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United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in *Guidelines for Completing National Register Forms* (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name Grand Village of the Natchez Site
other names/site number Fatherland Plantation Site (22-Ad-501)

2. Location

street & number 400 Jefferson Davis Boulevard not for publication
city, town Natchez vicinity
state Mississippi code MS county Adams code 001 zip code 39120

3. Classification

Ownership of Property	Category of Property	Number of Resources within Property	
		Contributing	Noncontributing
<input type="checkbox"/> private	<input type="checkbox"/> building(s)		<u>1</u> buildings
<input type="checkbox"/> public-local	<input type="checkbox"/> district		<u>1</u> sites
<input checked="" type="checkbox"/> public-State	<input checked="" type="checkbox"/> site	<u>1</u>	<u>2</u> structures
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	<u>3</u>	<u>3</u> objects
	<input type="checkbox"/> object	<u>4</u>	<u>3</u> Total

Name of related multiple property listing: _____

Number of contributing resources previously listed in the National Register _____

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. See continuation sheet.

Signature of certifying official Date

State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. See continuation sheet.

Signature of commenting or other official Date

State or Federal agency and bureau

5. National Park Service Certification

I, hereby, certify that this property is:

entered in the National Register.
 See continuation sheet.

determined eligible for the National Register. See continuation sheet.

determined not eligible for the National Register.

removed from the National Register.

other, (explain:) Boundary
Debris

Signature of the Keeper

Date of Action 2/25/91

6. Function or Use

Historic Functions (enter categories from instructions)

Current Functions (enter categories from instructions)

Domestic - Village Site
Religious -
Funerary - Graves/Burials - burial mound

Landscape - Park

7. Description

Architectural Classification
(enter categories from instructions)

Materials (enter categories from instructions)

N/A

foundation N/A
walls N/A

roof N/A
other N/A

Describe present and historic physical appearance.

Site Type: The Grand Village of the Natchez (Fatherland Plantation) Site, associated with the late prehistoric Plaquemine culture, and the historic Natchez culture, is a ceremonial mound center that was the governmental and religious seat of power of the Natchez Indians, during the late 17th and early 18th centuries. Located within the city limits of south Natchez, in Adams County, Mississippi, the Grand Village of the Natchez contains three flat-topped pyramidal shaped mounds, along the west side of St. Catherine Creek (see Figure 1). The plaza spaces in between the mounds, and the tops of the mounds contained the residences of the Natchez religious and political leaders. The site, first visited by French explorers in 1682, was abandoned by the Natchez, in 1730, following their defeat by a combined force of French, and Choctaw and Tunica Indians.

Environmental Setting: The Grand Village of the Natchez (Fatherland Plantation) Site, hereafter called the Grand Village Site, is located within the southern portion of the physiographic area of the Loess Hills, of Mississippi, referred to as the Natchez Bluffs (see Figure 2). The Loess Hills are a relatively narrow (5 to 30 mile wide) strip of uplands that stretch from the northwestern to the southwestern borders of the state (Morgan MS:1).

The Natchez Bluffs section of the Loess Hills lies just to the east of the Mississippi River, and rises abruptly at the eastern edge of the river to form a major upland area, upon which the present day city of Natchez, Mississippi, is situated. The Loess Hills are constituted of loess, a tan-colored calcareous silt that forms a continuous deposit draped over the underlying topography. The accumulations in this mantle are thickest at the edge of the Mississippi River, as much as 90 to 100 feet in some places within the Natchez Bluffs section of the Loess Hills physiographic zone.

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:

nationally statewide locally NHL Criterion 1

Applicable National Register Criteria A B C D

Criteria Considerations (Exceptions) A B C D E F G

Areas of Significance (enter categories from instructions)

NHL THEME: Original Inhabitants
Subtheme: Native Villages & Communities
Indian Meets European

NHL THEME: European Exploration & Settlement
Subtheme: French Exploration & Settlement
Archeology--Prehistoric
--Historic-Aboriginal

Period of Significance

AD 1200 - 1730

Significant Dates

N/A

Cultural Affiliation

Plaquemine Culture
Natchez Culture

Significant Person

N/A

Architect/Builder

N/A

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.

Summary Statement of Significance: The Grand Village of the Natchez (Fatherland Plantation) Site was designated as a National Historic Landmark in 1964, because it was recognized as the political and religious seat of power for the Natchez tribe, during the 17th and early 18th centuries, as noted by early French accounts. Archeological evidence demonstrates that the Grand Village Site was first occupied in the thirteenth century, and underwent several stages of enlargement until the end of the 17th century. The Grand Village contained the residence of the paramount chief of the Natchez, the Great Sun, who controlled at least nine other Natchez ceremonial mound centers in the Natchez Bluffs area of Mississippi. The Grand Village contained the Sun Temple, where burial ceremonies for the Natchez elite were performed, and was also the residence of the Natchez war chief, known as the Tattooed Serpent. The Grand Village consisted of a sacred precinct with earthworks and elite residences on the west side of St. Catherine Creek. The commoners lived in the village on the east side of the creek.

The Grand Village Site is considered nationally significant under National Historic Landmark Criterion 1 for its association with the historic Natchez Indian culture in the Lower Mississippi River Valley and their encounters with the French colonial settlers and explorers. Archeological and historical work conducted at the Grand Village Site since designation has provided a base for chronological inferences concerning prehistoric and historic sites of the Plaquemine and Natchez cultures, respectively, and positively identified this property as the Grand Village Site referred to in several early French colonial accounts. The Grand Village Site falls under the Theme of Original Inhabitants and the Subthemes of Native Villages and Communities and Indian Meets European. It also falls under the Theme of European Exploration and Settlement and the Subtheme of French Exploration and Settlement.

9. Major Bibliographical References

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____

See continuation sheet

Primary location of additional data:

- State historic preservation office
- Other State agency
- Federal agency
- Local government
- University
- Other

Specify repository: Grand Village of the Natchez
400 Jefferson Blvd., Natchez, MS 39120

10. Geographical Data

Acreage of property 128.1 acres

UTM References

A

1	5
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6	5	4	6	4	0
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3	4	8	8	5	9	0
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Zone Easting Northing

B

1	5
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6	5	4	3	0	5
---	---	---	---	---	---

3	4	8	8	0	3	0
---	---	---	---	---	---	---

Zone Easting Northing

C

1	5
---	---

6	5	3	7	0	0
---	---	---	---	---	---

3	4	8	8	0	3	0
---	---	---	---	---	---	---

D

1	5
---	---

6	5	3	4	0	0
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3	4	8	8	4	2	0
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See continuation sheet

Verbal Boundary Description

See continuation sheet

Boundary Justification

The boundary of the nominated property is delineated by the polygon whose vertices are marked by the following UTM reference points: A 15 654640 3488590, B 15 654305 3488030, C 15 653700 3488030, D 15 653400 3488420, E 15 653720 3488880, F 15 654000 34890030.

See continuation sheet

11. Form Prepared By

name/title Original Form by Francine Weiss (1978); Revised by Mark R. Barnes, Ph.d
organization National Park Service, SERO date May 3, 1989
street & number 75 Spring St. SW telephone (404) 331-2638
city or town Atlanta state Georgia zip code 30303

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It is generally agreed that the Loess Hills were formed during the Pleistocene (20,000 to 18,000 years ago), but the manner of their origin has been the subject of debate. Some geologists believe that the Loess Hills were formed by colluvial transport, while others believe them to be of eolian origin.

Loess soils have a great deal of strength due to their calcareous nature. The lime within the soil cements individual particles together and gives the loess soils the ability to form steep angles of repose. Leaching, however, serves to weaken this cohesiveness through the removal of the lime leading to erosion and severe gullying. This natural process has caused the topography in areas of thick accumulation of loess to exhibit extreme erosion of the loess bluffs around Natchez due to colluviation, when the natural vegetation cover is removed through agricultural use.

Soils derived from loess parent materials of the Natchez Bluffs have a high fertility and are easy to work. If the problem of erosion is kept under control, such soils are capable of producing high crop yields (Steponaitis 1974:6-8).

Archeological Investigations: The Grand Village of the Natchez Site (22-Ad-501) was originally known as the Fatherland Plantation Site, after a nearby early 19th century plantation of the same name. With the realization that the Fatherland Plantation Site was in fact the historic Grand Village of the Natchez, mentioned in early French colonial accounts, the latter historic name has become the more commonly used name. In the archeological literature, the Grand Village Site has had different site numbers. It was originally designated as MAD-4, while Harvard University has published its designation as 26-K-2, as part of their Mississippi River Valley study (Brain *et al.* n.d.:38). The current site number as designated by the Mississippi Division of Historic Preservation is 22-Ad-501, and should be the site number used when referring to the Grand Village Site (D. Morgan, personal communication, 1989).

The Grand Village Site was first described by Barnard Shipp, in 1897, as a mound site east of Natchez, Mississippi, located along St. Catherine Creek. Having visited the area in the early part of the 19th century, Shipp noted that St. Catherine Creek had eroded away a portion of one of the mounds (Mound A), and that St. Catherine emptied into the Mississippi River at Ellis Cliffs, eight miles below its present outlet to the river (Neitzel 1965:7) (see Figures 1 and 3).

The course of St. Catherine Creek was artificially shortened around 1871 by the owners of Fatherland Plantation. Prior to its shortening, St. Catherine Creek frequently flooded the plantations downstream from the Grand Village Site. The shortening of the creek tended to make flooding less frequent, but accelerated the erosion of the west creek bank, particularly in the area of the northern most mound, Mound A (Neitzel 1965:10-12; Neitzel 1983:11-25).

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The first archeological investigations were conducted by Warren K. Moorehead, in 1924, who noted only two mounds at the site, one 12 feet high and the other 15 feet high (Mounds B and C, respectively). According to Neitzel,

Moorehead dug a wide and deep trench into the center of one of the mounds (probably Mound B). He found no burials but noted distinct stratification (1965:9).

The next excavations, were conducted in 1930 by Moreau B. Chambers, for the Mississippi Department of Archives and History. Chambers put a 2-foot 7-inch-deep excavation, about fifty feet in diameter, into the top of Mound C, which was standing only about three feet high. Chambers encountered "25 badly deteriorated burials accompanied by some 60 pottery vessels, a few native artifacts, and a quantity of European trade goods" (Neitzel 1965:9). Tests were also conducted in the sides of Mounds A and B, where Chambers noted stratigraphy, indicative of succeeding construction phases of these mounds, but found no artifacts.

In 1962, Robert Neitzel, then with the Mississippi Department of Archives and History, began the first large-scale investigation of the Grand Village Site. Neitzel found the three mounds, labelled A, B, and C (see Figure 3), were 14, 7, and 2 feet above the ground surface, respectively, when he began his excavations. Neitzel anticipated that the low elevation of the mounds was due to over a century of cotton farming on the site. He, therefore, believed that the remains of historic Natchez structures, that were noted in the historic French colonial period as existing on top of the mounds would have been destroyed by the agricultural activities of the 19th and 20th centuries. For this reason he began his excavations with test squares around the mounds in the plazas to locate the house site of Natchez war chief (referred to as the Tattooed Serpent in the French accounts). These tests showed that the 1700-1730 living surface was actually buried beneath a protective layer of five to ten feet of loess deposits, and that this layer also preserved a substantial amount of the three mounds (see Figure 4).

As his initial tests showed, the bulk of the Grand Village Site was preserved under a thick layer of loess deposits. Because he did not have the heavy equipment necessary to strip away the loess deposits to reach the 1700-1730 living surface of the plazas, Neitzel confined his 1962 excavations to the three mounds. Prior to Neitzel's excavation, in 1962, it was mistakenly believed that Mound A supported the House of the Great Sun (the Natchez chief), Mound B supported the Temple, and Mound C was an inconspicuous burial mound which had escaped the notice of the French chroniclers, who only mentioned two mounds in use at the Grand Village, during the early 18th century (Neitzel 1965:15).

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Neitzel's excavations on the tops of the mounds (see Figures 5-7), however, showed that Mound B actually supported the House of the Great Sun, and Mound C supported the Temple, where important Natchez chiefs were interred with impressive burial gifts. Mound A, appears to have been the mound that the French writers missed during the early 18th century. In fact, Neitzel concluded that it was possible that Mound A had been abandoned prehistorically as St. Catherine Creek began to erode the structure, forcing the Natchez to relocate their ceremonial center to the south around Mounds B and C. Thus, Mound A may no longer have been in use by the time the French first described the Grand Village. At any rate, as early as the first part of the 19th century, Mound A was already about half destroyed by St. Catherine Creek according to Bernard Shipp's 1897 report; and Mounds B and C were nearly completely buried by the encroachment of loess soil deposits on the Grand Village Site.

1962 Archeological Investigations:

Mound A - Excavations of Mound A were not extensive. No structures were located, although Neitzel reports that he noticed a burnt floor exposed in the eroding eastern face of the mound, along St. Catherine Creek, during a 1956 visit to the site. Pottery and artifacts were not plentiful during the examination of the mound, but some European artifacts were unearthed indicating that there was at least some activity in the vicinity of the mound during the historic period. The bulk of this mound was left unexcavated.

Mound B - The 1962 excavations of Mound B revealed four stages of mound construction (see Figure 8). The original surface on which Mound B was constructed contained little cultural refuse but did reveal the presence of two small prehistoric (Plaquemine period) structures as indicated by wall trenches and post molds.

The first building stage of Mound B, overlying this original surface resulted in the creation of a low (2 - 2 1/2 foot high) rectangular platform mound measuring 80 feet north and south, by 90 feet east and west. The top of this stage of Mound B contained evidence of two or three large buildings, two hearths, three pits, and artifactual refuse.

The second building stage of Mound B, saw the mound increase in height by 2 to 2 1/2 feet. A structure in the northwest portion of the top of the mound was indicated by the presence of post holes and wall trenches. Scattered post holes and a hearth were located inside this structure.

The third building stage of Mound B, increased the height of the mound by another four feet. Two rectangular houses, nested within each other, with east/west measurements of 45 and 51 feet, respectively, were identified.

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Their north/south measurements could not be determined because of erosion of the northern edges of the structures. A pit, two hearths, and rows of postholes were found in association with these structures (see Figure 5).

The fourth building stage of Mound B, could not be precisely determined because erosion had removed the upper portions of the mound. There was some evidence that a building once stood on top of the mound. Other features and artifacts evident from the excavation of this last building stage of Mound B included two small areas darkened by fire (hearths ?), fragments of Natchez Indian pottery, and European trade goods. No European trade goods were found in the first three building stages of Mound B, leading Neitzel to conclude that this mound structure began to be developed during the prehistoric Plaquemine period, with the last stage dating from the historic Natchez Indian period (post-1682).

Mound C - Neitzel's excavation of this structure also revealed that it consisted of four stages of construction (see Figure 9). The first building stage of Mound C resulted in a three-foot-high rectangular platform mound over a culturally sterile original surface. The overall dimensions of the mound could not be determined. No cultural refuse or signs of building activity were associated with the top of this stage of Mound C.

The second building stage of Mound C raised the top of the mound by one foot, and it too did not reflect evidence for occupation or construction.

The third building stage of Mound C saw the mound increase in height by 2 feet. The resultant mound, measuring 6 feet high, and 70 feet by 45 feet contained a narrow, steep ramp on its north side and was aligned on an axis pointing north to Mound B.

Two structures, resembling compounds, were situated on the top of this mound building stage. Each structure contained a nearly square room and a front extension, or portico which was slightly smaller and narrower than the room it fronted on. The overall measurements of about 65 by 40 feet for these structures was delineated by wall trenches and post holes. Each contained a central hearth and a smaller one in the northwest corner (see Figure 7).

To accommodate these structures on the top of the mound apparently necessitated a widening of Mound C on the north side. Part of the ramp was covered, and thus the ramp was widened and extended as well.

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The fourth building stage of Mound C, is estimated to have increased the height of Mound C by two feet. However, erosion due to cultivation, and Chambers' earlier excavation obscured this stage.

Sketchy remains of a structure similar to the ones found in the third building stage were found in the top of Mound C. Rebuilding and repairs were noted as was the central position of burned earth, possibly representing a hearth. Only one burial was found in Mound C, during the 1962 excavations, and that burial was unearthened from the fourth building stage of Mound C.

Fortunately, Neitzel was able to tie his excavation in this mound to Chambers' 1930 work and reconstruct how this phase of building on the top of Mound C would have appeared (see Figure 6). Comparing his burial with the 25 found by Chambers, Neitzel was able to determine that the 1930 investigation did not penetrate below the level representing the fourth and last building stage.

Of the 26 interments from both Chambers' and Neitzel's work, nine were primary burials, generally accompanied by European trade goods. Eight were skull burials, six of which appear to have been interred together in a wooden chest, as indicated by the presence of nails and other metal parts. The rest were secondary bundle burials. The historic French accounts indicate that the Natchez temple mounds were used only as temporary places of burial. However, the presence of permanent burials in the last building stage of Mound C indicates a discrepancy between the archeological and historical records, although it is possible that the destruction of the ceremonial center by the French prevented the Natchez from reinterring the burials in keeping with their customs.

Over 15,000 artifacts were produced from the Chambers and Neitzel excavations. The presence of various early types of prehistoric Woodland ceramics (such as: Evansville Punctated, Yokena Incised, Churupa Punctated, Troyville Stamped, and Chevalier Stamped) in small quantities in the dirt used in mound construction may indicate that the Grand Village Site contains earlier prehistoric occupations.

The most common Native American pottery types and varieties of the Plaquemine and Natchez Periods recovered were: Addis Plain v. Addis, Fatherland Incised v. Fatherland, Plaquemine Brushed v. Plaquemine, Mazique Incised v. Manchac, Mississippi Plain v. Pocohontas, Addis Plain v. St. Catherine, and Chicot Red v. Grand Village. All of these types are characteristic of a late prehistoric and early historic period of time (1200 - 1730 AD). These types of ceramics are found throughout the various levels of Mounds A-C possibly indicating that there was little stylistic change and that the span of occupation of the Grand Village site was short and homogeneous (see Figure 10 for distribution of ceramic types and varieties). The radiocarbon dates Neitzel took, however, appear to contradict this hypothesis of a short span of occupation and indicated perhaps five centuries of continuous occupation.

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Other artifacts from the 1930 and 1962 excavations included: two clay pipes, a pottery disk, a torso of a human figurine made of clay, 14 projectile points, several scrapers, hammerstones, whetstones, and celts, a gorget fragment, a quartz crystal, a paint palette, three discoidals, two lumps of galena, red ocher lumps, a carved limestone human head, three bone awls, a bone bead, beaver and pig incisors, shell earrings, and a fragment of matting of split cane. European trade goods included: French faience dishes, Chinese porcelain, kaolin pipes, iron nails, tacks, knives, rings, needles, hooks, hoe, axe, hachet, and gun parts, several gunflints, lead musket balls, brass tinklers, pendants, rings, buttons, hawk bells, glass bottle fragments, and numerous strings of glass beads.

1972 Archeological Investigations:

In 1972, Robert Neitzel returned to the Grand Village Site to undertake archeological investigations in the plaza areas in between the mounds in order to gain an understanding of the mechanism for the covering of the site with such a thick layer of loess. Neitzel termed the open area between Mounds A and B, the north plaza; and the open area between Mounds B and C, the south plaza.

Neitzel began his investigation with a 200-foot-long, bulldozer-cut trench that ran east-west across the south plaza area of the Grand Village Site between Mounds B and C. The 1730 plaza level was reached at three feet below the surface, in the south plaza area. Using this trench as a guide,

...four other guide trenches were begun at various strategic locations on the site. Two trenches were set east to west across the north plaza between Mounds A and B. A parallel cut was begun midway between Mounds B and C across the eastern edge of the south plaza and another was begun east of Mound C to extend southward to the plaza escarpment (1983:11).

The most noteworthy discovery to come from the cutting of the trenches by the use of a bulldozer was the amount of sterile loess that covered the Grand Village Site.

...approximately fifteen acres of dirt no less than five feet thick...(were removed)...some 40,000 cubic yards or 26,000 tons of soil were removed from the surface of the historic site (1983:11).

Examination of the trenches and discussion with soils scientists indicated that St. Catherine Creek could not have been the responsible agent for depositing loess silt so thickly upon the site. Instead, it was determined

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that the removal of vegetative cover by post-1730 agricultural activities generated a colluvial process "from hill erosion that gradually infiltrated and choked the stream valleys" (Neitzel 1983:19).

According to Neitzel,

The colluvial movement apparently began shortly after the aboriginal mound-plaza complex was established (prehistorically). Sheets of the sterile drift encroached upon and buried the flanks of the early stages of Mounds B and C (and the intervening south plaza to a depth of three feet) (see Figure 4) (1983:20).

Following the abandonment of the Grand Village Site in 1730, 18th and 19th century plantations further stimulated the colluvial process through the introduction of intensive row cropping agriculture.

The north plaza (between Mounds A and B) subsoil, upon which the occupation surface and its cultural inclusions developed, must have served throughout the (prehistoric and historic) life-time of the site. Six feet of uniform sediment covered the (north) plaza subsoil, with no man-made interspersions at any level. The south plaza (between Mounds B and C), as has been noted, was filled in unequal intervals, separated by thin occupational surfaces. The last three feet (of sediment in the south plaza) had accumulated after 1730, so that the final surface of the south plaza matched that of the north plaza. This level bottomland, the terminal surface, became the fields of Fatherland Plantation as they have been known historically from the nineteenth century to the present. A knowledge of the history of the envelopment of the entire site by the sterile soil blanket clears up several questions formerly asked as to why the surface of this conspicuous site yielded no broken pottery or other cultural refuse. Such materials lay buried, as were the lower flanks of the mounds, beneath sheets of encroaching soil. Only the upper halves, or even less, of the pyramidal structures emerged from the silt (see Figure 4) (Neitzel 1983:16).

After the establishment of the guide trenches which identified the 1730 surface, the bulldozers, under the guidance of Neitzel and his field supervisor Ms. Dorothy Gibbens, began the removal of the sterile loess layer. Bulldozing continued from mid-March to the middle of May 1972, before the operations were completed. Once this work was finished Neitzel began a series of excavations in the two plazas to locate house structures that the French writers had indicated existed in the areas around the mounds (see Figure 11).

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In the north plaza area, "the area around Mound A was comparatively sterile of artifacts and features" (Neitzel 1983:33). Neitzel felt the lack of archeological data was consistent with the interpretation for Mound A.

...if Mound A were some sort of abandoned temple then the debris on the surrounding plaza should be sparse (1983:33).

A little further south toward the area of Mound B in the north plaza area, Neitzel found evidence of a more intensive occupation of the Grand Village at the time of abandonment (1730 AD).

It was soon determined that there was a concentration of cultural remains extending in an arc for some 100 feet north of Mound B. No less than five house patterns, and associated pits and refuse dumps were found here (1983:33).

The south plaza area, located between Mounds B and C, as indicated in the discussion of the sequence of deposition of loess soil deposits above had a more complex development sequence. Neitzel noted three plaza levels, in the south plaza area.

1. P-3 dates from c. 1200 AD, during the Anna phase of the prehistoric Plaquemine culture, and coincides with the first two building stages of Mounds B and C. P-3 reflects the first intensive occupation of the Grand Village which was covered by 1.5 feet of loess soil due to colluviation.

2. P-2 dates from c. 1450 AD, during the Emerald phase of the prehistoric Plaquemine culture, and coincides with the third building stages of Mounds B and C. P-2 occupation shows the beginnings of use of Mound B as a chieftains residence, and Mound C as a temple mound. This occupation was also covered with 1.5 feet of loess soil through colluviation.

3. P-1 dates from c. 1700-1730 AD, during the last decades of occupation of the Grand Village by the historic Natchez tribe. This occupation coincides with the last building stages of Mounds B and C, when the former was used as the residence of the Great Sun, or chief of the Natchez tribe. The latter was used as the Sun Temple, and charnel house for the Natchez elite (Neitzel 1965:63-64; 1983:20) (see Figure 4).

In contrast to the complex picture of sequences in the south plaza area, Neitzel's excavation of "the north plaza deposits have their history from A.D. 1200 to 1700 telescoped into approximately one foot of midden" (1983:20), with an uninterrupted sequence of six feet of sterile fill covering the midden.

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Continuing to investigate the P-1 historic Natchez Indian south plaza area Neitzel uncovered Feature 19 (see Figure 12). Feature 19 represents a series of building sequences of a particularly large structure intended to serve as the residence of a major chief of the Natchez tribe. Although it cannot be substantiated it is possible that Feature 19 was the residence of the War Chief of the Natchez, known from historical French accounts as the Tattooed Serpent (Neitzel 1983:127-128). The Tattooed Serpent's house was noted by Du Pratz as being located on this plaza. This structure was ritually burned following the War Chief's death in 1725, and Du Pratz described his elaborate burial ceremony (Neitzel 1983:60).

The other important archeological discovery in the south plaza area was the location, by Neitzel in 1972, of the French siege trench of 1730. The siege trench was constructed to attack Fort Valeur, located to the south of the Grand Village where the Natchez tribe made their last stand against the French soldiers and their Indian allies (see Figure 13) (Neitzel 1983:48). Although numerous attempts have been made to locate Fort Valeur Neitzel determined that it "no longer exists, having succumbed to stream erosion or housing developments" (1983:56).

In 1983, James F. Barnett, Jr., while monitoring an erosion control pipeline on the west side of the Grand Village Site located the remains of another historic Natchez house site (see Figure 14). Dating of the house site was based on ceramic analysis which matched Neitzel's earlier work on the Natchez tribe. Barnett concluded that the house site

...placement on the site corresponds closely to the probable location of the road which led to the Grand Village from Fort Rosalie, the French fort which was located on the bluffs near the Mississippi River (1984:10-11).

The only other archeological investigations in the Grand Village area were conducted by Mr. Barnett, in 1981, who conducted a preliminary survey of the Bingaman Cemetery, on the east side of St. Catherine Creek, across from the mound center. This area is documented in early French maps as the Natchez Indian settlement where the majority of the population of non-elite tribal members resided (Barnett 1984:4) (see Figures 15 and 16).

Grand Village Sequence and Historical Background

Archeological investigations in the Lower Mississippi River, under the sponsorship of Harvard University, have recently contributed a substantial body of data on the prehistoric Plaquemine and the succeeding historic Natchez Indian culture. Both the Plaquemine and Natchez cultures denote a particular florescence in aboriginal culture of the Lower Mississippi River Valley.

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Generally dated between A.D. 1200 and 1730, it marks a period of large scale ceremonial mound center building activity over a large portion of Mississippi and Louisiana, that grew out of the earlier (pre-1200 AD) mound building Coles Creek Culture.

However, while the Plaquemine culture clearly had its roots in the earlier Coles Creek Culture, based on similarities of ceramics and construction of ceremonial mound centers, it is equally true from the perspective of the Natchez Bluffs of the Loess Hills physiographic area that the Plaquemine culture resulted also from the stimulation of Mississippian peoples, technologies, and ideas from the north. Plaquemine is neither Coles Creek nor Mississippian, but a blend of both.

The Plaquemine culture represents a major growth in mound center construction, beginning about 1200 AD, in the Anna Phase of the Plaquemine (1200-1350 AD). Unlike the Mississippian pattern of population nucleation within these centers, the Plaquemine mound sites, such as Grand Village, seem to have had a relatively small residential population of chieftains, or elite members of the society. Although the large scale earthwork center was a Mississippian trait introduced to the Plaquemine culture from the north, the 'vacant' ceremonial center is a continuation of the Coles Creek settlement pattern.

The Anna Phase of the Plaquemine (1200-1350 AD) saw the first occupation of the Grand Village Site. However, as Neitzel pointed out, there is no firm evidence that mound construction began this early (1983:130). He believed that the first building stages of Mounds B and C "would fit an A.D. 1400 date much more conveniently", (1983:130), which would place the beginnings of the first ceremonial construction at the Grand Village Site within the Foster Phase of the Plaquemine (1350-1500 AD).

The Foster Phase saw the Plaquemine domain in the alluvial Yazoo Basin to the north recede in the face of the advance of Mississippian culture during this time. Plaquemine sites appear to move out of the alluvial areas of the Mississippi River Valley and into the upland Loess Hills, during the Foster Phase. The Plaquemine mound centers of this phase increase in size to serve their elite governmental and religious leaders. Their removal to the Loess Hills appears to be a conscious effort to avoid or limit contact with the Mississippian culture of the north.

The next phase of the Plaquemine, known as the Emerald Phase (1500-1680 AD), represents a further reduction in the overall size of the Plaquemine culture area, but a further elaboration of existing mound centers. During the Emerald Phase, it appears that the second and third building stages of Mounds B and C

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were constructed, and Mound A was abandoned. The increased height in Mounds B and C was necessitated by the movement of loess soil by colluviation into the southern plaza area, burying the existing plaza and the bases of these two mounds.

The Natchez culture was first contacted by the French in 1682, and it is evident from the comparison of artifactual remains, that it developed directly from the prehistoric Plaquemine culture. In fact, the only visible difference archeologically between the Emerald Phase of the Plaquemine culture and the Natchez culture is the inclusion of historic European trade artifacts in the latter.

During this period of time the fourth building stages of Mounds B and C were constructed with the Great Sun's residence, and Sun Temple on the respective mounds. In between the two mounds, in the southern plaza area, the presumed residence of the Tattooed Serpent (Feature 19) was constructed. The northern plaza area around Mound A appears to have been abandoned.

In all likelihood, the first Europeans to encounter the Natchez Indians may have been the remnants of the DeSoto expedition, who in 1543, would have passed the Natchez territory in their flight down the Mississippi River. There is speculation that the Natchez were the Quigualtam that attacked the Spanish boats (Swanton 1985:xlvi).

The first real contact with Europeans, however, occurred in 1682, when Robert LaSalle, and his expedition travelled down the Mississippi River from their trading posts in Illinois to locate the mouth of the great river. Although LaSalle's visit to the Natchez was brief, he did visit the chief of the Natchez, probably at the Grand Village Site. He described temples similar to the Temple of the Great Sun,

They have temples where they keep the bones of defunct chiefs, and it is to be noted, the chiefs have much more power and authority than among our Savages (Sauer 1980:154).

LaSalle also described their dwellings which match those found archeologically at the Grand Village Site,

We entered a cabin of 40 foot frontage; its walls of mud, two feet thick and twelve high. The cover is in the form of a dome, of mats of cane, so well made that no rain passes through (Sauer 1980:154).

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By laying claim to all of the lands drained by the Mississippi River for the King of France, LaSalle inaugurated contact between the French and the Natchez Indians. The priests Dumont de Montigny and Davion (1699-1700), Iberville, St. Cosme, and Gravier (1700), De la Vente and Penicaut (1704), Bienville (1716); Du Pratz (1720), Charlevoix (1721), La Harpe and Hubert (1722); and Father Philibert (1727), all visited the Grand Village Site and the Natchez Indians (Neitzel 1965:7).

One of the best physical descriptions of the Grand Village Site is left to us by Iberville,

We repaired to his (the Great Sun's) cabin, which was raised to a height of 10 ft. on earth (Mound B) brought thither, and is 25 ft. wide and 45 long. Nearby are eight cabins. Before that of the chief is the temple mound (Mound C), which forms a round, a little oval, and bounds an open space about 250 paces wide and 300 long (Ford 1936:52).

The French established a small settlement and trading post in 1714 on the Natchez Bluffs overlooking the Mississippi River, only three miles from the Grand Village Site. However, trouble with the Natchez soon developed over the French expropriation of Indian lands, leading to attacks on the French settlement, which became known as the First Natchez War (Ford 1936:52). To prevent a further outbreak Bienville established Fort Rosalie, in 1716 to protect the French settlers.

Although there was a Second Natchez War, in 1722, peace was again restored and the Natchez made two grants of land to the French settlers.

These grants are so situated that they make an exact triangle with the fort (Fort Rosalie), and the distance of one angle from the other is a league. Half between the two grants is the village of the Natchez ...The same river (St. Catherine Creek) waters both, and afterwards discharges itself into the Mississippi (Neitzel 1965:60).

The location of the Grand Village Site, the two French concessions or grants, and Fort Rosalie were drawn by Dumont on a map of c. 1725 (see Figure 15).

The Dumont map showed three major structures possibly on mounds (Mounds A-C), with the Natchez Indian village across St. Catherine's Creek to the east of the ceremonial mound complex. Although Mound A is shown on Dumont's map it is not mentioned in any of the French accounts, possibly because it was abandoned by the time the French arrived (Neitzel 1965:64).

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Apparently both the Great Sun and his brother the war chief (the Tattooed Serpent) were on good terms with the French following the Second Natchez War. However, the war chief died in 1725, and the Great Sun died in 1728, bringing to power a Great Sun that was not friendly to the Europeans (Neitzel 1965:78-79). The French writers who recorded the elaborate burial ceremonies noted how slaves and family members were sacrificed by strangulation as part of the burial customs of the Natchez elite (Neitzel 1965:81-83).

The descriptions of the French writers, and the archeological evidence indicate that Burial 15, found by Chambers in 1930, with numerous European trade goods, was the Great Sun Chief, who died in 1728, and was interred in the Temple of the Sun, Mound C (Neitzel 1965:84). With the death of the Great Sun French-Natchez relations began to deteriorate. Charlevoix, noted after 1728,

...the French made the Natchez fear that the bodies of their chiefs and everything that was most precious in their temple were in some danger if they did not convey them to another place, and that the little attention they have at present to guard this temple (the temple of the Sun on top of Mound C) proceeds from its being deprived of what it contained most sacred in the opinion of these people (Neitzel 1965:84).

On November 28, 1729, the Natchez surprised the French garrison at Fort Rosalie, killing approximately 250 Europeans. The fort and French settlements were completely destroyed by fire (DuPratz 1975:91). The French returned in early 1730 with numerous Tunica and Choctaw Indian allies and occupied the Grand Village. Using the mounds as vantage points for their cannons, the French began a siege trench to breach Fort Valeur where the Natchez had retreated to fight the French. The siege trench noted on the military engineers map (see Figure 13), was located archeologically by Neitzel in his 1972 excavations. The Natchez were dispersed from their homeland or sold into slavery in the French West Indies, and ceased to exist as a cultural group.

In 1788, the Grand Village Site was included in a Spanish land grant to Christian Bingaman, Sr. The Bingaman family, one of the pioneering first families of Natchez developed the area into the Fatherland Plantation, from which the mound group derived its name in the late 19th century. Intensive agricultural use of the land apparently was the cause of colluviation that buried the Grand Village Site under a protective layer of loess (Barnett 1984:4-6).

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Site Integrity: In the late 1960s, a 35.7 acre portion of the ceremonial mound center of the Grand Village Site was donated to the State of Mississippi's Department of Archives and History, which completed the acquisition of the mound center with the purchase of an additional 41.4 acres. Later, a 49 acre parcel containing the Natchez Indian village across St. Catherine Creek, to the east of the mound center was also donated to the state. Two acres within the park boundary are still privately owned. The total acreage of the Grand Village Site is 128.1 acres (see Figure 17).

Archeological investigations demonstrated that only the last building stages of Mounds B and C were affected by agricultural impacts. The ceremonial center and the majority of the mounds were protected by a thick layer of loess colluvium. The major impact at the ceremonial mound center has been the removal of the loess layer to expose the mounds and the historically (c. 1730) occupied north and south plaza areas. Both Mounds B and C have been completely excavated and have since been reconstructed (see Figures 18 and 19). Mound A has lost about half of its structure to erosion from St. Catherine Creek, and it has only been partially tested (see Figure 20). A Soil Conservation Service project in the late 1983 has stabilized the western bank of the creek to prevent further erosion of Mound A.

Historic French maps (see Figures 15 and 16) all show the main village of the Natchez to lie on the east side of St. Catherine Creek. No testing or archeological investigations have been conducted to confirm the integrity of this portion of the site. However, it is included because of its relationship as part of the total site.

A site museum, parking lot, and small service structure are within the boundaries of the Grand Village Site and are noted as noncontributing properties (see Figure 17). These properties do not contribute to the national significance of the property, although they are important for the interpretation and continued protection of the Grand Village of the Natchez.

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Plaquemine, and its succeeding Natchez culture, denotes a particular florescence in aboriginal culture of the Lower Mississippi Valley. Generally dated between AD 1200 and 1730, it marks a period of massive mound building activity, under the direction of a chiefdom elite, over a large portion of Mississippi and Louisiana. The first description of this culture was based on the Medora Site excavations, located in Plaquemine Parish, Louisiana, which gave the culture its name.

Plaquemine culture reached its geographical peak during the Anna Phase (1200-1350 AD). It extended over a large portion of Louisiana and Mississippi in a roughly triangle shape, with the Louisiana Delta representing its base and Greenville, Mississippi, in the central Yazoo Basin, its apex. Plaquemine clearly has its roots in the earlier Coles Creek Culture, that occupied the Lower Mississippi Valley, based on similarities of ceramics and construction of ceremonial centers. From the perspective of the Natchez Bluffs, where the Grand Village site is located, it is apparent that Plaquemine resulted from the stimulation of Mississippian peoples, technologies and ideas from the north. Plaquemine culture, however, is neither Coles Creek nor Mississippian, but a blend of both.

The Plaquemine culture represents a growth in elaborate ceremonial activities at mound centers. Mound centers existed in the Coles Creek Culture, before AD 1200, but only in the Plaquemine culture did the pyramidal platform mounds become so immense as at the Emerald Mound Site; or contain so many secondary mounds as at the Winterville and Lake George sites that had 15 and 30 mounds, respectively, erected by the Plaquemine culture between AD 1200-1350. Unlike the Mississippian pattern of population nucleation around these mound centers, the Plaquemine ceremonial mound sites seem to have had a small elite residential population. Although the large scale earthwork center is a Mississippian culture trait, the "vacant" ceremonial center is a continuation of the Coles Creek settlement pattern.

After 1350 AD, the Plaquemine culture went into a decline. Major sites like Winterville and Lake George were subjected to such heavy Mississippian influences, and probably movements of peoples from the north, that parts of the Tensas Basin and all of the Yazoo Basin were eventually replaced by the Mississippian culture during the Foster phase (1350-1500 AD) of the Plaquemine Period. As the Plaquemine domain in the alluvial Mississippi Valley shrank in the face of the advance of Mississippian culture during this time, Plaquemine ceremonial mound sites in the Loess Hills around Natchez, Mississippi, began to increase in size, and to orient themselves away from the Mississippi River and more toward the inland Natchez Bluffs area.

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During the Emerald phase of the Plaquemine period (1500-1680 AD), the Grand Village Site appears to have emerged as the residence of the Great Chief of the Natchez. The only visible difference archeologically between the Emerald phase of the Plaquemine culture and the Natchez culture (1680-1730 AD) is the inclusion of historic European trade artifacts, such as glass, iron, and brass items, in the archeological record.

By the time LaSalle contacted the Natchez, in 1682, on his expedition to the mouth of the Mississippi River, the chief of the Natchez resided in the Grand Village and controlled some nine other ceremonial mound centers. The Natchez chiefdom was one of the few ceremonial mound building societies to make the transition from the prehistoric to historic period with its culture intact.

French writers of the early 18th century describe a Natchez society whose chiefdom could marshal thousands of armed warriors demand human sacrifice for elaborate burials of the Natchez elite, and resist European encroachment on its lands. The encounters between the French and the Natchez and disputes over land eventually led to a series of wars that ultimately destroyed the Grand Village and all of the Loess Hills ceremonial centers of the Natchez.

Encounters Between the Plaquemine-Natchez cultures and Europeans

Past work with ceramic typologies from the Grand Village have demonstrated the similarities between the Plaquemine and Natchez cultures, which have led archeological investigators to conclude that the Natchez Indians were the direct descendents of the late prehistoric Plaquemines. The main observable difference between the material culture of the Emerald phase of the Plaquemine (1500-1680 AD) and the Natchez phase (1680-1730 AD) is the inclusion of historic European trade items in the latter phase. This allowed the archeologist Robert Neitzel to separate the building stages of the mounds and plazas at the Grand Village between the late prehistoric Plaquemine and the historic Natchez. This also allowed Neitzel to identify Mounds B and C as the residence of the Great Sun and the Temple of the Sun, respectively, and postulate Feature 19 between the two mounds as the site of the residence of the War Chief, referred to as the Tattooed Serpent.

Other archeologists have since built on the data from this type site to differentiate between prehistoric and historic sites in the Loess Hills area of Mississippi. In fact, the ceramic typologies for the Emerald phase of the Plaquemine and the Natchez are consistent to the point that, without the presence of European trade items at a site, the two material culture assemblages can often not be distinguished.

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The transitional phases between the late prehistoric Emerald phase, of the Plaquemine culture, and the early historic Natchez phase covered the time period when the Lower Mississippi Valley underwent a dramatic decrease in population, perhaps brought on by the introduction of European diseases in the 16th century. One of the regions affected the most was the Yazoo Basin, which was left almost entirely uninhabited.

Although the Natchez Indians also suffered a considerable population loss, they were able to make up for their demographic losses by the incorporation of refugee Mississippian groups from the north, according to French accounts of the early 18th century. The ability of the Natchez to deal on an equal basis with the French can only be accounted for by the strength of control that the Natchez elite held over their people.

Due to the extensive nature of the French accounts, it is possible to characterize the period between 1682 and 1700 as a period of limited contact between the Natchez and the French. Sporadic encounters with European explorers and traders first made note of the settled and, by European standards, 'civilized' nature of the Natchez society.

Following 1700, cultural encounters became more intense as French missionaries attempted to convert the Native Americans of the Lower Mississippi River Valley, with little success. With the establishment of a French trading post, in 1714, and Fort Rosalie, in 1716, on the Natchez Bluffs, only three miles from the Grand Village, contact accelerated between the Europeans and the Natchez. Two small wars broke out in 1714 and 1722 over property disputes between French settlers and the Natchez.

After the chief of the Natchez, the Great Sun, granted certain land concessions to the French in 1722, peace was restored. The Great Sun chief and his brother, the Natchez war chief, the Tatoed Serpent, resided in the Grand Village, a ceremonial mound complex with residences for the Natchez elite and the main temple of the Natchez tribe. From the Grand Village the Great Sun controlled the nine surrounding Natchez mound complexes and associated villages.

French accounts illustrate the respect the Europeans had for the Natchez chiefs, and the manner in which they were able to control their subjects, which they contrasted with other Native America groups whose chiefs could not exercise the control enjoyed by the Natchez elite. What the French did not realize was that they were witnessing the last remaining mound building chiefdom to survive in the United States. Between 900 and 1500 AD mound building chiefdoms had spread across most of the eastern United States. The French accounts left to us of the Natchez provide archeologists and

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anthropologists with invaluable, first-hand information on the nature of these prehistoric societies and how they may have functioned. Neitzel's excavations are significant for their confirmation of many of the events and individuals noted by the French writers.

In 1725 and 1728, the Tatoed Serpent and the Great Sun died, respectively. Their elaborate burial ceremonies chronicled by the Europeans showed that when the Great Sun died, his residence on the top of the earthen mound (Mound B) was demolished or burned; the mound dimensions were increased; and a new structure was built on the new mound top to house the new Great Sun. In the case of the death of an important noble, such as the War Chief, who lived in a large residence on the plaza, his house was also destroyed and rebuilt on a larger scale for his successor.

The bodies of the deceased were buried under the floor of the Sun Temple built atop Mound C, with elaborate ceremony, usually involving voluntary and involuntary human sacrifices and the interment of high status burial goods of Natchez and European manufacture. Neitzel's and other archeologists' excavations have been able to confirm these historical reports by their investigations.

With the passing of the Great Sun, his successor, the Young Sun came to power in 1728. This individual was more hostile to the French encroachment on Natchez territory than his predecessors, and apparently was part of a conspiracy on the part of the Chickasaw, Choctaw, and Natchez to attack Fort Rosalie and drive the French from the Natchez Bluffs. For some reason this Indian alliance did not materialize and the Young Sun led the Natchez against Fort Rosalie on November 28, 1729. Most of the French soldiers and settlers were killed in this surprise attack.

Within a few months the French had established military alliances with the Choctaws and the Tunicas and returned to the Natchez Bluffs. The French and their Indian allies launched a siege against the Natchez in the Grand Village, forcing them to abandon their ceremonial mound center, for a hastily prepared palisade fort. By early 1730, the Natchez were defeated. All Natchez captives were brought to New Orleans and sold as slaves to the French sugar planters in Santo Domingo, while the few remaining Natchez refugees joined the Chickasaws, and later, the Creeks and Cherokees. The Natchez society and its people disappeared as a cultural group within ten years of their defeat.

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UTM References

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Verbal Boundary Description

Beginning at the most easterly corner of lot 39, Fatherland Acres Subdivision, City of Natchez, Adams County, Mississippi, said most easterly corner being at the intersection of the easterly right-of-way of 200 foot wide International Paper Company Beltline Railroad right-of-way with the line common to Lots 1 and 2, Fatherland Plantation.

Thence from said point of beginning run S 24° 55'W for 650 feet along the line common to aforementioned International Paper Company right-of-way and Fatherland Acres Subdivision; thence leaving said right-of-way, continue along boundary of Fatherland Acres Subdivisions S 69° 43'W for 300.40 feet and S 87° 15'W for 464.20 feet to the line common to aforementioned Lot 2 of Fatherland Plantation and Lot 3 of Fatherland Plantation, said line also being the boundary between Fatherland Acres Subdivision and Camelot Apartments; run thence along said boundary South for 136 feet to the center of St. Catherine Creek; run thence along the center of St. Catherine Creek upstream southerly turning easterly then northerly for a distance of 2350 feet, more or less, to the intersection of St. Catherine Creek with Hurricane Bayou; run thence upstream along the center of said Hurricane Bayou in a general easterly then southerly then southeasterly direction for a distance of 1680 feet, more or less, to the intersection of said Hurricane Bayou with the Johns-Mansville Corporation gas pipeline 30 foot right-of-way; run thence northeasterly along the center of said Johns-Mansville Corporation gas pipeline 30 foot right-of-way for a distance of 1420 feet, more or less; run thence N 49° 30'W for a distance of 2590 feet, more or less, crossing St. Catherine Creek, to the westerly boundary of the International Paper Company Beltline Railroad right-of-way; thence run along the boundary of Fatherland Acres Subdivision, Third and Fourth Developments S 41° 46'W for 354.32 feet, S 39°00'W for 100.63 feet, S 36°55'W for 136.68 feet, S 37° 37'W for 132.91 feet; continue along said boundary southwesterly along the arc of a curve to the right having a radius of 866.95 feet for 430.10 feet; thence run S 66° 02' 30"W for 82.03 feet; thence run S 27° 45'E for 135.80 feet to the southerly right-of-way of Jefferson Davis Boulevard; run thence S 66° 02'W for 143.45 feet; run thence S 42° 07'E for 467.37 feet along the common boundary line between Lots 1 and 2 of Fatherland Plantation to the point of beginning.

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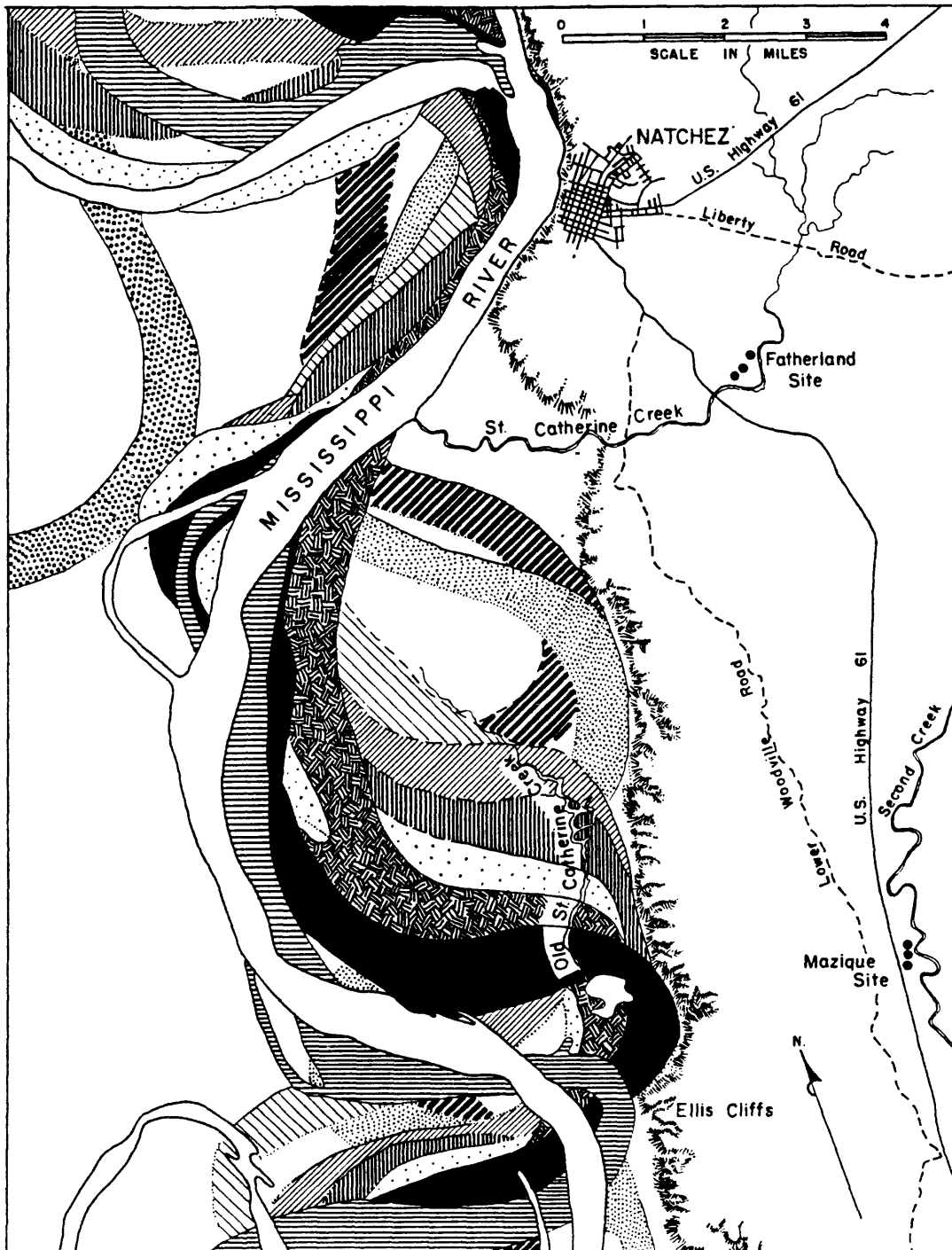


Figure 1. Map showing the relationship between the City of Natchez, Mississippi, St. Catherine Creek, and the Fatherland (or Grand Village of the Natchez) Site. Map is from Neitzel 1965:8.

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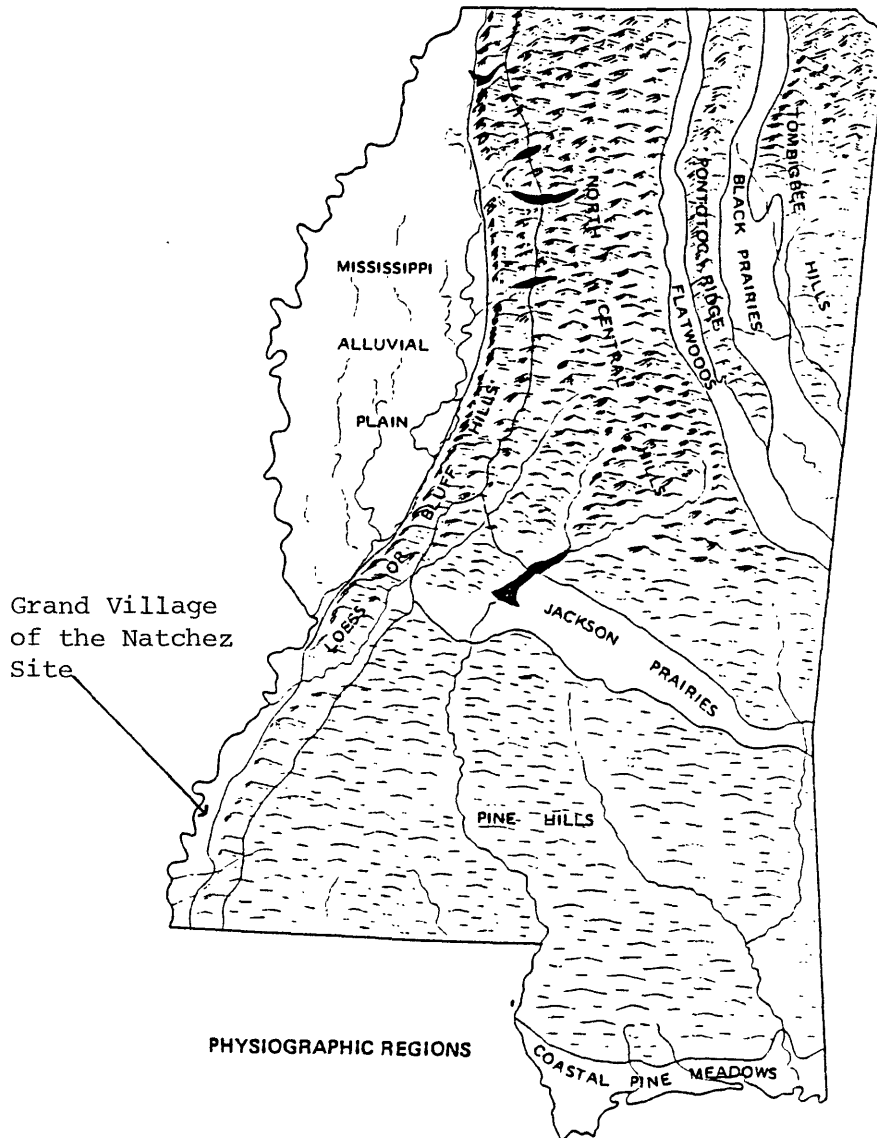


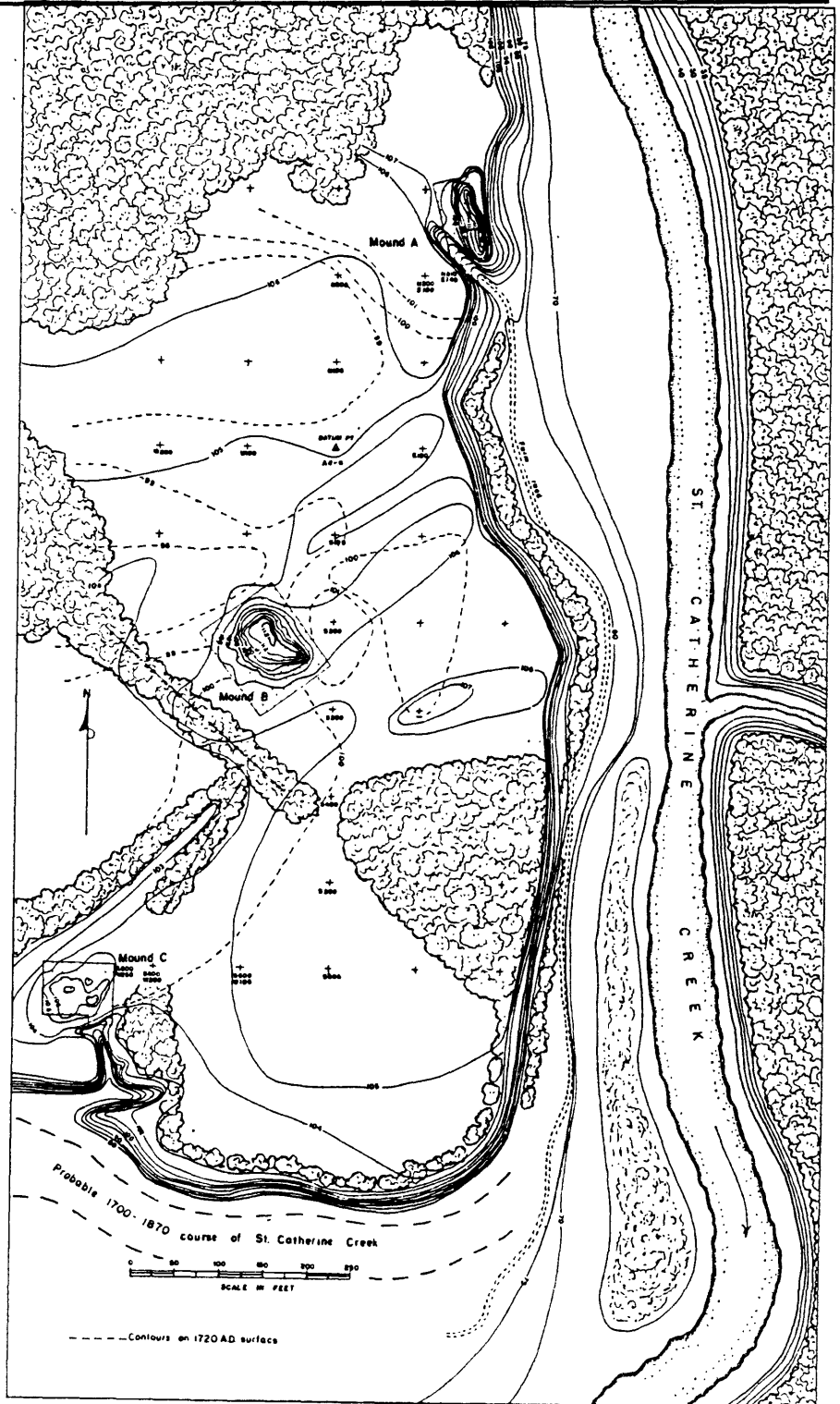
Figure 2. Location of the Grand Village of the Natchez within the Loess Hills physiographic area.

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Figure 3. Map of the Grand Village Site, showing Mounds A, B, and C on the west side of St. Catherine Creek. Map is from Neitzel 1965:13.



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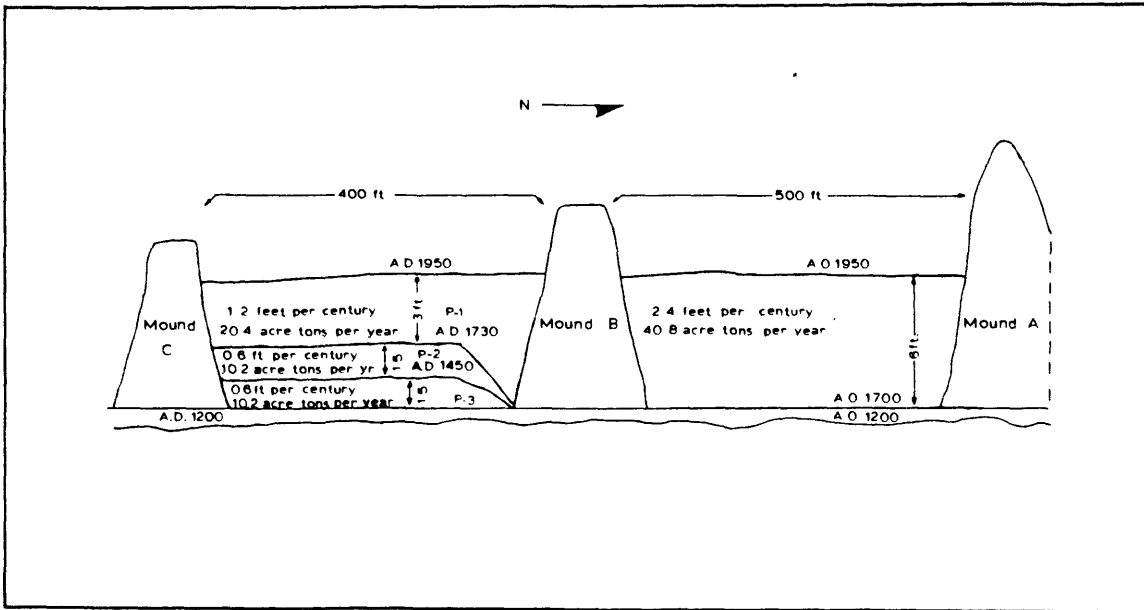


Figure 4. Idealized diagram of colluvial stratification on plaza surfaces and around Mounds A, B, and C. From Neitzel 1983:16.

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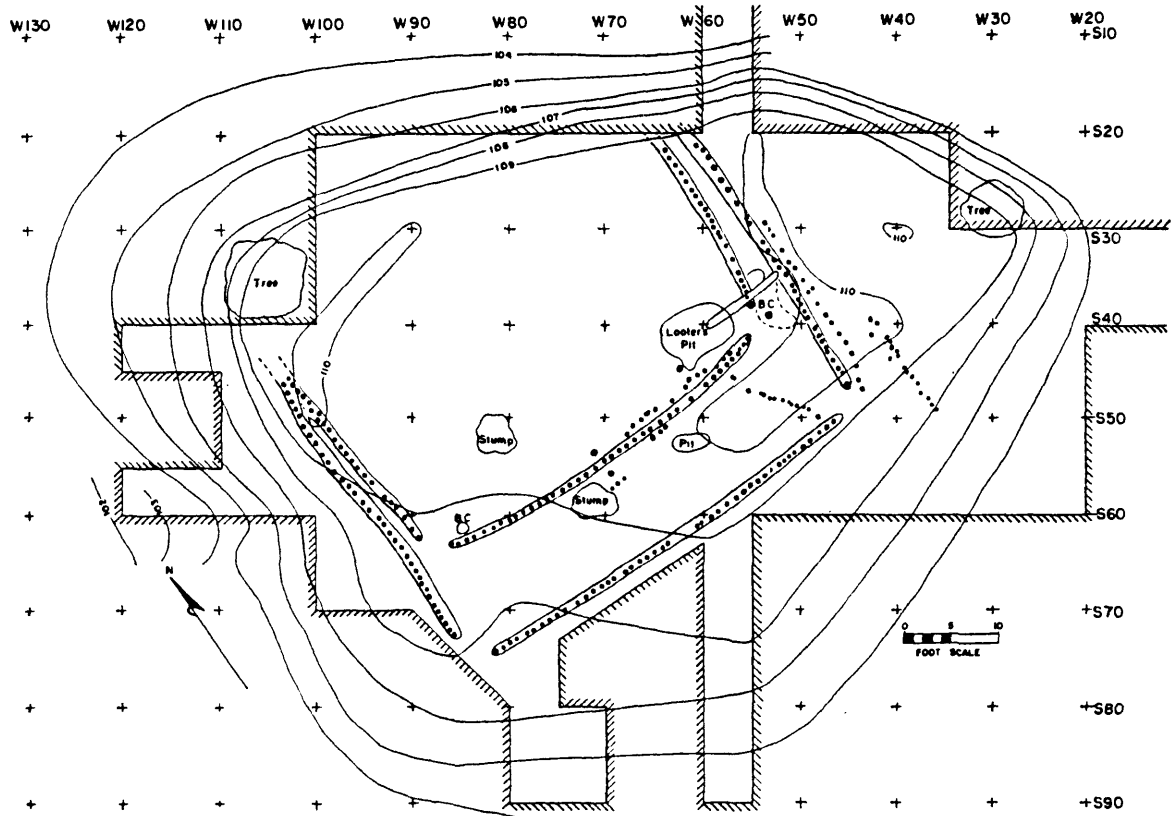


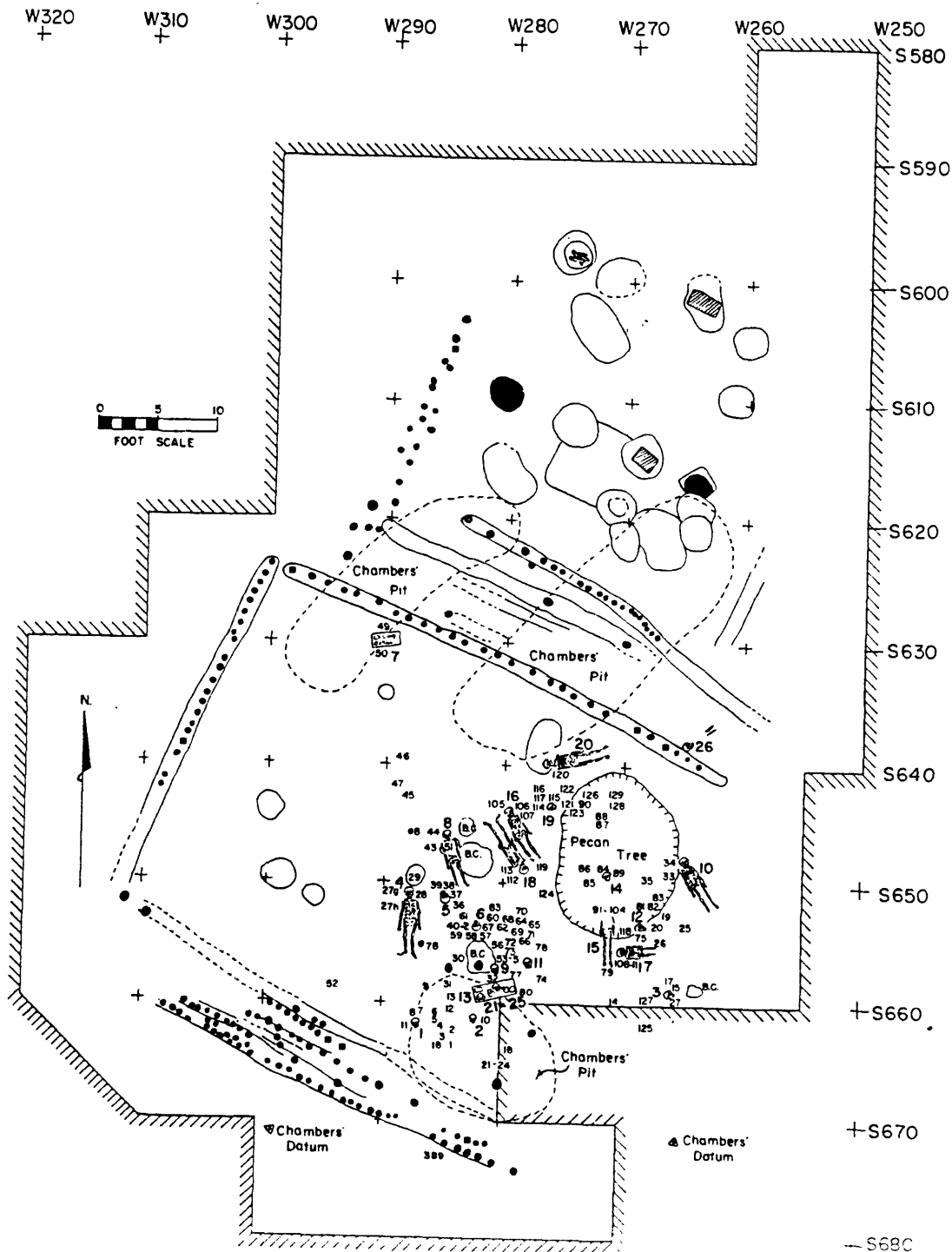
Figure 5. Plan of Building remains from the third building phase of Mound B. This is the site of the residence of the Great Sun. From Neitzel 1965:19.

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Figure 6. Plan showing the outline of the historic Natchez temple, and the 26 burials located by the excavations of Chambers and Neitzel, on top of Mound C. From Neitzel 1965:28.

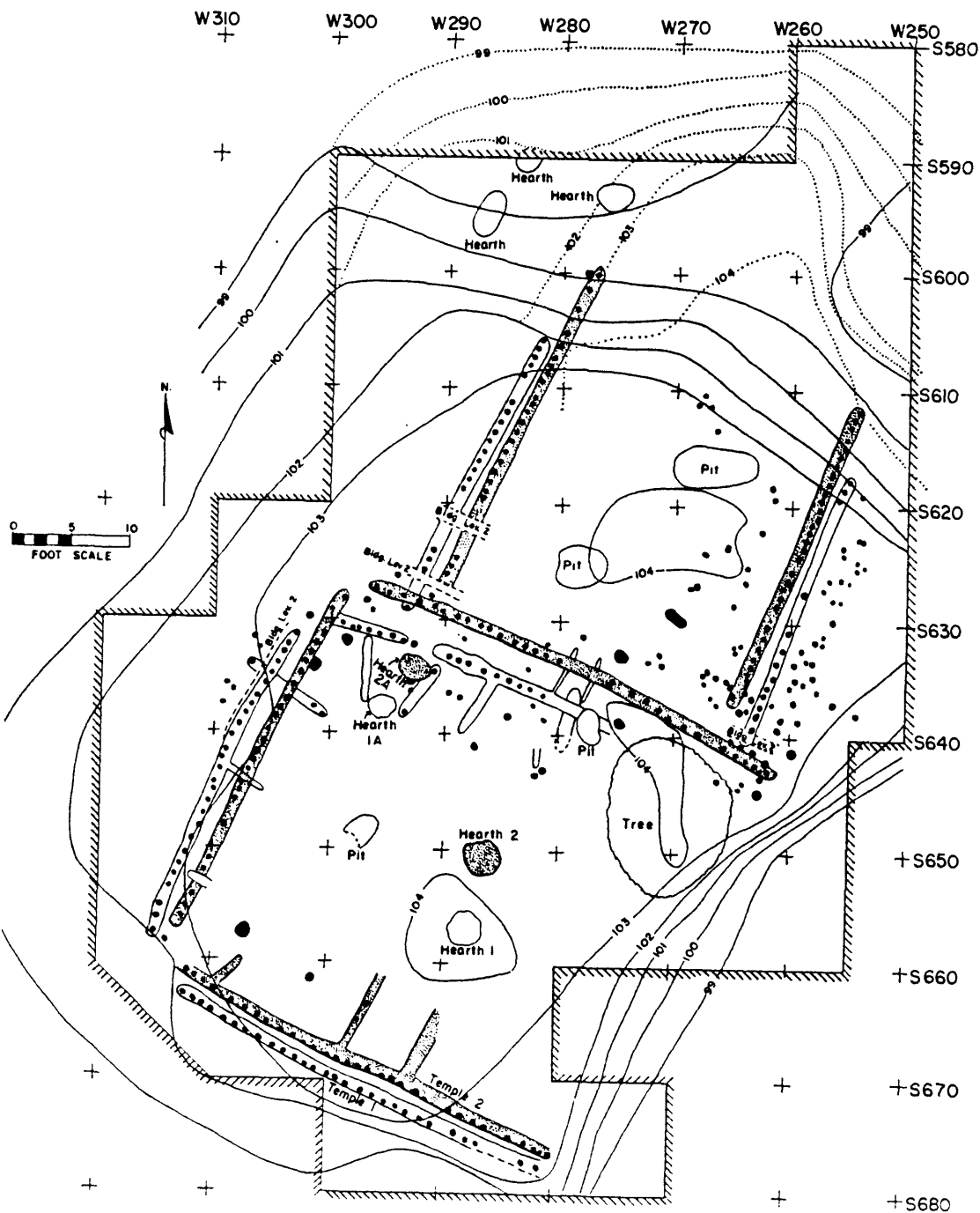


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Figure 7. Plan view of Temples found in the third building phase on top of Mound C. From Neitzel 1965:33.



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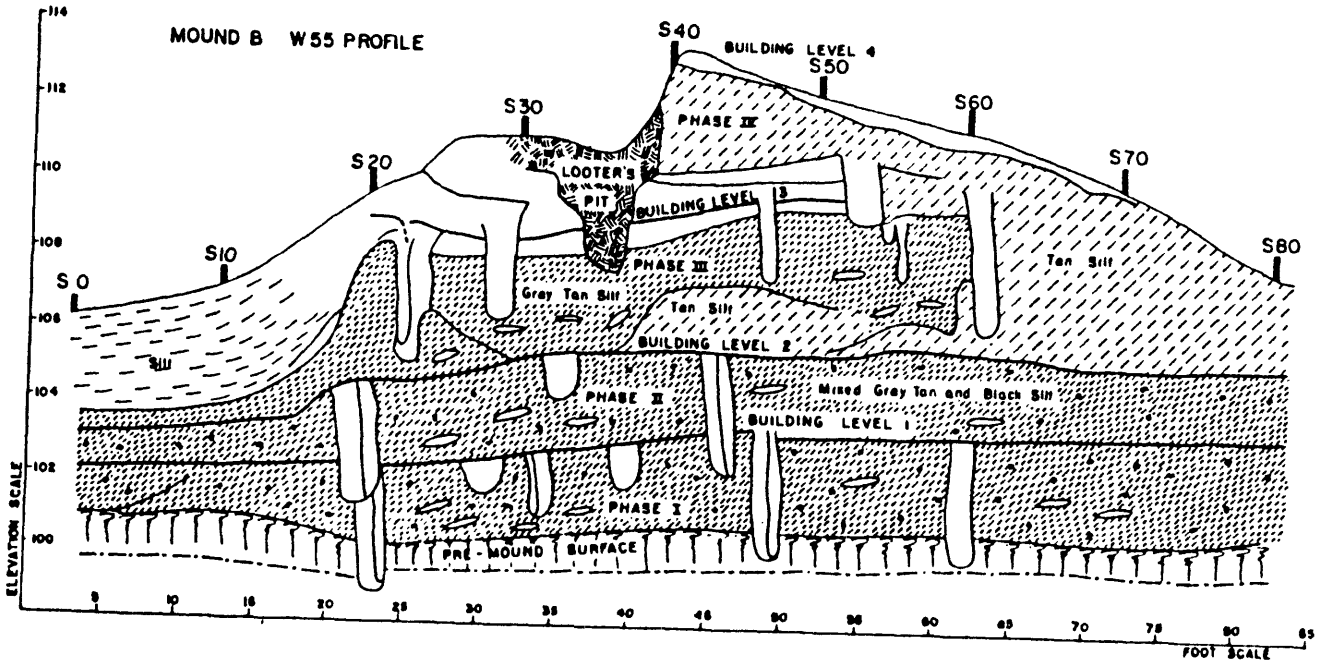


Figure 8. West profile view of Mound B, showing the four phases of construction of this mound. From Neitzel 1965:18.

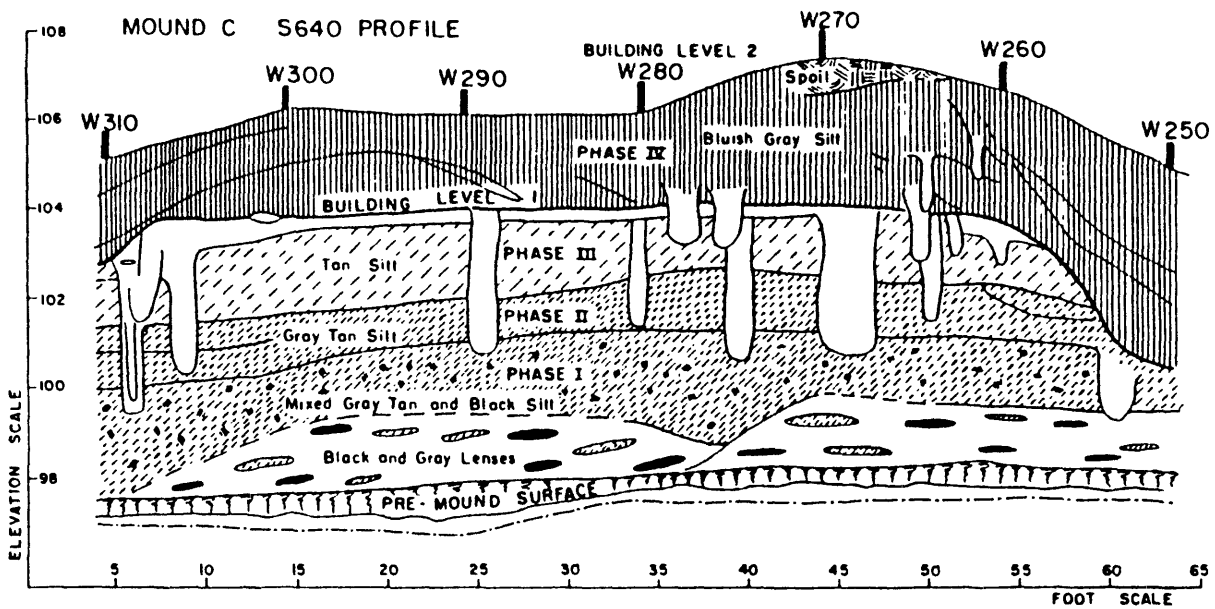
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Figure 9. South profile of Mound C, showing the four phases of construction. From Neitzel 1965:29.



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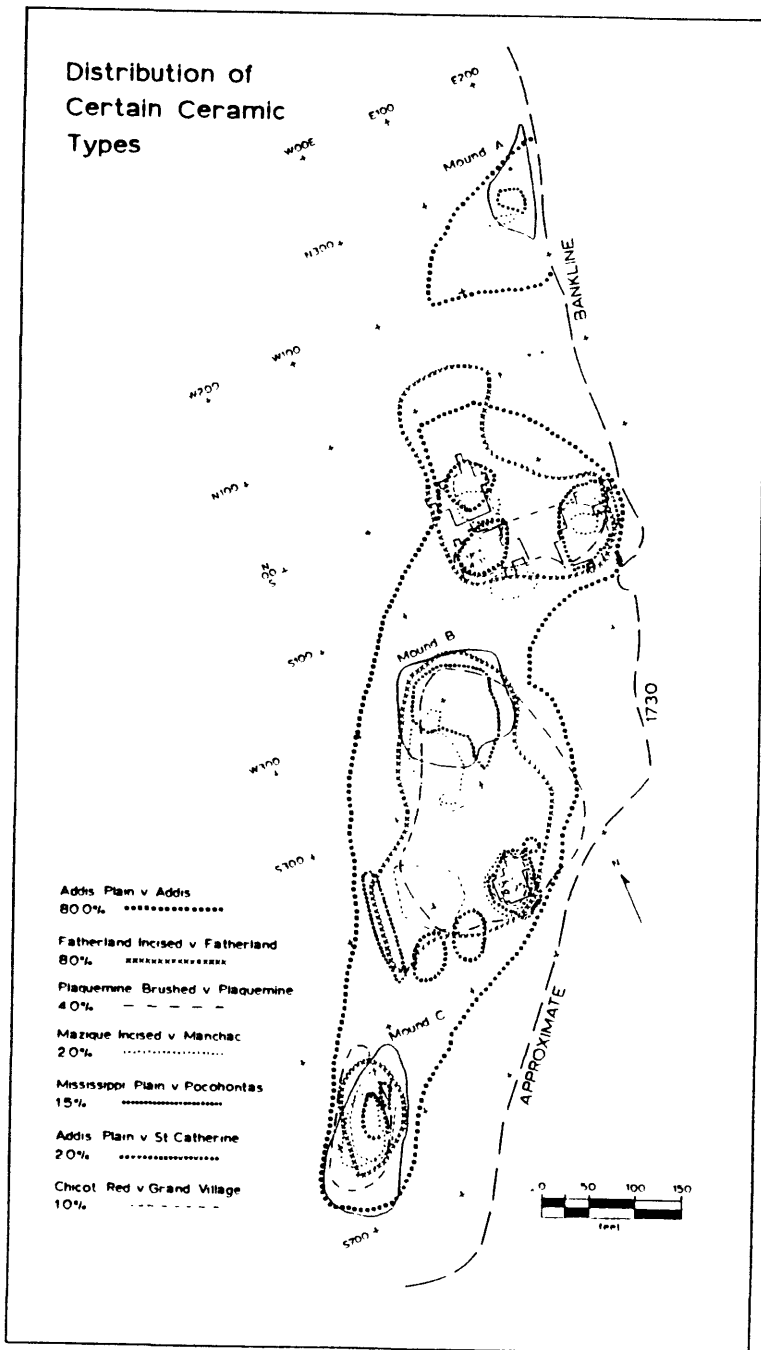


Figure 10. Horizontal distribution of ceramic types and varieties across the Grand Village of the Natchez. From Neitzel 1983:76

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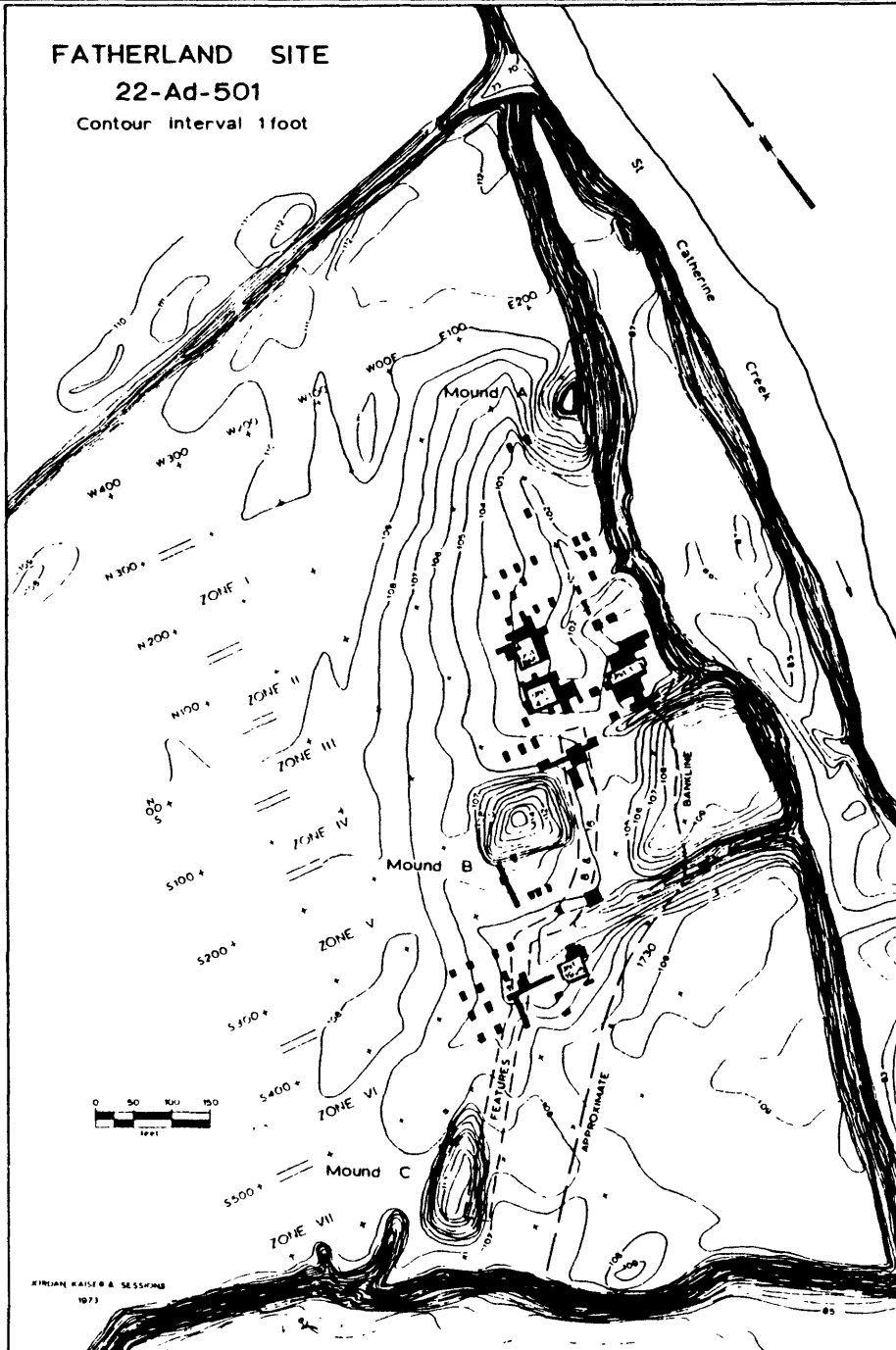


Figure 11. Site map showing excavation units of Neitzel's work in 1972, following the removal of the loess overburden. From Neitzel 1983:13.

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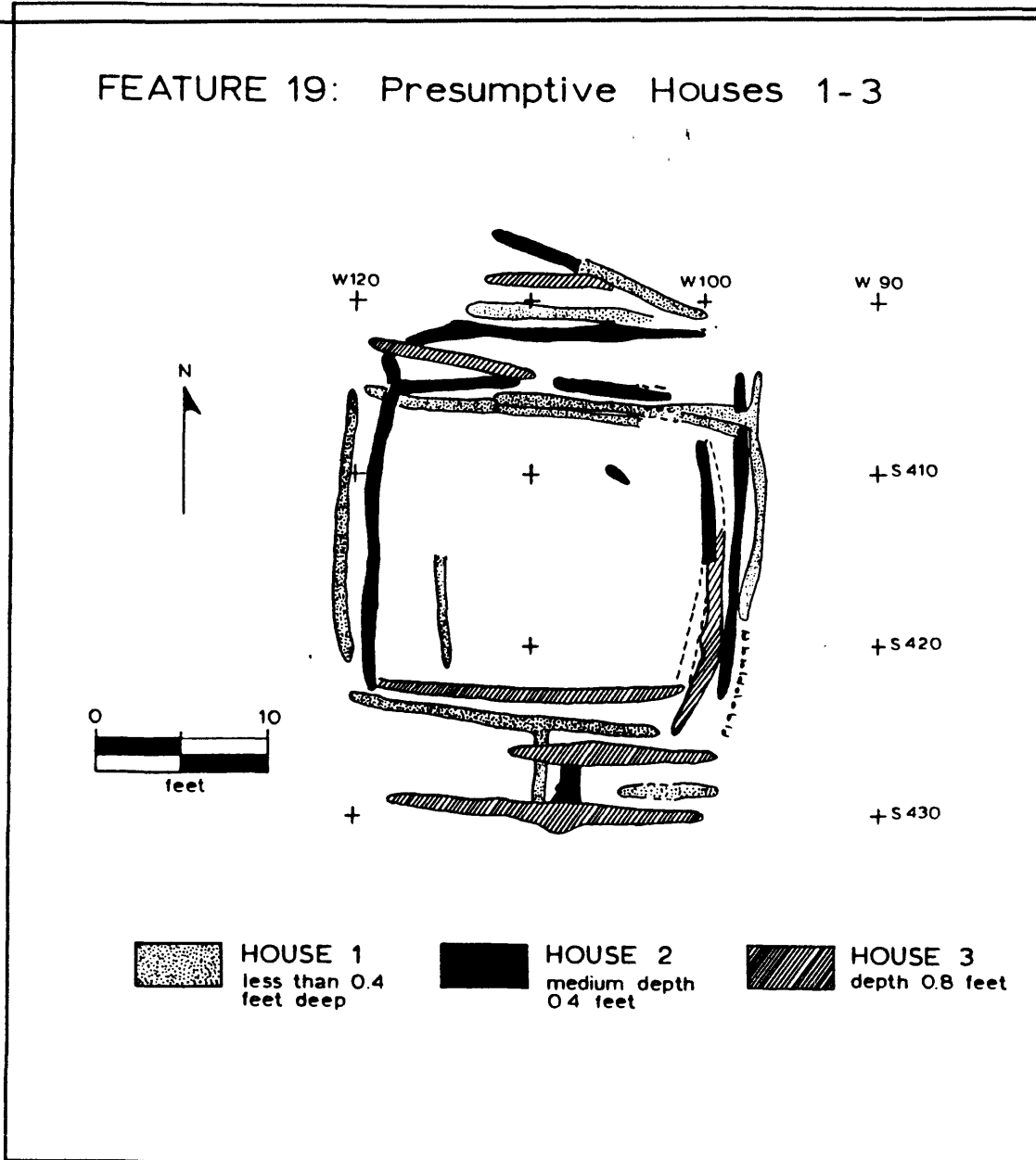


Figure 12. Excavation map showing the sequence of house construction at Feature 19, the presumed location of the War Chief's House. From Neitzel 1983:62.

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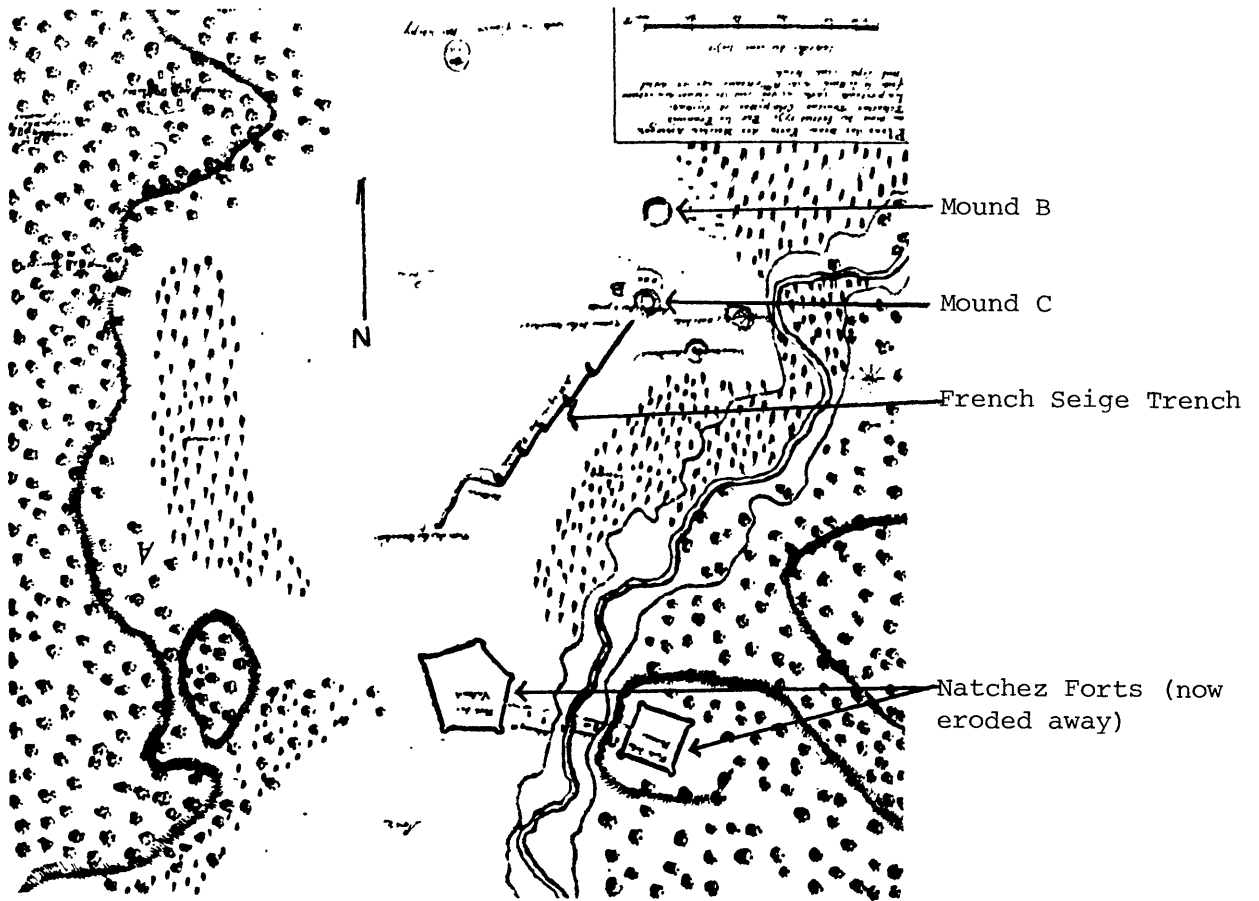


Figure 13. French military map of the Grand Village Site, showing French siege trench, Natchez Forts on either side of St. Catherine Creek, and Mounds B and C. From Neitzel 1983:186.

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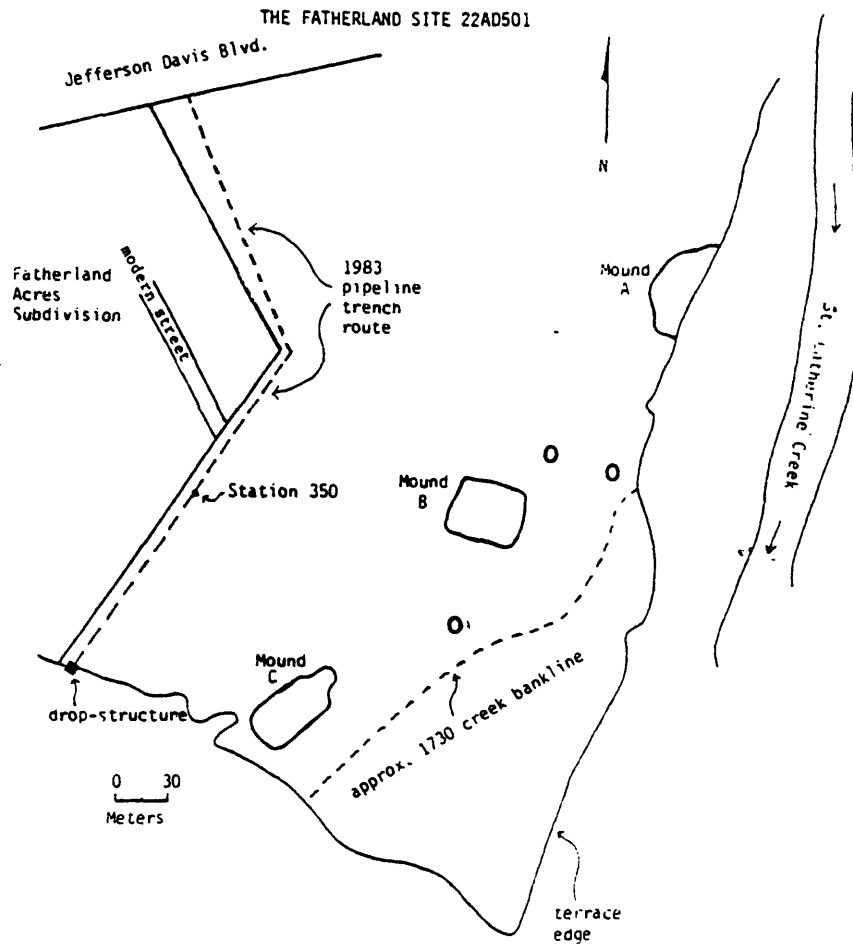


Figure 14. Site map showing the location of the 1983 pipeline trench that uncovered a Natchez house site at Station 350. The three circles near Mound B show where building locations were found in previous excavations. From Barnett 1984:3.

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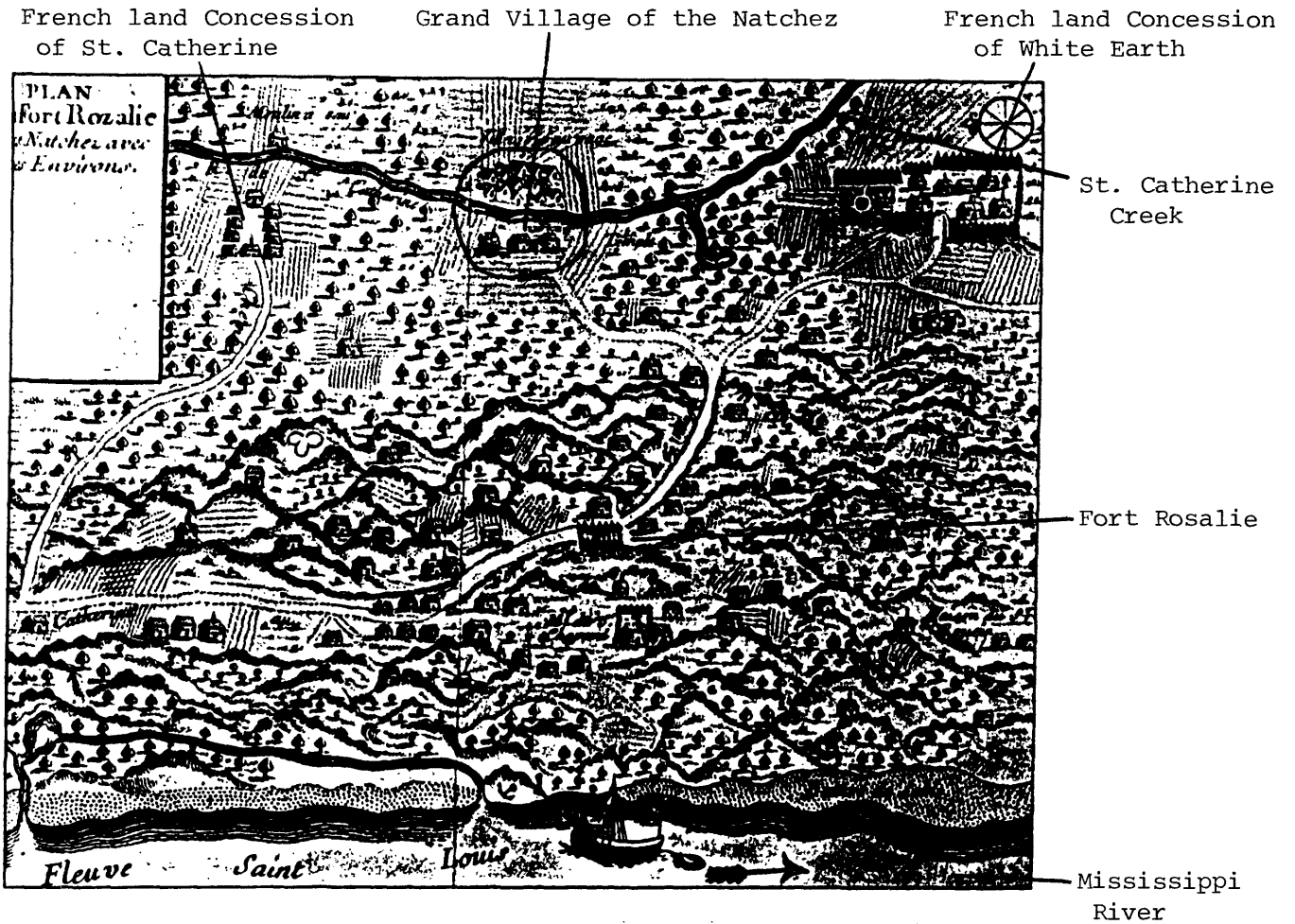


Figure 15: French Map of c. 1725 showing Fort Rosalie, French land concessions of St. Catherine and White Earth, and the Grand Village of the Natchez. Note that three structures or mounds are on the west side of St. Catherine Creek, which may correspond to Mounds A, B, and C, while the village is located on the east side of St. Catherine Creek. From Neitzel 1965:109.

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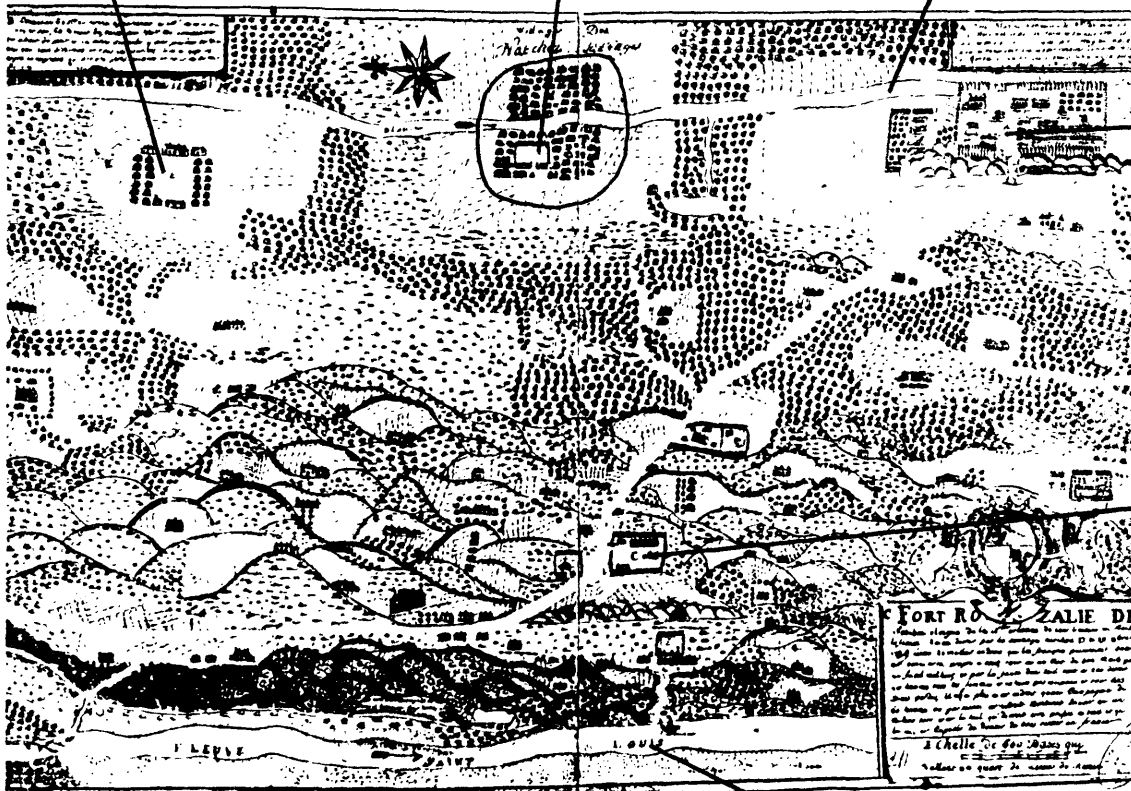
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French land concession
of St. Catherine

Grand Village of the Natchez

St. Catherine Creek



French land
concession of
White Earth

Fort Rosalie

Mississippi River

Figure 16. French map c. 1730 showing French land concessions of St. Catherine, and White Earth, the Grand Village of the Natchez, Fort Rosalie, and the Mississippi River. From Neitzel 1983:185.

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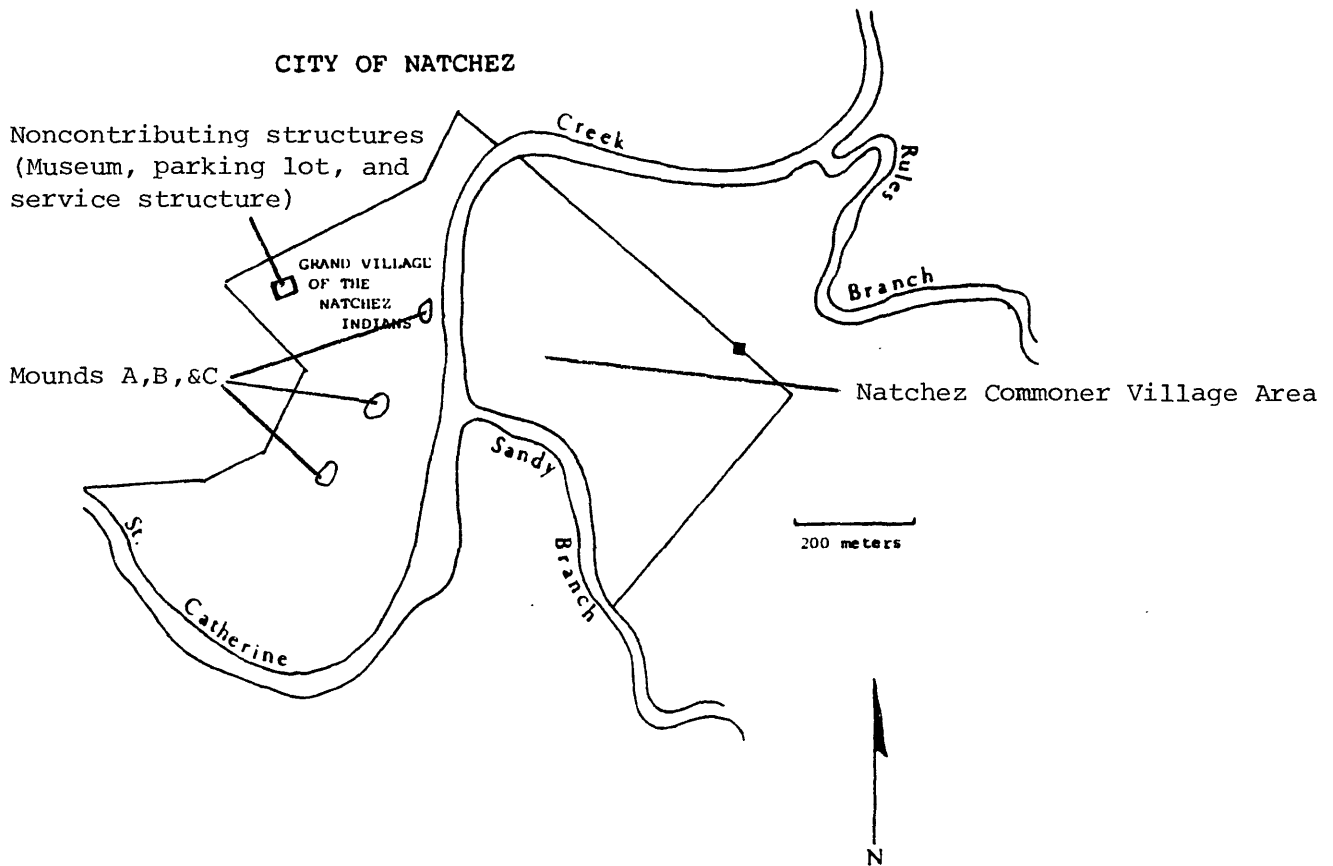


Figure 17. Site map of the Grand Village of the Natchez State Park, indicating noncontributing structures, Mounds A, B, and C, and Commoners Village area on the east side of St. Catherine Creek.