it is often seen depicted in relevant iconography and architectural arrangement (Hally 2008:148, 522-523; Hudson 1976:220-221; King 2010:61-65). The space would consist of a central hearth with surrounding benches, each corresponding to a particular cardinal direction, each of which carried its own meaning (Hally 2008:148, 522-523; Hudson 1976:220-221; King 2010:61-65).

Burial practices in historic Southeastern groups were highly variable, often adjusted to correspond with an individual's social status. Rituals concerning the deceased were primarily attended by fellow clan and kin group members, and preparation of the body and burial were done in accordance with the relevant clan's traditions. Often, but not in all instances, individuals were interred underneath the floors of public and domestic structures to reinforce their clan and kin group affiliation (Cushman 1962[1899]:437-439; Hudson 1976:334-335; Swanton 1931:183).

Ethnographic analogy involves the use of the observations of living and historic groups in order to interpret behaviors of extinct groups (Binford 1980). It has been argued that the use of this method is highly susceptible to bias of the observing researcher, but continuity in

geographical and cultural aspects can reinforce the reliability of interpretations (Parker Pearson 1999:34-35; Ucko 1969:263; Van Gennep 1960). Historic Indian groups documented in the southeastern United States are often used in interpretation of Mississippian contexts, due to their geographic continuity (Brown 1971:102-107; King 2010:61-65; Knight 1990:2; 1998:54-60; Marcoux 2010:145). Such accounts were utilized in the analysis of Structures 1 and 2 at Town Creek, particularly those concerned with social organization, family structure, and funerary behavior. These groups were dynamic and active in the creation and development of culture, and thus it is important to note that patterns encountered in both structures may not be suggested by the ethnohistoric accounts due to cultural change through time (Anderson and Sassaman 2012: 185).

Summary

Mississippian researchers often use ethnohistoric and ethnographic accounts of groups in the southeastern United States as an analog for observed archaeological remains, reinforced by their geographic and cultural continuity to prehistoric sites (Brown 1971; King 2010; Knight 1990, 1998; Marcoux 2010). Once the methodology described above was complete, ethnohistoric accounts of Indians in the Southeast were utilized to interpret and compare spatial patterns in Structures 1 and 2 at Town Creek. Chapter 4 serves as an introduction to the dataset and outlines the attributes successful in emphasizing group differentiation in each structure. Chapter 5 will focus on interpretation of observed spatial patterns and comparison with previous analyses of Structure 7 (Rosenwinkel 2013).

Chapter 4: Data and Results

This chapter will give an overview of the attributes and spatial patterns observed within Structures 1 and 2. Burial attribute data essential to this analysis will include age and sex of individuals, grave good associations, body positioning, and orientation. These attributes were selected due to their effective use in determining patterning at other Mississippian cemetery contexts in the region (Hally 2008; Rosenwinkel 2013; Wilson 2010). Boudreaux (2005:205-212) has argued that some circular houses evolved into enclosed cemeteries. Structures 1 and 2 are examples of this transition and have thus been selected for this analysis. Burials were interred under the floor of the house, within the circular pattern of postholes associated with the structure and consistent with ethnohistoric accounts (Cushman 1962[1899]:404; Hudson 1976:335-336; Swanton 1931:183). The analysis and results for each structure, and the attributes within, will be introduced, and maps will be utilized to discuss any perceived spatial patterns. Spatial clustering of attributes observed in Structures 1 and 2 will be utilized in determination of deliberate groupings of individuals within each cemetery. Identified spatial patterns will be utilized in Chapter 5 to discuss the existence of subgroups and their social significance within these cemeteries.

My analysis is based upon data obtained from the NAGPRA inventory in conjunction with information obtained from original field forms for each excavation unit and burials within Structures 1 and 2¹. Each of these forms includes field sketches detailing observed burial features and superposition of burial pits. Data compiled during the RLA's compliance with NAGPRA legislation provided the majority of the dataset, as it included essential attribute information

¹ The skeletal analysis completed for Driscoll's (2001) dissertation was not consulted for the purposes of this thesis.

including age, sex, presence/absence of grave goods, body positioning, and body orientation (Davis et al. 1996).

Structure 1

Structure 1 was most likely constructed during the Late Town Creek Phase (AD 1250-1300) or earlier, but was likely not standing during later phases of occupation, as it would have been covered by later phases of mound construction (Boudreaux 2005:158, 2007:9). The building was once an enclosed circular structure approximately 30 feet in diameter located just south of the mound embankment (Figure 2.3). Twenty-six individual sets of human remains were found within Structure 1 (Figures 4.1 and 4.2). The information utilized in my analysis of Structure 1 is presented in Table 4.1. Figures 4.3 and 4.4 summarize the demographic data in terms of grave good association and burial position utilizing Sherratt diagrams.

Preliminary Spatial Analysis of Structure 1

Analysis of Structure 1 began with consideration of the spatial distribution of burial pits. Seven pits near the center of the cemetery were arranged in a semi-square formation, and they contained the highest concentration of superimposed burial pits in the area, with six superimposed pits containing seven burials (Figure 4.5). These seven pits in this central area could represent the earliest burials in the cemetery when considering the principles of horizontal stratigraphy and concentric organization of interments as many cemeteries radiated outward from a founding burial (Parker Pearson 1999:11-15). Thus, the individuals contained within these seven pits may be founding members of the kin-group that utilized Structure 1 in Town Creek's history. Three of the seven pits were placed earlier in the cemetery's history, as they are located

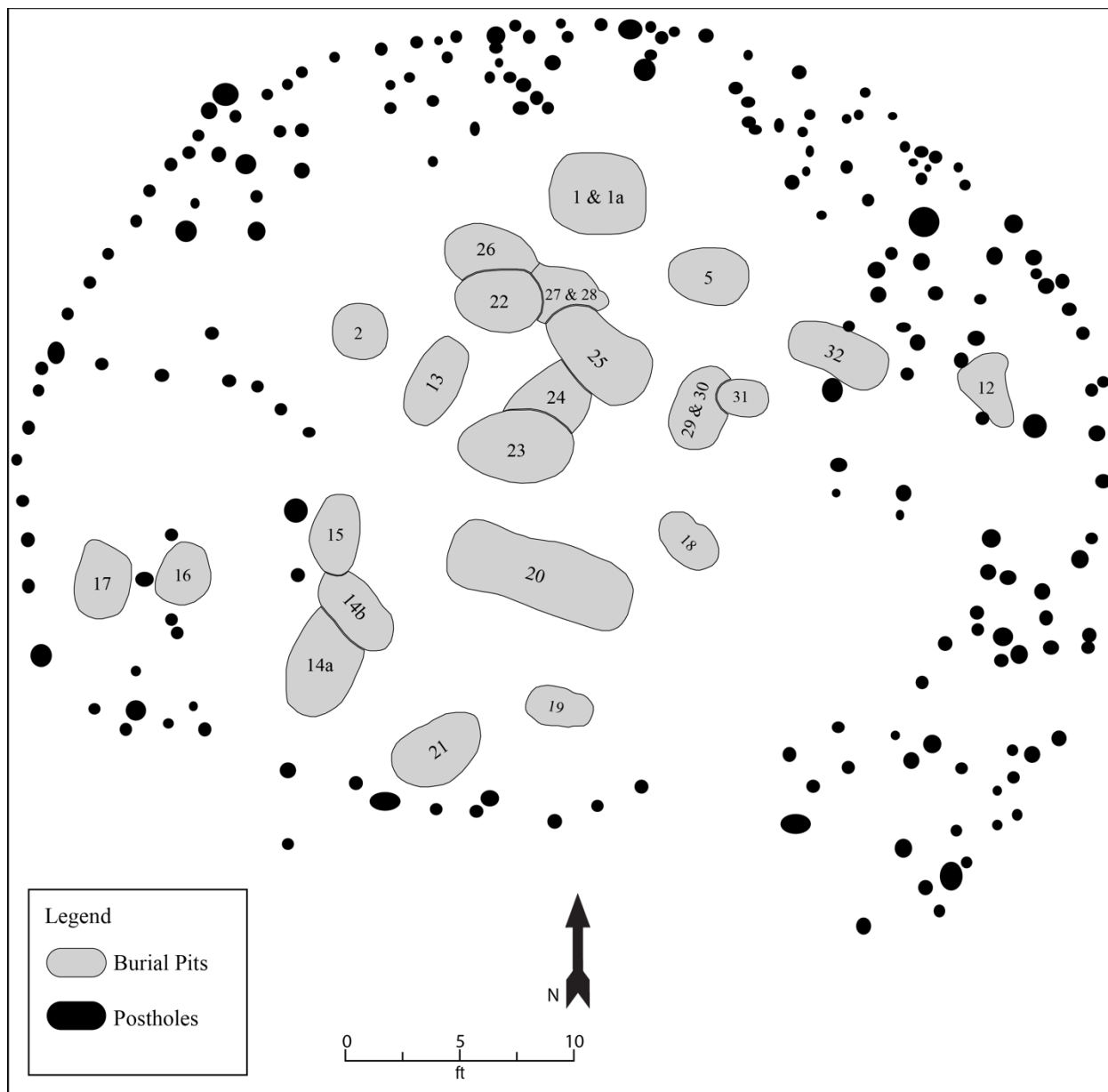


Figure 4.1. Numbered burials in Structure 1.

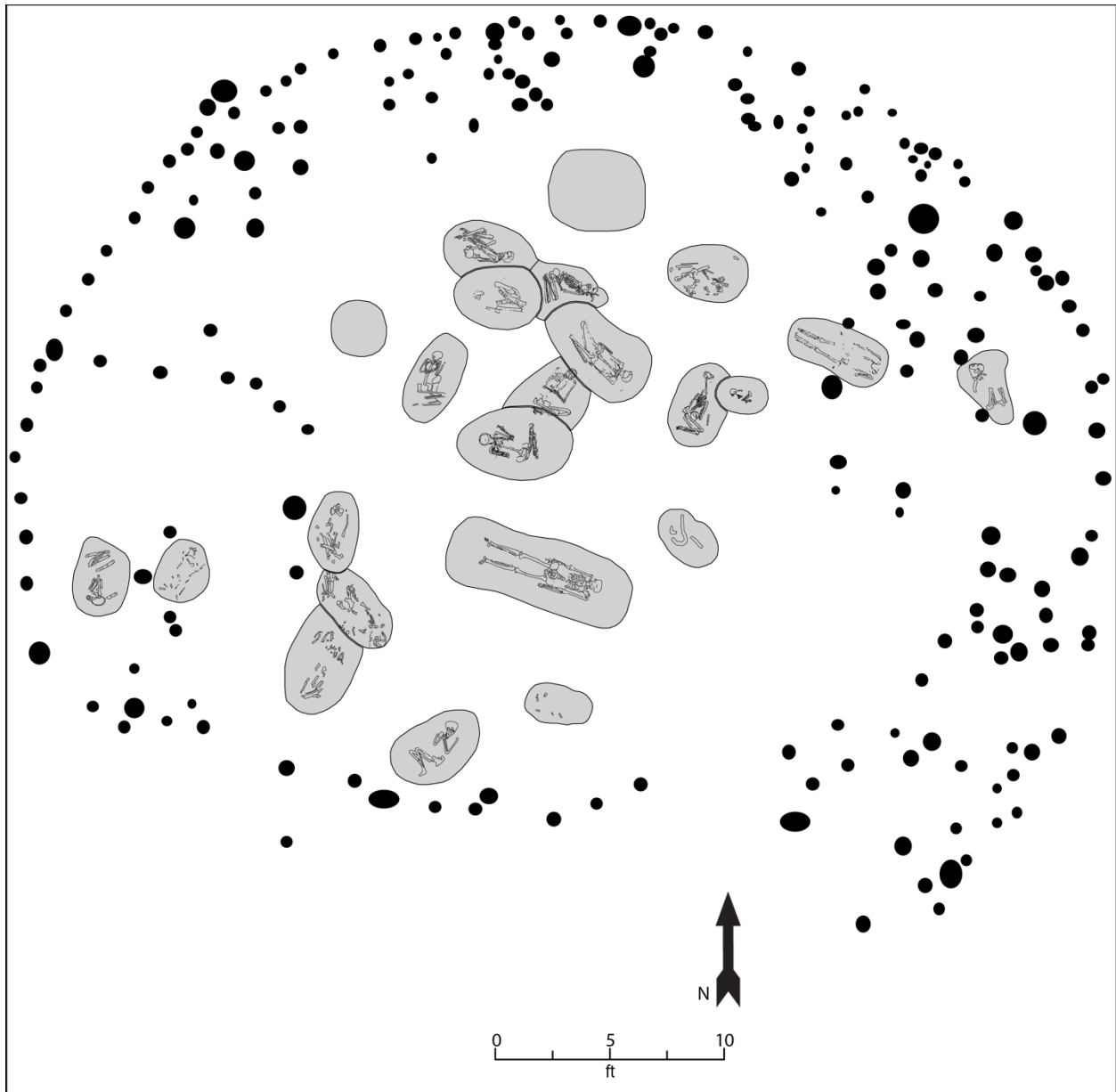


Figure 4.2. In situ drawings of burials in Structure 1.

Table 4.1. Structure 1 burial attributes (Davis et al. 1996).

Burial No.	Age Class	Sex	Burial Type	Back Position	Artifacts	Burial Orientation	Burial Orientation (Degrees)
1	Mature Adult	Indeterminate	Flexed	Side	Absent	Indeterminate	Indeterminate
1a	Mature Adult	Female	Flexed	Back	Absent	Indeterminate	Indeterminate
2	Child	Indeterminate	Urn	N/A	Present	N/A	N/A
5	Young Adult	Female	Flexed	Back	Absent	Northeast	43
12	Adolescent	Indeterminate	Flexed	Back	Absent	Northwest	310
13	Young Adult	Female	Flexed	Back	Present	Northwest	349
14a	Young Adult	Female	Indeterminate	N/A	Absent	North	4
14b	Young Adult	Male	Flexed	Back	Absent	Southeast	115
15	Mature Adult	Female	Flexed	Back	Absent	North	8
16	Older Adult	Male	Flexed	Back	Absent	North	0
17	Young Adult	Male	Flexed	Side	Absent	Southeast	148
18	Indeterminate	Indeterminate	Flexed	Indeterminate	Absent	Indeterminate	Indeterminate
19	Indeterminate	Indeterminate	Flexed	Indeterminate	Absent	Indeterminate	Indeterminate
20	Adult	Male	Extended	N/A	Absent	East	90
21	Older Adult	Male	Flexed	Back	Present	Northeast	36
22	Young Adult	Indeterminate	Flexed	Indeterminate	Absent	Indeterminate	Indeterminate
23	Older Adult	Indeterminate	Flexed	Back	Present	West	278
24	Mature Adult	Male	Flexed	Back	Absent	Northeast	23
25	Older Adult	Male	Flexed	Back	Absent	East	90
26	Older Adult	Male	Flexed	Side	Absent	Northeast	59
27	Older Adult	Male	Flexed	Side	Present	East	90
28	Mature Adult	Female	Disarticulated	N/A	Absent	N/A	N/A
29	Mature Adult	Male	Flexed	Side	Absent	Northeast	18
30	Young Adult	Female	Bundle	N/A	Present	Southwest	209
31	Adolescent	Indeterminate	Flexed	Side	Absent	West	275
32	Young Adult	Indeterminate	Extended	N/A	Absent	East	90

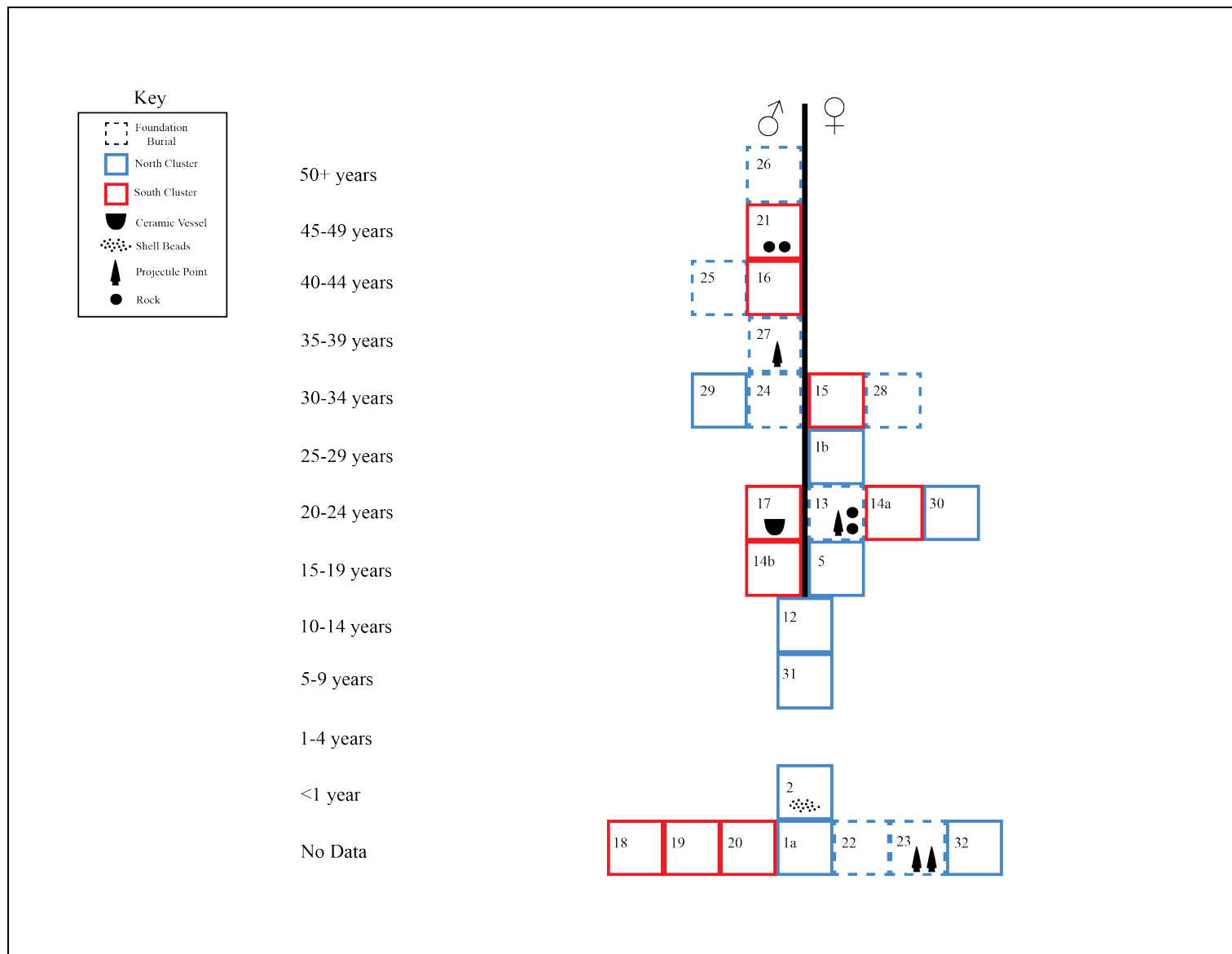


Figure 4.3. Sherratt diagram summarizing demographic and grave good attributes of Structure 1 burials.

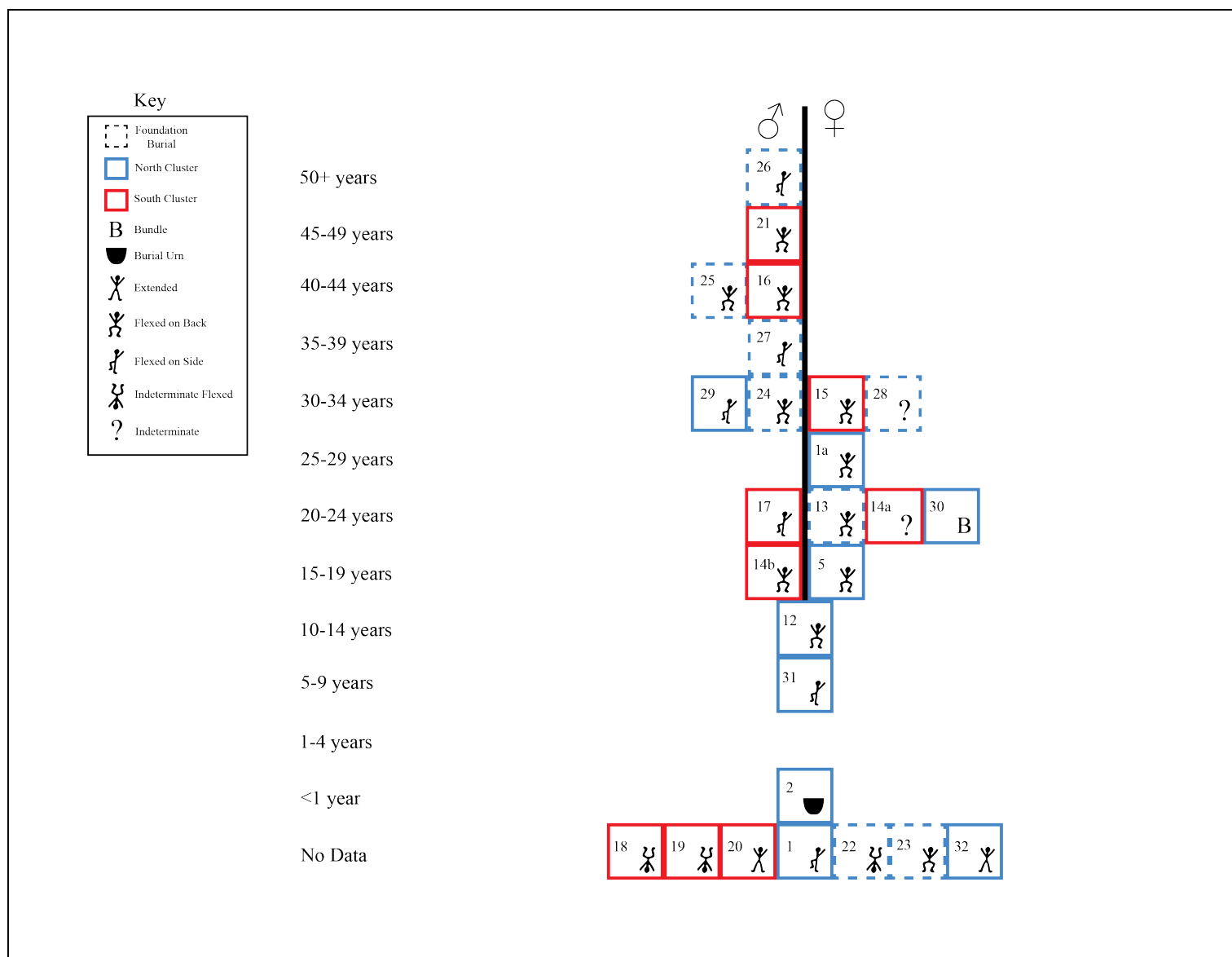


Figure 4.4. Sherratt diagram summarizing demographic and body positioning attributes of Structure 1 burials.

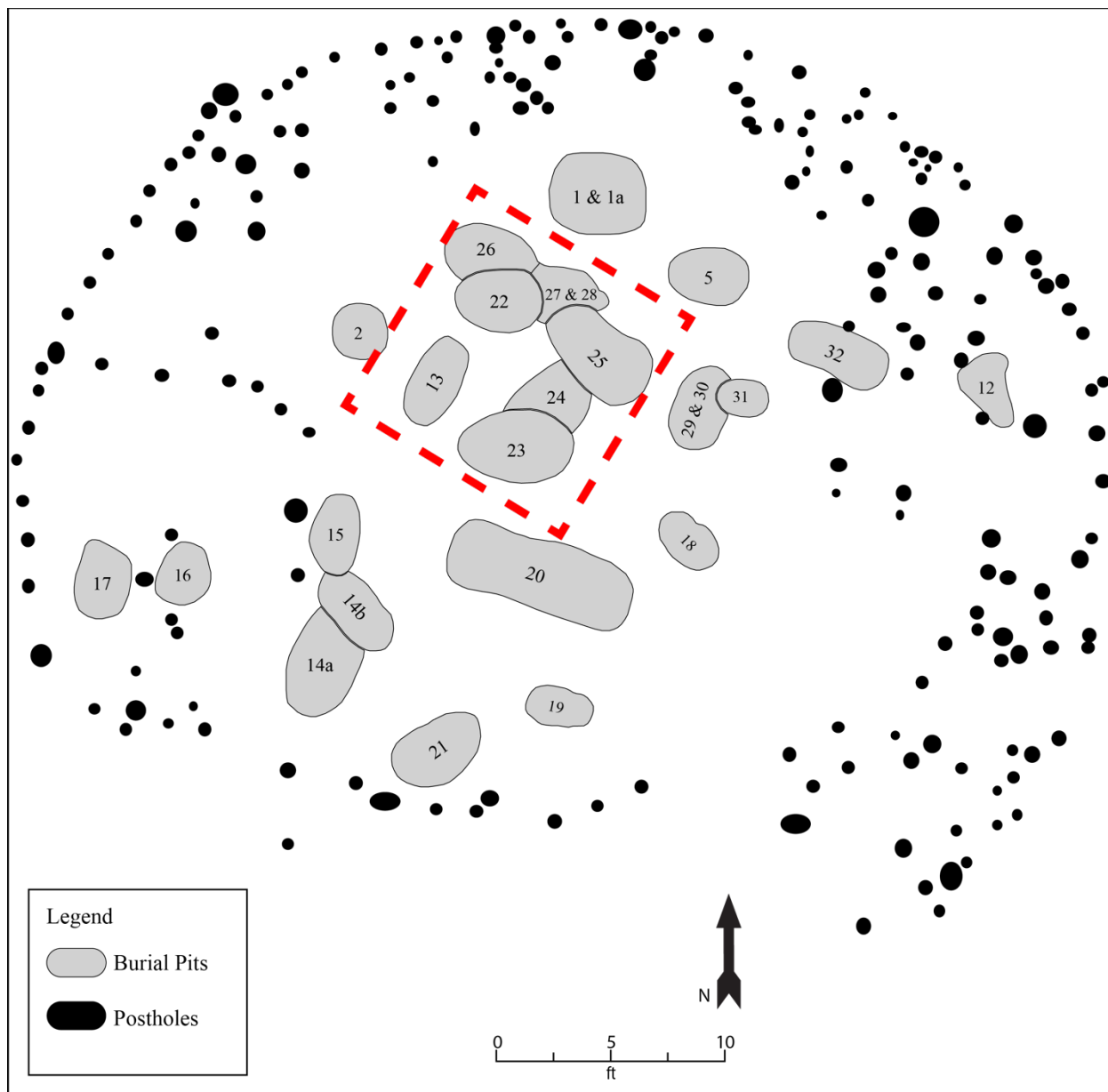


Figure 4.5. Central square cluster identified in Structure 1.

beneath the other pits in this central square cluster.

The remaining pits outside the possible central cluster account for most of the burial activity within the cemetery. As stated previously, when considering the principles of horizontal stratigraphy, and assuming that the central cluster represents the founding population, these outer pits may have been placed later in the history of the cemetery (Parker Pearson 1999:12). These pits concentrically radiate towards the walls of Structure 1, and a few have been placed and possibly superimpose clusters of postholes that represent rebuilding phases (Figure 4.6). The burials seem to superimpose what could represent earlier phases of construction, but remain within a larger outer ring representing the enclosed cemetery. This means Structure 1 initially consisted of a house or other architectural element and was later converted into a cemetery area once the structure was no longer standing.

Upon further visual inspection of the spatial arrangement of burials, an open area was identified between the northern and southern portions of the cemetery (Figure 4.7). There is a clear demarcation between the two areas, revealing an intentional north-south dichotomy along the east to west axis. This intentional open space potentially separates two spatially distinct groupings of individuals. Further analysis of distribution of burial attributes will investigate this hypothesized division.

Attributes Considered within Structure 1

Five attributes were considered in my analysis of the burials associated with Structure 1. Due to the relatively low density of burials and therefore superposition of burials, pit depth was not utilized in these analyses. Age and sex determinations were acquired from the RLA's NAGPRA inventory (Davis et al. 1996). The combination of age and sex attributes with other

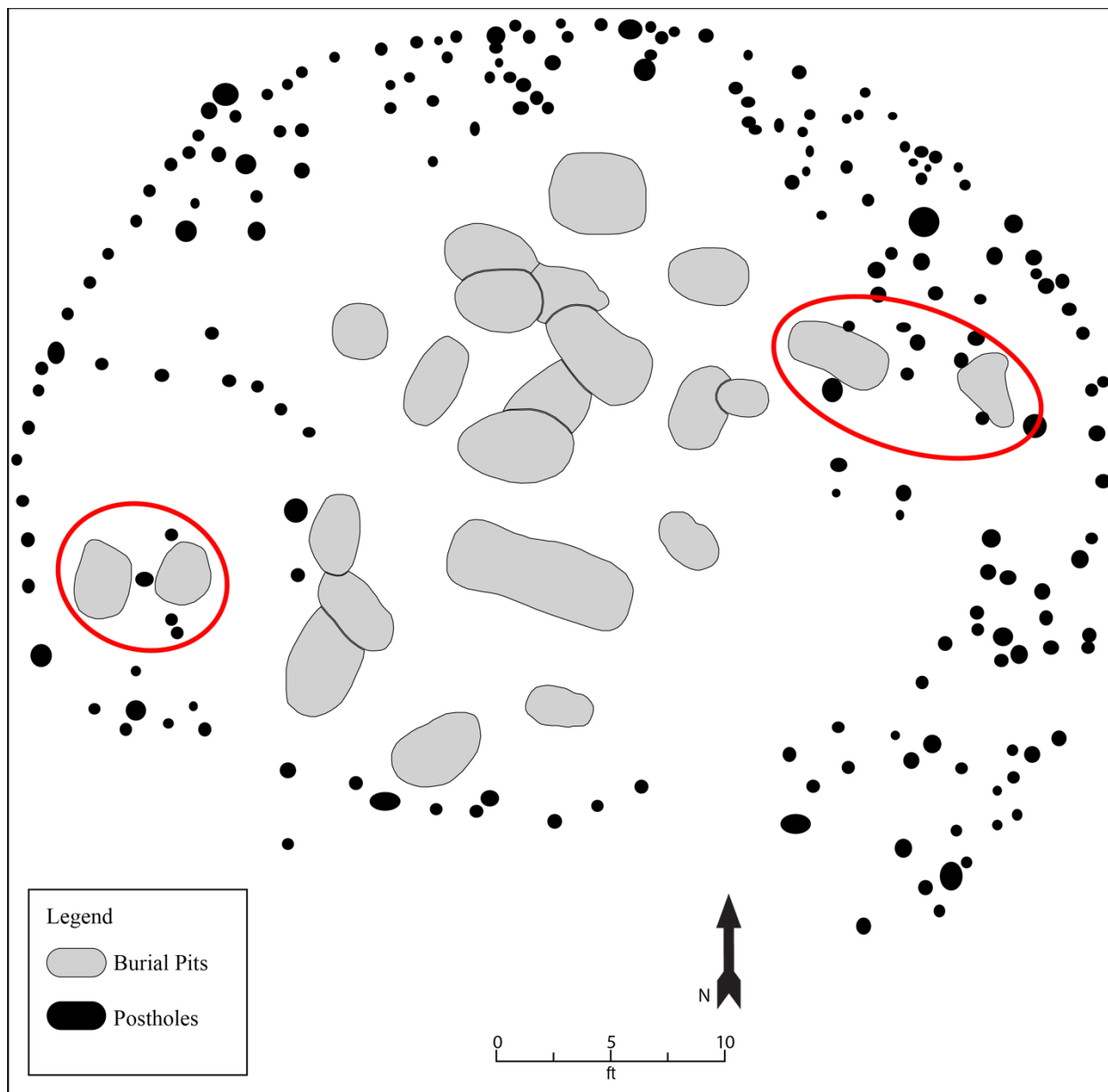


Figure 4.6. Burial pit and posthole superposition in Structure 1 (indicated by circles).

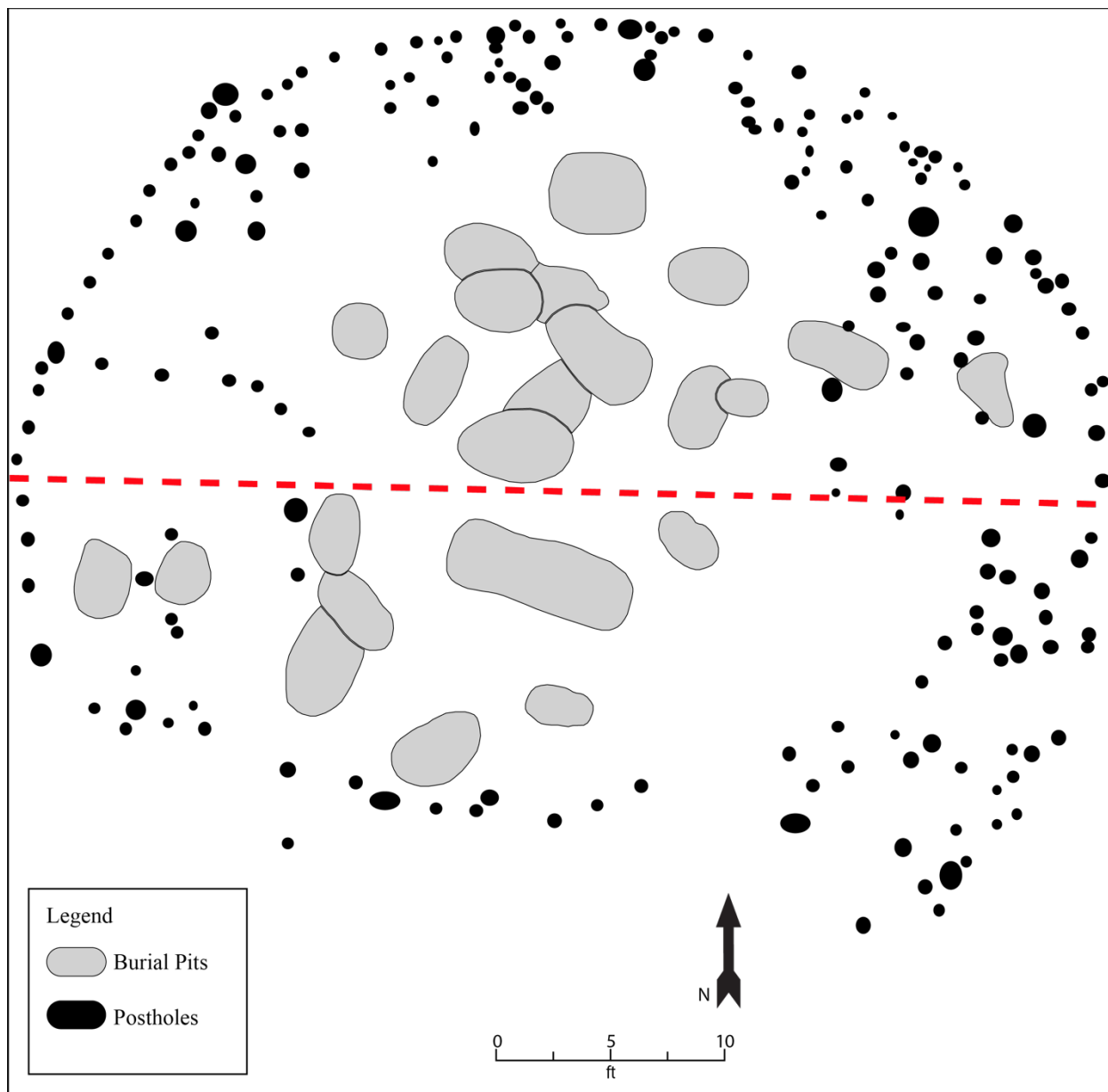


Figure 4.7. Possible identified division between Northern and Southern areas of Structure 1.

aspects of the mortuary profile, such as presence or absence of grave goods, will aid in clarification regarding the nature of social status at Town Creek. A structure based upon achieved status would show patterns of differential treatment of interred individuals based on age, as older people would most likely have grave goods of higher quality and quantity than those of a younger age due to achievements in their lifetime. Conversely, an ascribed status structure would show similar treatment that cross-cuts age groups, signified by similar quality and quantity of grave goods appearing in all age groups as status would be predetermined and based on familial association (Hally 2008: 497-519; Marcoux 2010: 146; Wilson et al. 2010: 83). Information about grave good associations, body positioning, and body orientation was compiled through the NAGPRA inventory in conjunction with original field data forms curated by the RLA (Davis et al. 1996). Clustering of individuals will be utilized to see if observed divisions are meaningful based on spatial distributions of burial attributes. The division will be confirmed if burial attributes are found to be spatially distinct in the two areas.

Age

An age class was given to each individual interred within Structure 1 based on age approximation assigned through previous analysis of the remains (Davis et al. 1996). This analysis utilizes the same age categorizations used by others in the region (Boudreaux 2005; Driscoll 2001; Eastman 2001; Rodning 2001; Rosenwinkel 2013). Age categories assigned were as follows: children are 5 years of age and younger, adolescents are 6 to 14 years, young adults are 15-24 years, mature adults are 25-34 years, and older adults are 35 years and older. Spatial distribution of age classes is shown in Figure 4.8. Each interment is represented by a color-coded point that denotes a specific age class.

Only one individual (2) is classified as a child, and they are located in the northern portion of the cemetery. The two adolescents (12 and 31) in Structure 1 are located east of the initial central cluster of individuals and in the northern half of the cemetery. The most common age class consists of eight young adults (5, 13, 14a, 14b, 17, 22, 30, and 32), and these individuals are located throughout the cemetery. Two of these individuals are located in the central cluster. Seven mature adults (1, 1a, 15, 20, 24, 28, and 29) are located in both the northern and southern portions of the cemetery, though more are in the northern area. Older adults are represented by six individuals (16, 21, 23, 25, 26, and 27) who are present throughout the cemetery, though four of the six are present in the possible central cluster. The remaining two individuals (18 and 19) were classified as indeterminate in age due to poor preservation of the remains.

Sex

Sex could not be estimated for nine of the 26 individuals in the Structure 1 cemetery, three of which were children or adolescents. The remaining 16 individuals consist of three young adult males (14b, 17, and 20), four young adult females (5, 13, 14a, and 30), two mature adult males (24 and 29), three mature adult females (1a, 15, and 28), and five older adult males (16, 21, 25, 26, and 27). In total, there are 10 identified males and seven identified females. The spatial distribution of individuals by sex is shown in Figure 4.9. As with age, each individual is depicted by a color-coded point representing the sex of each interment. Analysis of the spatial distribution of individuals by sex shows that males and females are pretty well represented throughout the cemetery, in both the northern and southern areas.

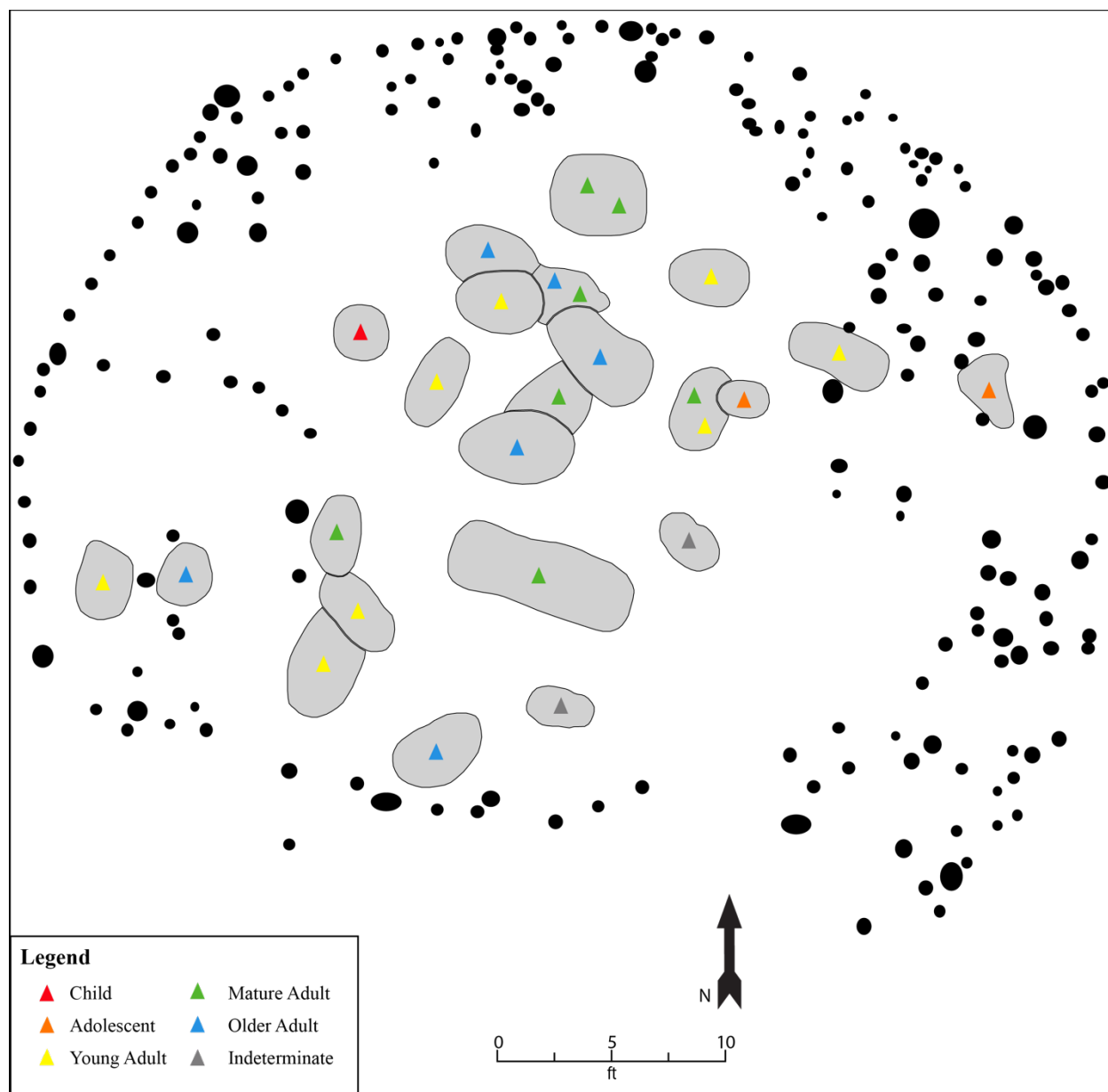


Figure 4.8. Distribution of age in the Structure 1 cemetery.

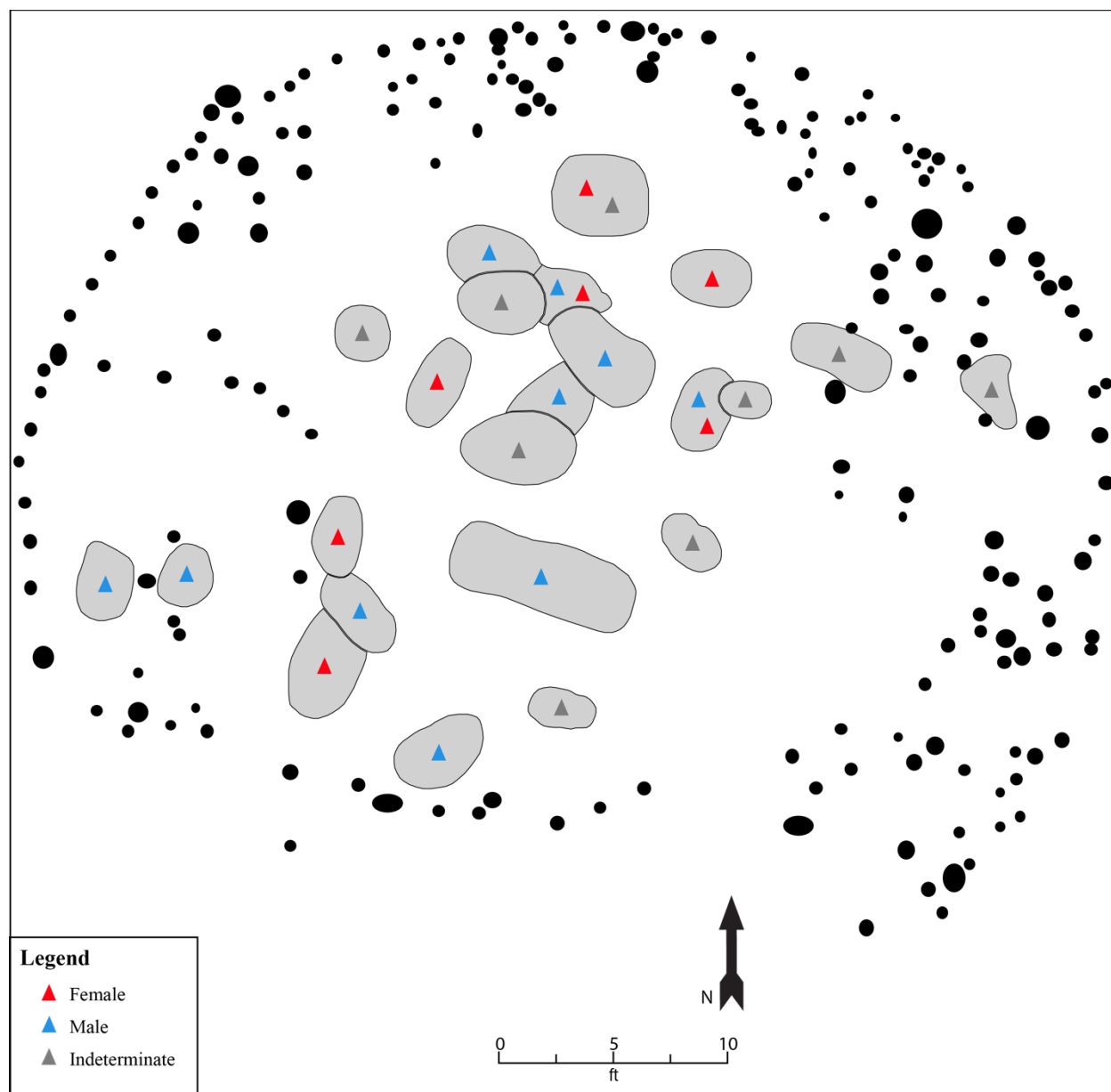


Figure 4.9. Distribution of burials by sex in the Structure 1 cemetery.

Grave Goods

Six of the 26 individuals in the Structure 1 cemetery were associated with artifacts. The spatial distribution of grave goods found in association with interments is shown in Figure 4.10. Each individual is represented by a color-coded point showing the presence or absence of grave goods. Artifacts are found to be associated with individuals in both the northern and southern portions of the cemetery, more specifically with two individuals (17 and 21) at the southernmost point and four individuals (2, 13, 21, and 27) in or near the initial central cluster.

Artifacts associated with these six individuals include shell beads, projectile points, and ceramic sherds (Table 4.2). The spatial distribution of artifact types is shown in Figure 4.11. As before, each individual is represented by a color-coded point representing the type of artifact association identified. There are few grave good associations in Structure 1, but analysis of their spatial arrangement may help interpret observed patterns. Projectile points are found in association with three burials (13, 23, and 27), limited to the possible central cluster of individuals in the northern half of the cemetery. A projectile point interred with one of these individuals (23) was found within the chest cavity, and thus is likely the result of death rather than representing mortuary ritual. Burial 13 was also found in association with two stones. Twenty-two small columella beads were also interred with a child (2) located in this same area. Ceramic sherds, likely representing a ceramic vessel, were found in association with one individual (17) in the southern half of the cemetery at its western end. The remaining individual (21) was interred with a small quartz artifact and a large quartz artifact, classified here as unidentified rocks. Interestingly, excluding the columella beads, the items found in association with interments in Structure 1 are utilitarian in nature and not often interpreted as status symbols (Parker Pearson 1999:89).

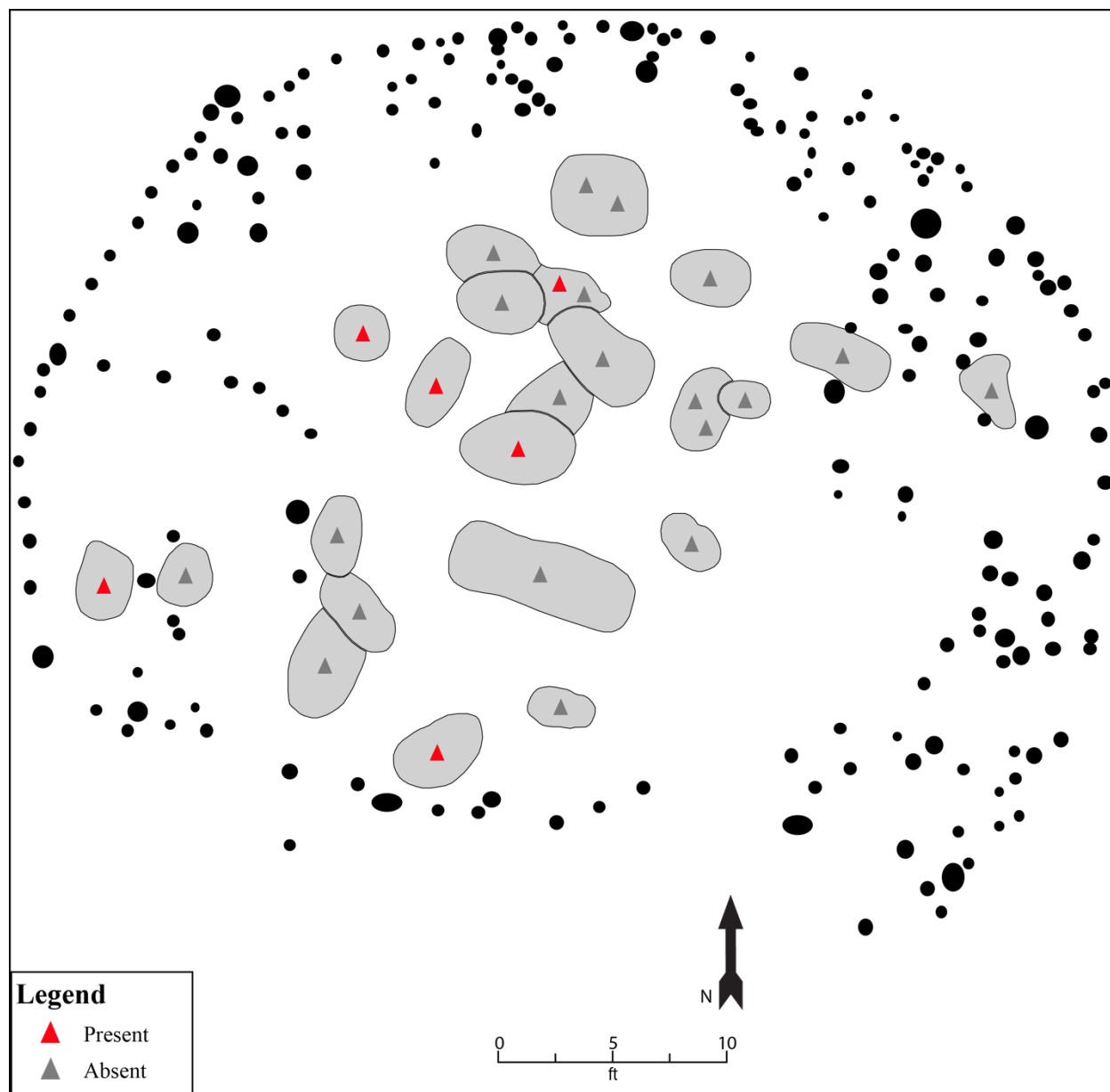


Figure 4.10. Distribution of grave good associations in the Structure 1 cemetery.

Table 4.2. Artifact types in the Structure 1 cemetery.

	Shell Beads	Projectile Point	Rock	Ceramic Sherds	Total
Burial					
2	22	-	-	-	22
13	-	1	2	-	3
17	-	-	-	3	3
21	-	-	2	-	2
23	-	2	-	-	2
27	-	1	-	-	1
Total	22	4	4	3	33

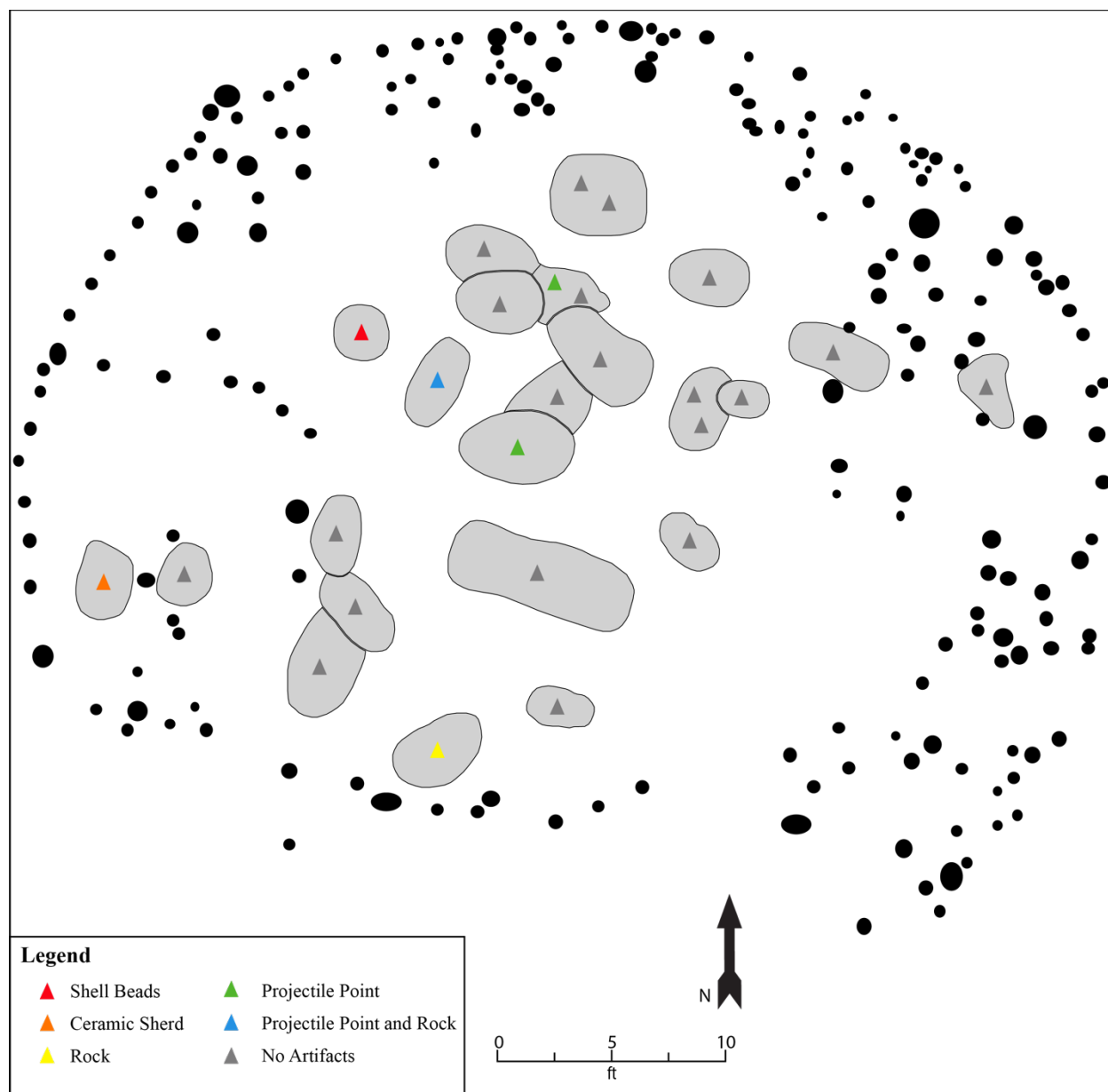


Figure 4.11. Distribution of artifact types in the Structure 1 cemetery.

Burial Position

One of the 26 individuals (14a) was poorly preserved and of indeterminate burial position. Twenty individuals were buried in a flexed position (1, 1a, 5, 12, 13, 14b, 15, 16, 17, 18, 19, 21, 22, 23, 24, 25, 26, 27, 29, and 31), two were in extended positions (20 and 32), one was buried in an urn (2), and one was a bundle burial (30). A single disarticulated individual (28) was buried at the head of a flexed individual (27), and this is likely the result of the remains being pushed aside to allow for the burial of another individual. Spatial distribution of burial position is mapped in Figure 4.12, with each individual represented by a single point color-coded to represent burial position. Flexed interments are most common in the cemetery, and can be found distributed throughout. The two extended individuals are distinctly separated in the cemetery, one at the northernmost point and one located just south of the division noted in Figure 4.5. Thus, the northern and southern portions of the cemetery each contain one extended individual. The bundle burial is located within the pit of a flexed individual in the northern half of Structure 1. The urn burial is also located in the northern half of the cemetery.

Figure 4.13 maps the variation noted between flexed individuals as to whether they were interred on their sides or on their backs. Eleven individuals (1a, 5, 12, 13, 14b, 15, 16, 21, 23, 24, and 25) were interred on their backs while six individuals (1, 17, 26, 27, 29, and 31) were interred on their side. The remaining three flexed individuals were of indeterminate back positioning. Interestingly, only one individual (17) in the southern half of the cemetery was interred on their side.

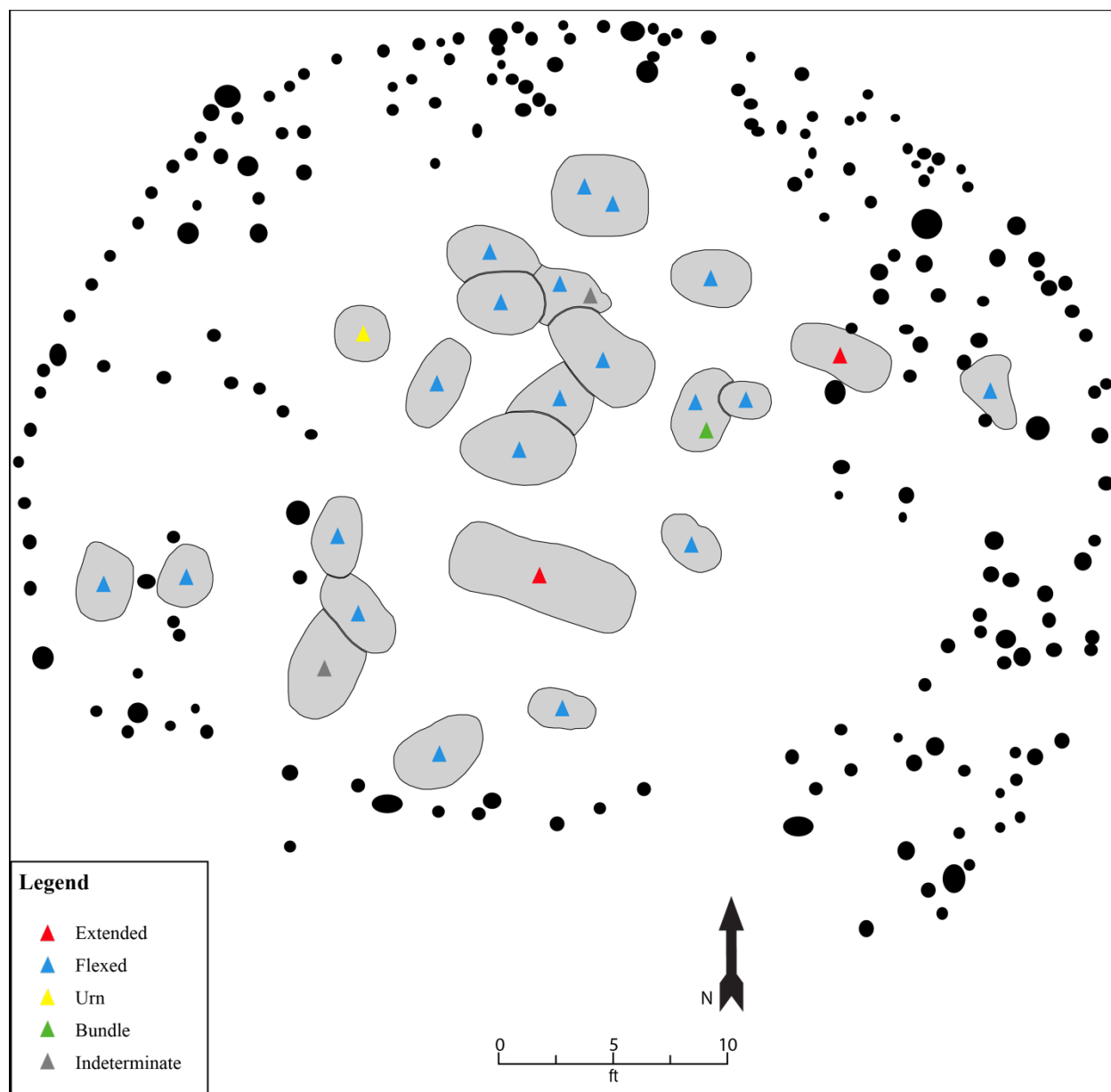


Figure 4.12. Distribution of burials by body position in the Structure 1 cemetery.

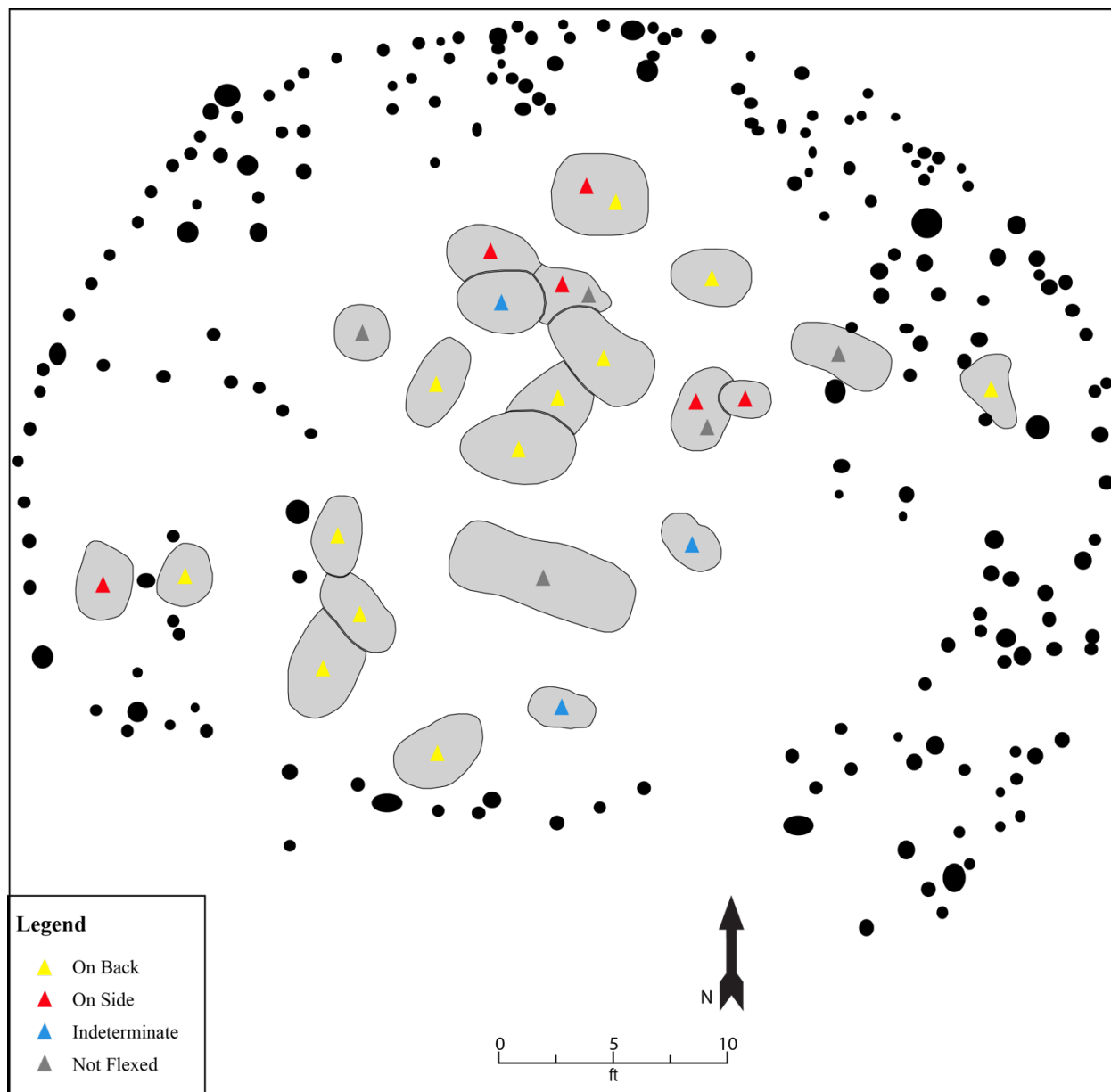


Figure 4.13. Distribution of burials by back position in flexed burials in the Structure 1 cemetery.

Burial Orientation

According to the NAGPRA database, three individuals (14a, 15, and 16) are oriented to the north, five to the northeast (5, 21, 24, 26, and 29), four are oriented east (20, 25, 27, and 32), two are oriented southeast (14b and 17), one is oriented southwest (30), two are oriented west (23 and 31), two are oriented northwest (12 and 13), and five were of indeterminate orientation (Davis et al. 1996). The map of burial orientation (Figure 4.14), shows arrows representing the direction of orientation for each individual. Both extended individuals (20 and 32) are oriented to the east. It can be seen that the only individual oriented to the southwest is located in the southern half of the cemetery, while the two oriented west are located in the northern half.

Additionally, measurements were taken with a protractor to determine the exact degree of orientation utilizing the original field maps (see Table 4.1). Degree of orientation was then mapped in ten degree intervals, using a method similar to Hally's (2008) analysis of burial orientation at the King site (Figure 4.15). Values represent degrees east of north (i.e., north equals 0°). Each concentric circle represents one burial. The figure shows a definite trend for interments to be oriented to the north and east.

Structure 2

Structure 2, classified as a small circular structure rather than an enclosed cemetery, was most likely constructed during the Town Creek Phase (AD 1150-1300) and probably continued to be used through later phases of the site's history (Boudreaux 2005:209, 2007:9). The building was once a circular structure at its largest approximately 30 feet in diameter located just southeast of the mound (Figure 2.3). Ten sets of human remains were found within Structure 2 (Figures 4.16 and 4.17). The information utilized in my analysis of Structure 2 is presented in

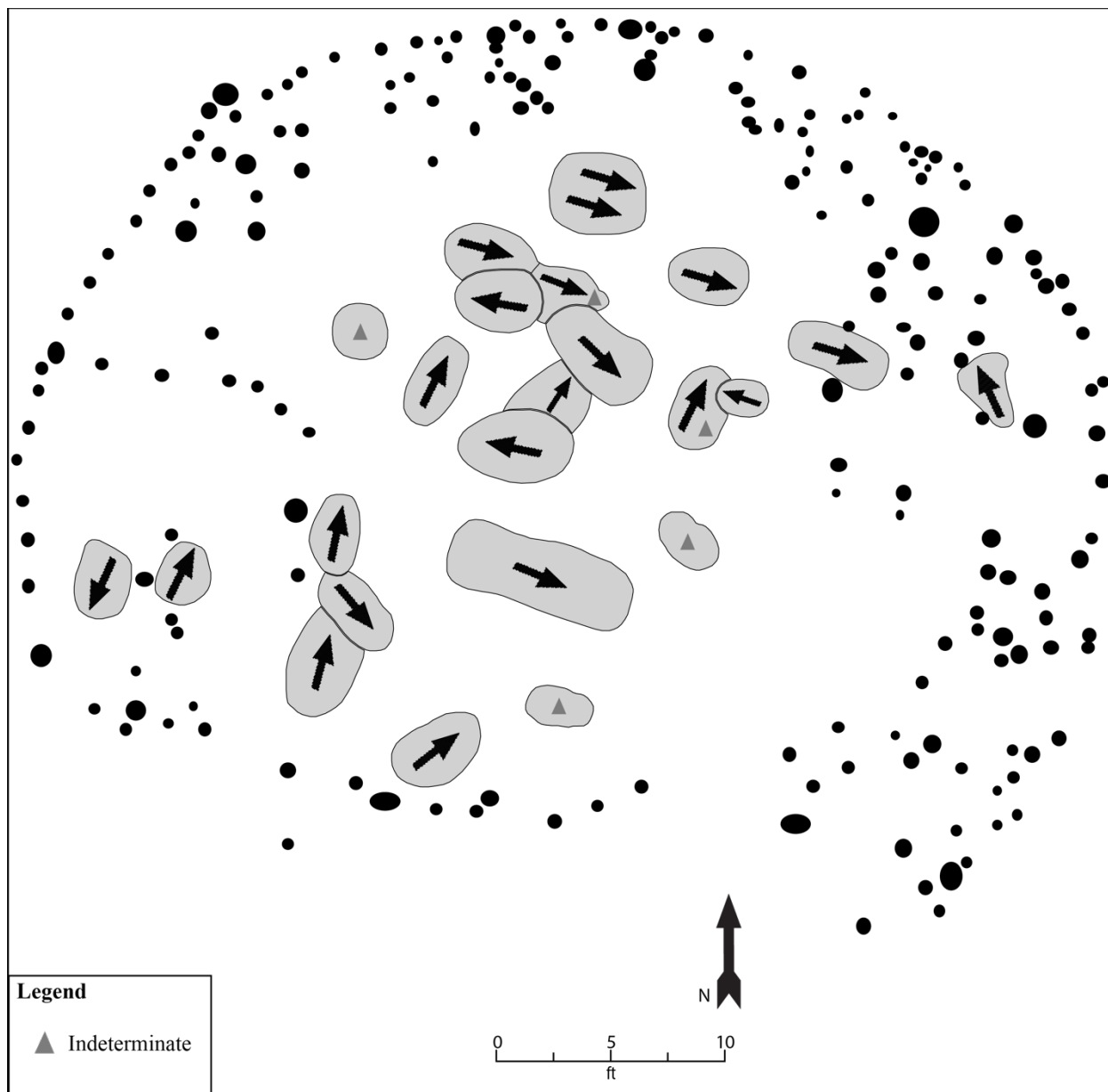


Figure 4.14. Distribution of burials by orientation in the Structure 1 cemetery.

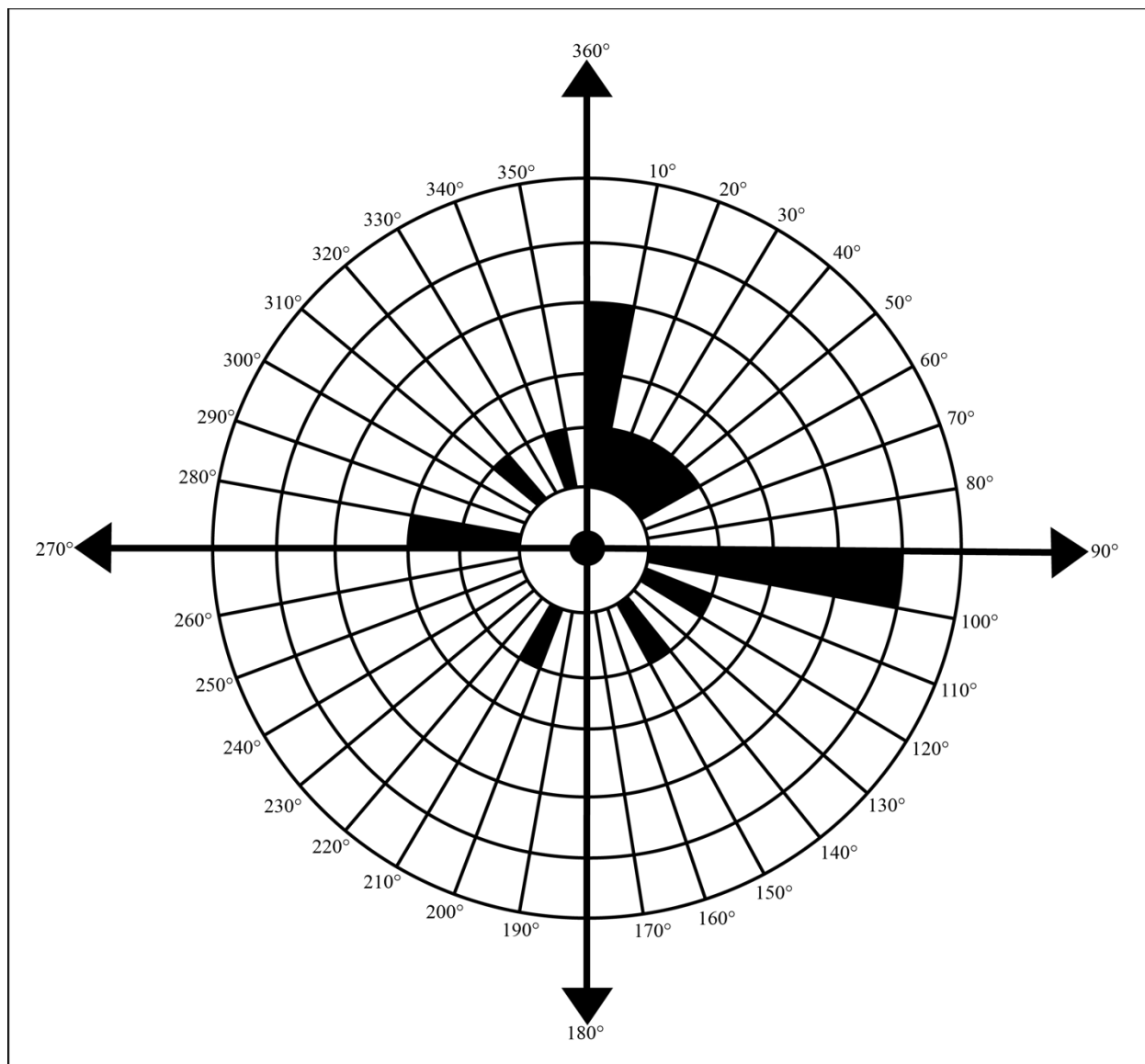


Figure 4.15. Orientation map for the Structure 1 cemetery.

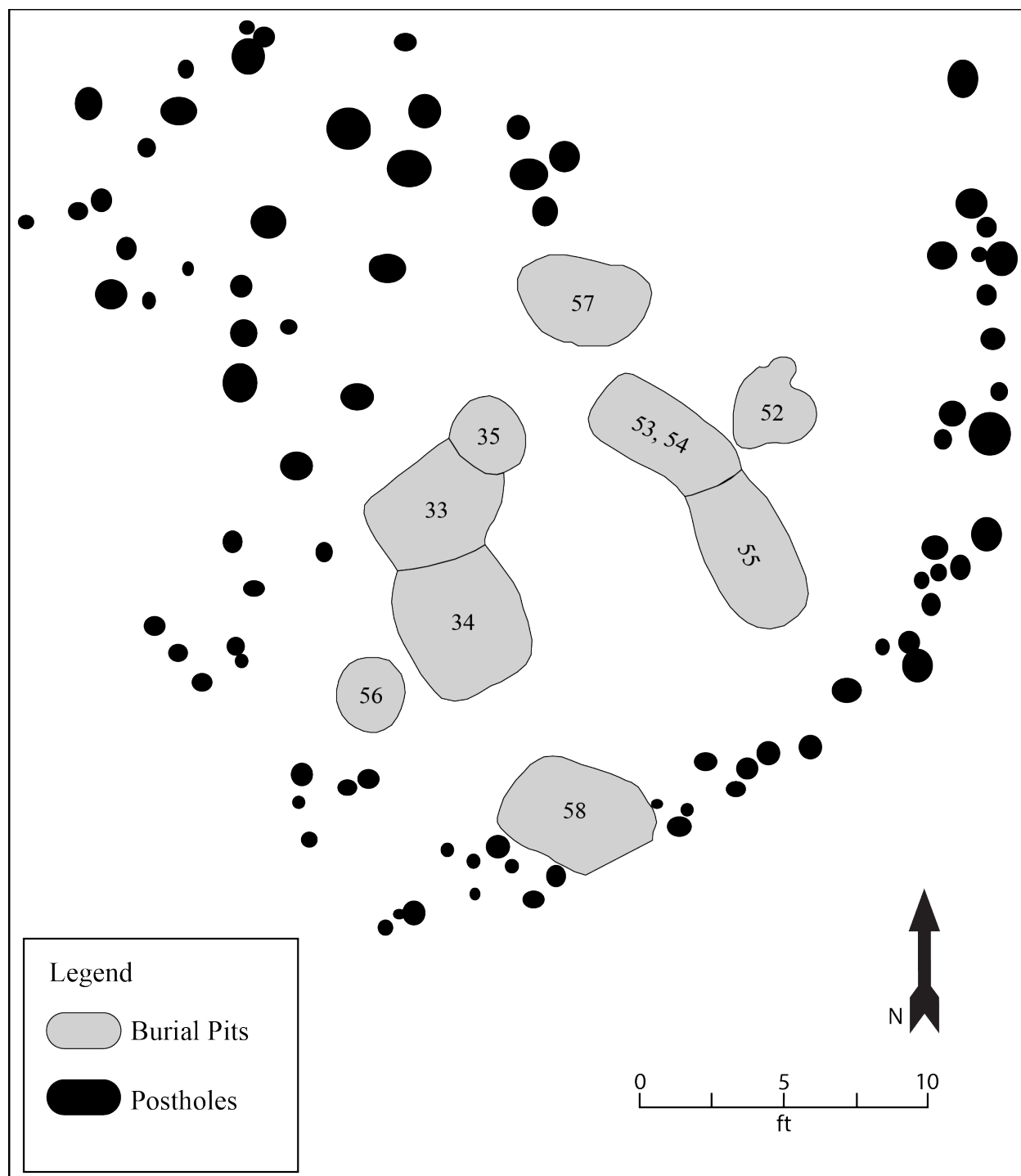


Figure 4.16. Numbered burials in Structure 2.

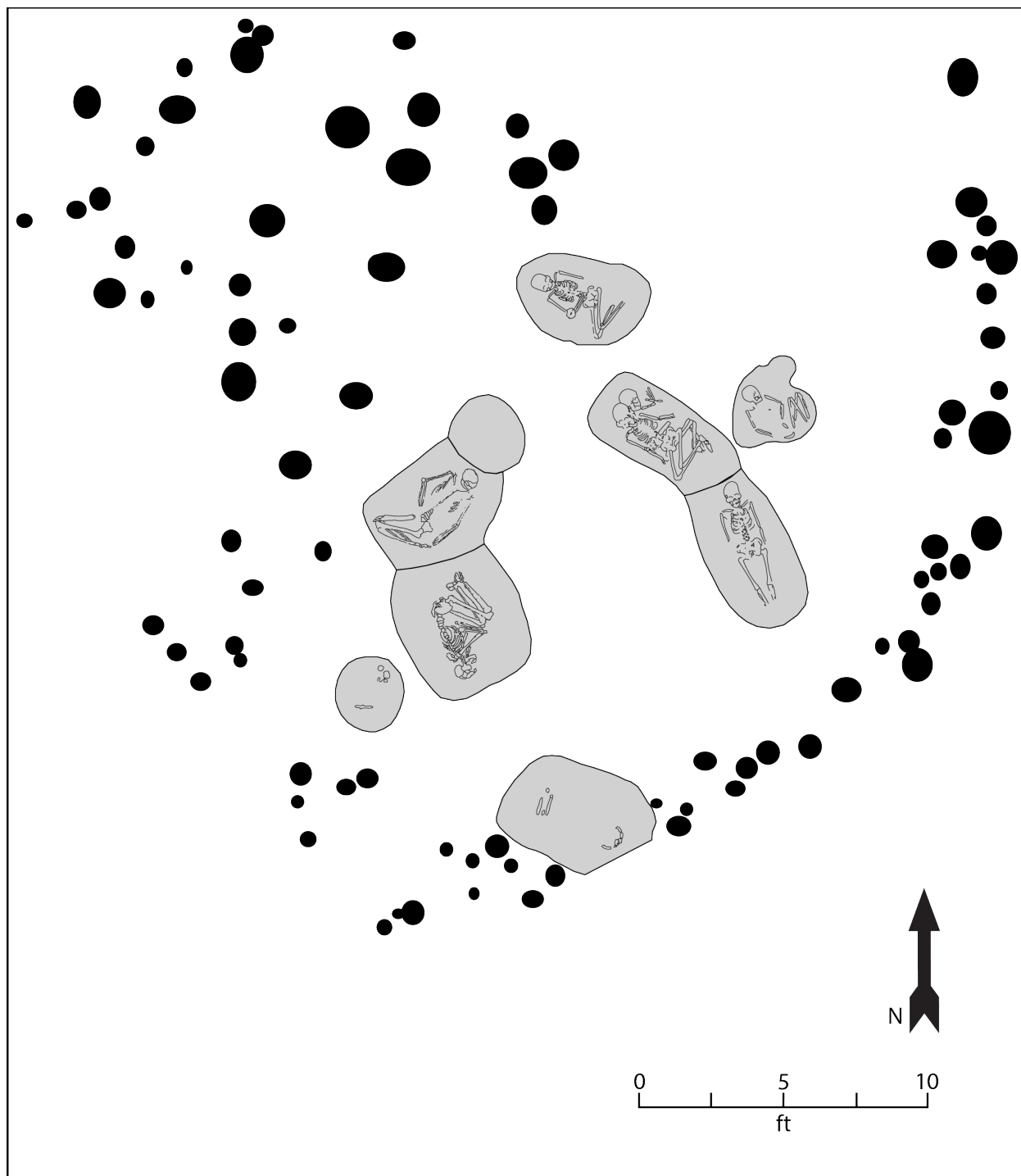


Figure 4.17. In situ drawings of burials in Structure 2

Table 4.3. Figures 4.18 and 4.19 summarize the demographic data in terms of grave good association and burial position utilizing Sherratt diagrams.

Preliminary Spatial Analysis of Structure 2

Analysis of Structure 2 began with a consideration of the spatial distribution of burial pits. Five pits are located encircling an open space in the near the center of the cemetery, and they contained the only instances of superimposed burial pits in the structure (see Figure 4.20). Through not in a strict square formation as seen in Structure 1, it is likely that these five pits represent the earliest burials in the cemetery when considering the principles of horizontal stratigraphy and concentric organization of interments, as such cemeteries radiated outward from a founding burial (Parker Pearson 1999:11-15). Thus, the individuals contained within these five pits may be founding members of the kin group that utilized Structure 2 during Town Creek's history. Two of these individuals (53 and 54) were likely interred at the same time as they were buried one on top of the other.

Four pits remain outside this central area. As stated previously, when accounting for the principles of horizontal stratigraphy, and assuming that the central cluster represents the founding population, these outer pits may have been placed later in the history of the cemetery. These pits approach the walls of Structure 2, and one has been placed so that it superimposes a ring of postholes that possibly represent the original structure (Figure 4.21).

A separation exists between the eastern and western portions of the cemetery (Figure 4.22). There is a loose demarcation between the two areas, revealing an intentional dichotomy along the north-to-south axis. This intentional open space potentially delineates two spatially

Table 4.3. Structure 2 burial attributes (Davis et al. 1996).

Burial No.	Age Class	Sex	Burial Type	Back Position	Artifacts	Burial Orientation	Burial Orientation (Degrees)
33	Young Adult	Male	Flexed	Back	Present	Northeast	41
34	Older Adult	Male	Flexed	Side	Present	Southeast	157
35	Child	Indeterminate	Urn	N/A	Present	N/A	N/A
52	Adolescent	Indeterminate	Flexed	Side	Absent	Northwest	331
53	Young Adult	Female	Flexed	Back	Absent	Northwest	329
54	Mature Adult	Male	Flexed	Side	Present	Northwest	329
55	Mature Adult	Female	Extended	N/A	Absent	North	8
56	Adolescent	Indeterminate	Flexed	Indeterminate	Absent	Northeast	51
57	Young Adult	Female	Flexed	Back	Absent	Northwest	315
58	Young Adult	Indeterminate	Indeterminate	N/A	Absent	Southeast	138

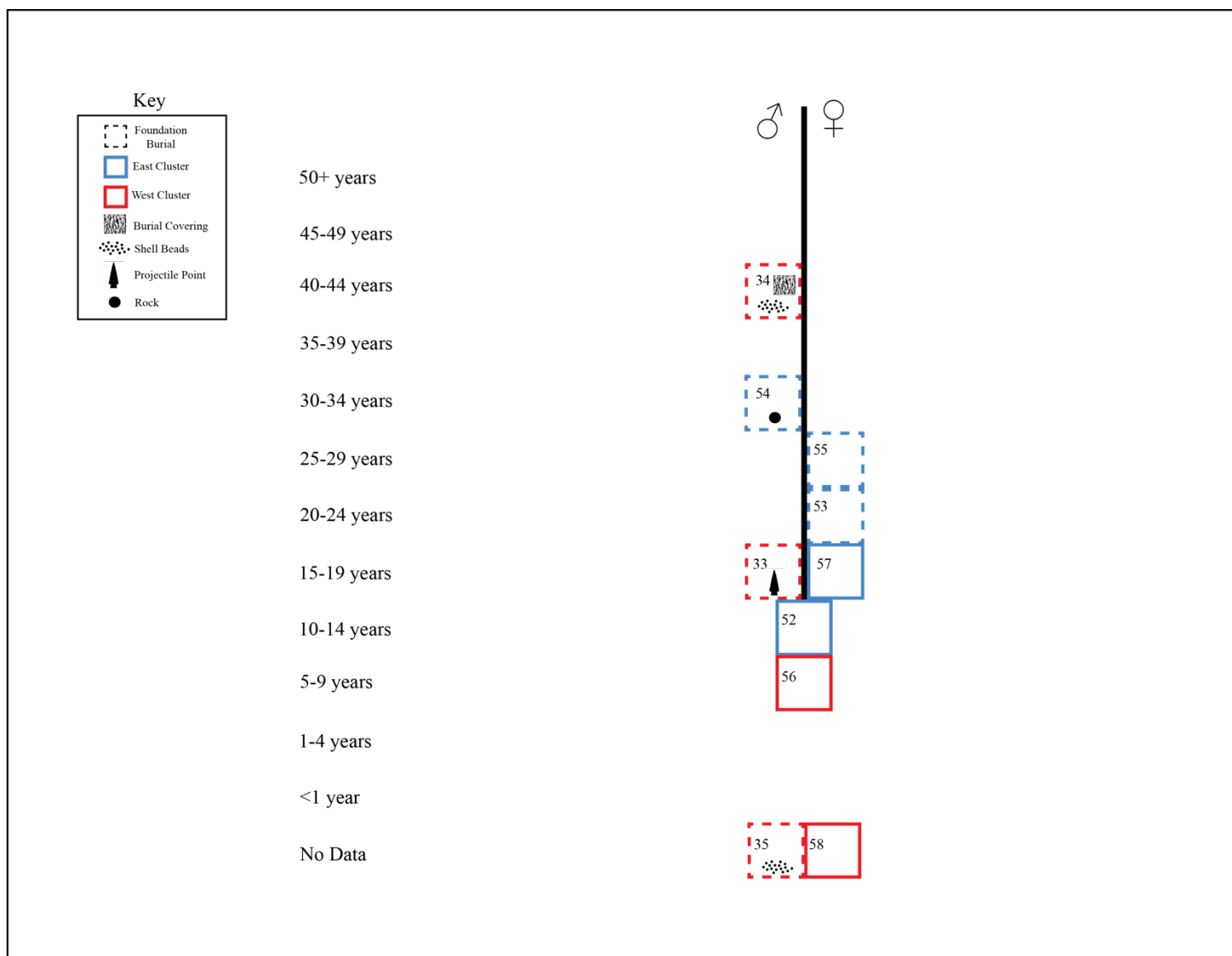


Figure 4.18. Sherratt diagram summarizing demographic and grave good attributes of Structure 2 burials.

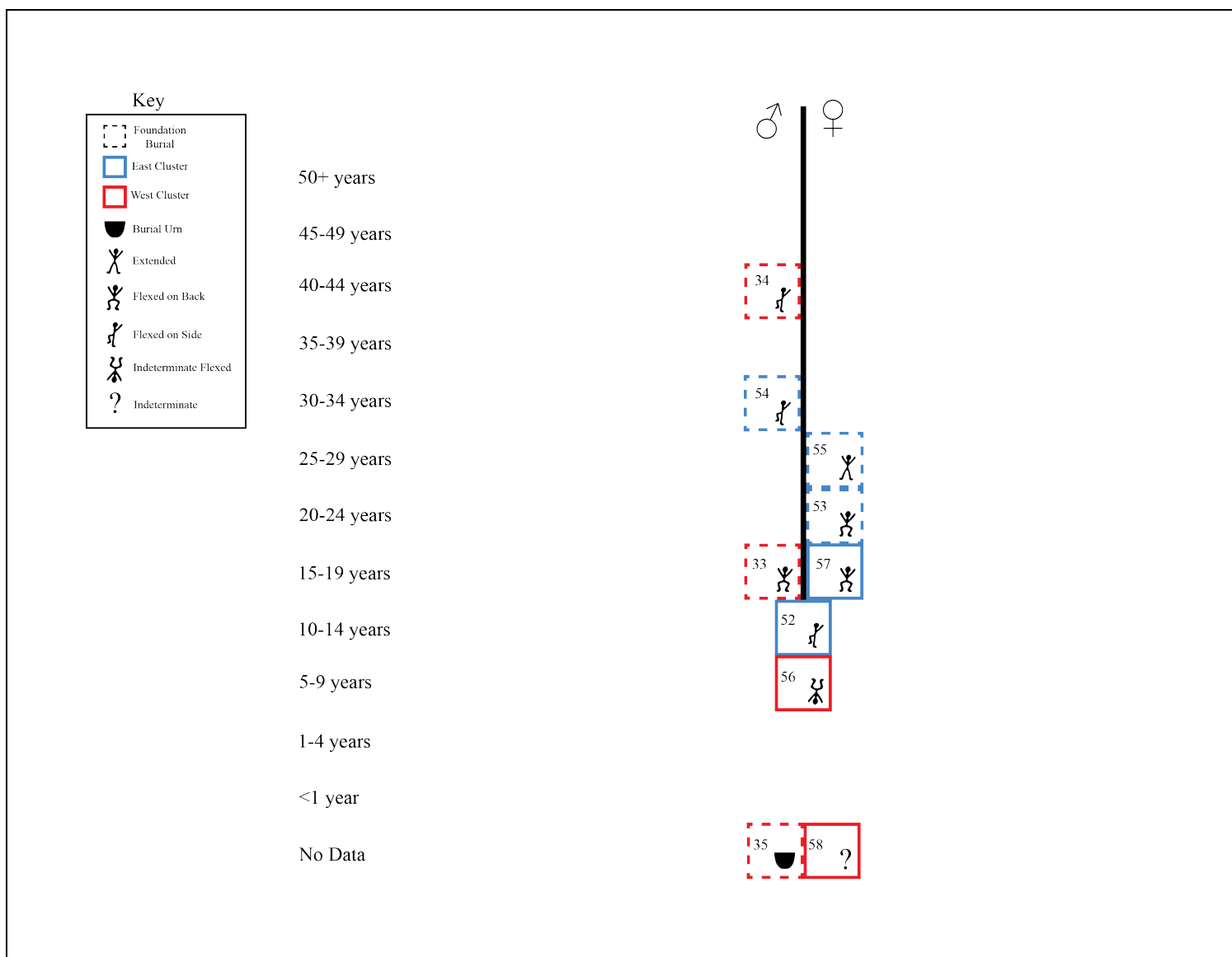


Figure 4.19. Sherratt diagram summarizing demographic and body positioning attributes of Structure 2 burials.

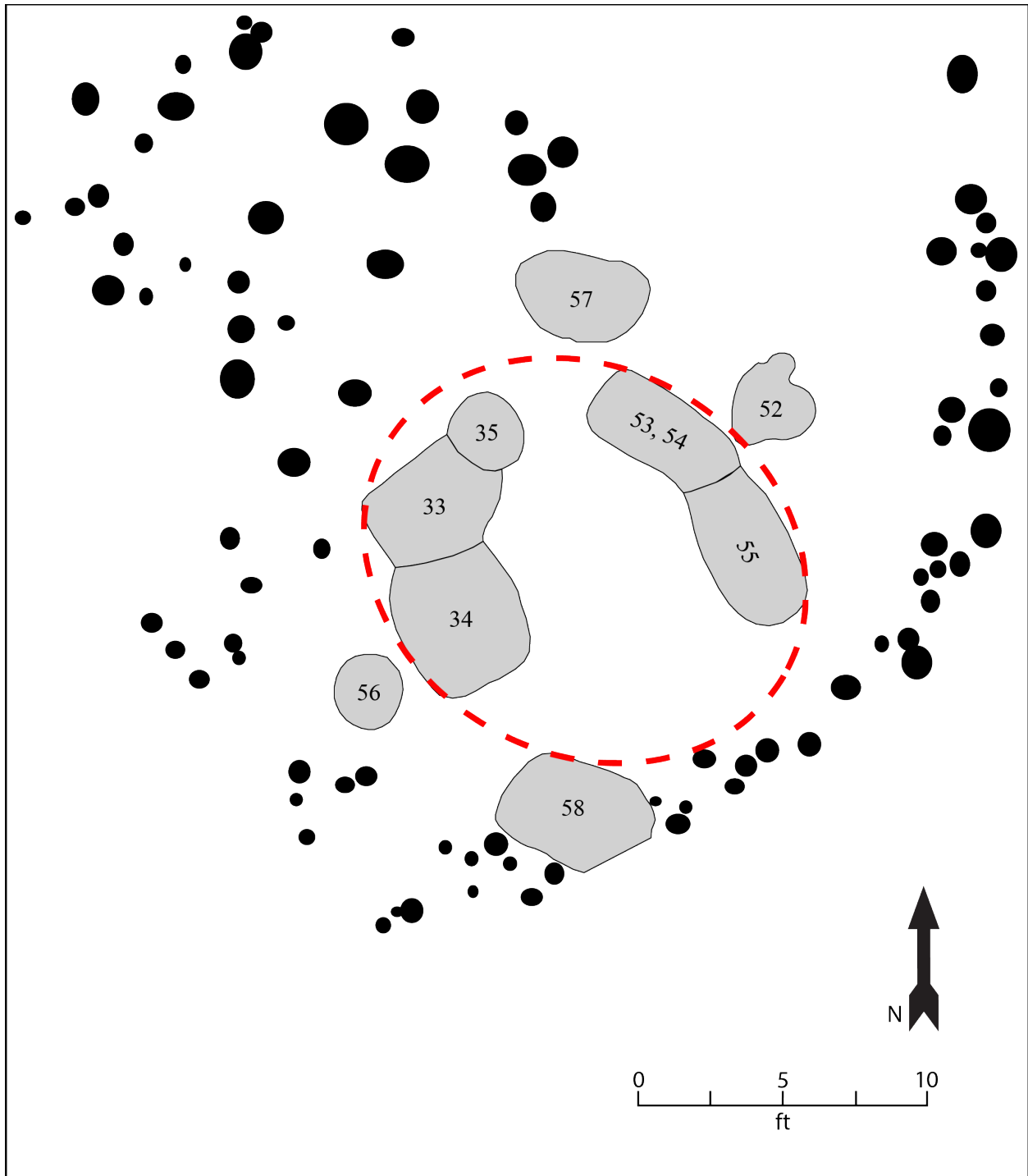


Figure 4.20. Central area identified in Structure 2.

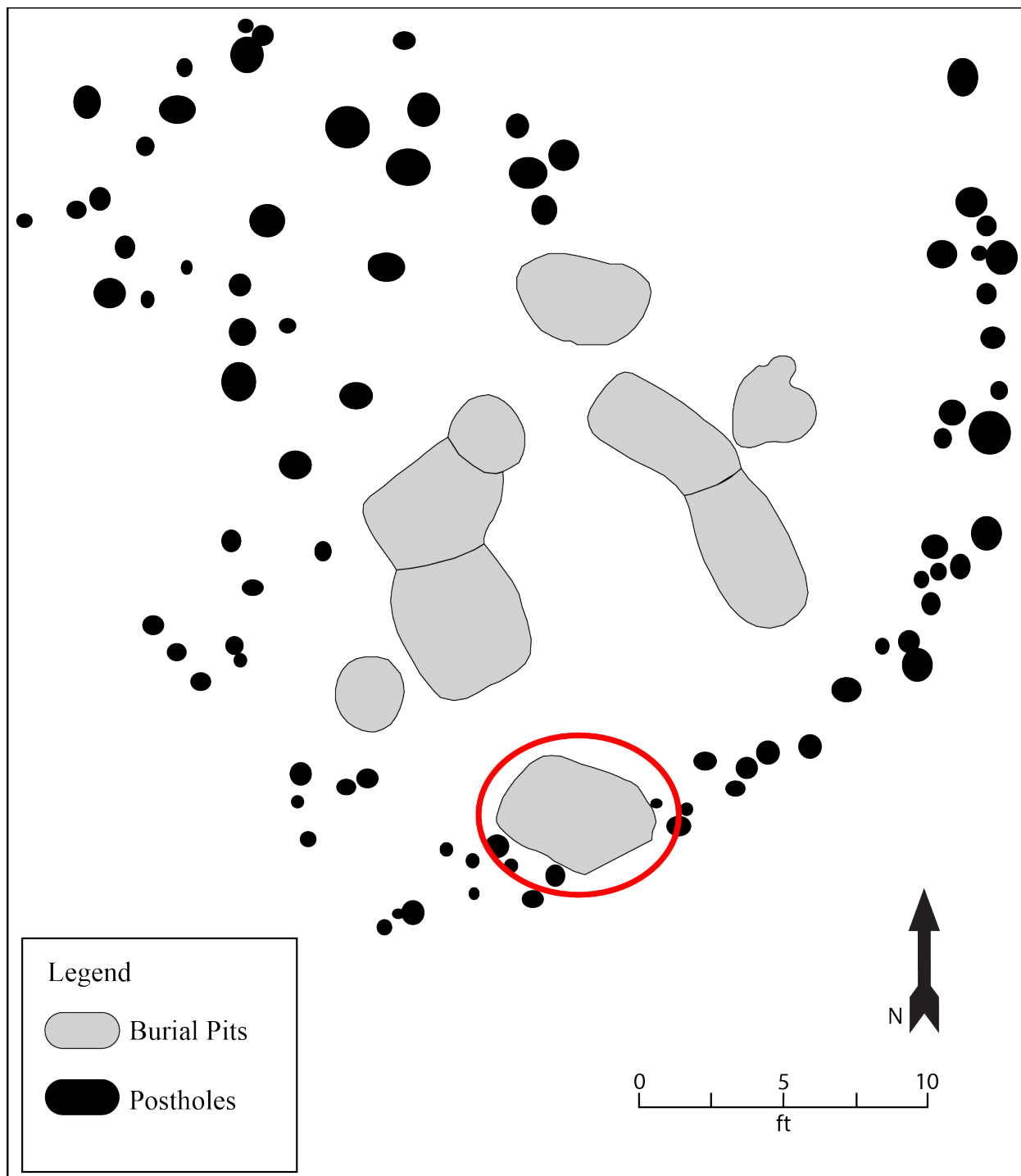


Figure 4.21. Burial pit and posthole superposition in Structure 2 (indicated by circles).

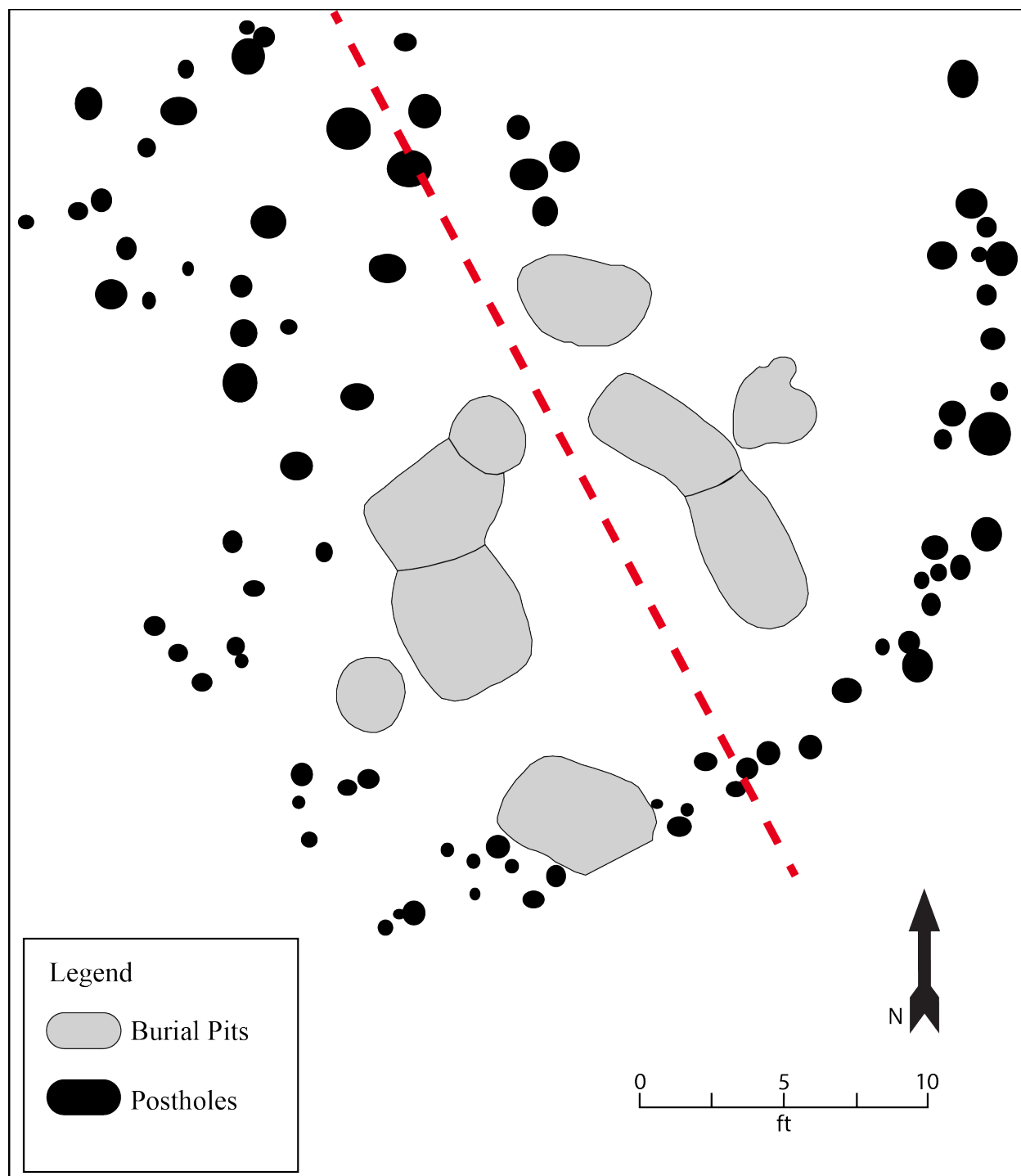


Figure 4.22. Division between Eastern and Western areas of Structure 2.

distinct groupings of individuals. Further analysis of distribution of burial attributes will investigate this hypothesized division.

Attributes Considered within Structure 2

Five attributes were considered in my mortuary analysis of the burials within Structure 2. Due to the relatively low density of burials and lack of superposition of burials, pit depth was not utilized. Age and sex determinations were acquired through the NAGPRA inventory (Davis et al. 1996). Clustering of these attributes will assist in investigation and interpretation of identified subgroups within the cemetery (see Figure 4.22). The division will be confirmed if burial attributes are found to be spatially distinct in the two areas. Additionally, the combination of age and sex attributes with other aspects of the mortuary profile, such as presence or absence of grave goods, will aid in clarification regarding the nature of social status at Town Creek. Data concerning the remaining attributes (grave good associations, body positioning, and body orientation), were compiled through the NAGPRA inventory in conjunction with original field forms (Davis et al. 1996). Analysis of the spatial distribution of these attributes will also aid in confirmation and interpretation of groups identified through preliminary visual analysis.

Age

As with Structure 1, an age class was given to each individual interred within Structure 2 based on age approximation assigned through previous analysis of the remains (Davis et al. 1996). Spatial distribution of age classes is shown in Figure 4.23. Each interment is represented by a color-coded point that denotes a specific age class.

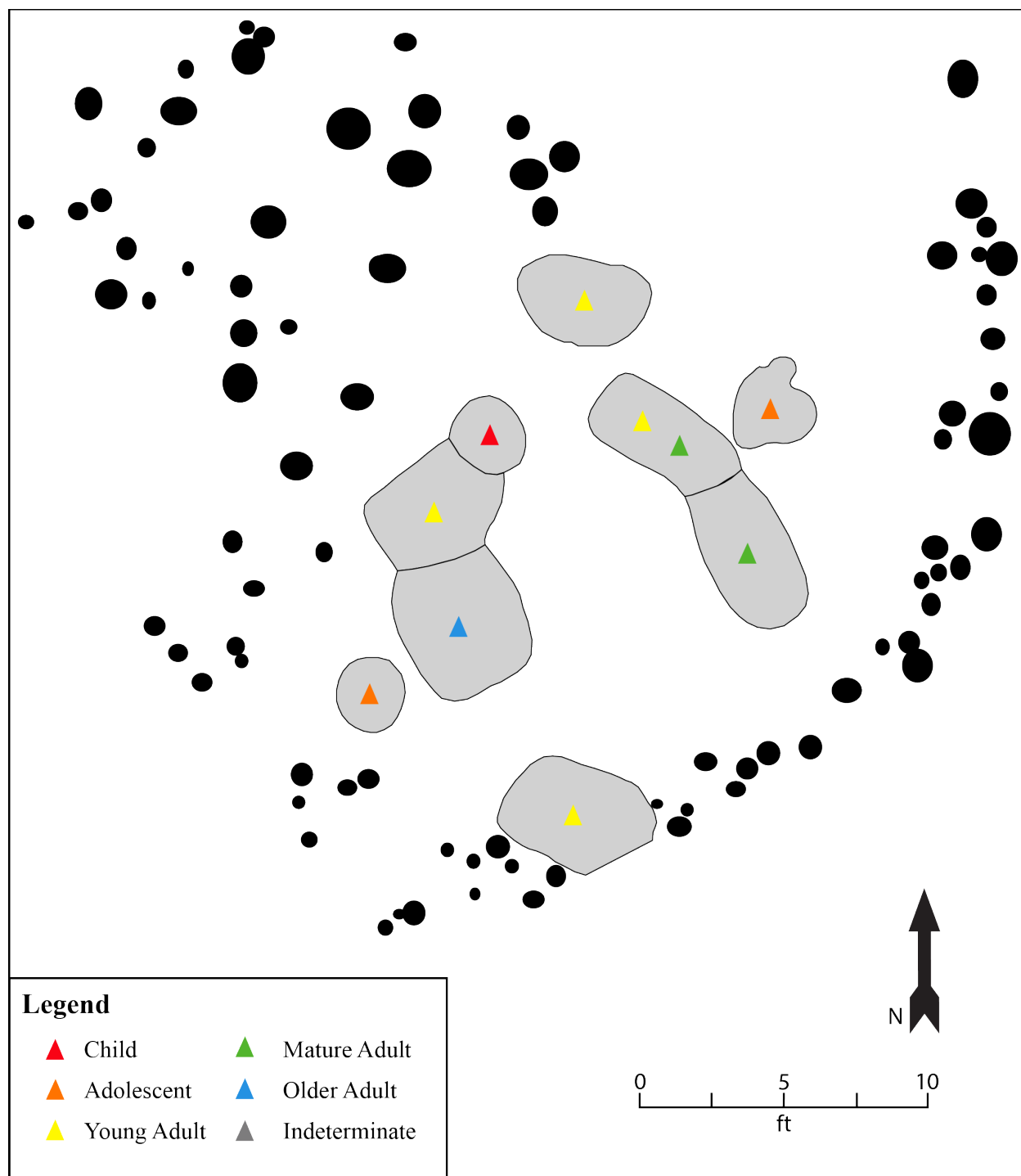


Figure 4.23. Distribution of age in the Structure 2 cemetery.

One individual (35) is classified as a child and is located in the central cluster and the western half of the cemetery. Two individuals (52 and 56) were classified as adolescents and are located at the eastern and western extents of the area, respectively. Four young adults (33, 53, 57, and 58) are located throughout Structure 2. Mature adults are represented by two individuals (54 and 55) in the eastern half of the cemetery. One older adult (34) is located in the western half of the cemetery. Interestingly, the four visually identified outer individuals are located at points corresponding to the cardinal directions. Young adults correspond to north and south, and adolescents correspond to northeast and southwest (Figure 4.24).

Sex

Four of the 10 individuals in the Structure 2 cemetery were determined to be of indeterminate sex, three of which are either children or adolescents. The remaining six individuals consist of one young adult male (33), two young adult females (53 and 57), one mature adult male (54), one mature adult female (55), and one older adult males (34). In total, there are three identified males and three identified females. The spatial distribution of individuals by sex is shown in Figure 4.25. The spatial distribution of individuals by sex shows that females are isolated to the eastern half of the cemetery, while exclusively males were interred in the western half.

Grave Goods

Four of the 10 individuals in the Structure 2 cemetery were associated with artifacts. The spatial distribution of grave goods found in association with interments is shown in Figure 4.26. Each individual is represented by a color-coded point showing the presence or absence of grave goods. Artifacts are found to be associated with individuals in both the eastern and western

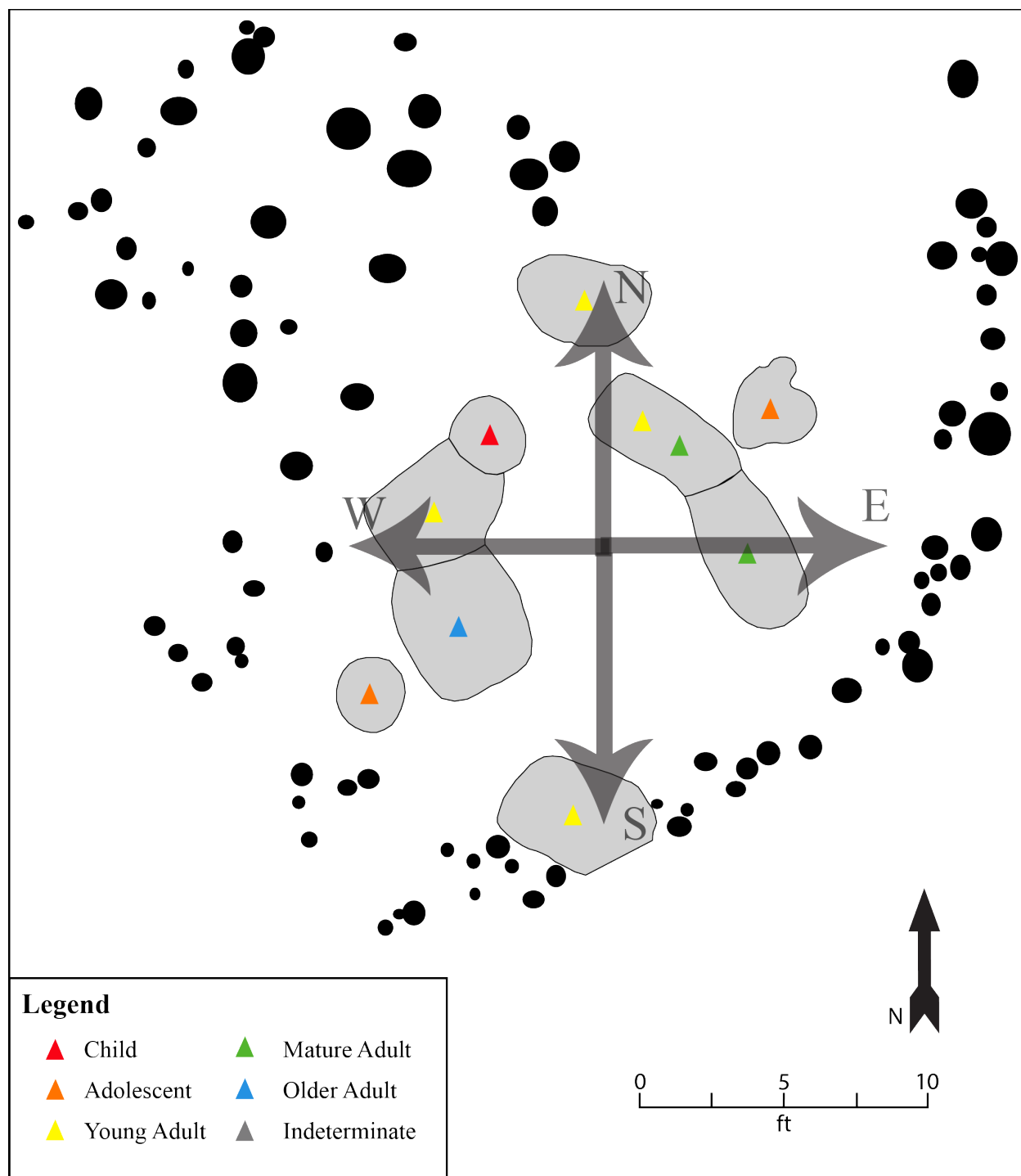


Figure 4.24. Age with cardinal directions in Structure 2.

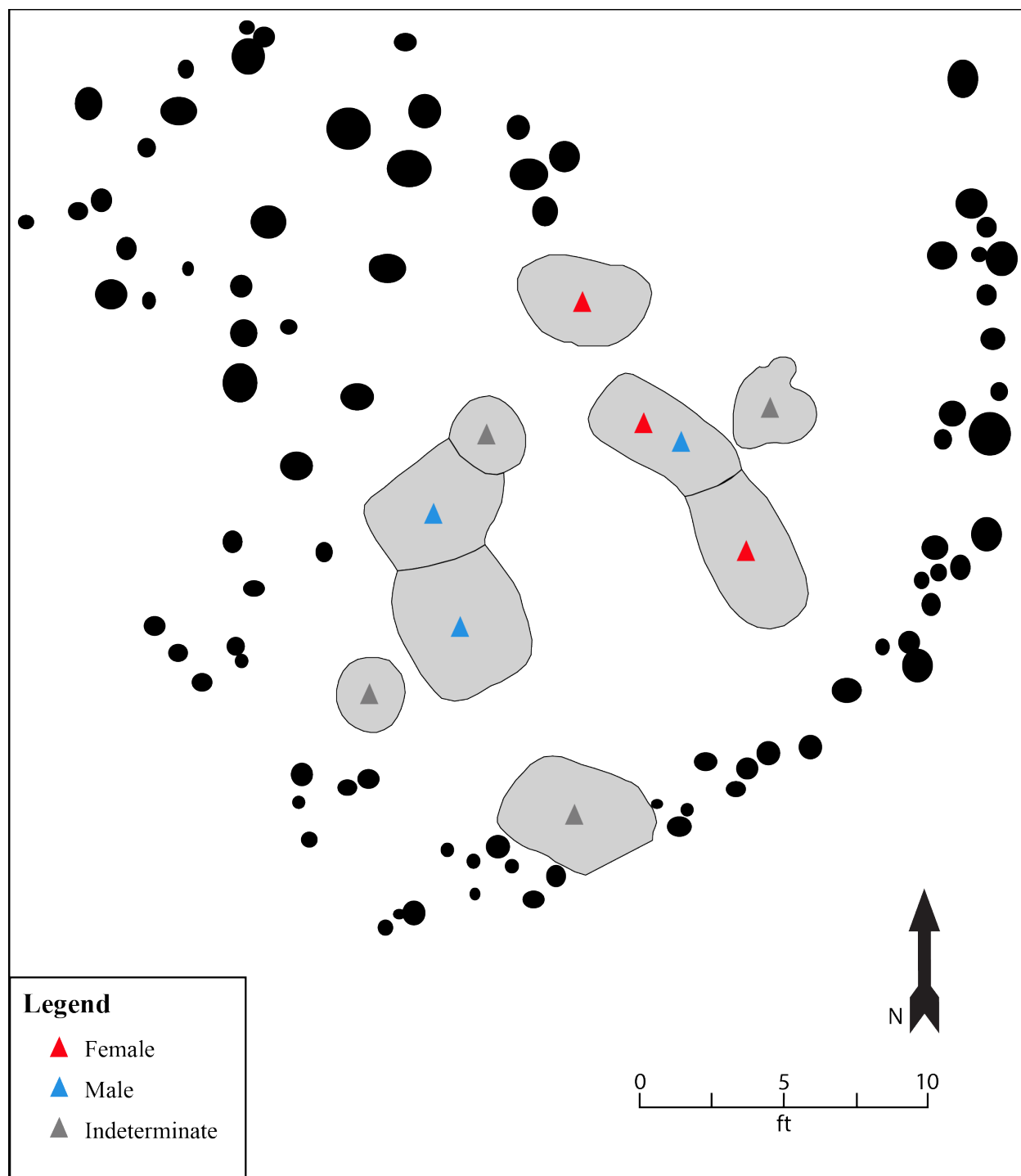


Figure 4.25. Distribution of burials by sex in the Structure 2 cemetery.

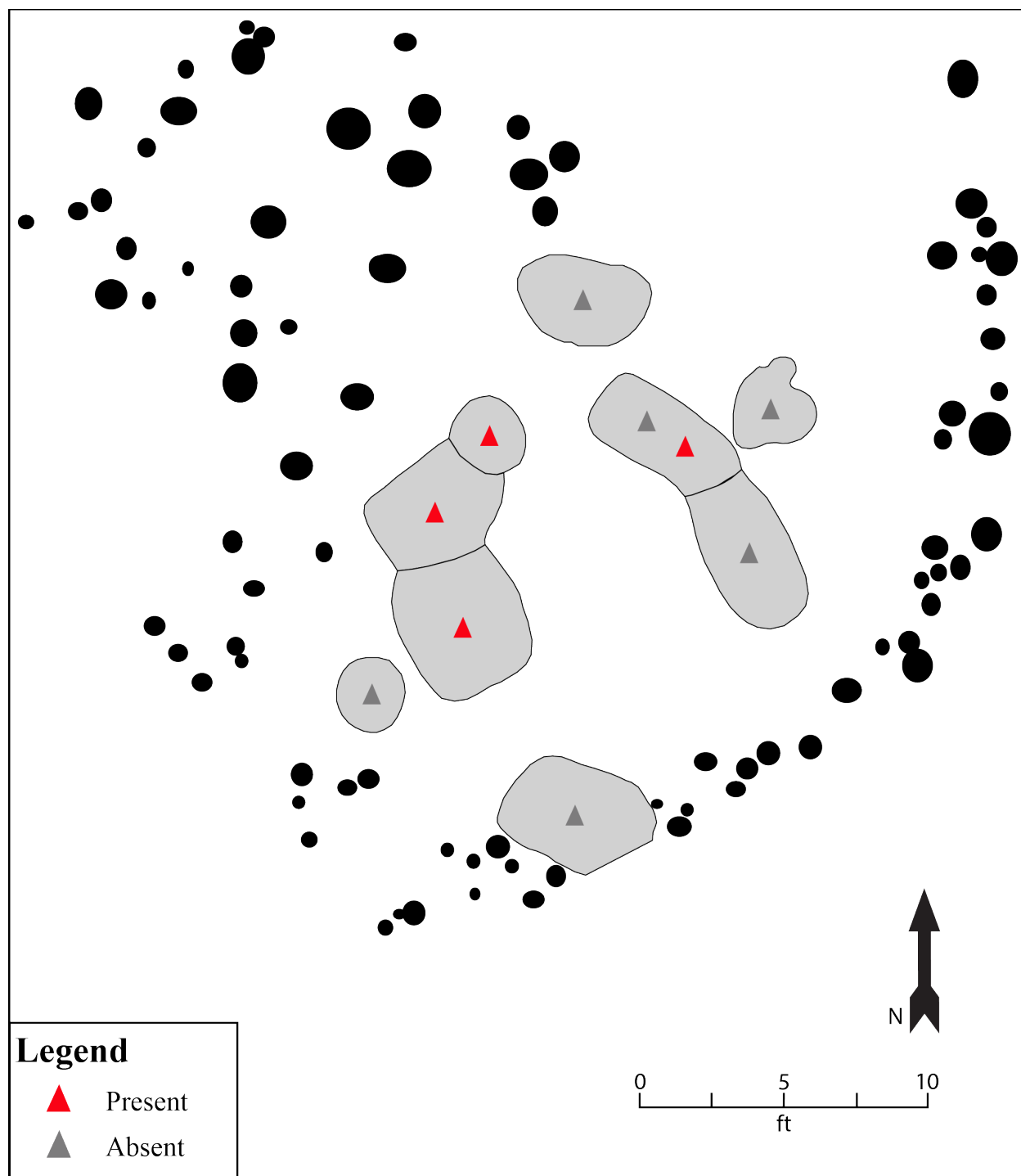


Figure 4.26. Distribution of grave good associations in the Structure 2 cemetery.

portions of the cemetery, with three individuals (33, 34, and 35) in the western half and one individual (54) in the eastern half.

Artifacts associated with these six individuals include shell beads, projectile points, and an organic burial covering (Table 4.4). The spatial distribution of artifact types is shown in Figure 4.27. There are few grave good associations in Structure 2, but analysis of their spatial arrangement may help interpret observed patterns. Artifacts are all clustered in the central cluster that may represent the first interments in the cemetery. Shell beads were found in association with two burials (34 and 35). An organic burial covering was also found in association with one of these burials (35). A projectile point is found within one pit (33). An unworked rock was found near the skull of one interment (54). As with Structure 1, grave goods in this cemetery are utilitarian items not generally interpreted as status symbols.

Burial Position

One of the 10 individuals (58) was poorly preserved and of indeterminate burial position. Seven individuals were buried in a flexed position (33, 34, 52, 53, 54, 56, 57), one was in an extended position (55), and one was buried in an urn (35) (Figure 4.28). Flexed interments are most common in the cemetery, and they are found throughout. The extended individual is located in the eastern division of the cemetery. The urn burial is located in the western half of the cemetery. Distribution of burial position does not aid in confirmation of the division. Figure 4.29 maps the variation noted between flexed individuals as to whether they were interred on their sides or on their backs. Three individuals (33, 53, and 57) were interred on their backs while three individuals (34, 52, and 54) were interred on their side. The remaining flexed individuals were of indeterminate back positioning. Distribution of this attribute is uniform

Table 4.4. Artifact types in the Structure 2 cemetery.

	Shell Beads	Projectile Point	Rock	Burial Covering	Total
Burial					
33	-	1	-	-	1
34	1	-	-	1	2
35	6	-	-	-	6
54	-	-	1	-	1
Total	7	1	1	1	10

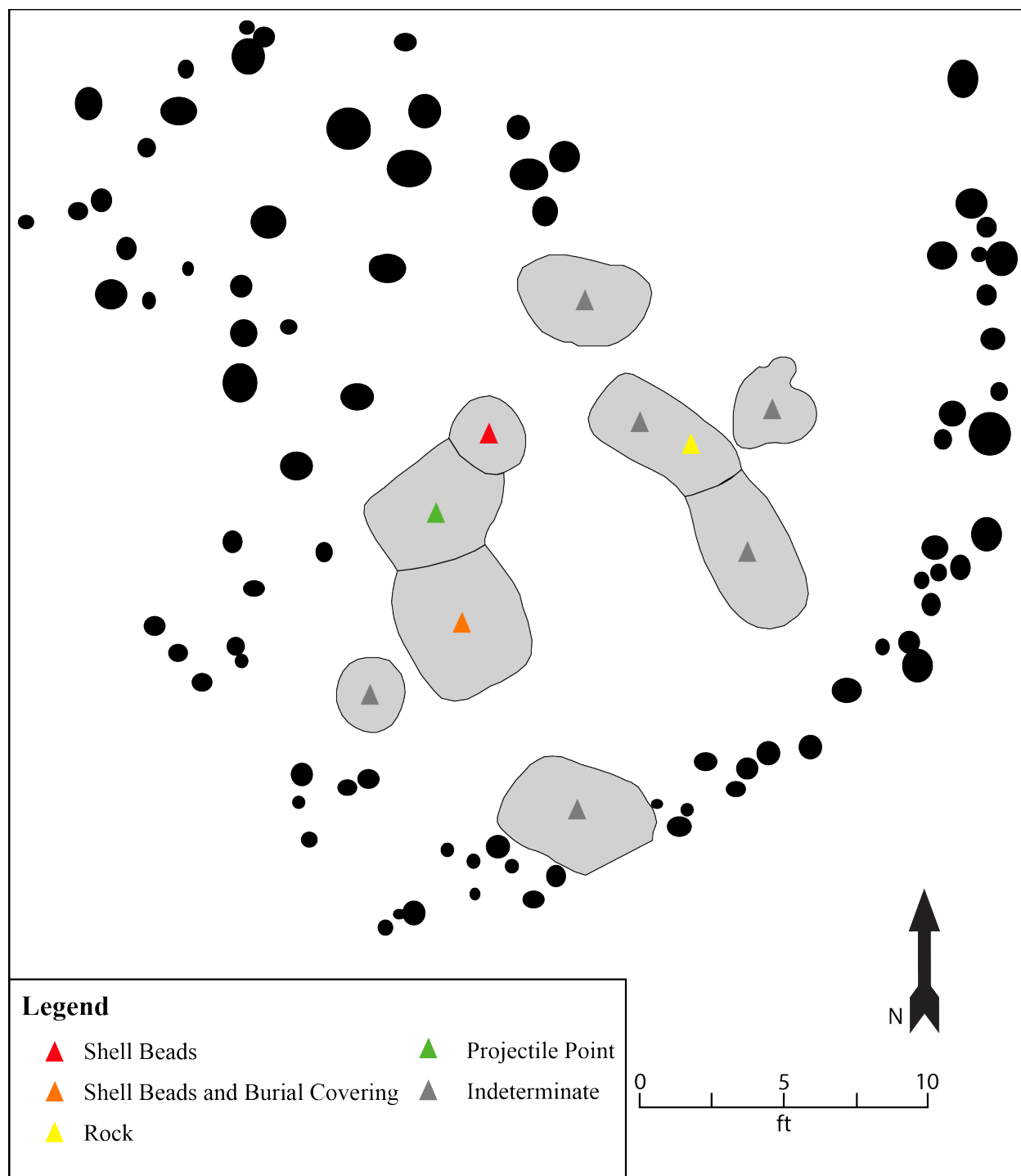


Figure 4.27. Distribution of artifact types in the Structure 2 cemetery.

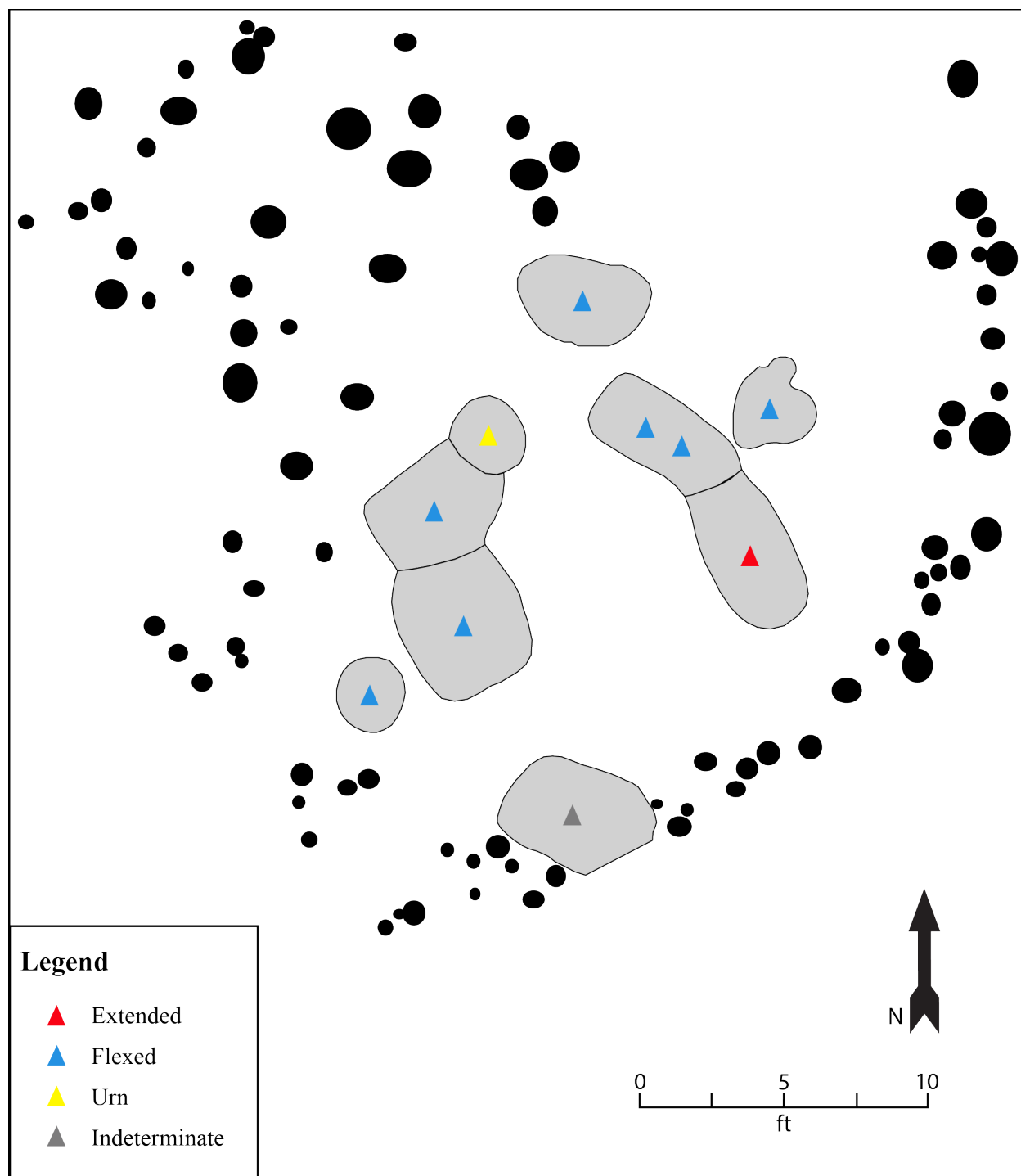


Figure 4.28. Distribution of burials by body position in the Structure 2 cemetery.

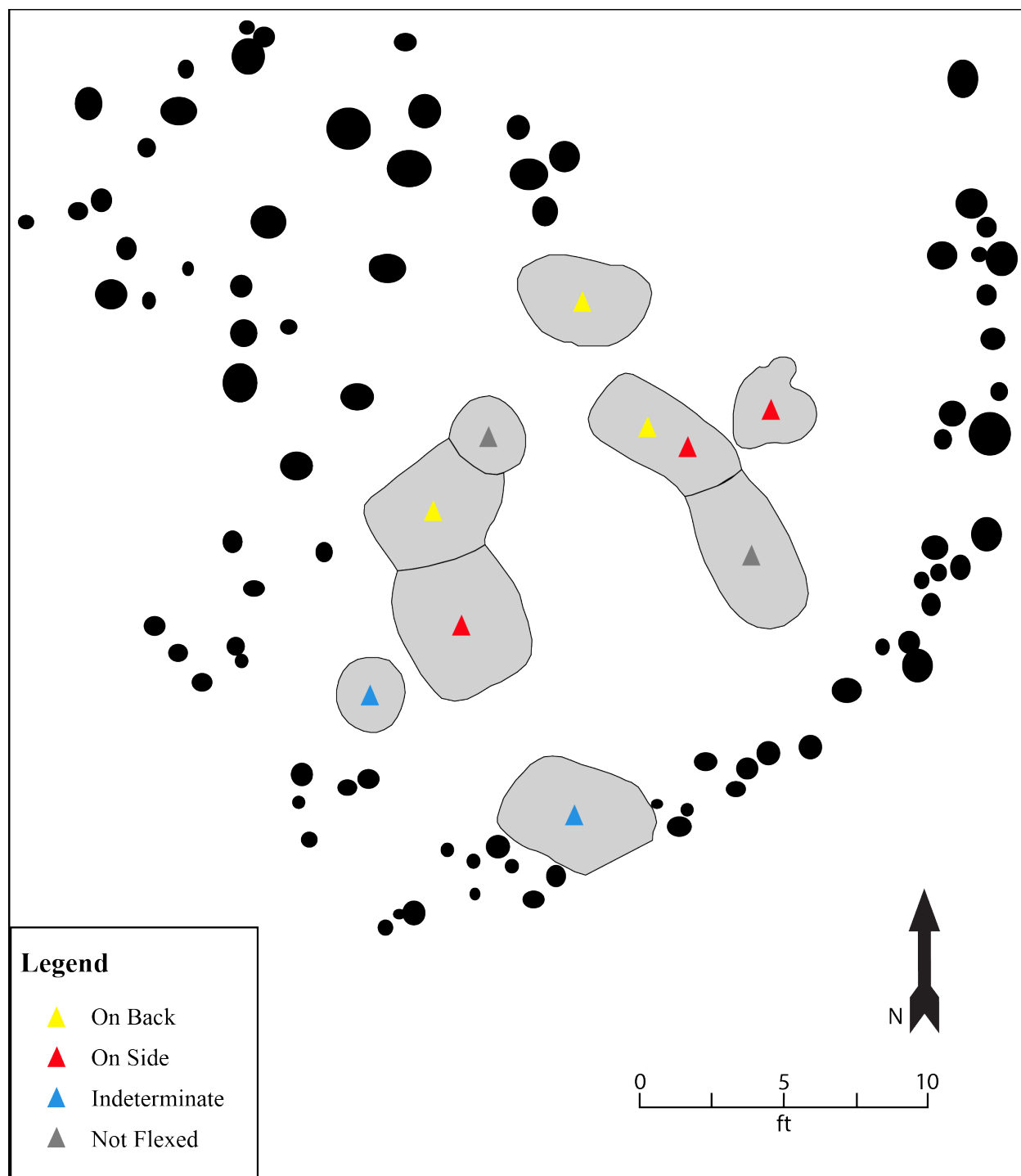


Figure 4.29. Distribution of burials by back position in flexed burials in the Structure 2 cemetery.

throughout the cemetery.

Burial Orientation

According to the NAGPRA database, one individual (55) was oriented to the north, two to the northeast (33 and 56), two to the southeast (34 and 58), and four to the northwest (52, 53, 54, and 57) (Davis et al. 1996). The map of burial orientation (Figure 4.30), shows arrows representing the direction of orientation for each individual. Burials in the eastern half of the cemetery trend towards north and northwest while burials in the western half trend towards the northeast and southeast. Additionally, measurements were taken with a protractor to determine the exact degree of orientation utilizing the original field maps curated by RLA (see Table 4.3). Figure 4.31 shows a trend for interments to be oriented towards the northwest.

Summary

This section has introduced the data utilized in my analysis of the spatial distribution of interments and their associated attributes within Structures 1 and 2, and offered results of the preliminary visual inspection. A division was noted in both cemeteries, separating the northern and southern halves in Structure 1, and the eastern and western halves in Structure 2. Age clearly delineates the two clusters of individuals in Structure 1, with no adolescents or children interred in the southern half of the cemetery. In Structure 2, significant attributes include burial orientation and sex of individuals. Interments in the western half of the cemetery were buried oriented northeast and southeast exclusively while those in the eastern half were interred oriented north and northwest. No females were interred in the western half of Structure 2. Thus, spatial analyses including age, sex, grave good associations, body positioning, and body orientation

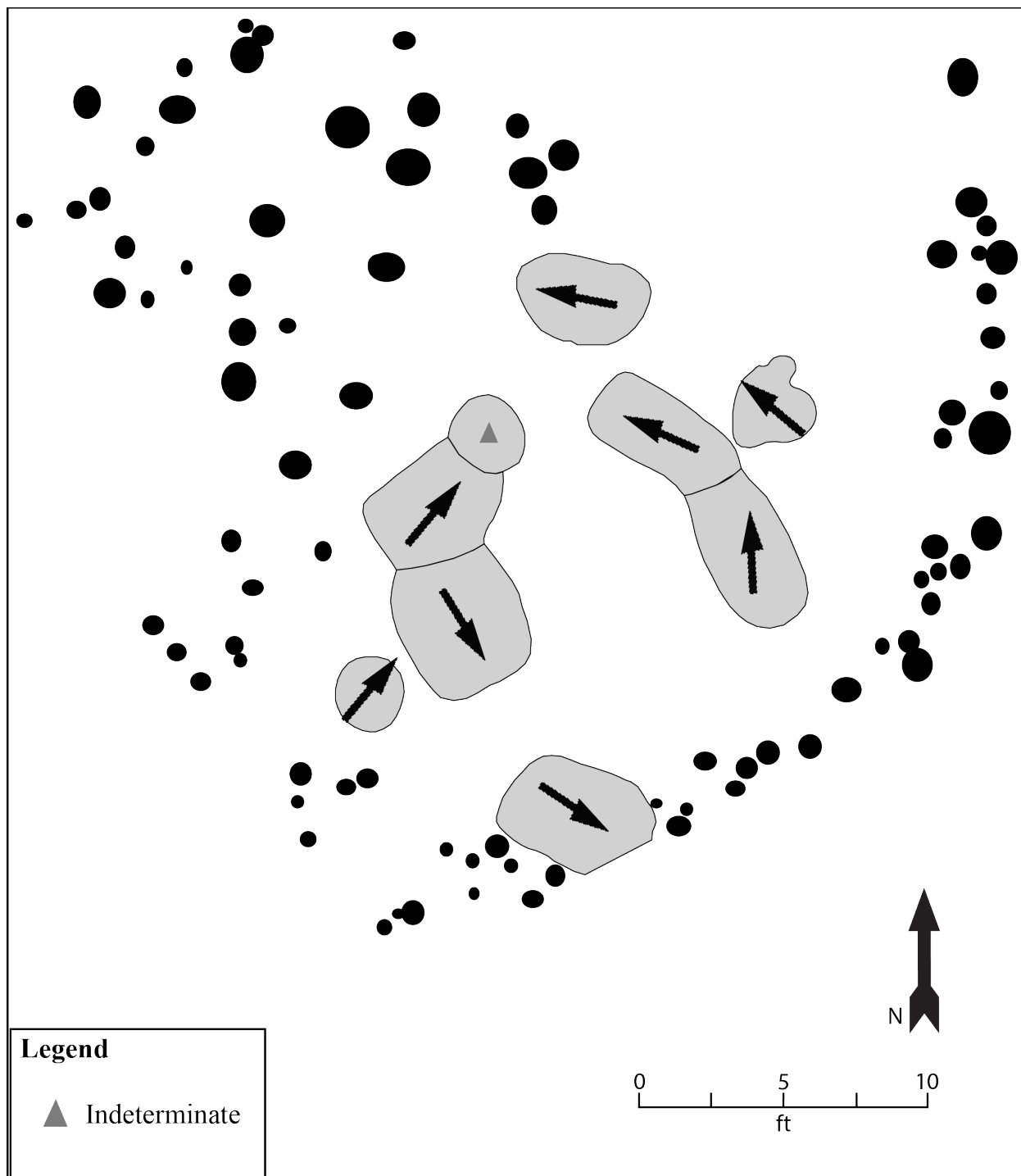


Figure 4.30. Distribution of burials by orientation in the Structure 2 cemetery.

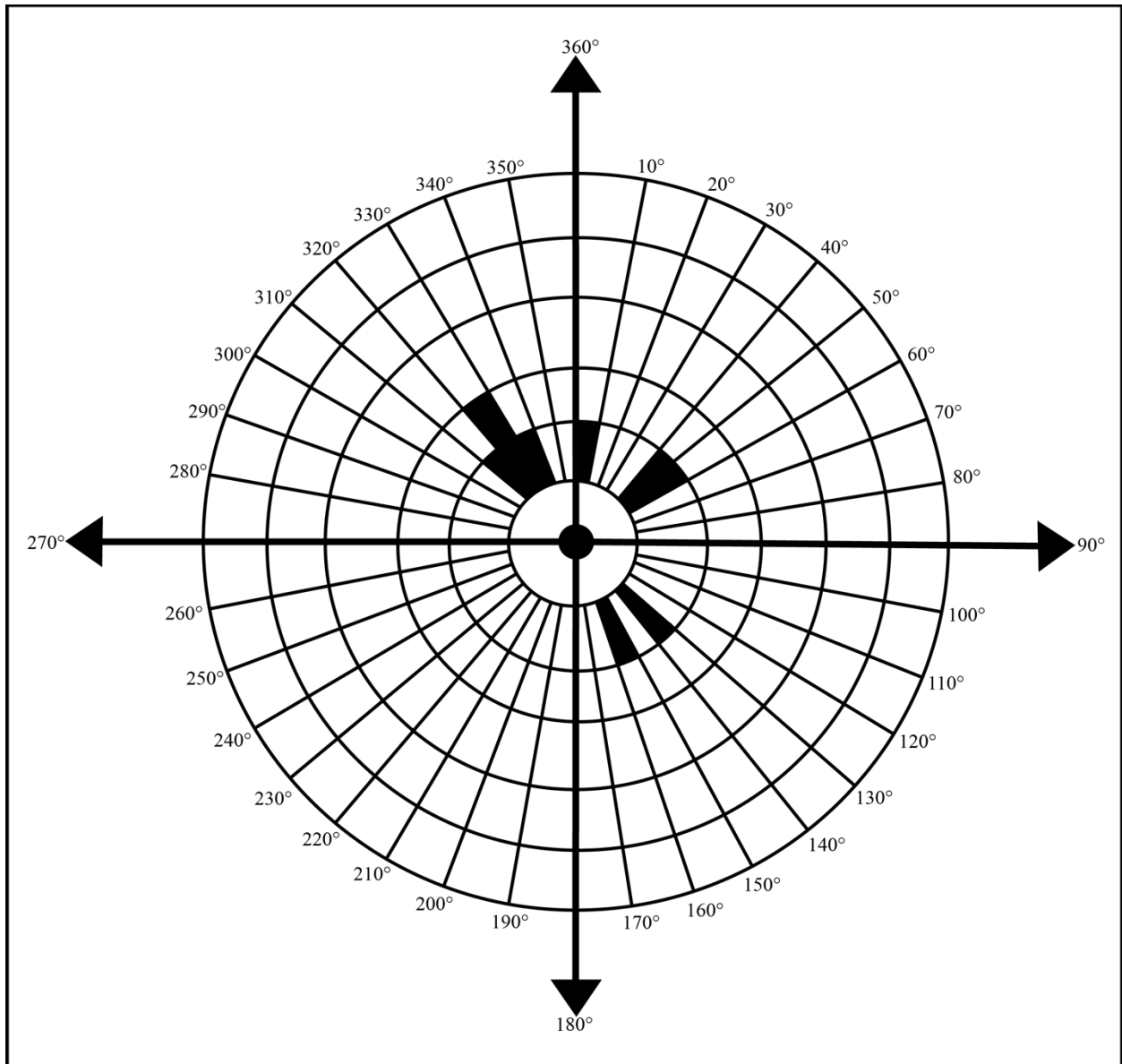


Figure 4.31. Orientation map for the Structure 2 cemetery.

show even distribution of attributes throughout the cemeteries, with one important exception of sex in Structure 2. The presence of similar attributes in all identified sub-clusters could indicate the presence of smaller family units within the larger corporate group. The sex distinction in the western half of Structure 2 could indicate the presence of a special grouping of individuals of social significance within the community, or the pattern could be present due to the low concentration of burials in the cemetery as a whole.

The next chapter will discuss the social significance of these spatial patterns with respect to each separate corporate group in both Structures 1 and 2, and offer comparisons of the three analyzed cemeteries at Town Creek to place these groups in the broader context of the community as a whole.

Chapter 5: Discussion

As lineages were important to the social organization of historic groups in the Southeast, it is possible to investigate their internal structure, function, variability, and significance in prehistoric groups through analyses of the material remains associated with spaces maintained by separate lineages (Knight 1990). Spatial analysis of separate cemeteries in Mississippian contexts can provide insight into the internal structure and function of corporate groups or lineages within a community (Goldstein 1980, Saxe 1971).

Analyses of the cemeteries associated with Structures 1 and 2 contribute to previous studies conducted at Town Creek and provide interesting comparisons with similar structures at the site (Boudreaux 2005, 2007, 2010; Rosenwinkel 2013). This chapter uses the results of the visual analysis introduced in Chapter 4 to define and discuss these burial clusters within both cemeteries. Cultural significance of notable attributes that describe each cluster will also be discussed. Visual inspection of the spatial arrangement of burials associated with Structures 1 and 2 at Town Creek indicates the presence of spatially distinct groupings within each cemetery. Structure 1 consists of discrete northern and southern clusters, while Structure 2 contains eastern and western clusters of interments. Spatial analysis of certain burial attributes including age and sex of individuals, presence or absence of grave goods, burial positioning, and burial orientation will aid in interpretation of social significance of clusters with respect to status differentiation and the role of individuals within their corporate group and the community at Town Creek. Attributes most useful in interpretation of identified clusters include age, sex, burial orientation, and grave good associations. The groups in each cemetery are interpreted to represent separate kin-based groupings of individuals within each structure as a whole.

Structure 1

This section defines the burial clusters identified in initial visual examination of the cemetery in Structure 1 and the spatial distribution of analyzed burial attributes. The two clusters identified include the Northern Cluster and the Southern Cluster (Table 5.1). These groups will be discussed through their various significant attributes and interpreted through spatial patterning and ethnohistoric documentation.

Northern Cluster

Fourteen pits make up the Northern Cluster in the Structure 1 cemetery, and these include burials 1, 1a, 2, 5, 12, 13, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31 and 32 (see Table 5.1; Figure 5.1). Two graves (32 and 12) superimposed patterns of postholes in the northeastern portion of the cemetery, indicating these burials were placed after the original domestic structure was no longer in place (see Figure 4.6).

While spatial arrangement of pits in the cemetery defined the Northern cluster, certain attributes were significant in reinforcing the relation of these burials to one another and valuable in crafting interpretations. Data concerning age, grave good associations, burial position, and burial orientation were successful in relating these burials to each other. All age groups are found in the Northern cluster, while the Southern cluster contains no children or adolescent individuals, and the majority of grave good associations, approximately 67 percent of all associations, were with individuals in this cluster. One individual was interred in an urn (2) and another consisted of a bundle burial (30). These unique burial positions distinguish the Northern half of the cemetery from the southern half. Additionally, the Northern cluster contains the only individuals in Structure 1 oriented west (23 and 31).

Table 5.1. Structure 1 burial attributes by cluster.

	Burial No.	Age Class	Sex	Burial Type	Back Position	Artifacts	Burial Orientation
Northern Cluster	1	Mature Adult	Indeterminate	Flexed	Side	Absent	Indeterminate
	1a	Mature Adult	Female	Flexed	Back	Absent	Indeterminate
	2	Child	Indeterminate	Urn	N/A	Present	N/A
	5	Young Adult	Female	Flexed	Back	Absent	Northeast
	12	Adolescent	Indeterminate	Flexed	Back	Absent	Northwest
	13	Young Adult	Female	Flexed	Back	Present	Northwest
	22	Young Adult	Indeterminate	Flexed	Indeterminate	Absent	Indeterminate
	23	Older Adult	Indeterminate	Flexed	Back	Present	West
	24	Mature Adult	Male	Flexed	Back	Absent	Northeast
	25	Older Adult	Male	Flexed	Back	Absent	East
	26	Older Adult	Male	Flexed	Side	Absent	Northeast
	27	Older Adult	Male	Flexed	Side	Present	East
	28	Mature Adult	Female	Disarticulated	N/A	Absent	N/A
	29	Mature Adult	Male	Flexed	Side	Absent	Northeast
	30	Young Adult	Female	Bundle	N/A	Absent	Southwest
	31	Adolescent	Indeterminate	Flexed	Side	Absent	West
	32	Young Adult	Indeterminate	Extended	N/A	Absent	East
Southern Cluster	14a	Young Adult	Female	Indeterminate	N/A	Absent	North
	14b	Young Adult	Male	Flexed	Back	Absent	Southeast
	15	Mature Adult	Female	Flexed	Back	Absent	North
	16	Older Adult	Male	Flexed	Back	Absent	North
	17	Young Adult	Male	Flexed	Side	Present	Southeast

Table 5.1. Structure 1 burial attributes by cluster (continued).

Burial No.	Age Class	Sex	Burial Type	Back Position	Artifacts	Burial Orientation
18	Indeterminate	Indeterminate	Flexed	Indeterminate	Absent	Indeterminate
19	Indeterminate	Indeterminate	Flexed	Indeterminate	Absent	Indeterminate
20	Adult	Male	Extended	N/A	Absent	East
21	Older Adult	Male	Flexed	Back	Present	Northeast

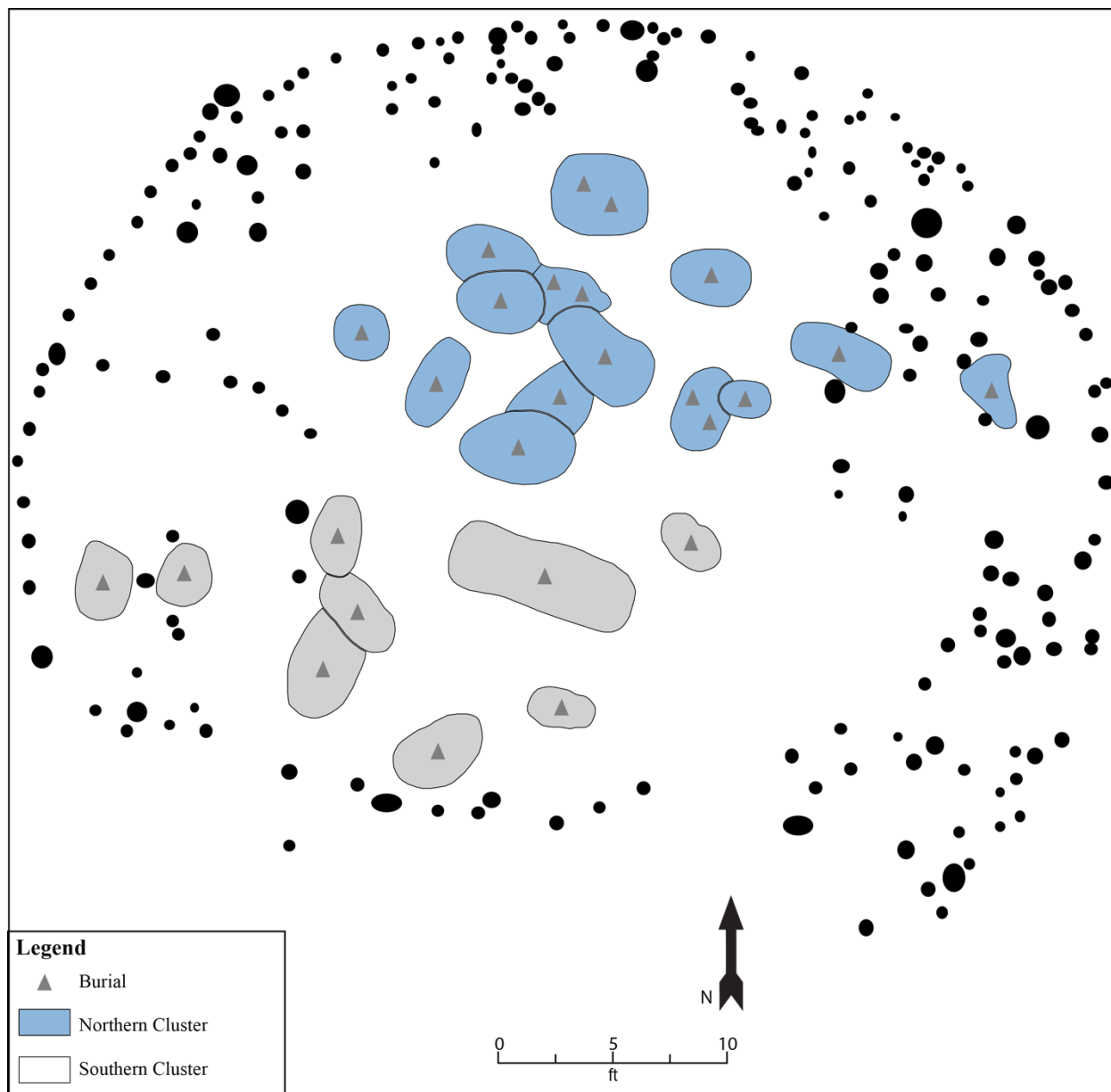


Figure 5.1. Northern Cluster in Structure 1.

The majority of burials in the Northern cluster were interred in a flexed position, with three exceptions. One individual (30), a young adult female, was classified as a bundle burial placed at or near the pelvis of another individual (29), a mature adult male, in the same pit. Such a burial can be interpreted as remains relocated to Town Creek from somewhere else (Coe 1995:269-277). The burial pit containing these remains is beneath a pit containing an adolescent individual (31). This small grouping of interments to the east of the Central Square cluster thus may represent a small family group within the kin group seen in the Northern cluster (Figure 5.2). Another individual was classified as an urn burial (2), often utilized in interment of infants. One extended individual is present in this cluster (32). The bundle and urn burials are unique to the Northern cluster, further distinguishing this group.

Also distinguishing the northern half of the cemetery is the presence of two individuals (23 and 31) oriented west while the remaining individuals are oriented north and east (see Figure 4.14; Table 5.1). They are the only individuals in the Structure 1 cemetery oriented west. It is unclear what these unique orientations signify in terms of social status of the subgroup represented.

The Northern cluster is distinctive from the Southern cluster as the northern area contains individuals of all ages. Both males and females are fairly equally represented. Such a pattern indicates the Northern cluster may represent a smaller family or kin group within the larger lineage or corporate group (Howell and Kintigh 1996; Marcoux 2010:170; Wilson et al. 2010:77-83). This is consistent with ethnohistoric accounts which have shown that Southeastern Indian groups were organized into clans made up of several lineages—the correlate of corporate groups in Mississippian contexts—with each lineage maintaining separate households and consisting of many kin-based groups (Hudson 1976:213-218; Knight 1990:6, 2010:358-360).

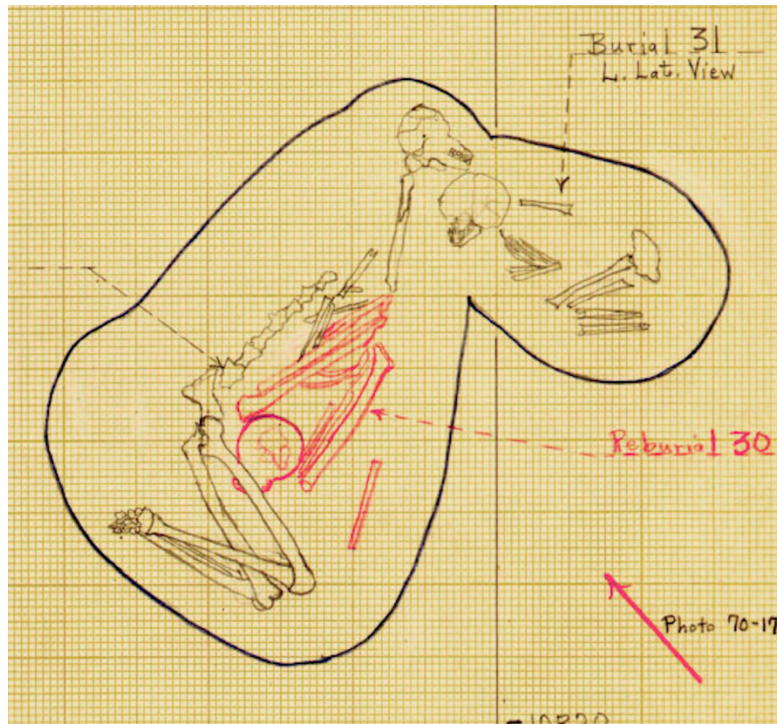


Figure 5.2. Field drawing of Burials 29-31 showing the proximity of burials which may represent a small family group (drawn by John Swart, Town Creek Archives, courtesy of the RLA at UNC).

households and consisting of many kin-based groups (Hudson 1976:213-218; Knight 1990:6, 2010:358-360).

Seven burial pits within the Northern cluster could represent a foundation cluster of burials as seen in Structure 7 (Rosenwinkel 2013). These pits include burials 13, 22, 23, 24, 25, 26, 27, and 28 (Figure 5.3). These are distinct from the surrounding pits due to their semi-square arrangement near the center of the cemetery, offset slightly to the north. As Structure 1 is located just south of the mound, it is possible that the structure had to be shifted south during later phases of mound construction that would have imposed upon the northernmost posts of Structure 1. Such relocation of the structure could explain why the foundation cluster is offset slightly to the north. The individuals in these pits consist of young adults, mature adults, and older adults with no children or adolescents. Both sexes are represented. These interments also include three instances of projectile point associations (13, 23, and 27), found nowhere else within the cemetery.

The placement of this central cluster in the cemetery most likely indicates that these individuals represent some of the first interments in Structure 1. This type of concentric arrangement, with burials radiating outwards from a central point, is often seen in mortuary contexts (Parker Pearson 1999:11-15). Square formations have been noted at other Mississippian sites and are often interpreted as an architectural representation of social organization (Hally 2008:522-523; Hudson 1976:220-221; King 2010:63-65). In many historically-documented native Southeastern communities, political meetings and ritual practice spaces were often arranged in a square formation consisting of a central hearth surrounded by four benches that correspond to the cardinal directions (Hally 2008:148; Hudson 1976:220; King 2010:61; Knight 1998:58). Thus, this central square arrangement of individuals likely represents

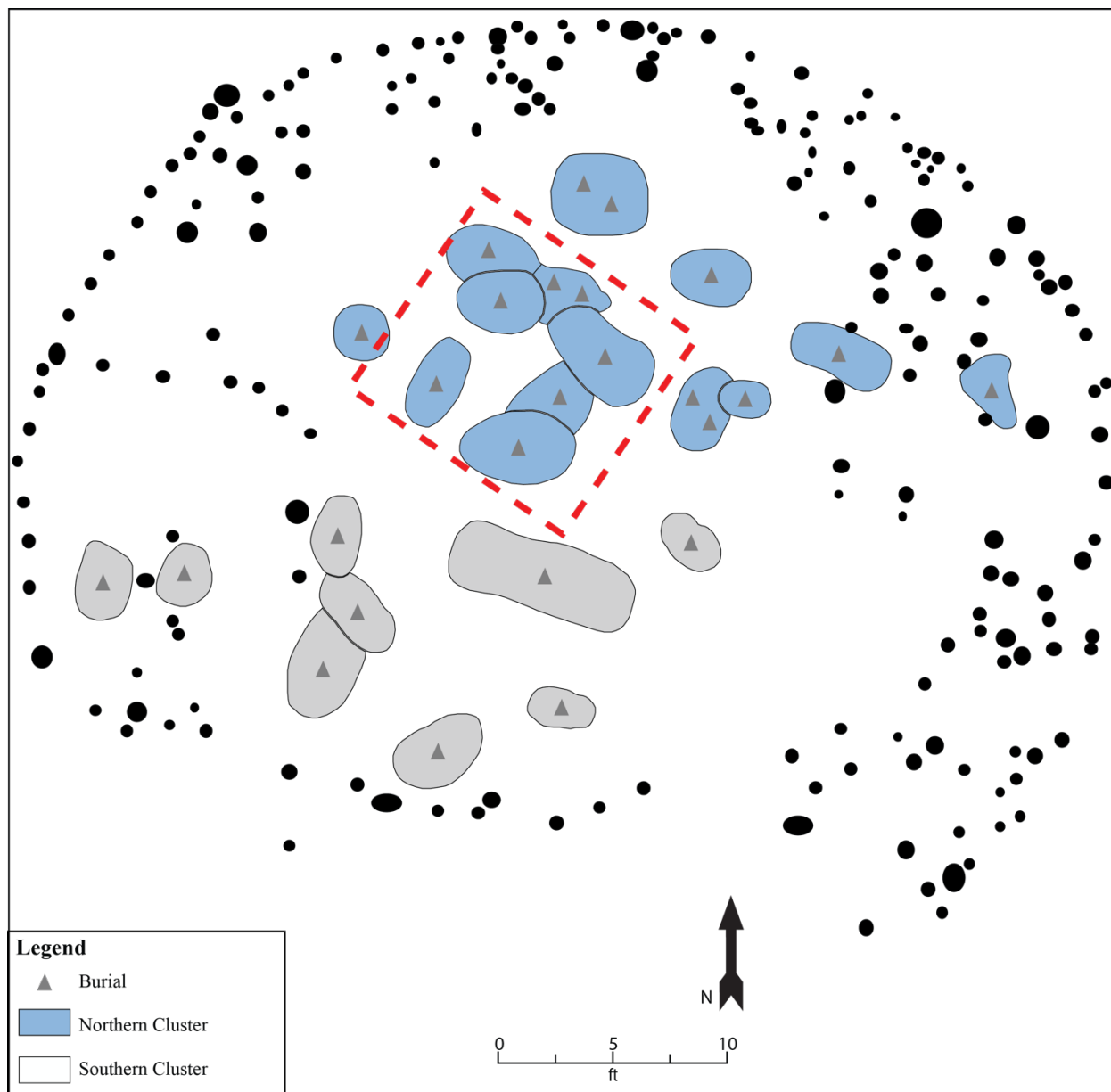


Figure 5.3. Possible Foundation Cluster in Structure 1.

significant members of the Structure 1 corporate group. The separation of these interments may indicate their membership in a subgroup within the larger social group, comprised of leaders or other significant individuals, or they could simply represent the founding members of the social group.

Age can also be seen as a significant attribute within this Central cluster. Although there are only three individuals in the cemetery classified as children or adolescents, it is significant that this central arrangement contains no interments within these age groups. Two mature adults (28 and 24) were interred in pits superimposed beneath other pits in the arrangement, indicating their placement before younger individuals. In particular, Burial 28 consists of a disarticulated mature adult female (Figure 5.2), and likely indicates that those remains were pushed aside to make room for the burial of an older adult male (27). In addition to these individuals, the Central cluster consists of two older adult males (25 and 26), one older adult of unspecified sex (23), one young adult female (13), and one older adult of unspecified sex (22). Thus, interments in this arrangement consist mainly of older and younger adults. Young adults were often associated with positions of political power among ethnohistorically documented groups, while older adult individuals were often considered as sources of wisdom and experience (Gearing 1958:1149; Hudson 1976:223-226; Swanton 1931:96-99, 1970:374-375; 2006:41-44). The Central cluster may signify a smaller grouping of political and experiential significance for the Structure 1 corporate group.

Though there are only six instances of grave good associations in the entirety of Structure 1, the available data have been utilized to interpret identified clusters. Three individuals (13, 23, and 27) were interred with projectile points. The significance of these objects is unclear in a mortuary context, but projectile points are attributed mainly to hunting activities and warfare in

historic Southeastern groups (Hudson 1976: 39-45; Swanton 1911:58-59, 346-347; 1931:49).

Burial 23 contains one projectile point associations. A second point was found lodged in the chest cavity of Burial 23, and thus has been interpreted as the cause of death rather than an intentional association, while the other was placed at the individual's wrist. These artifacts are not found anywhere else in the Structure 1 cemetery.

Southern Cluster

Nine pits make up the Southern Cluster in the Structure 1 cemetery. This cluster includes Burials 14a, 14b, 15, 16, 17, 18, 19, 20, and 21 (see Table 5.1; Figure 5.4). Two individuals (16 and 17) superimposed patterns of postholes in the western portion of the cemetery, indicating these burials were placed after the original domestic structure was no longer in place (see Figure 4.6). While the spatial arrangement of pits in the cemetery aided in definition of this Southern cluster, certain attributes were also significant in reinforcing the relation of these burials to one another. The attributes most successful in interpretation of the Southern cluster were age, burial position, and burial orientation. This group contains no children or adolescent individuals, and contains the only individuals in the Structure 1 cemetery that are oriented south (14b and 17).

Interments within the Southern cluster were all buried in a flexed position, which may indicate that individuals of this group were of similar social status. Both sexes are equally represented, and grave good associations consist of items like ceramic sherds or placement of associated stones. The absence of children and adolescents may be due to the low concentration of individuals in the Southern cluster, or indicative of the mortuary behavior of this particular subgroup. Given that only three of the 26 interments in Structure 1 were classified as children or adolescents, it is difficult to assign cultural meaning to their absence in the Southern cluster.

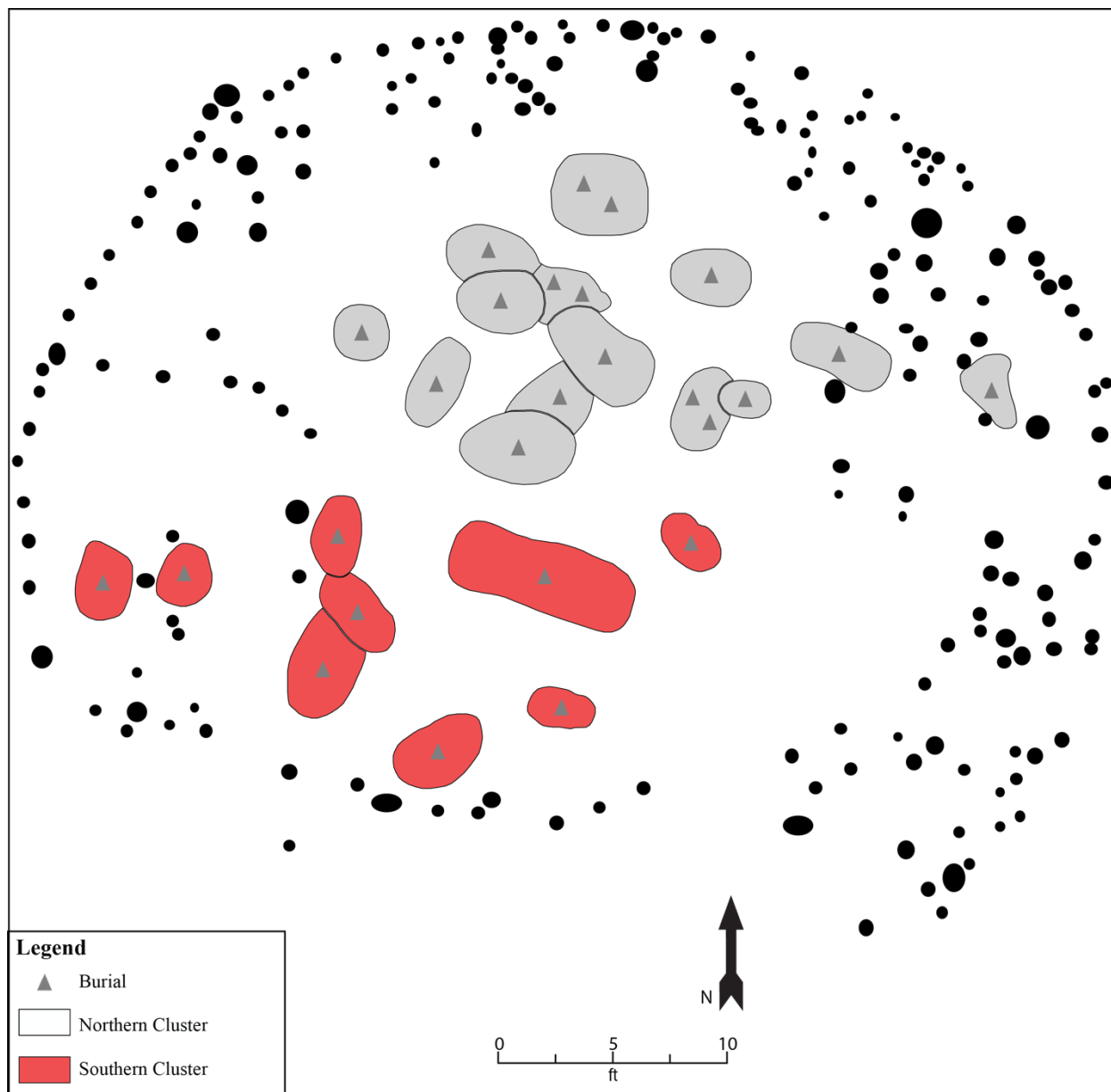


Figure 5.4. Southern Cluster in Structure 1.

Also distinguishing the southern half of the cemetery is the presence of two individuals (14b and 17) oriented south while the remaining individuals are oriented north and east (see Figure 4.14; Table 5.1). They are the only individuals in the Structure 1 cemetery oriented south. It is unclear what these unique orientations signify in terms of social status of the subgroup represented.

With the above attributes taken into account, I have interpreted the Southern cluster to represent a kin group similar to that of the Northern cluster. Both sexes are equally represented, and the absence of children and adolescents in the cemetery is likely due to the small number of interments in the cemetery as a whole. Thus, the demographic profile of the Southern cluster is consistent with the existence of a kin group (Howell and Kintigh 1996; Marcoux 2010:170; Wilson et al. 2010:77-83). Ethnohistoric accounts have shown that southeastern Indian groups were organized into a lineage-based system, with each lineage consisting of many kin-based groups (Hudson 1976:213-218; Knight 1990:6, 2010:358-360).

Structure 2

This section defines the burial clusters identified in visual examination of Structure 2, and it discusses the spatial distribution of analyzed burial attributes. Although there are relatively few interments within the structure's boundaries, groupings of individuals were recognized. It seems likely that Structure 2 was not in use as a domestic space or cemetery for a long period of time, due to the small number of interments. The three clusters identified include the initial Central Square Cluster, the Eastern Cluster, and the Western Cluster (Table 5.2). These groups will be discussed through their various significant attributes and interpreted through spatial patterning and ethnohistoric documentation.

Table 5.2. Structure 2 burial attributes by cluster.

	Burial No.	Age Class	Sex	Burial Type	Back Position	Artifacts	Burial Orientation
95	Central Cluster						
	33	Young Adult	Male	Flexed	Back	Present	Northeast
	34	Older Adult	Male	Flexed	Side	Present	Southeast
	35	Child	Indeterminate	Urn	N/A	Present	N/A
	53	Young Adult	Female	Flexed	Back	Absent	Northwest
	54	Mature Adult	Male	Flexed	Side	Present	Northwest
	55	Mature Adult	Female	Extended	N/A	Absent	North
	Eastern Cluster						
	52	Adolescent	Indeterminate	Flexed	Side	Absent	Northwest
	53	Young Adult	Female	Flexed	Back	Absent	Northwest
	54	Mature Adult	Male	Flexed	Side	Present	Northwest
	55	Mature Adult	Female	Extended	N/A	Absent	North
	57	Young Adult	Female	Flexed	Back	Absent	Northwest
	Western Cluster						
	33	Young Adult	Male	Flexed	Back	Present	Northeast
	34	Older Adult	Male	Flexed	Side	Present	Southeast
	35	Child	Indeterminate	Urn	N/A	Present	N/A
	56	Adolescent	Indeterminate	Flexed	Indeterminate	Absent	Northeast
	58	Young Adult	Indeterminate	Indeterminate	N/A	Absent	Southeast

Central Cluster

The five burial pits that comprise the initial Central cluster are located encircling the center of the cemetery (Figure 5.5). These pits include burials 33, 34, 35, 53, 54, and 55. The cluster was identified during visual inspection of the spatial distribution of burial pits within the cemetery, though grave good associations were significant in reinforcing their relationship and in crafting interpretations. These are distinct from the surrounding pits due to their arrangement at the center of the cemetery. The individuals in these pits consist of children, young adults, mature adults, and older adults with no adolescents. Both sexes are represented. All instances of grave good associations in the Structure 2 cemetery appear in this central area.

The placement of this cluster in the center of the cemetery most likely indicates that these individuals represent some of the first interments in Structure 2. This type of concentric arrangement, with burials radiating outwards from a central point, is often seen in mortuary contexts (Parker Pearson 1999:11-15). Similar formations, often square in arrangement, have been noted at other Mississippian sites and are often interpreted as an architectural representation of social organization (Hally 2008:522-523; Hudson 1976:220-221; King 2010:63-65). In many historically documented native Southeastern communities, spaces utilized for political meetings and ritual practices were often arranged utilizing a square formation consisting of a central hearth surrounded by four benches that correspond to the cardinal directions (Hally 2008:148; Hudson 1976:220; King 2010:61; Knight 1998:58). Thus, this central arrangement of individuals could represent significant members of the Structure 2 corporate group. The separation of these interments may indicate their membership in a subgroup within the larger social group, comprised of leaders or other significant individuals, or they could simply represent the first interments in the cemetery. Identification of such an initial central cluster within this cemetery is

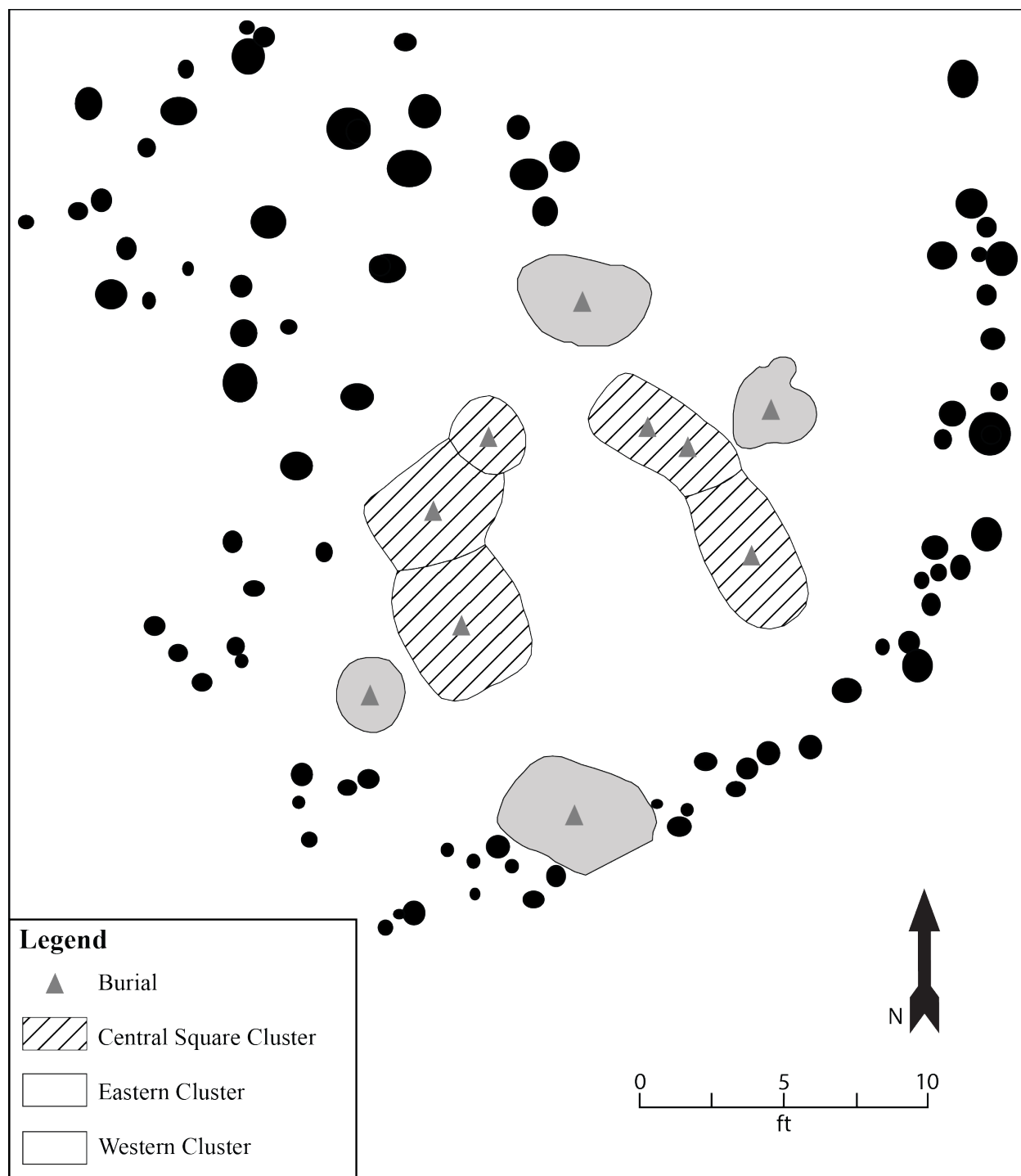


Figure 5.5. Central Square Cluster in Structure 2.

consistent with the previous analyses of Structure 7 (Rosenwinkel 2013).

Grave good associations occur exclusively within the Central cluster, possibly indicative of their elevated social status within the Structure 2 corporate group. Artifact types include shell beads, a projectile point, an unmodified stone, and an organic burial covering (see Figure 4.26). The burial covering is of particular interest as it was found nowhere else within the cemetery (Figure 5.6). However, due to poor preservation of organic material at Town Creek, it is not possible to say with absolute confidence that the burial coverings are exclusive in such contexts.

Eastern Cluster

Four pits make up the Eastern Cluster. These include burials 52, 53, 54, 55, and 57 (see Table 5.2; Figure 5.7). This cluster contains half of the Central arrangement (see Figure 4.20). While spatial arrangement of pits in the cemetery aided in definition of this cluster, certain attributes were also significant in reinforcing the relation of these burials to one another. Sex data and burial orientation were successful in relating these burials to one other. The Eastern cluster contains adolescent individuals, young adults, and mature adults oriented to the north and northwest (see Figure 4.30). No other individuals in the cemetery are oriented north or northwest. Both males and females are interred in this area, distinguishing it from the western half of the cemetery which contains only males.

The absence of children and older adults may be due to the low concentration of individuals in the Eastern cluster and the cemetery as a whole, or it may be indicative of the mortuary behavior of this particular subgroup. Given that only two of the 10 interments in Structure 2 were classified as children or older adults, it is difficult to assign cultural meaning to

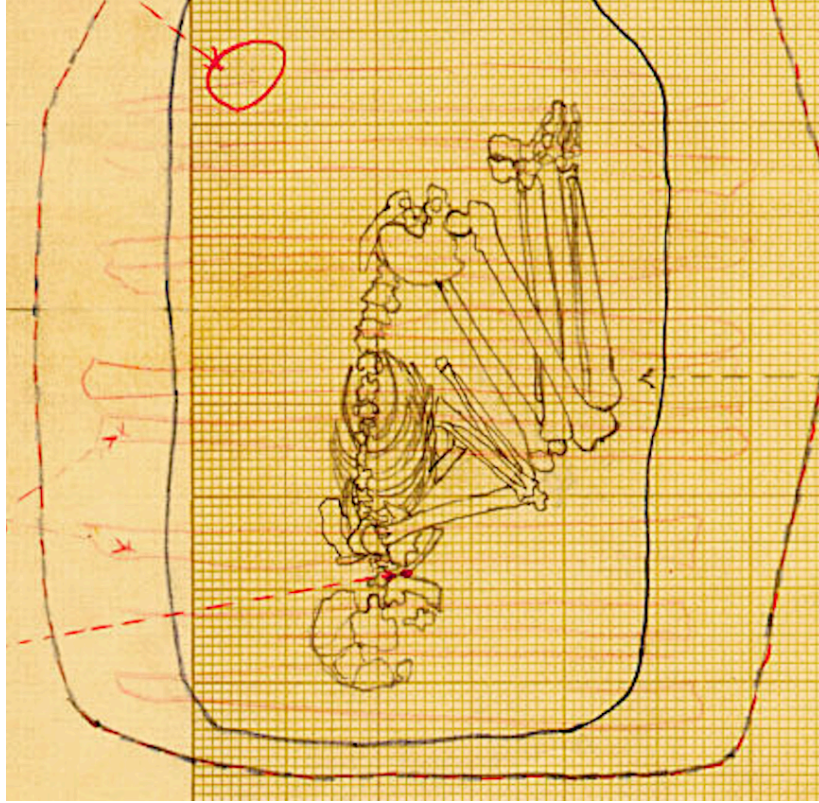


Figure 5.6. Field drawing of Burial 34 and burial covering (drawn by John Swart, Town Creek Archives, courtesy of the RLA at UNC).

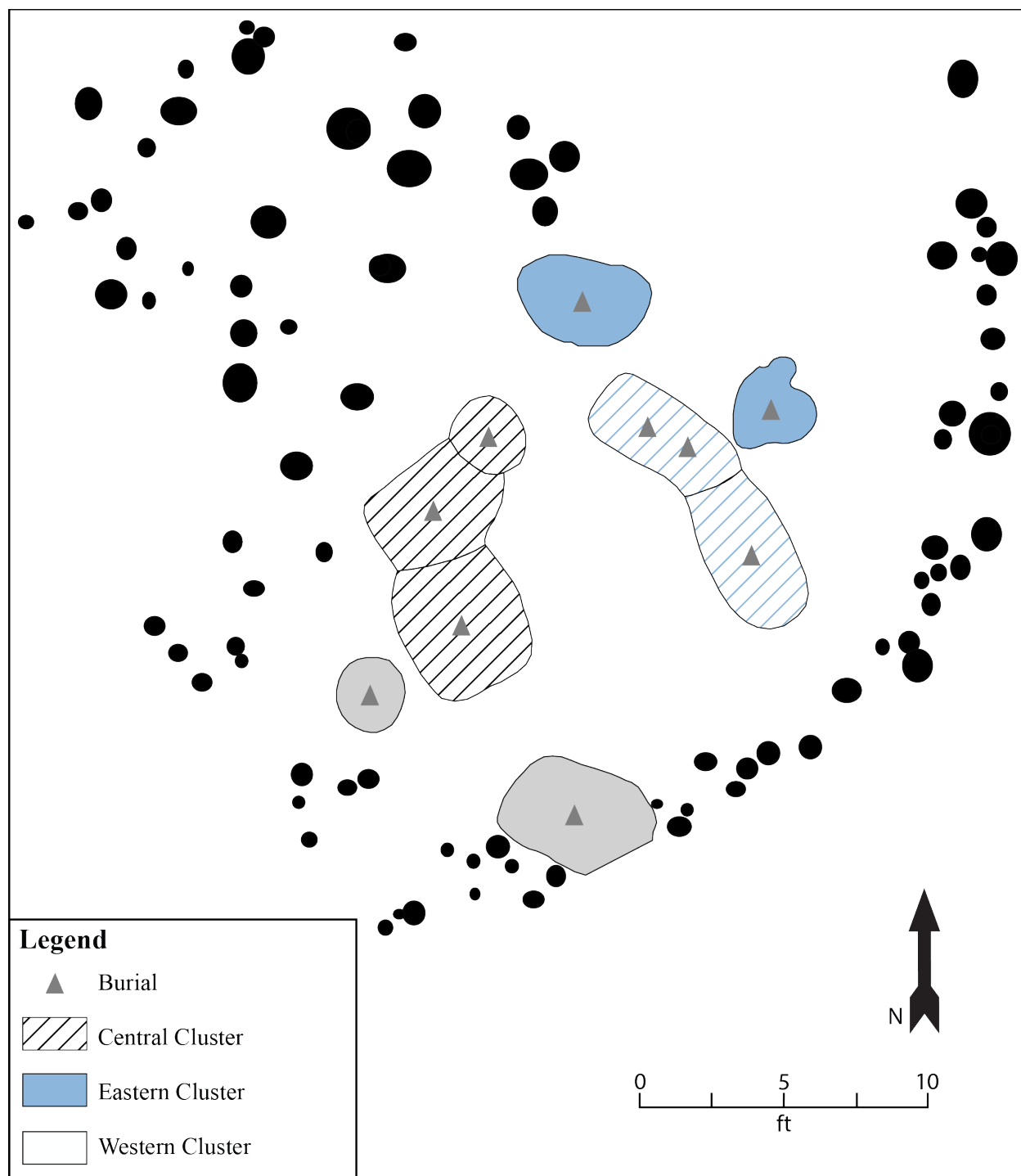


Figure 5.7. Eastern Cluster in Structure 2.

their absence in the Eastern cluster. Both males and females are equally represented. Additionally, individuals in this area are exclusively buried oriented to the north and northwest. Although it is unclear what these unique orientations signify in terms of social status of the subgroup represented, they are important to note as they further delineate this area from the rest of the cemetery.

With the above attributes taken into account, I have interpreted the Eastern cluster to represent a kin group similar to those found in Structure 1. Age and sex is equally distributed, which is consistent with the existence of a kin group (Howell and Kintigh 1996; Marcoux 2010:170; Wilson et al. 2010:77-83). Again, this is consistent with ethnohistoric accounts, which have shown that Southeastern Indian groups were organized in a matrilineal system, with each lineage consisting of many kin-based groups (Hudson 1976:213-218; Knight 1990:6, 2010:358-360).

Western Cluster

Five pits make up the visually identified Western Cluster in the Structure 2 cemetery, and includes burials 33, 34, 35, 56, and 58 (see Table 5.2; Figure 5.8). This cluster is located west of the division line identified in previous chapters (see Figure 4.22). One individual (58) superimposed patterns of postholes in the southernmost portion of the cemetery, indicating this burial was placed after the original domestic structure was no longer in place (see Figure 4.21). While spatial arrangement of pits in the cemetery aided in definition of this Western cluster, certain attributes were also significant in reinforcing the relation of these burials to one another.

Age and sex data along with burial orientation were successful in relating these burials to each other. The Western cluster contains no mature adult individuals, and orientation is

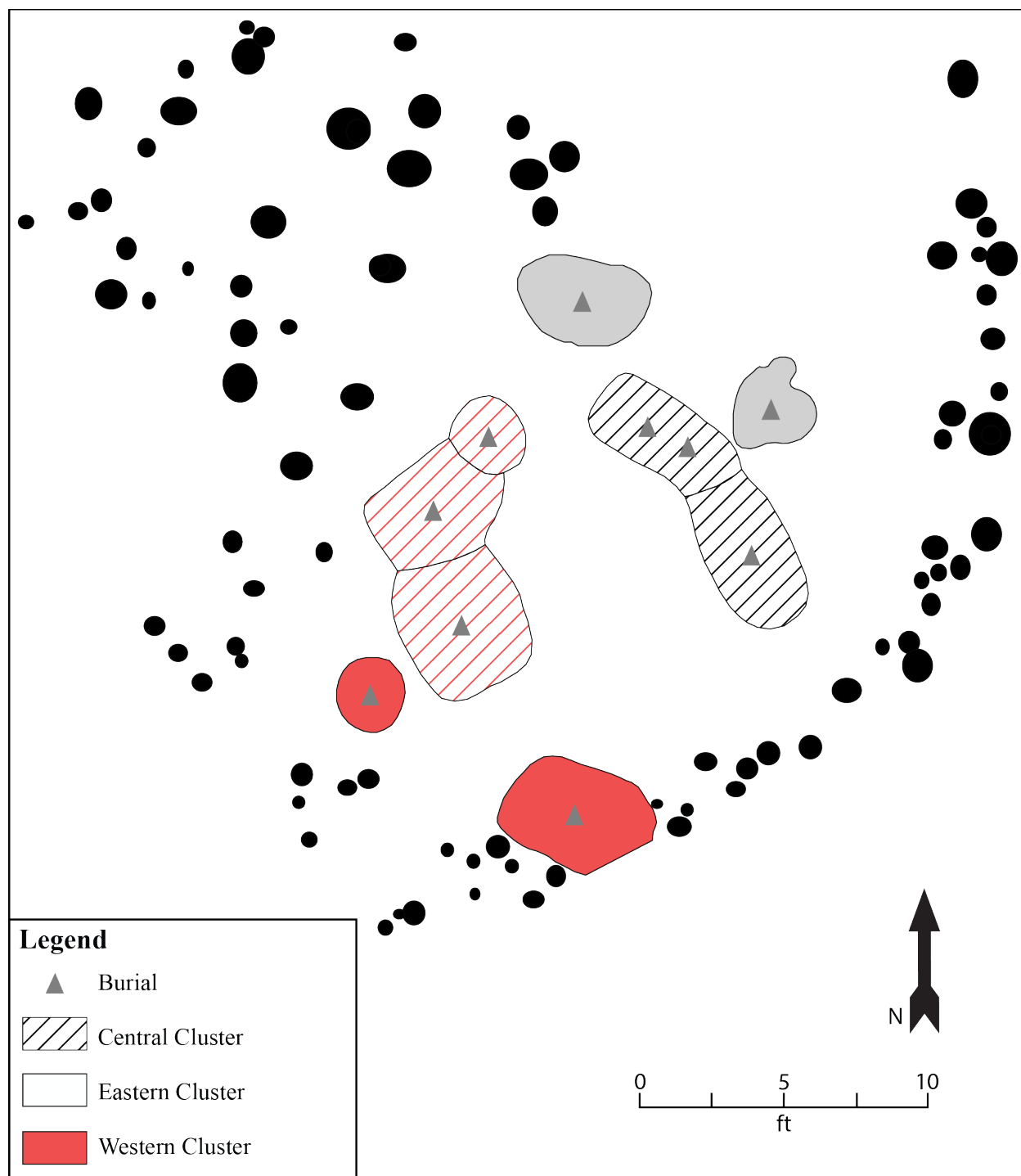


Figure 5.8. Western Cluster in Structure 2.

exclusively to the northeast and southeast (see Figure 4.23, 4.30). Only males are interred in this section of the cemetery, unlike the Eastern cluster which contains both sexes.

The absence of mature adults may be due to the low number of individuals in the Western cluster and the cemetery as a whole, or indicative of the mortuary behavior of this particular subgroup. As only two of the 10 burials within Structure 2 (54 and 55) were classified as mature adults, it is difficult to assign cultural meaning to their absence in the western area. An older adult individual (34) was interred in this cluster with an organic burial covering, and such unique treatment may be indicative of elevated social status. As older adult individuals were often considered as sources of wisdom and experience (Gearing 1958:1149; Hudson 1976:223-226; Swanton 1931:96-99, 1970:374-375; 2006:41-44), Burial 34 may represent a significant individual within this subgroup and to the corporate group of Structure 2 as a whole. However, due to poor preservation of organic material at Town Creek, it is not possible to say with utter confidence that the burial coverings are significant and exclusive in such contexts.

Only males are represented in the Western cluster. As with age, it is difficult to assign cultural meaning to this attribute due to the relatively low number of interments in Structure 2. However, it is possible that this group is political in nature, as such positions were reserved for adult males in historic Southeastern groups (Hudson 1976:223-224). Additionally, individuals in this area are exclusively buried oriented to the northeast and southeast. Although it is unclear what these unique orientations signify in terms of social status of the subgroup represented, they are important to note as they distinguish this area from the rest of the cemetery.

With the above attributes taken into account, the Western cluster could be interpreted as a group of political importance, but due to the low number of interments in the cemetery as a

whole, it could also represent a kin group similar to that observed in the Eastern cluster (Howell and Kintigh 1996; Marcoux 2010:170; Wilson et al. 2010:77-83).

Summary of Structures 1 and 2

The purpose of the above analyses of structures 1 and 2 were to identify smaller social groups within separate mortuary contexts maintained by corporate groups utilizing visual inspection of spatial arrangement of burials. Identified groups were then interpreted through analysis of corresponding attributes including age, sex, presence of grave goods, burial position, and burial orientation. Although delineation proved difficult due to the relatively small number of interments, 26 in Structure 1 and 10 in Structure 2, it was possible to identify the presence of distinct clusters in each cemetery (Figure 5.9 and 5.10). The low number of burials may indicate that both structures were utilized for a shorter period of time or by a smaller social group in the community.

Analyses of the cemeteries associated with Structures 1 and 2 contribute to previous studies conducted at Town Creek and provide interesting comparisons with similar structures at the site (Boudreaux 2005, 2007, 2010; Rosenwinkel 2013). Results show the presence of distinct groupings of individuals within both cemeteries, interpreted to represent separate kin-based groupings of individuals within each structure as a whole. It is expected that the majority of burial clusters in these enclosed cemeteries would be kin-based with equal representations of age and sex, as leadership roles would be relatively limited within the community (Boudreaux 2005:317; 2013:6). Instead, leadership roles would most likely be visible archaeologically in the mortuary profile of public buildings through a less representative demographic profile indicative of restricted access to such spaces (Boudreaux 2005:317). The next chapter will present a

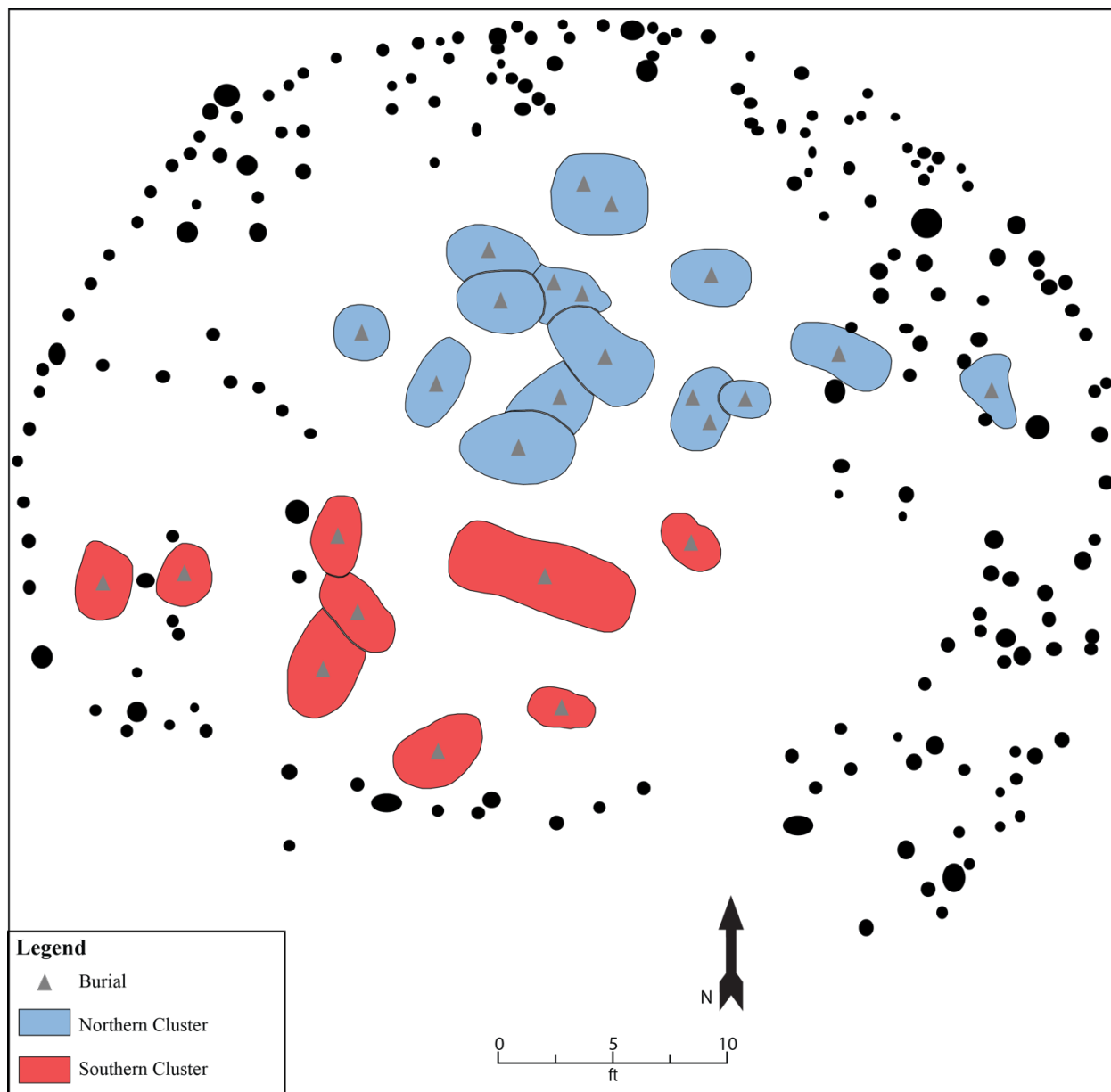


Figure 5.9. Clusters identified in Structure 1.

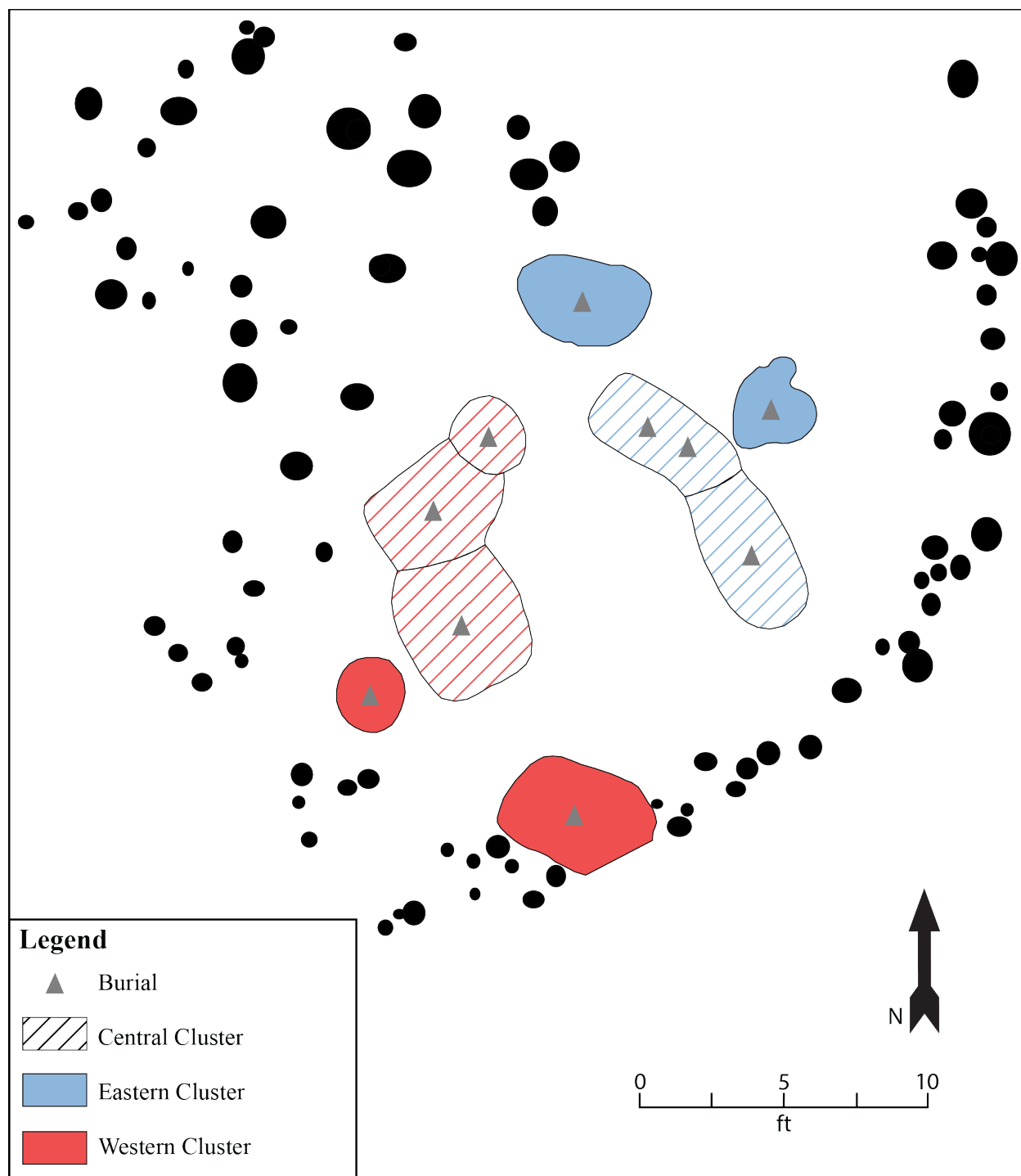


Figure 5.10. Clusters identified in Structure 2.

comparison among the analyzed cemeteries at Town Creek.

Chapter 6: Comparison and Conclusion

This chapter will present a comparison of the three cemeteries within Structures 1, 2, and 7 at Town Creek. This chapter will also outline the anthropological importance of such investigations in terms of understanding construction of social identity, memory, and kinship. Spatial analysis of burial pit placement and distribution of associated attributes (i.e. age, sex, presence of grave goods, burial position, and burial orientation) were used to identify and discuss distinct clusters of individuals within each cemetery (Figure 6.1). In comparing the spatial patterns of corporate group cemeteries, it is possible to investigate the variability or homogeneity among groups. Striking differences in spatial organization of interments within and among structures were revealed during visual inspection and interpretation of significant attributes.

Structure 7 showed strong evidence for distinct subgroup division. Rosenwinkel (2013) identified five discrete groups, including a central square cluster of foundation burials. Additional groups included a cluster of child burials within the central square, a northern cluster, and two southern clusters. The two southern clusters in Structure 7 were interpreted as separate family groups or lineages within the larger corporate group while the northern cluster was interpreted as a group of political importance, as it consisted exclusively of male individuals and children (Rosenwinkel 2013:55-86). Structures 1 and 2 show the presence of two main clusters of individuals, interpreted to be smaller family groups.

Structures 1 and 2 show organization based upon bisecting lines along cardinal directions, with two main clusters of individuals in each. It is possible that the highly organized groupings observed in Structure 7 represent a longer temporal sequence of interment. However, the Structure 7 cemetery's main organizing principle seems to be the central cluster of foundation burials. This pattern strongly contrasts to the bisections in Structures 1 and 2, and the

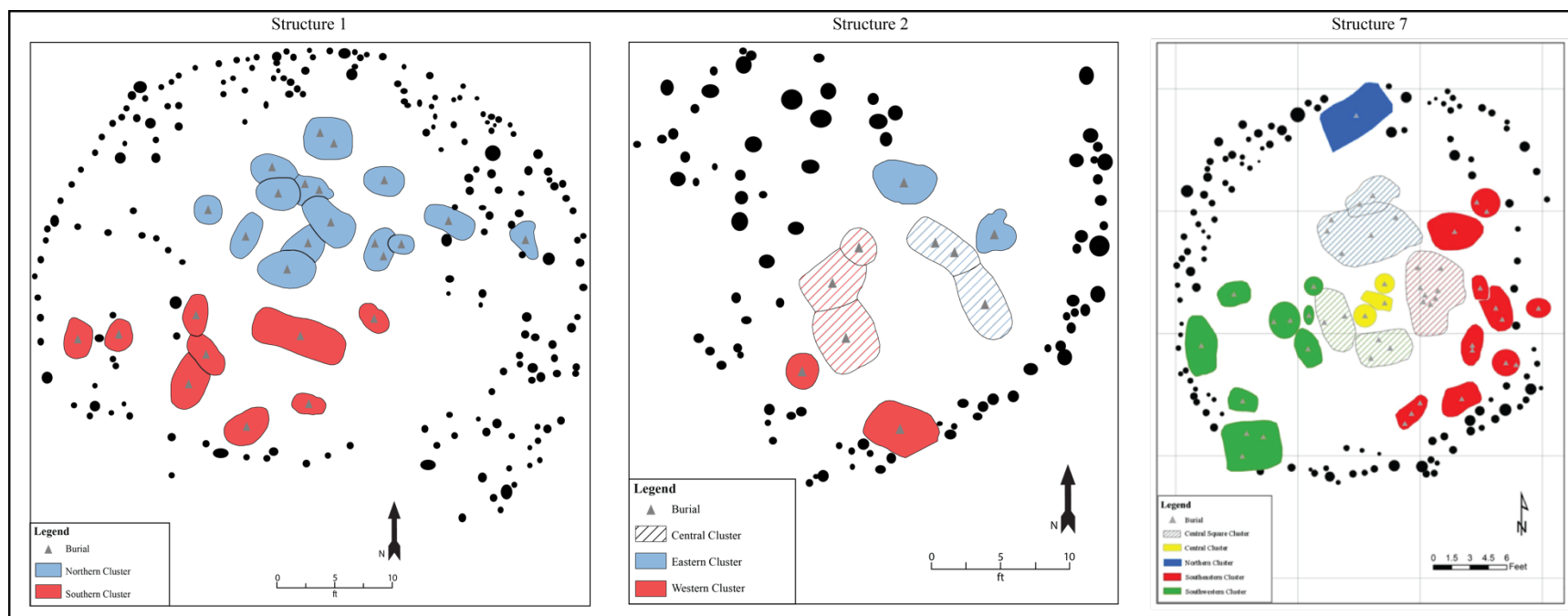


Figure 6.1. Identified clusters in Structures 1, 2, and 7 respectively (adapted from Rosenwinkel 2013:80).

lack of such a distinctive square central cluster illustrates the high degree of variability in spatial distribution of identified clusters among cemeteries.

Significant attributes in all cemeteries that aided in reinforcement of the relationships between observed clusters of individuals included age and sex, which aided in interpretation of clusters as smaller kin groups if demographic characteristics were evenly distributed or as political groups if males were exclusively represented (Howell and Kintigh 1996; Marcoux 2010:170; Wilson et al. 2010:77-83). Structures 1 and 2 differed from Structure 7 in the significance of burial orientation and the relative lack of grave goods. These differences illustrate the variability in importance of organizational attributes among cemeteries.

Figure 6.2 shows trends in burial orientations for all three structures. The orientation maps have been placed on top of their respective structure's position within Town Creek as a directional reference. As noted in Chapter 4, the burial orientation of Structure 1 interments trend towards the north and east, while Structure 2 burials mainly trend towards a northwest orientation (see Figures 4.15 and 4.31). Structure 7 orientations trend towards the south and east. Interestingly, the figure indicates that orientations within each structure point towards the mound and other public architecture on the landscape, possibly signifying the importance of the monumental structures and public constructions as organizing principles in the community at Town Creek expressed through directionality of interments.

Analysis and comparison of separate cemeteries at Town Creek within Structures 1, 2, and 7 have illustrated the importance of variability of internal organization of corporate groups. Formality of spatial arrangement, placement of burial pits, and significant organizational attributes differ among all three cemeteries. As discussed in Chapter 2, mortuary ritual was one method of constructing and expressing social identity and memory (Bourdieu 1977:89-90;

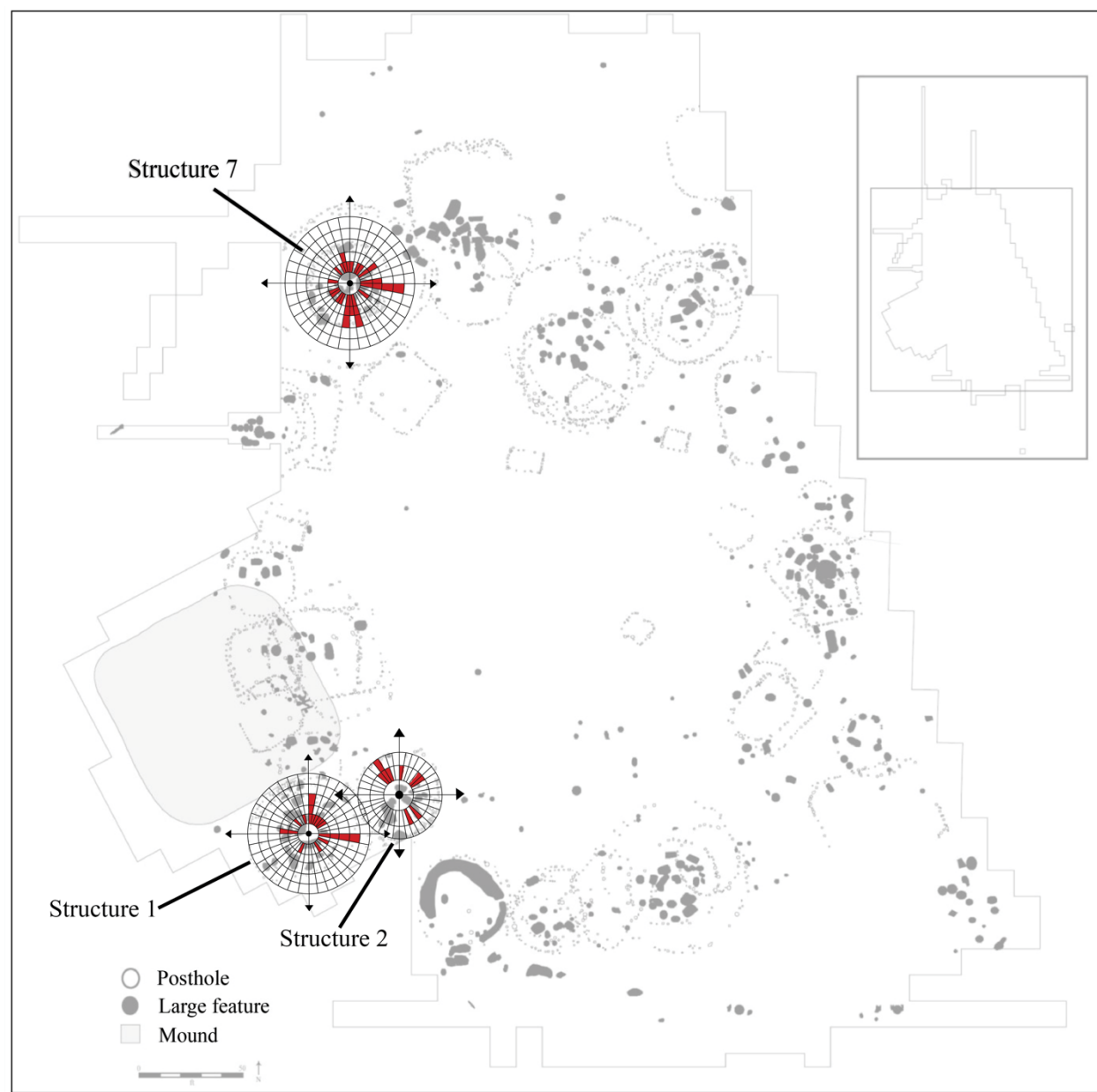


Figure 6.2. Orientation maps for Structures 1, 2, and 7 superimposed on an image of archaeological features at Town Creek (adapted from Boudreaux 2005:Figure 3.16).

Foucault 1977; Wilson 2010:4). Maintenance of cemeteries within separate structures at Town Creek created inscribed social memory through direct manipulation of the landscape during ritual and production of a direct connection between the past and present for political or economic advancement of the corresponding social group (Connerton 1989:72-73; Wilson 2010:5). Such habitualized ritual mortuary practices that persisted through a large temporal span served to legitimize ancestral ties to the landscape, or in a more restricted sense, the corporate groups' residence and associated socioeconomic claims (Bell 1997:37-40; Binford 1971; Ensor 2013:61-63; Goldstein 1980, 1981; McAnany 1995; Saxe 1970; Wilson 2010). It is possible that the variability among Structures 1, 2, and 7 in spatial organization and group composition illustrates the differing configurations of kin-based identities of corporate lineages.

Historically, southeastern groups were organized into clans made up of multiple lineages that maintained separate households. These lineages were then organized into kin-groups of varying size and composition (Knight 1990). John R. Swanton (1931:77) noted in his account of the social and ceremonial life of the Choctaw that, "all these clans intermix and live together in the same town and neighborhood, yet they preserve a knowledge of the clan, and of the particular subdivision to which they belong." This illustrates the importance of lineages (subdivisions) as organizational entities in these societies and their role in construction of social identity. Individuals would have been active within their associated kin-group, lineage, and clan in an ever-expanding social sphere, yet they would preserve a knowledge of the important ritual and everyday practices unique to their small family group. In this sense, they would be active in construction of their individual identity and the identities of each larger social group with which they were associated. Thus, it should not be expected that each corporate group or lineage has the same organizing principles within their corresponding cemeteries.

Archaeologically, studies such as the one presented in this thesis can provide insight into the variability of social identities within and among corporate groups in Mississippian societies through analysis of distinct mortuary contexts. Spatial organization of interments and associated attribute clustering can identify smaller social groups within separate cemeteries, thus investigating the internal structure and function of corporate groups. As understandings of corporate groups are somewhat limited and static, research of this kind is essential. At Town Creek, a Mississippian center in the southern Piedmont of North Carolina, analysis of three cemeteries within Structures 1, 2, and 7 illustrate the ability to recognize deliberate groupings of individuals with similar characteristics and the variability of group composition among corporate groups. Future research at Town Creek and similar Mississippian sites with discrete mortuary contexts can further an archaeological and anthropological understanding of corporate groups and their role in prehistoric societies. In this way, researchers can better grasp archaeological manifestations of social dynamics within singular sites, among communities, and among regions.

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Appendix

Individual burial drawings were included with most of the original site forms from fieldwork conducted on structures 1 and 2. These drawings were beneficial in my analyses, specifically determining burial orientation, placement of grave goods, and superposition. These drawings are included here for clarification purposes. An example of a blank burial data form and descriptions for each entry is also included here. Original site forms and drawings are curated by the RLA at UNC and are presented here with their permission.

University of North Carolina
Archaeological Survey

Burial Data Form

Burial No. _____

Date _____ Site No. _____

Observer _____ Photo No. _____

Type of soil above burial _____

Evidence of being intrusive _____

Placement: Horizontal from stake _____; North _____; West _____

Vertical: At R.P. _____ H.I. is _____ R.P.A.E. _____ H.I.A.E. _____

(H.I.A.E. _____) - Reading top of pit _____ A.E. _____

(H.I.A.E. _____) - Reading bottom of pit _____ A.E. _____

(H.I.A.E. _____) - Reading top of skull _____ A.E. _____

(H.I.A.E. _____) - Reading top of pelvis _____ A.E. _____

Associated with _____

Primary: Single _____; Compound, no. _____; Position _____

Deposition _____; Orientation _____

Secondary: Number of individuals _____; Type _____

Max. length _____; Max. width _____; Vertical thickness _____

Cremation: Partial _____; Total _____; Measurements _____

Sketch (Manikin):

Stone cist _____; Pit _____

Min. diam. _____

Max. diam. _____

Major axis _____

Depth _____

Shape _____

Age _____; Sex _____; Preservation _____; Completeness _____

Posthumous shifting of bones _____

Posthumous deformation _____

Associated objects and their position: _____

Additional observations: _____

Scale drawing attached _____

Figure A.1. Original burial data form (Town Creek Archives, courtesy of RLA, UNC).

II

Burial Data Form

The Burial Data Form is, for the most part, self-explanatory. There are, however, several items that need clarifying. Under Placement the horizontal measurements are to the center of the pelvis. All vertical locations are recorded in terms of absolute elevation (A.E.) and are obtained as follows: Set up the instrument in a convenient location near the burial. Locate the nearest reference point (R.P.) and read the height of the instrument (H.I.). Add the height of the instrument to the absolute elevation of the reference point (R.P.A.E.), and you will have the absolute elevation of the instrument (H.I.A.E.). All readings when subtracted from the absolute elevation of the instrument will be in terms of absolute elevation.

Under Sketch a manikin should be drawn freehanded to show the relative position of the bones. A detail scale drawing must be made on grid paper (National Form RR 37) and attached. The plan should be drawn on the left hand side of the page and cross sections should be drawn on the right hand side. Whenever there are several closely related burials, as in the case of Burials no. 23 and 24, they should be drawn together. The drawing should then be attached to the first Burial Data Form (e.g. burial no. 23) and this should be noted at the bottom of the page on any additional Burial Data Forms that may accompany the one drawing (e.g. burial no. 24).

The age groups are as follows: infant, zero to six years; child, seven to thirteen years; juvenile, fourteen to eighteen years; adult, nineteen to thirty-nine years; mature, forty to fifty-nine years; senile, sixty years and upward.

The degrees of preservation of the bones are as follows: good, complete skeleton visible and well enough preserved to be entirely removed; fair, complete skeleton visible but only the skull, long bones, and occasional rib, vertebrae, or pelvis well enough preserved to be removed; poor, parts of skeleton completely decomposed, only fragments of the skull and long bones are well enough preserved to be removed; very poor, all bones too badly decomposed to be removed.

Figure A.2. Original description of burial data form documentation (Joffre L. Coe, 1940; Town Creek Archives, courtesy of RLA, UNC).



Figure A.3. Burial 2a in Structure 1 (drawn by Joffre L. Coe, Town Creek Archives, courtesy of the RLA, UNC).

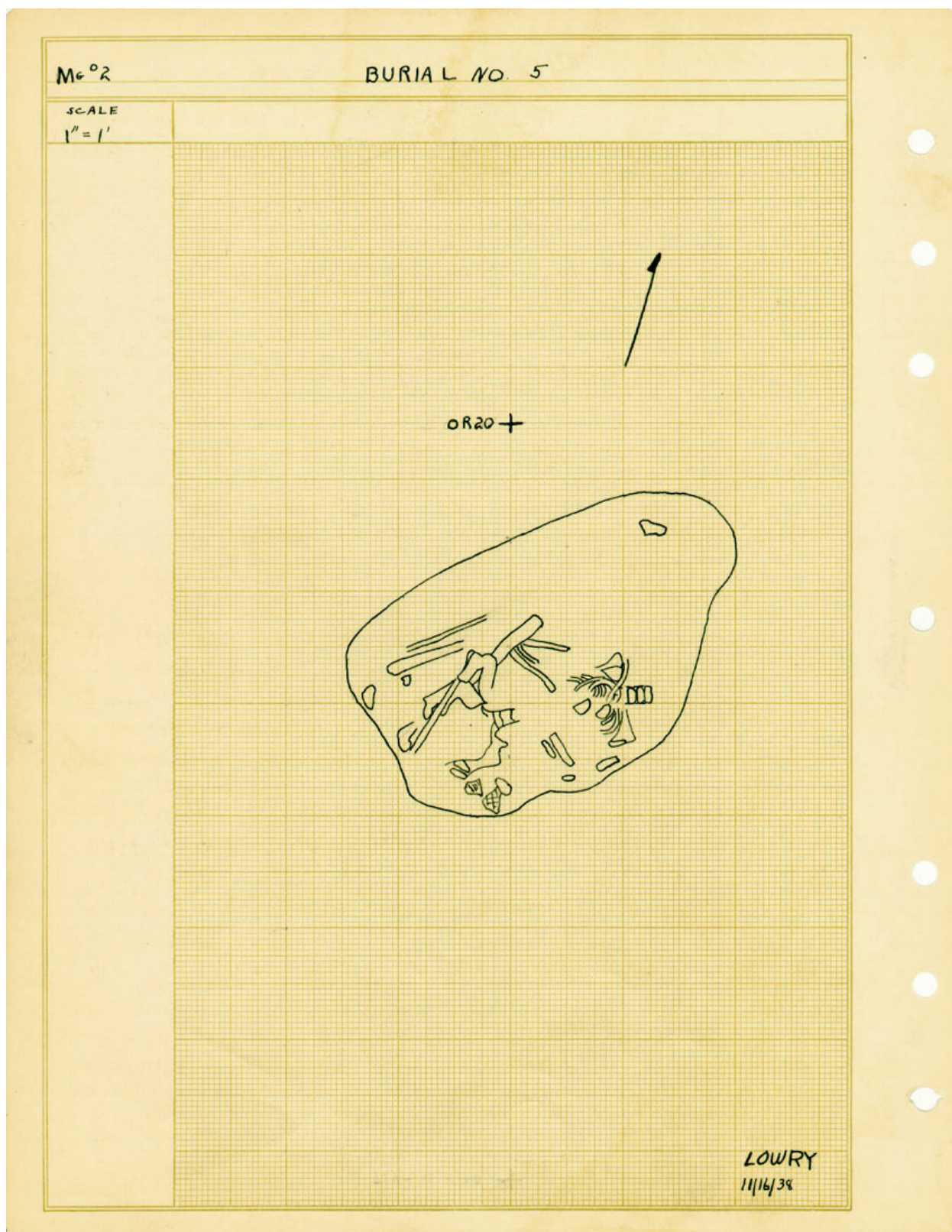


Figure A.4. Burial 5 in Structure 1 (drawn by Edward M. Lowry, Town Creek Archives, courtesy of the RLA, UNC).

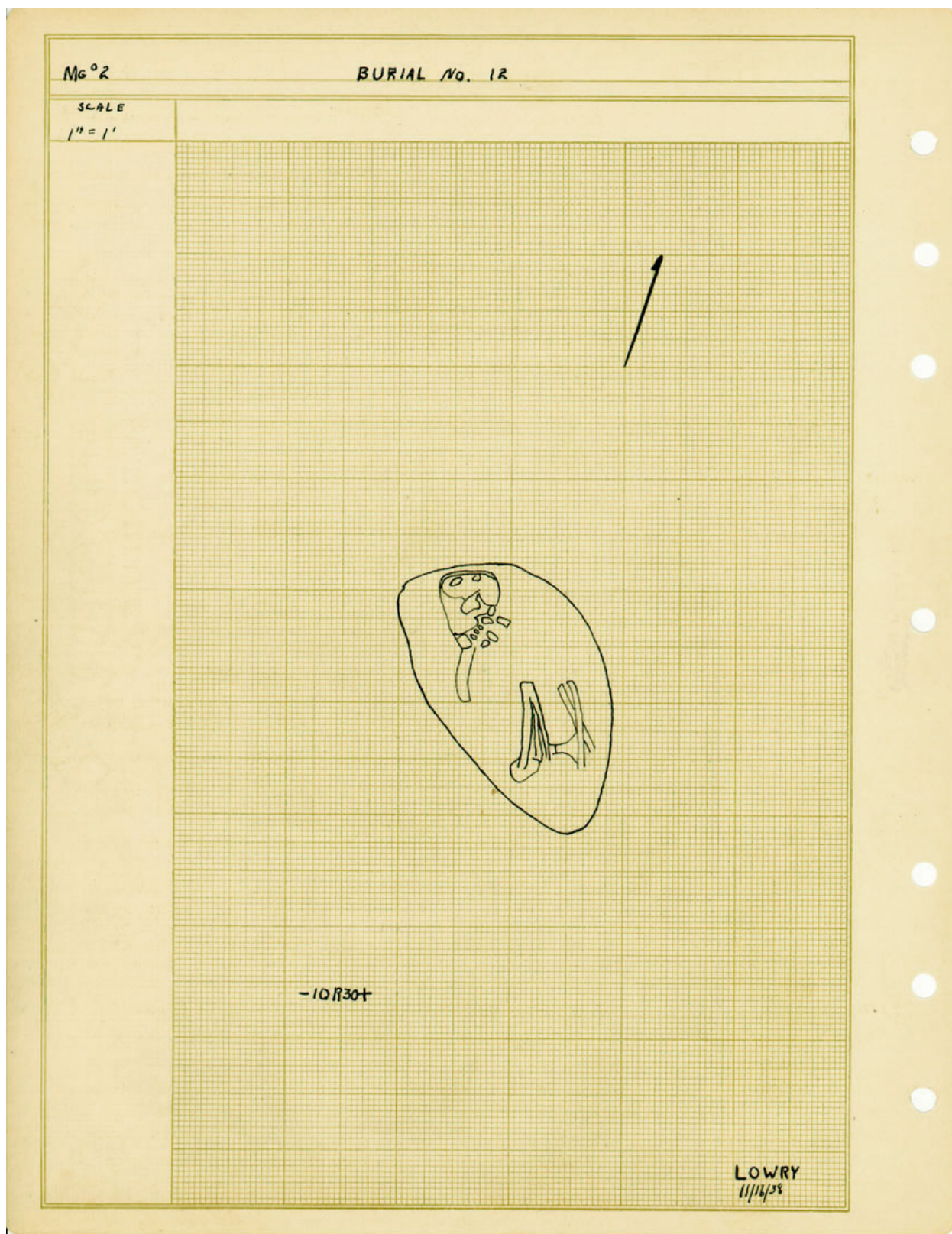


Figure A.5. Burial 12 in Structure 1 (drawn by Edward M. Lowry, Town Creek Archives, courtesy of the RLA at UNC).



Figure A.6. Burial 13 in Structure 1 (drawn by Edward M. Lowry, Town Creek Archives, courtesy of the RLA at UNC).

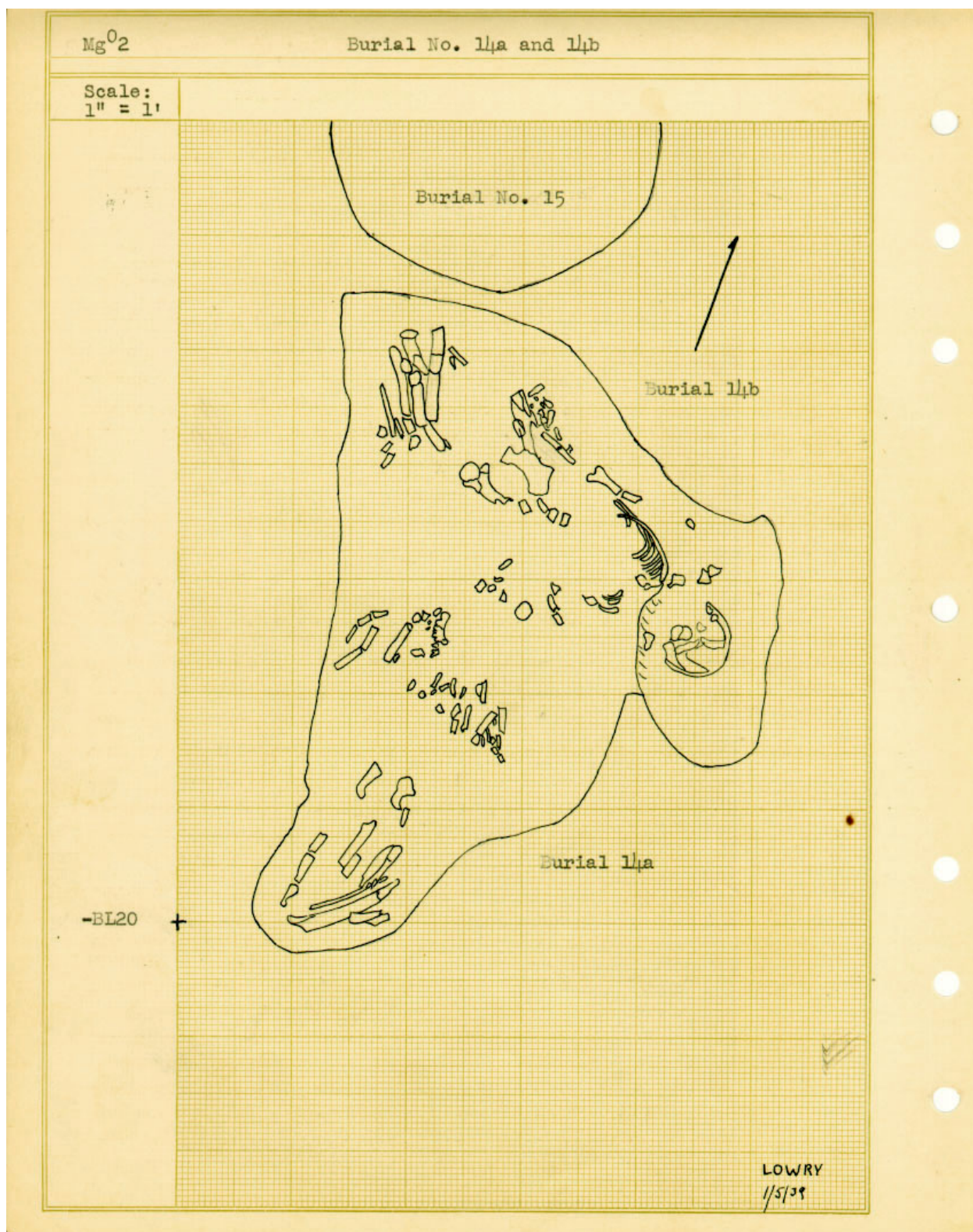


Figure A.7. Burials 14a and 14b in Structure 1 (drawn by Edward M. Lowry, Town Creek Archives, courtesy of the RLA at UNC).

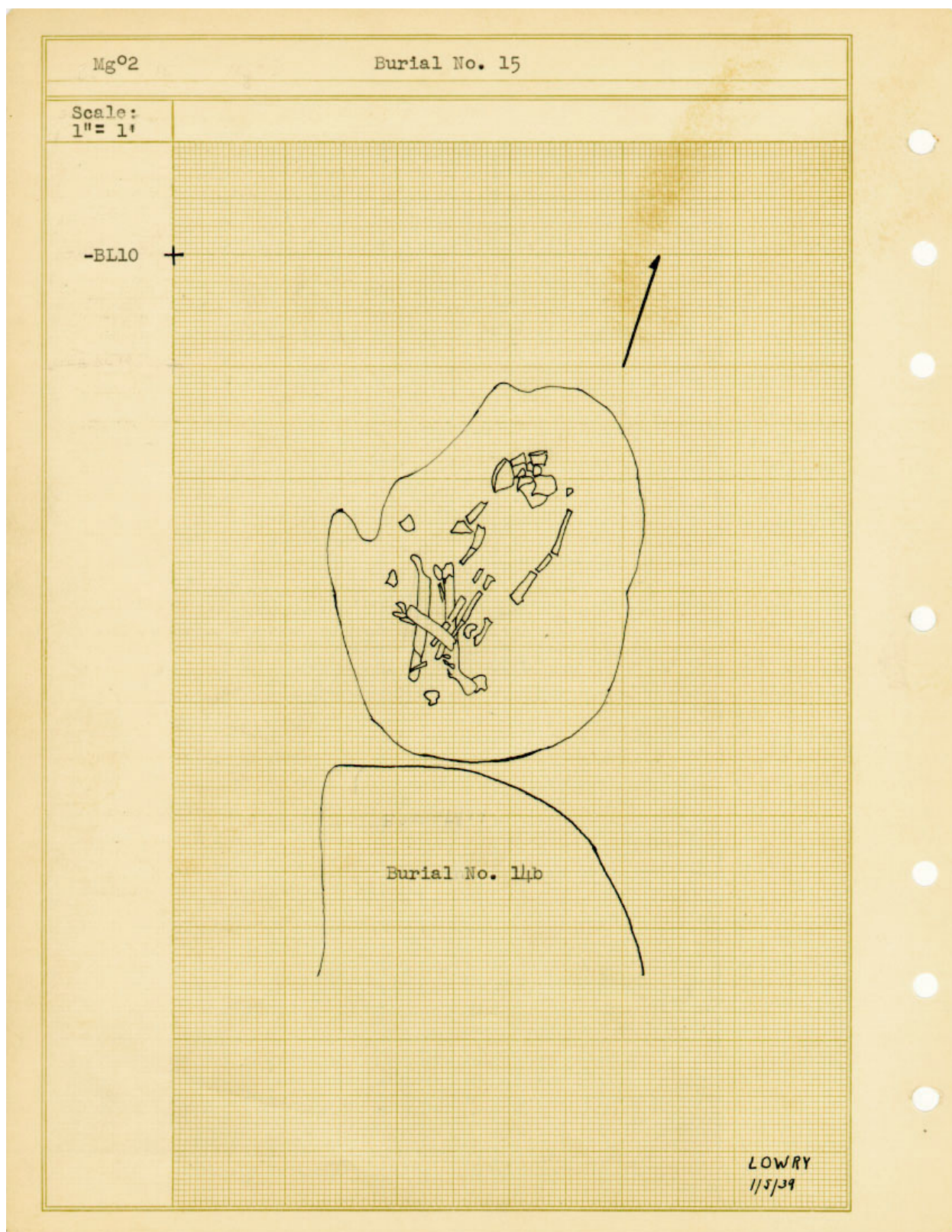


Figure A.8. Burial 15 in Structure 1 (drawn by Edward M. Lowry, Town Creek Archives, courtesy of the RLA at UNC).



Figure A.9. Burial 16 in Structure 1 (drawn by Edward M. Lowry, Town Creek Archives, courtesy of the RLA at UNC).

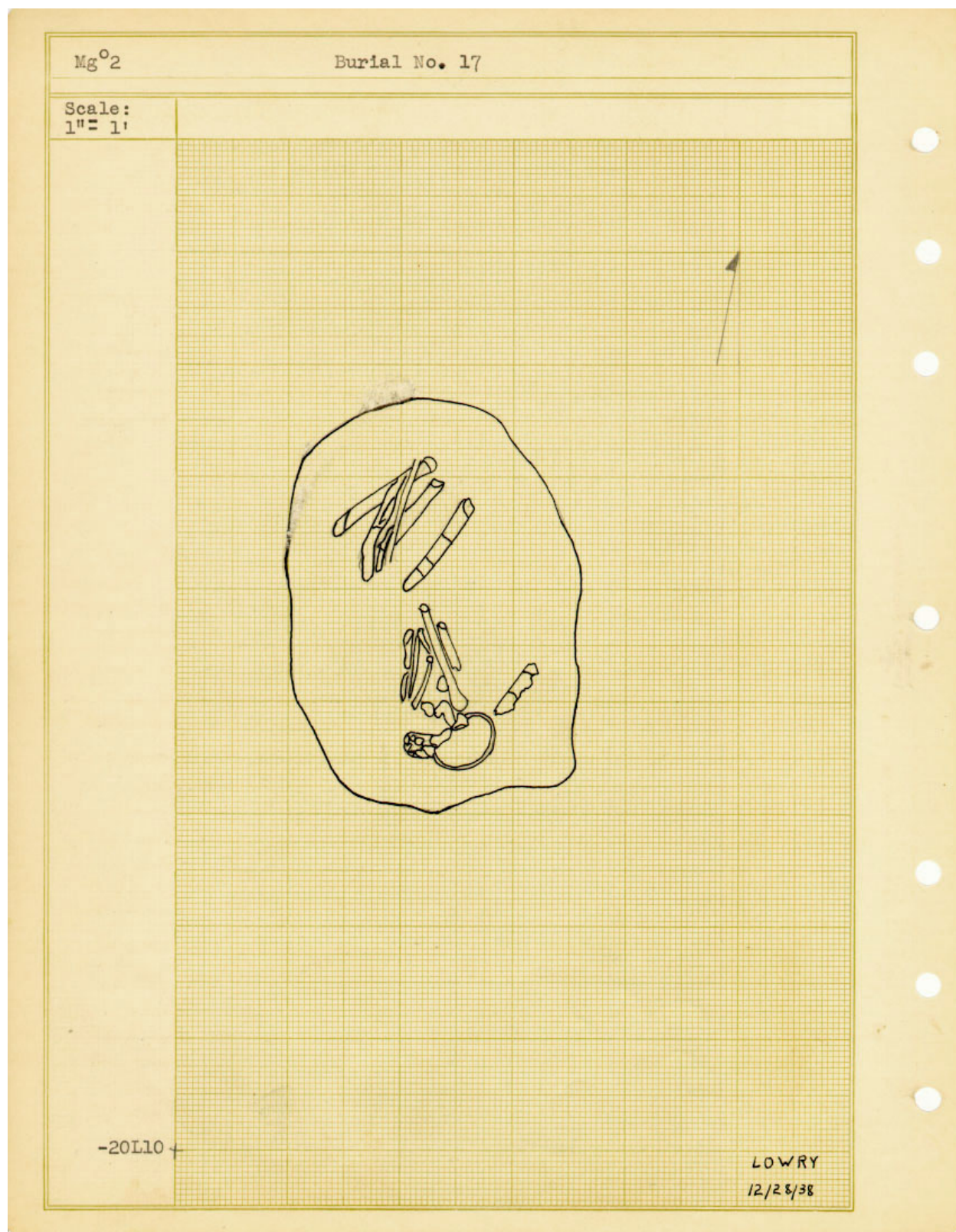


Figure A.10. Burial 17 in Structure 1 (drawn by Edward M. Lowry, Town Creek Archives, courtesy of the RLA at UNC).

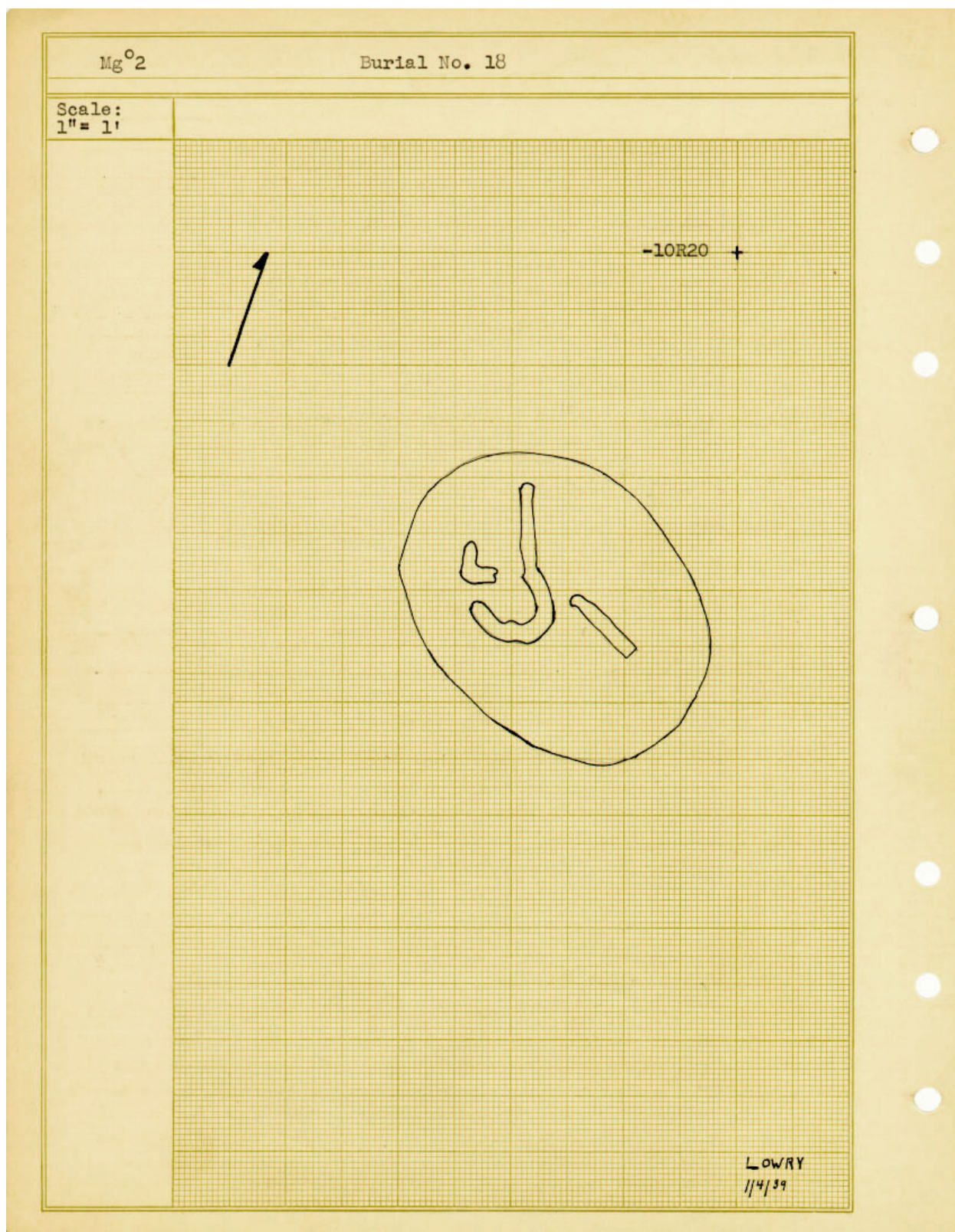


Figure A.11. Burial 18 in Structure 1 (drawn by Edward M. Lowry, Town Creek Archives, courtesy of the RLA at UNC).

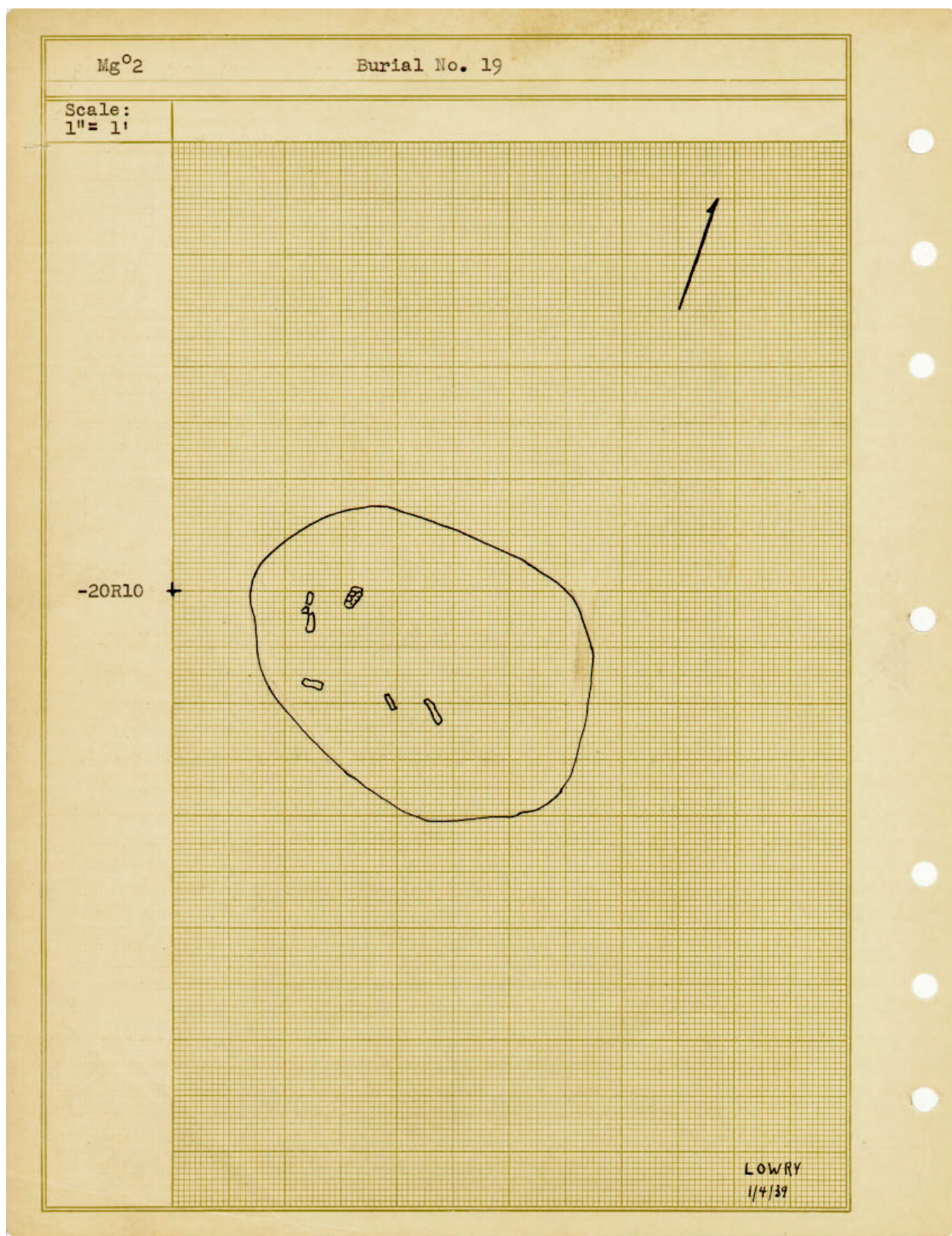


Figure A.12. Burial 19 in Structure 1 (drawn by Edward M. Lowry, Town Creek Archives, courtesy of the RLA at UNC).

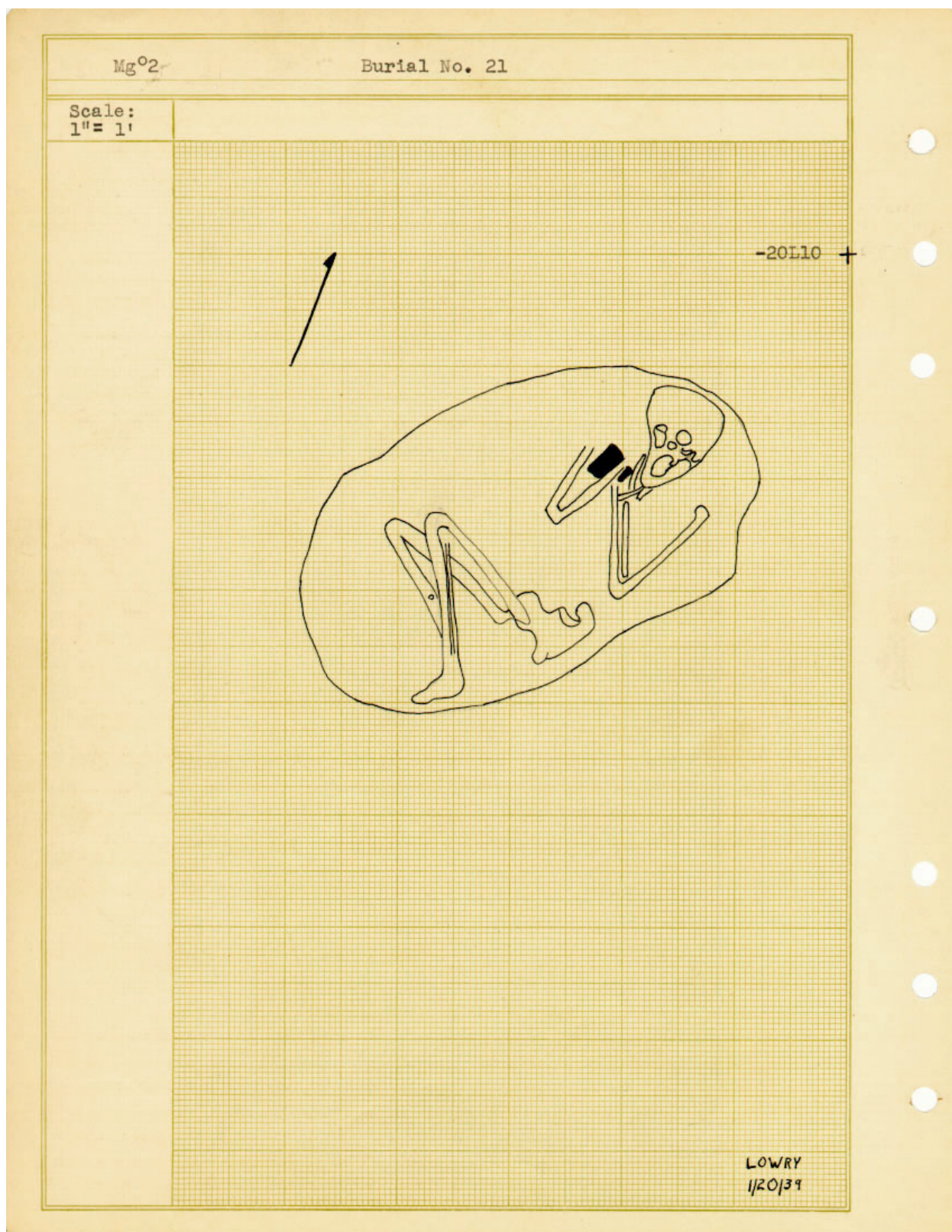


Figure A.14. Burial 21 in Structure 1 (drawn by Edward M. Lowry, Town Creek Archives, courtesy of the RLA at UNC).

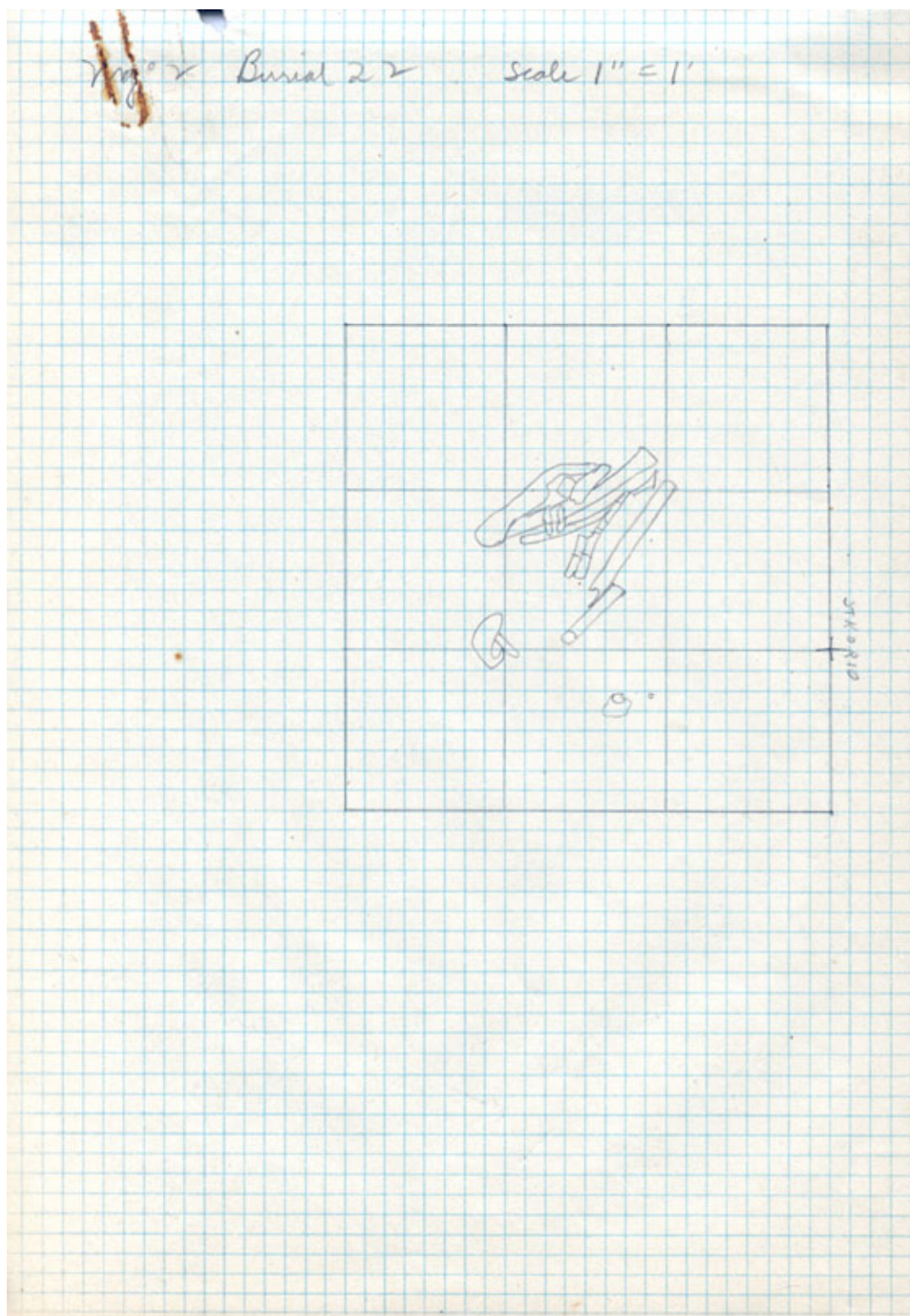


Figure A.15. Burial 22 in Structure 1 (drawn by Edward M. Lowry, Town Creek Archives, courtesy of the RLA at UNC).

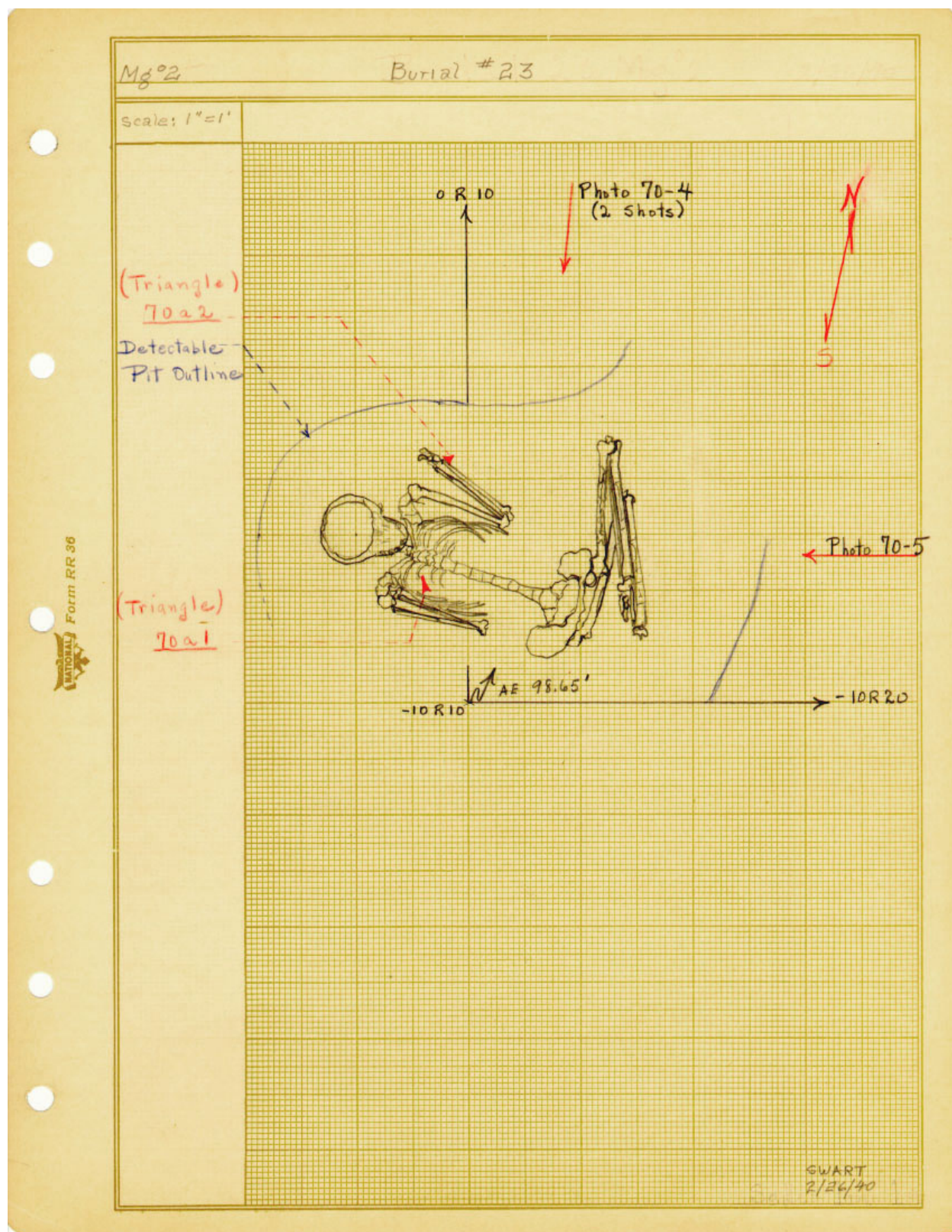


Figure A.16. Burial 23 in Structure 1 (drawn by John Swart, Town Creek Archives, courtesy of the RLA at UNC).

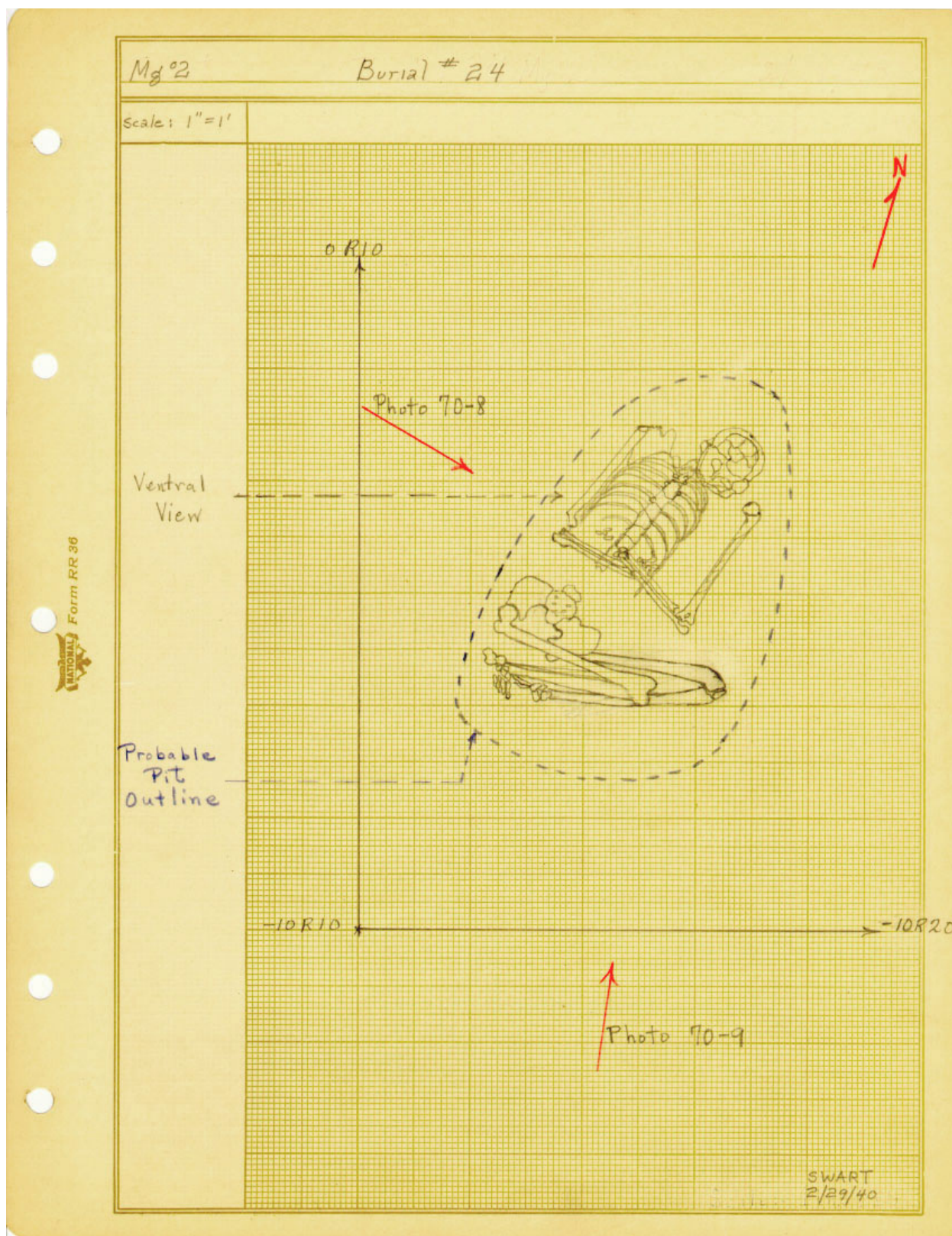


Figure A.17. Burial 24 in Structure 1 (drawn by John Swart, Town Creek Archives, courtesy of the RLA at UNC).

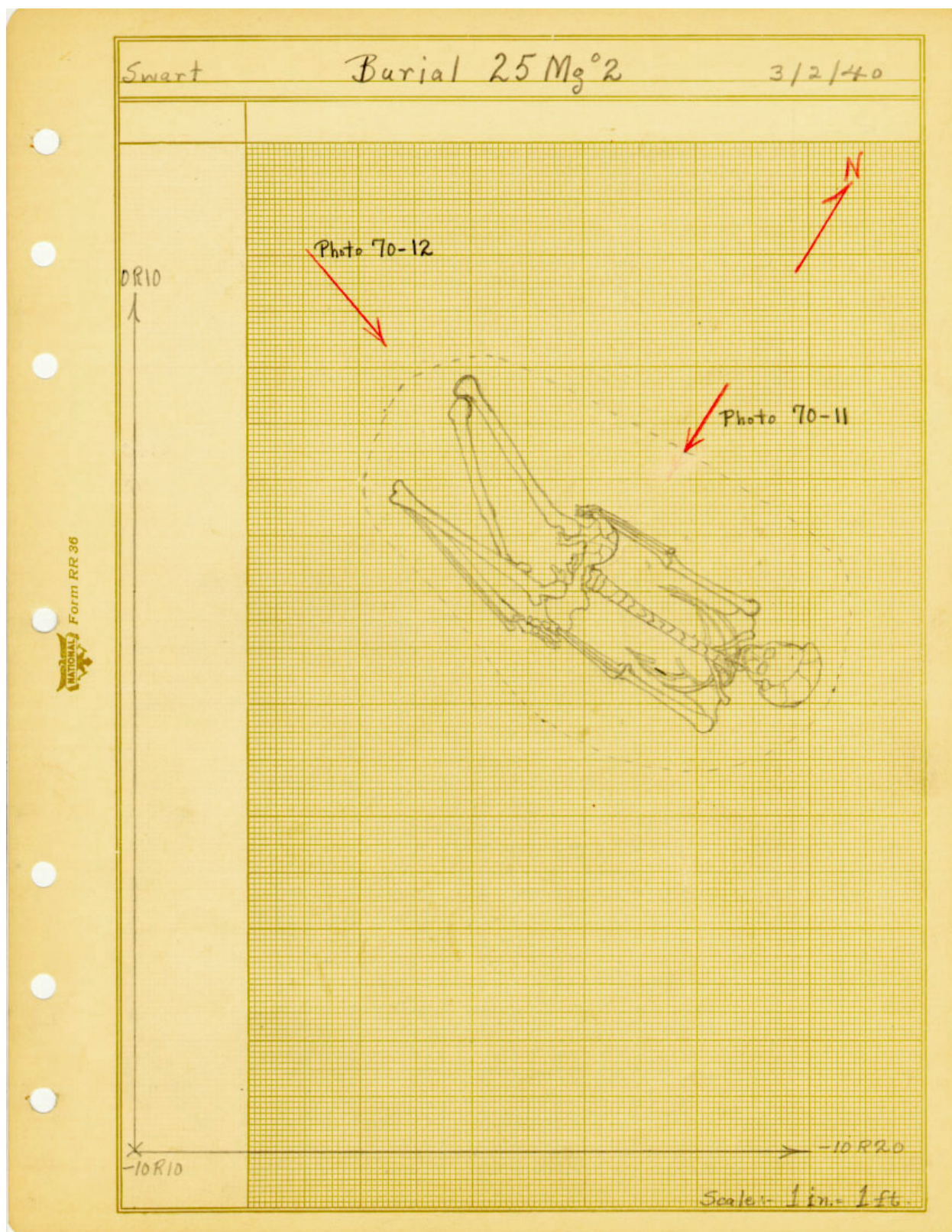


Figure A.18. Burial 25 in Structure 1 (drawn by John Swart, Town Creek Archives, courtesy of the RLA at UNC).

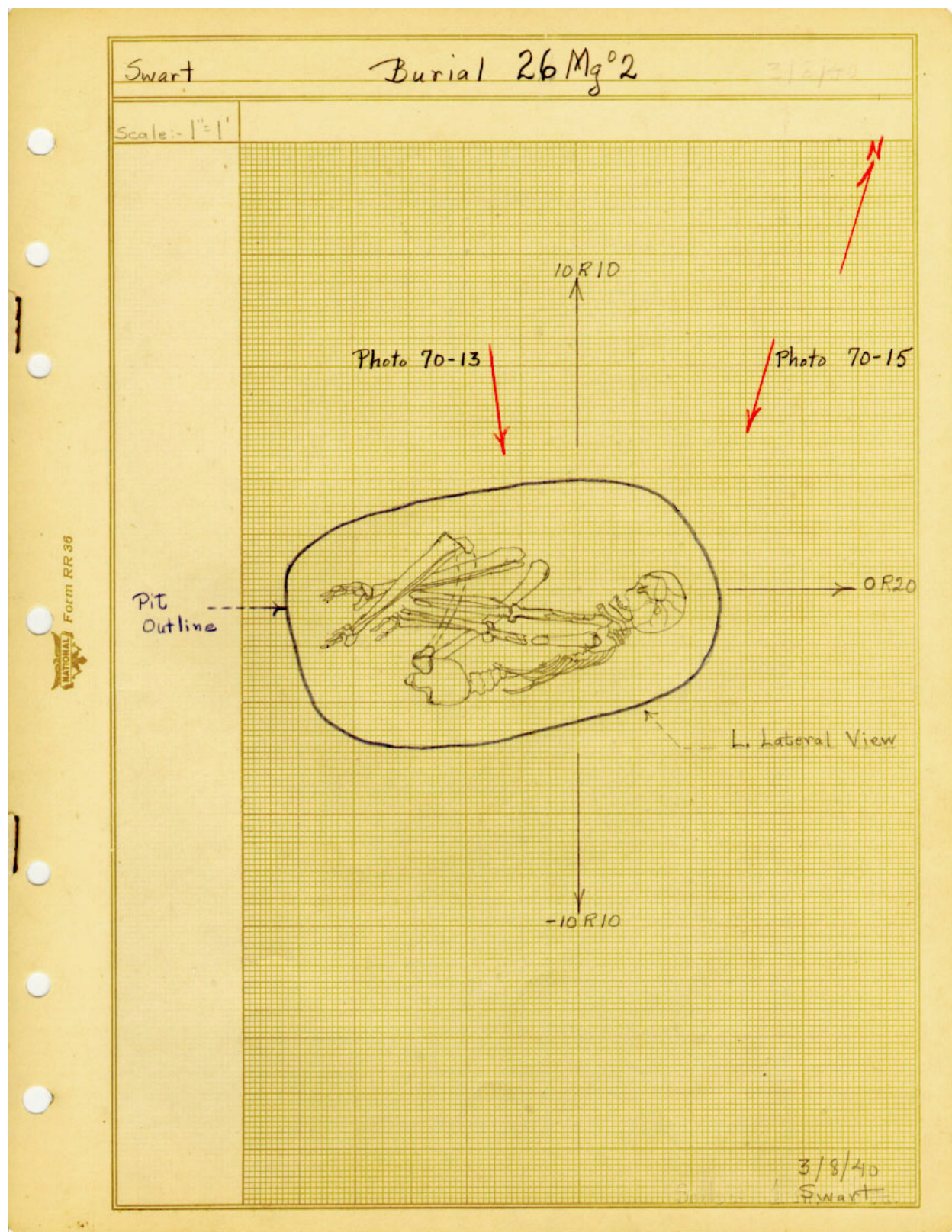


Figure A.19. Burial 26 in Structure 1 (drawn by John Swart, Town Creek Archives, courtesy of the RLA at UNC).

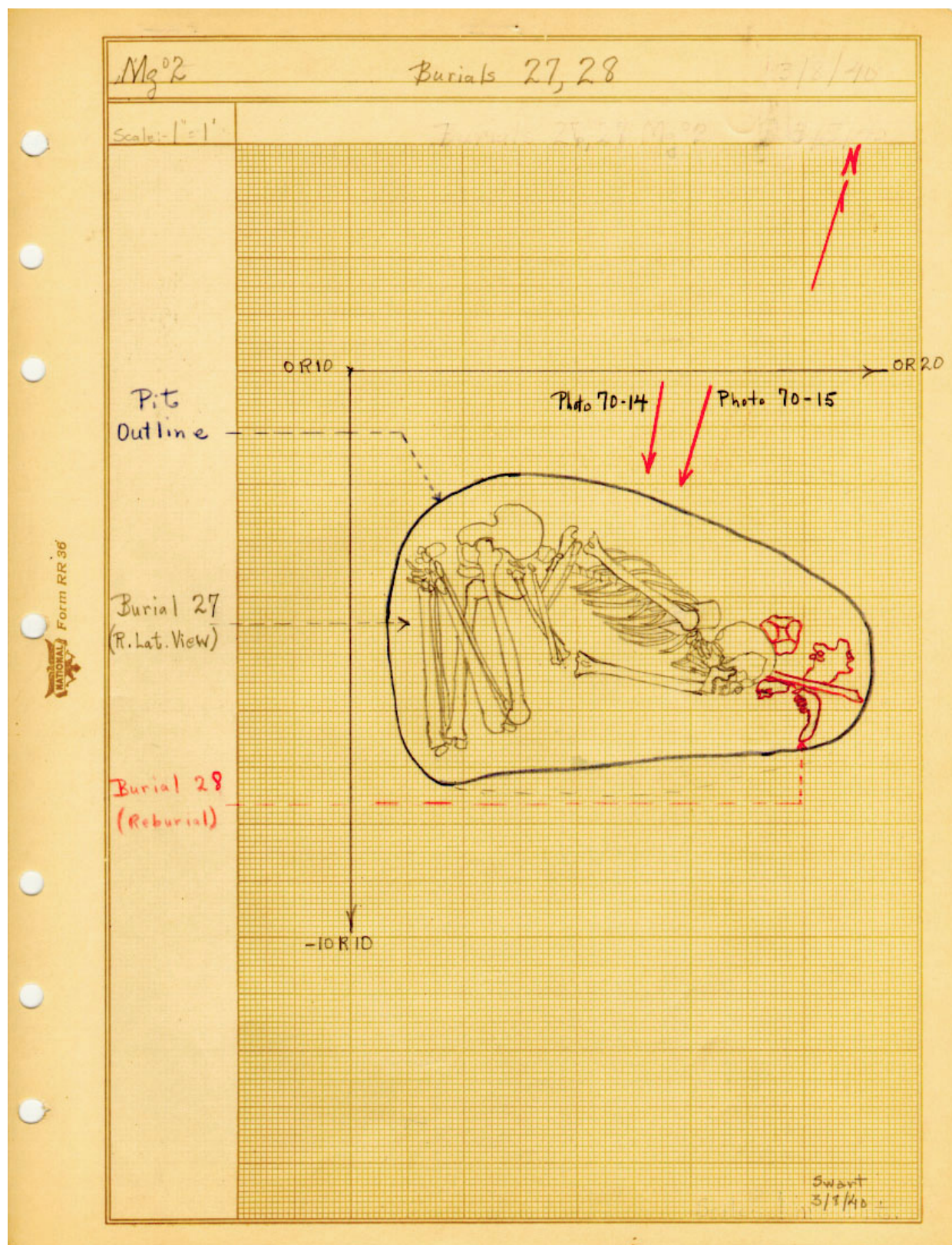


Figure A.20. Burials 27 and 28 in Structure 1 (drawn by John Swart, Town Creek Archives, courtesy of the RLA at UNC).

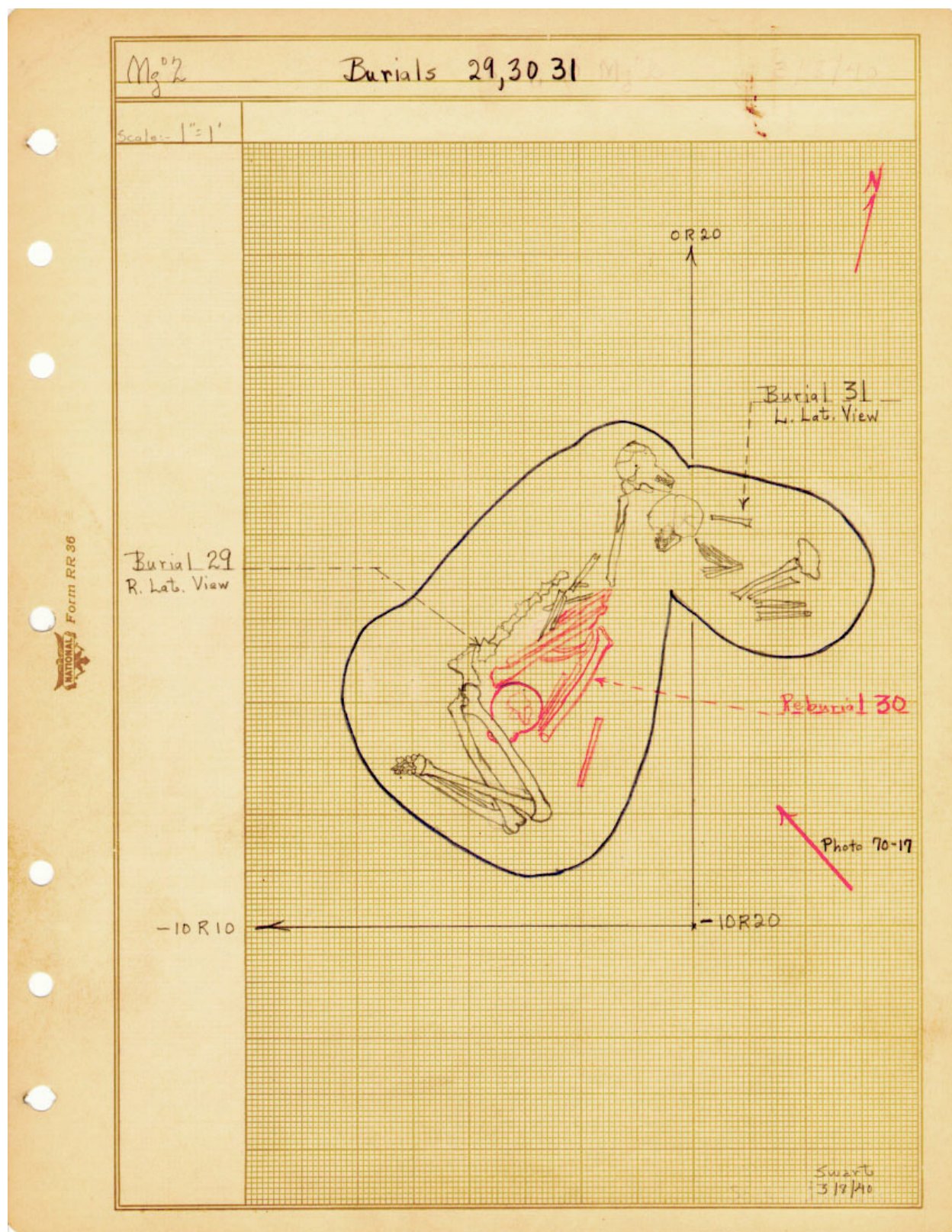


Figure A.21. Burials 29, 30, and 31 in Structure 1 (drawn by John Swart, Town Creek Archives, courtesy of the RLA at UNC).

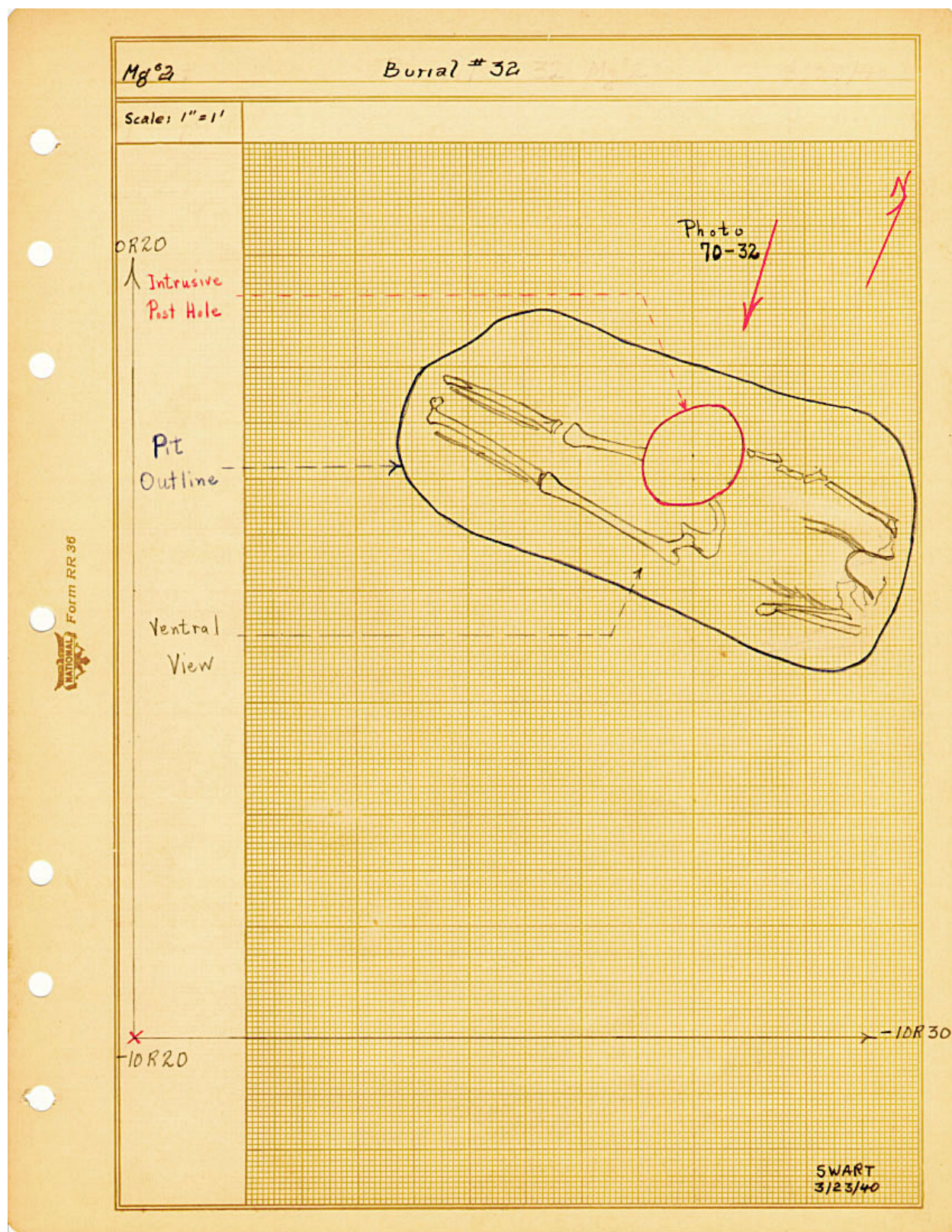
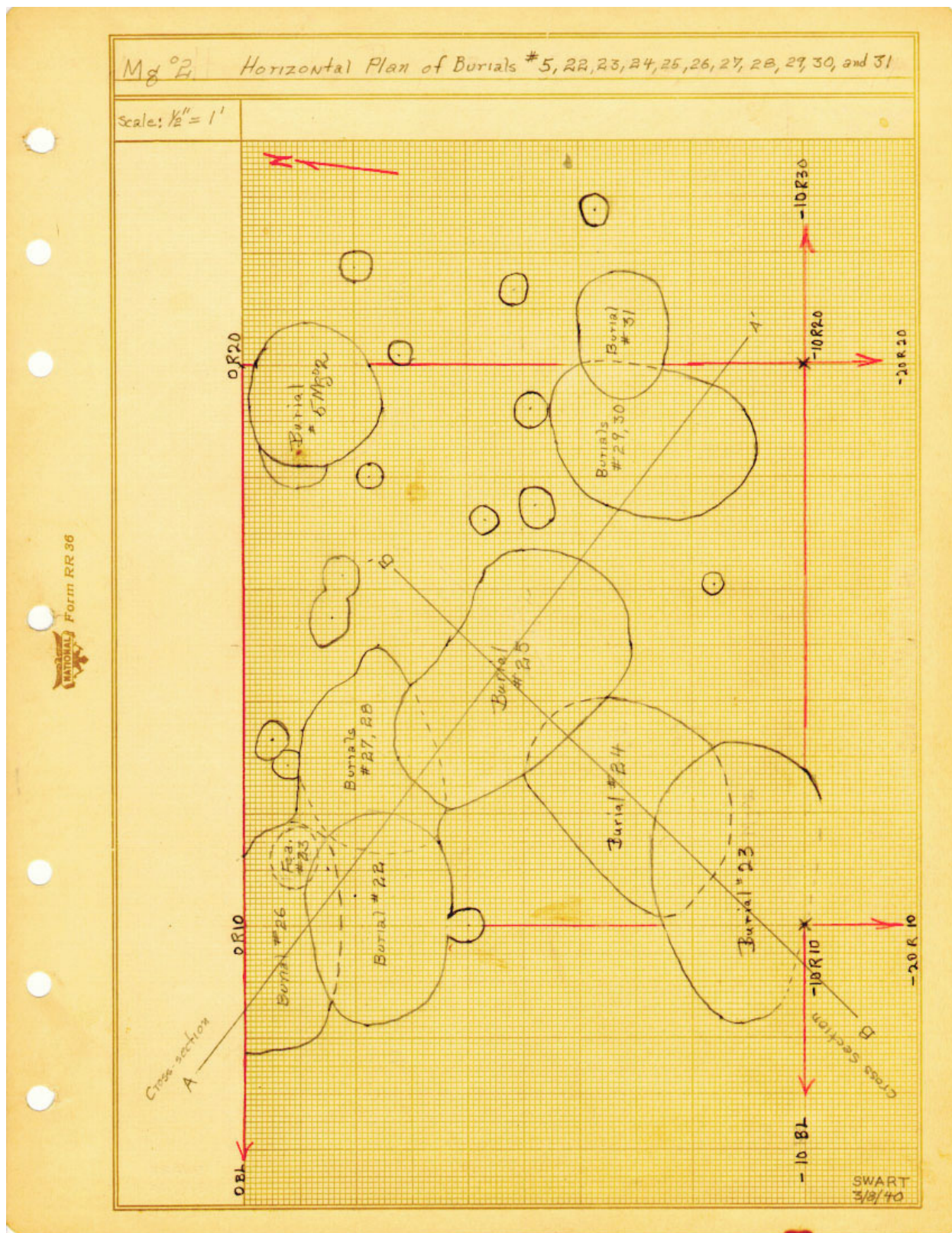


Figure A.22. Burial 32 in Structure 1 (drawn by John Swart, Town Creek Archives, courtesy of the RLA at UNC).



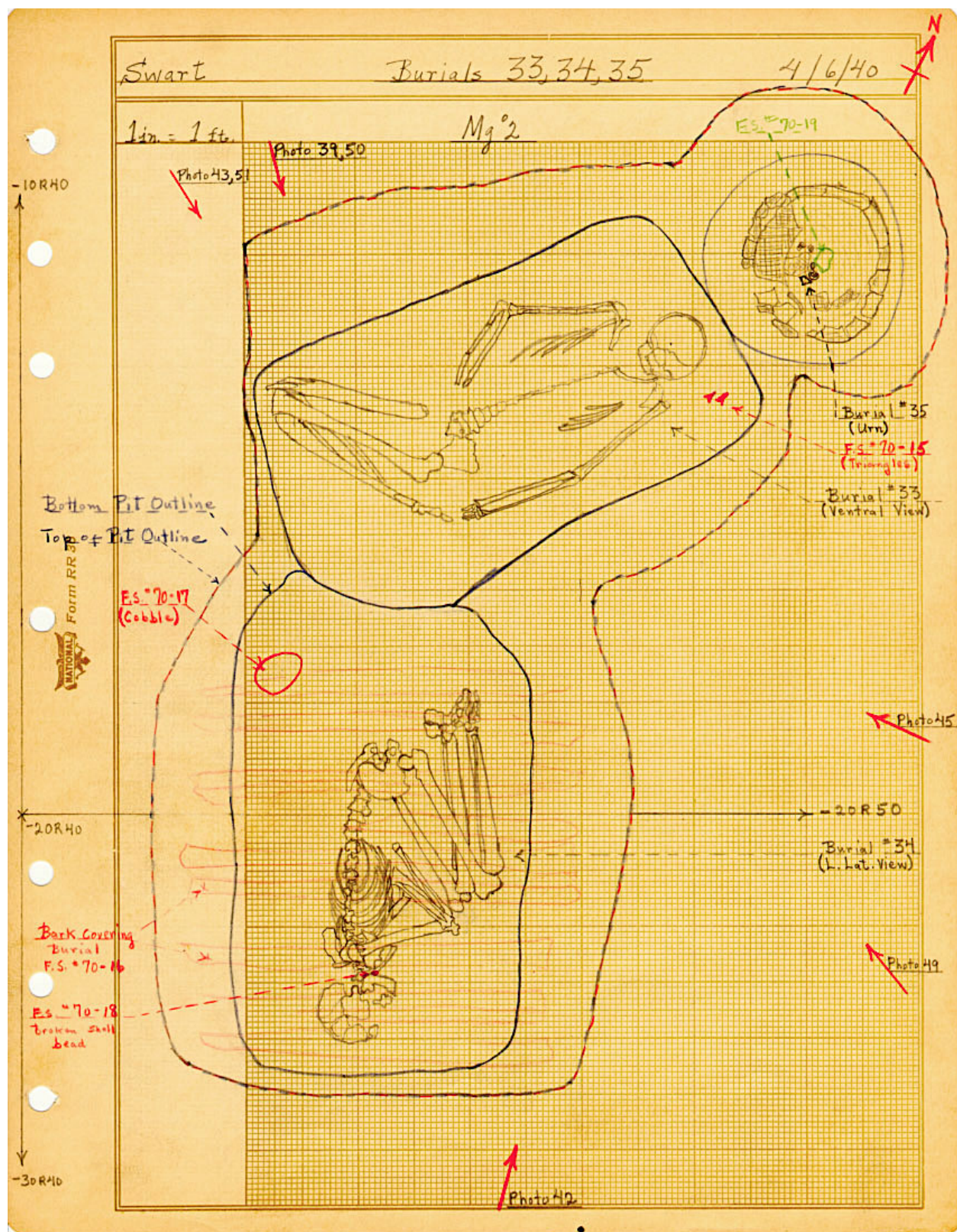


Figure A.24. Burials 33, 34, and 35 in Structure 2 (drawn by John Swart, Town Creek Archives, courtesy of the RLA at UNC).

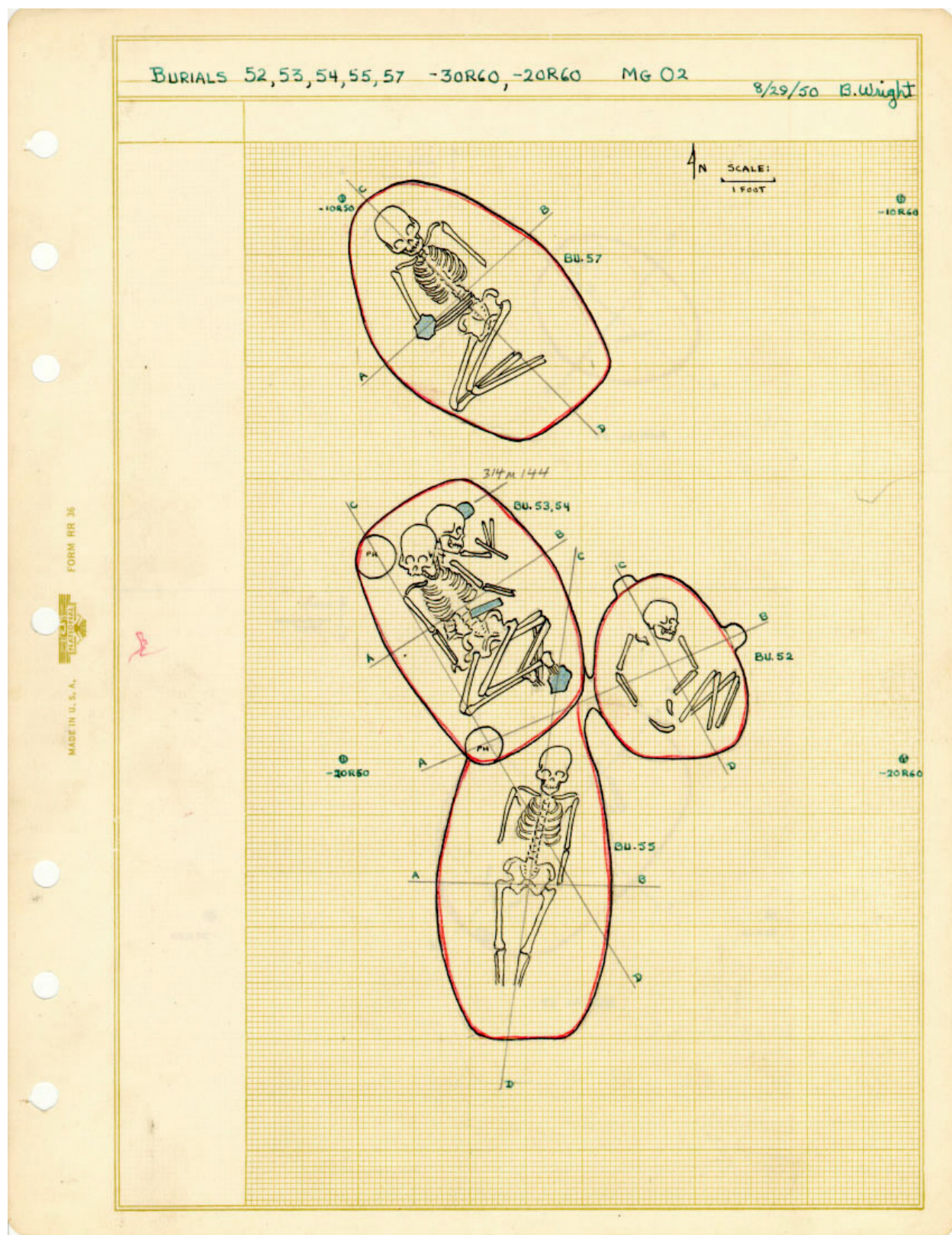


Figure A.25. Burials 52, 53, 54, 55, and 57 in Structure 2 (drawn by Barton Wright, Town Creek Archives, courtesy of the RLA at UNC).

