

# Fort Toulouse – Fort Jackson Frontier Days Teacher Packet



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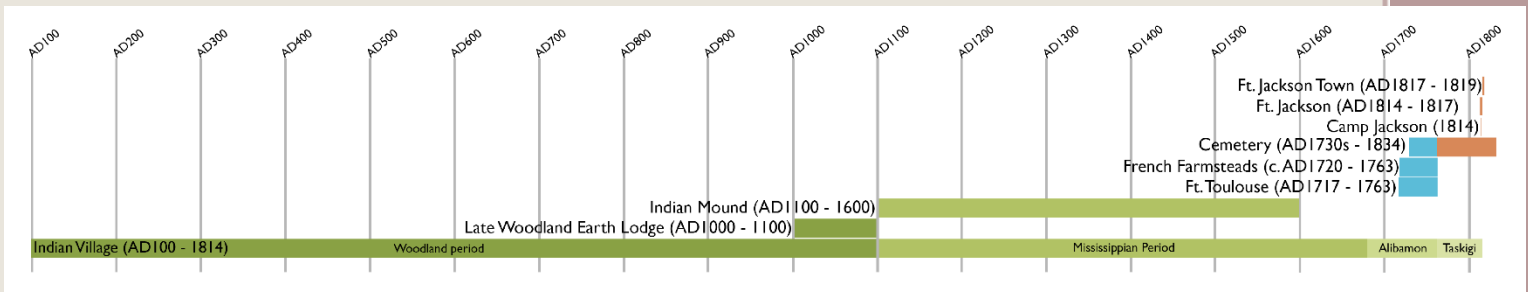
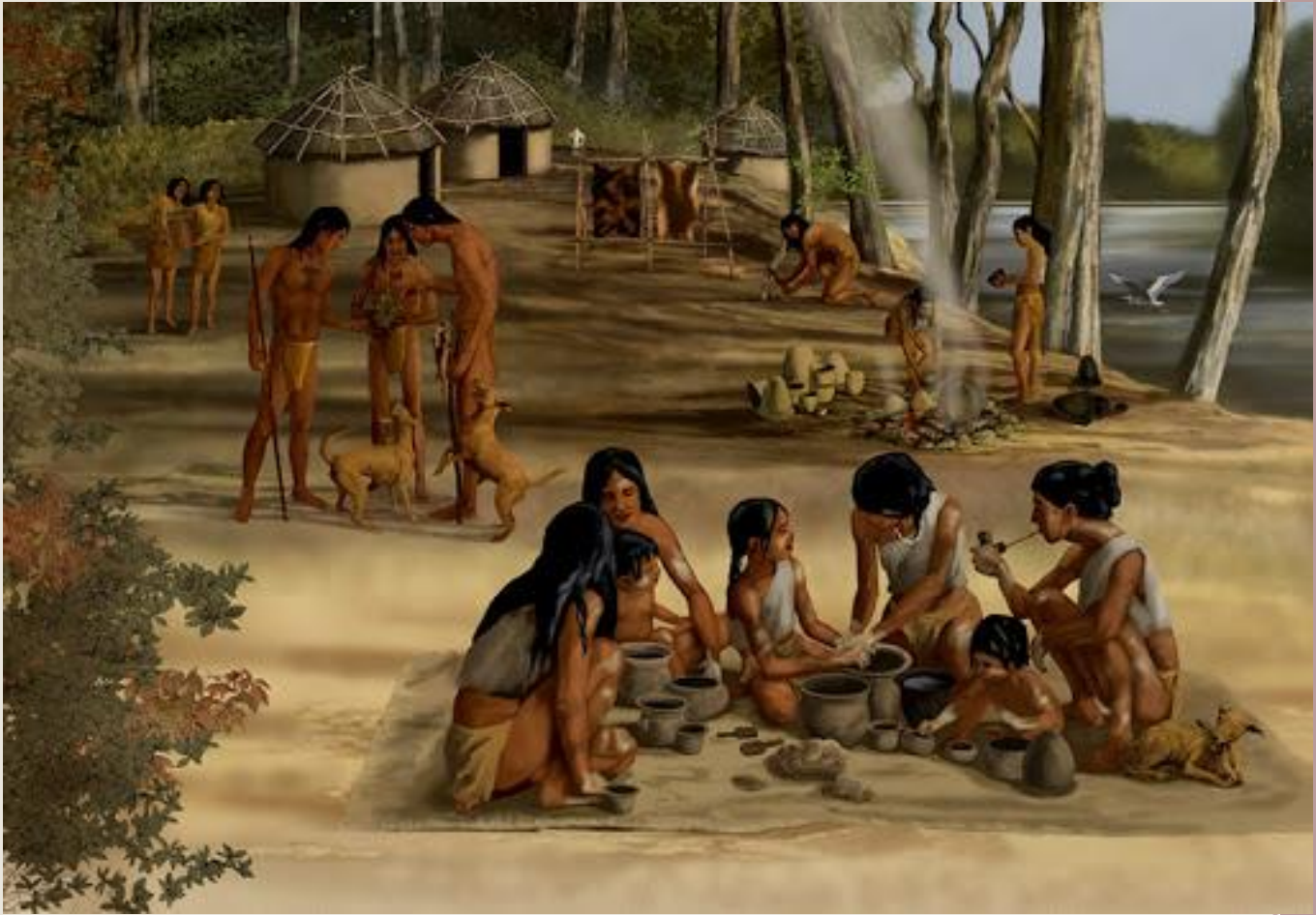


**Fort Toulouse-Fort Jackson Park** was established by the Alabama state legislature because of its importance to Alabama and United States history. The area now known as Fort Toulouse-Fort Jackson was occupied for thousands of years during the prehistoric (before the written record) era. Later, when the French built Fort Toulouse (the first fort was built in 1717, and it was rebuilt twice between 1717 and 1763) the area was occupied by the historic Alabama tribe. During the War of 1812, Fort Jackson was built on the site of Fort Toulouse. In 1818 old Fort Jackson became the location of Fort Jackson Town, the first seat of government in Montgomery County. Around AD 1, during what archaeologists call the Middle Woodland Period, the first large Native American occupation occurs. During this time period central Alabama,



Native villages were becoming larger and more numerous. These people used ceramic bowls made from clay mixed and tempered with sand. They were hunters and harvesters of wild plant foods with acorns and hickory nuts providing most of their plant foods.

Deer and turkey were the most extensively hunted animals although other animals were also eaten. Mussels and fish from the rivers were also important foods. These mussel shells are found at villages throughout the Woodland Stage of development.



The first large occupation occurred during the Late Woodland Period (AD 600-AD 1300). The bow and arrow were introduced around AD 600-700, which appears to be part of the reason for major population increase throughout this area. A very small amount of maize, or corn, was also grown as a food crop during the latter part of the late Woodland time frame, promoting further population increase. Village sites became larger and the population denser at

this time. Ceramics continually evolved through the Woodland Stage, which ended around AD 1300. Archaeologists use the kinds of ceramics found at a village site to determine when, and by what groups, the site was occupied.

The Mississippian Stage of development began around AD 1200, overlapping the end of the Woodland Period. This stage is characterized by the construction of flat-

topped mounds whose summit often served as the residence of the highest-ranking member (chief) of the group. Corn agriculture was the most important aspect of Mississippian food-ways, although hickory nuts and acorns remained a significant source of nutrition. The appearance of the Mississippian way of life was brought to the southeastern United States by the intrusion of one or more groups. These people arrived from the northwest where the earliest Mississippians are found at Cahokia, near St. Louis, Missouri, within the Mississippi valley. How and why these people moved remains a topic of debate and scholarship among archaeologists. The largest Mississippian complex in Alabama is found at Moundville, Alabama, just south of

Tuscaloosa. Most of Alabama's Mississippian people probably spread from Moundville, usually incorporating diverse resident Woodland groups as they moved into different areas. Unlike Woodland people, Mississippian groups were characterized by inherited status through the mother's line. Status within a group may have been figured through relatedness to the chief. And, like the historic Creeks, kinship was determined through the mother's blood line. The Moundville related groups also brought distinctive pottery styles. Once again, we can date villages by the pottery these people made. The Mississippian mound and associated village area west of Fort Jackson date to this time.

By AD 1450 the Moundville chiefdom (located in the Warrior River valley south of Tuscaloosa) collapsed and much of the Moundville population dispersed to other

parts of the Warrior river valley. Importantly, at least six of these villages moved to the upper Alabama River valley, with the mound and village area at Fort Toulouse-Fort Jackson Park being the northern most Moundville related village on the Alabama River.

Hernando DeSoto, Wikipedia Commons



One hundred years later Hernando DeSoto marched 4,000 miles through the present day southeastern United States. He had been commander of cavalry and second in command under Pizarro in the conquest of the Inca of South America. This earned him unmeasured wealth, valuable conquistador experience and the governorship of La Florida. Through the exploration of the southeast he hoped to find cultures like the Inca with immeasurable gold. DeSoto brought the first written record and the only written description of unspoiled southeastern Native Americans. Twenty miles east of present-day Fort Toulouse-

Fort Jackson (the mound and village area west of Fort Jackson were occupied at this time) he described the province of Talisi on the lower Tallapoosa River, while on the adjacent upper Alabama River he described the province of Tascaluca. The Talisi province and Tascaluca province had very different origins, with the former having a ceramic complex more like Mississippian groups from Georgia while the Tascaluca province migrated from Moundville 100 years prior, with ceramic very distinct from the Talisi province. After the Battle of Mabila, DeSoto's forces occupied central Alabama from September to December. After DeSoto's departure from central Alabama archaeology tells us approximately thirty percent of the local villages had disappeared. By the time Tristan de Luna visited central Alabama twenty years later the cultural landscape was very different. Most of the villages visited by DeSoto were no longer present, and the complex chiefdoms seen by DeSoto had collapsed. The Talisi and Tascaluca provinces visited by DeSoto fused to form a multiethnic group which would be become known as the Creek or Muscogee people.

East Florida and West Florida in British period



(1763–1783). Credit Wikimedia Commons  
By the beginning of the 18th century, France, Britain and Spain established settlements in the southeastern quarter of North America. They competed against each other for alliances with, or at least the favor of, the tribes living in this region. The Creeks were the most numerous and powerful of the southern tribes. The Yamassee War of 1714-15, saw the Indians rebel against rapacious British traders and gave the French a chance to establish a fort. Needing to form commercial links with a new European trading partner, the Creeks and Alabamas invited the French to build a fort at the junction of the Coosa and Tallapoosa rivers.

In 1717, Fort Toulouse was constructed to serve as the eastern most outpost of the French colony of Louisiana. Located on the Coosa river bluff near the junction of the Coosa and Tallapoosa rivers near present day Wetumpka, Alabama, the fort was successful in establishing friendly relations and fostering trade with the local Indians and limiting the British presence in the region. Also known as “Post aux Alibamons” (Post at the Alabama), it was named after Louis Alexandre de Bourbon, the Count of Toulouse. For nearly five decades it served to slow British influence

in the region. It made French policy known while making allies of central Alabama Indians. From 1717 until 1763 three sequential forts were all known as Fort Toulouse. After the first two partially washed away, Fort Toulouse III was built two hundred feet south of the Coosa Riverbank. (This fort has been re-created away from the original site in order

Poteaux-en terre construction. *Encyclopedia of Alabama*



to preserve the archaeology.)

The French contingent, under Lieutenant de La Tour Vitral, arrived in July 1717. The fort they built was a palisade of split logs measuring around 150 feet between the bastion points. The buildings were constructed *poteaux-en-terre*, essentially vertical post log cabins with posts sunk in a footing ditch and a mixture of clay and Spanish moss (*bousillage*) plastered between the logs.

Vauban style fort, named for Sébastien Le Prestre de Vauban, a French military engineer who greatly developed the science of fortification and devised novel siege tactics using a series of parallel trenches.



The fort was enlarged with a moat around 1735, and finally rebuilt in 1751 about 200

feet south of the first and second forts. The new fort (today called Fort Toulouse III) was constructed under the direction of the engineer, François Saucier, who also designed Fort de Chartres in Illinois. These forts were built in the Vauban style with bastions at the four corners like other French colonial forts. They contained several structures including officers' quarters, barracks and a

powder magazine. The wooden pilings surrounding the fort were charred before being set in the ground to slow the rotting process.

By 1725 farmsteads began to appear 200-300 feet south of Fort Toulouse along the terrace edge of the Tallapoosa River. The French farmsteads were built by French marines and their families while farming the adjacent Tallapoosa River floodplain. These people raised large families, the boys growing up to become marines who married French girls who also grew up here. The French children grew up playing with the Indian children of the adjacent Alabama village of Pakana and learned each other's languages and customs, thereby creating an effective alliance between the French and Indians.

Life at Fort Toulouse was initially difficult. Boats bringing supplies and trade goods arrived sporadically from Mobile. In the early years the marines were compelled to learn how to grow food and live in the humid Alabama environment. There was a

small mutiny at the fort due to a lack of supplies and discipline in 1720. The mutineers were captured and some executed. Afterwards, the French learned to send their best marines who built farms and raised families. A 1758 census reported 48 officers and men and some 160 civilians living in or near the settlement, most related to the marines.

The French defeat in the French and Indian War (Seven Years War) spelled the end of Fort Toulouse. The last French left the fort near the end of 1763. The Alabama Indians forbade the English to take possession or occupy the site and because of their closeness, many of the Alabama Indians followed the French to Louisiana in 1764.

After the abandonment of the area, the Creek village of Taskigi replaced the Alabama village of Pakana. The river valley was peaceful as first the British and then the Americans claimed the region but relations between the American settlers and Native peoples deteriorated in the first decade of the Nineteenth Century. By June 1812, the United States and Great Britain were at war and by late 1813 the Creek War was underway. Initially the Creek War started as a civil war within the Creek Nation. Part of the nation wanted to keep their traditional ways and reject American influence, they became known as the Red Sticks and ended up at war with the United States. Members of the Nation who wanted to accept American ways were known as the Nationalist Creeks. They fought alongside the Americans against the Red Sticks.

The Americans fought both the Red Stick Creeks and the British during the War of 1812. Militia forces from Georgia, Tennessee, North Carolina, South Carolina and the Mississippi Territory (which included what would later become the state of Alabama) took the field to defeat the Red Sticks.

Depiction of a Red Stick Creek Warrior (circa 1813/1814) holding a gunstock style war club. The name, "Red Stick Creek," derived from the red painted war clubs used by some of the traditionalist faction of the Muscogee Creek Nation who opposed assimilation into Euro-American culture





The area of the headwaters of the Alabama River and the Hickory Ground (Wetumpka) was the goal of American armies coming from east, west, and north. It was believed that the great battle to end the Creek War would come near the juncture of the Coosa and Tallapoosa Rivers.

The armies fought battles north and south of the Hickory Ground, but the battle that broke the Red Stick effort came at Horseshoe Bend on the upper Tallapoosa River. Indian survivors of this battle fled south toward the Hickory Ground. The victorious American army led by General Andrew Jackson pushed in the same direction and hoped to link with the army from Georgia also moving toward the Hickory Ground. The forces were unable to catch the fleeing Indians, but they did join and soon encamped on the site of the old French fort.

U.S. forces under the command of General Andrew Jackson defeated Chief Menawa and his Upper Creek warriors at the Battle of Horseshoe Bend. With an army of 3,300, Jackson surrounded the fortified village of Tohopeka and outgunned the 1,000 warriors, who then attempted to escape across the Tallapoosa River. About 850 Upper Creek died in action, including 300 shot in the river. The battle effectively ended the Creek War of 1813-14 and led to the signing of the Treaty of Fort Jackson, which ceded 21 million acres of Creek land to the United States, most of which helped form the Alabama Territory three years later. Horseshoe Bend is now a National Military Park.

In April 1814, General Jackson ordered an American fort built on the ruins of Fort Toulouse. This fort became known as Fort Jackson and was much larger and more elaborate than the earlier French forts. Fort Jackson had a moat 7 feet deep and dirt walls ranging in height from 7 ½ feet to 9 feet high forming its walls. When finished the fort contained barracks space to house 200 soldiers. A small garrison was kept here as the focus changed to fighting the British along the Gulf Coast. During this time thousands of troops passed through the site on their way south.

Red Stick Creek leader William Weatherford surrendering to General Andrew Jackson.



In August of 1814, the Treaty of Fort Jackson was signed here officially ending the Creek War. The Creek Nation agreed to give the United States more than twenty million acres of land as reparations for the war. This land was about half of what would become the State of Alabama in 1819.



Soldiers continued to occupy the fort until 1817. In 1818 efforts to build a town at the site began and Fort Jackson Town was born. This town served as the first county seat for Montgomery County but by 1819 the town of Montgomery became the principle place in the county and Fort Jackson Town was abandoned. In time, the little town and fort returned to forest and fields.

Almost a century later the property containing the remains of the Mississippian mound and both the French and American forts was purchased by the state of Alabama. The present park area was designated a National Historic

Landmark in 1961. In the 1970s, state and federal governments cooperated to create an historic and recreational park at the confluence of the Coosa and Tallapoosa Rivers. Today a 200-acre site known as Fort Toulouse-Fort Jackson Park is operated by the Alabama Historical Commission.

The park contains a modern campground, visitors center, boat ramp and walking trails. The reconstructed Fort Toulouse, Fort Jackson and Pakana Indian village serve as focal points of monthly living history programs seeking to recreate Alabama life in the 18<sup>th</sup> and early 19<sup>th</sup> centuries.

<b>Title</b>	<b>Alabama Place Names</b>
Overview	The names given to specific places tell us about the people who named them and what was important to them. This activity will compare Native American and Euro-American place names in Alabama.

General Lesson Information

Associated Standards and Objectives

Content Standards:		
	Class/grade: Social Studies / 4  Alabama Studies	Specific standard:  I) Relate the relationship of the five geographic regions of Alabama to the movement of Alabama settlers during the early nineteenth century.  <ul style="list-style-type: none"> <li>• Identifying natural resources of Alabama during the early nineteenth century</li> <li>• Describing human environments of Alabama as they relate to settlement during the early nineteenth century, including housing, roads, and place names</li> </ul>
	Class/grade: Social Studies / 4  Alabama Studies	Reiterate reasons for European exploration and settlement in Alabama to the impact of European explorers on trade, health, and land expansion in Alabama.  <ul style="list-style-type: none"> <li>• Locating on maps</li> </ul>

		<p>European settlements in early Alabama, including Fort Condé, Fort Toulouse, and Fort Mims</p> <ul style="list-style-type: none"> <li>• Tracing on maps and globes, the routes of early explorers of the New World, including Juan Ponce de León, Hernando de Soto, and Vasco Núñez de Balboa</li> <li>• Explaining reasons for conflicts between Europeans and American Indians in Alabama from 1519 to 1840, including differing beliefs regarding land ownership, religion, and culture</li> </ul>
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Preparation information

Time needed:	1 class period
Materials and Resources:	<p>Current map of Alabama (this can be a digital map or a print version)</p> <p>Sticky arrows (if using a print version)</p> <p>References: <i>Place Names in Alabama</i> by Virginia O. Foscue and <i>Indian Place Names in Alabama</i> by William A. Read</p>
Technology resources needed:	If using a digital map, tech needs are a computer and projector (or classroom platform of your choice)
Background/Preparation	Review reference books and map

Step by step:

Before

- Review the steps below
- Prepare map and references

During

- Talk to the students about place names and how they are like an artifact in that they are a human relic that is tied to a location. They tell us something about the people who named the place and what was important to them.
- Choose an equal number of Euro/American place names and Indian place names and draw inferences about what was important to the two different cultures based on patterns behind the names that they chose.
- Look up the place names in the reference books listed and discuss the origins of each place name.

After

- Euro Americans tend to name places for important men/heroes or towns from their old country. Indian place names tend to either describe something significant about the landscape or be tied to Indian myths or stories.

# “It’s In The Garbage”

from Project Archaeology

**Subjects:** Science, social science, language arts

**Skills:** Application, analysis, synthesis, evaluation

**Strategies:** Scientific inquiry, problem solving, discussion, forecasting, research skills, writing, classification

**Duration:** 60 to 90 minutes

**Class size:** Any, groups of 3 to 4

## Objectives:

In their study of archaeological concepts, students will analyze garbage from different places to 1) Demonstrate competence in applying the concepts of culture, context, classification, observation and inference, chronology and scientific inquiry; and 2) Explain how their study of garbage relates to the methods of archaeology.

## Materials:

Filled wastebaskets or small garbage from several places in the school, home, or elsewhere, selected to represent rooms of different function; plastic tarps are useful when spreading the garbage out. Undesirable and unsanitary items such as used tissues or rotting food remains, should not be included. “In the Garbage” activity sheet for each group; “Garbage Chart” activity sheet for each group.

## Vocabulary:

**Artifact** – any object made or used by humans

**Classification** – systematic arrangement in groups or categories according to established criteria

**Chronology** – an arrangement of events in the order in which they occurred

**Context** – the relationship artifacts have to each other and the situation in which they are found.

**Culture** – the set of learned beliefs, values and

behaviors generally shared by members of a society.

“The way the members of a group of people think and believe and live, the tools they make, and the way they do things” (Braidwood, 1967, pg. 30)

**Evidence** – data which are used to prove a point, or which clearly indicate a situation.

**Hypothesis** – a proposed explanation accounting for a set of facts that can be tested by further investigation.

**Inference** – a conclusion derived from observations

**Midden** – an area used for trash disposal

**Observation** – recognizing or noting a fact or occurrence

## Background:

The unusable or unwanted remains of everyday life end up in the garbage. By studying what people have thrown away, archaeologists can learn a great deal about a culture. This is true not only of prehistoric peoples who left no written record about their lives, but also of people today. Bill Rathje, an archaeologist, studies the garbage of Americans. He has learned many things about the relationships of human behavior and trash disposal, information useful in studying people of the past and present. He has found that people will often tell an interviewer what they believe is appropriate behavior, but their garbage tells another story. People frequently say they eat lots of fruit and vegetables, yet their garbage tells another story. People frequently say they eat lots of fruit and vegetables, yet their garbage shows they do not. Another example is that people say they recycle more than they actually do (Rathje, 1984, p. 27).

Just as we do not throw our trash any old place, neither did prehistoric people. Their garbage heaps are called middens and are a rich source of archaeological information about their lifeways. Layers of trash also tell a story over time. Archaeologists excavate middens slowly and carefully, recording the location of artifacts and samples recovered from the midden. They analyze

the tiny fragments of prehistoric meals (bone slivers, seed hulls, plant parts) and charcoal from cooking fires. The animals and plants these remains came from can be identified and archaeologists can learn very precise information about the economy of past people.

If a midden is disturbed and the layers mixed, it becomes impossible to interpret the lifeways of past people. Vandals looking for artifacts dig in middens and they destroy irreplaceable information about the past. They tear pages from the history book of time. Everyone can help by not diffing archaeological sites or collecting artifacts, by refusing to buy artifacts from people who do, and by always reporting anyone seen digging at sites or collecting artifacts to law enforcement authorities.

### **Setting the State:**

“A famous anthropologist, Franz Boas, reportedly said, “... man never lies to his garbage heap.” What do you think your family’s garbage could tell about you? (Examples: family size, income, preferred foods and activities).

### **Procedure:**

1. Review the concepts learned in Section One: culture, context, observation-inference, classification, chronology, and scientific inquiry. Students will be applying these concepts to their study of garbage.
2. Explain to the students that they are going to be archaeologists, analyzing garbage (middens) to learn about the people who threw it away. Demonstrate some of the information that can be learned from garbage by examining a small amount of trash from your classroom trashcan:
  - a) What **culture** is this garbage from? Could the garbage be mistaken for that of another culture? Is the garbage different from classroom garbage in Chana? Portugal? Your town 100 years ago? Are basic human needs represented in the trash?
  - b) What can you **infer** about the behavior of the thrower-aways and the origin of the garbage based on your own **observations**? Is cafeteria trash the same as that from the woodshop? The library? How is a single person’s garbage

different from that of a family with many children? Is a vegetarian’s trash different from a meat-eater’s?

- c) Arrange the trash in **chronological** order. On the bottom is the oldest trash, on the top is the most recent garbage. If you find dated items through the trash, such as newspapers or post marked envelopes or product dates, you can establish a precise date for the trash.
- d) Sort the trash into piles based upon some type of similarity. This is a **classification**, perhaps including categories like paper, food containers, or other office supplies.
- e) The trash is obviously from a classroom because you have preserved its contexts, the relationship artifacts have to each other and the situation in which they occur. If you went to your town’s landfill, you might find some of the artifacts from your classroom trash, but you could not interpret it as coming from your classroom because it has been all mixed up with trash from many other places. Its context has been lost.
- f) Construct a scientific inquiry. An example is: “Was the trash made my very young children?” the hypothesis could be: “If there are few papers with cursive writing in the trash, then the trash came from young children.” Classify the trash into two categories: papers with and papers without cursive writing. Accept or reject your hypothesis.

3. Divide the class into groups of 4 to 6 students and give each group a bag of trash. The group analyzes their trash using the activity sheet “It’s in the Garbage” (and optionally the “Garbage Chart”).

4. Students visit each other’s **midden’s** and a spokesperson from each group presents a summary of their findings.

### **Closure:**

Lead a discussion using the “Garbage Concepts” questions.

### **Evaluation:**

Collect the students’ activity sheets and reports.

**References:**

Rathje, William L., 1984 "The Garbage Decade."  
*American Behavioral Scientist* 28 (1), pp.9-39

Rathje, William L., 1991 "Once and Future Landfills."  
*National Geographic* 179 (5), pp.116-134

Rathje, William L., and Cullen Murphy, 1992, *Rubbish: The Archaeology of Garbage*. Harper Collins Publishers, New York, NY.



# “It’s In The Garbage”

from Project Archaeology

## Question:

[When students propose an inference about the people who generated the garbage] What would the activity you are proposing (hypothesis) would look like archaeologically? What artifacts would you expect to find if your hypothesis is correct?

Does your study of garbage tell you everything about American society? Why or why not?

Do the contents of your garbage change throughout the year? ...as a result of special occasions like birthdays or a company dinner? What mistakes might an archaeologist make about your family if they studied only the garbage from those special events?

How would the results of your study be different if we had mixed your individual bags all together in one heap?

## Concept:

When archaeologist suspect a certain behavior was occurring, they make an hypothesis about what the archaeological evidence would look like. For example, archaeologists could hypothesize that people butchered large game where it was killed and only took the most desirable parts back to their village. In excavating the village, archaeologists would prove or disprove their hypothesis based upon the animal bones present.

One sample is only a glimpse into a complex society. Just as you only see a small piece of our culture from one sample, so too archaeologists see only a sliver of the past from one site.

Just as someone who wants to completely understand your family would study your garbage over a long period of time, an archaeologist studies many sites because one site cannot reflect the range of activities of a prehistoric society.

Context would have been lost, and only very general statements about the culture that generated the garbage could then be made. This is what happens when vandals dig up sites and say the artifacts are preserved, therefore no information has been lost.

## It's In The Garbage

Name:

Directions: Use this activity sheet to take notes during your "excavation." When you have completed your excavation, use the information to write a report about the garbage that addresses the items below. You must give reasons for your answers based on the "evidence" – the artifacts which support your answer.

1. Could you tell when your garbage was thrown away? If yes, how? If no, why not?
2. List two or more inferences you can make about the person(s) who threw the trash away.
3. From where did your garbage come from?
4. Which basic human needs does your garbage show are being met?
5. Name two or more of the categories into which you classified your trash.
6. How do you know this garbage is from your own culture?

# Garbage Chart

Name: \_\_\_\_\_

<b>Sketch of Item</b>	<b>Description of item (Observation)</b>	<b>Guess as to use of purpose (Inference)</b>

