

# *Preserving History Through Archaeology*



Winter 2025  
Volume XIV, Issue 1

## GWINNETT ARCHAEOLOGY BULLETIN

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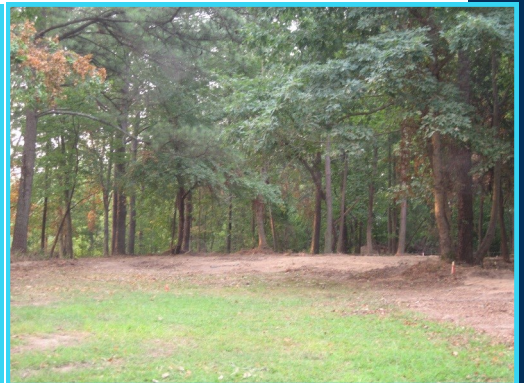
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## From the Vault: Photographs

When we think of *artifacts*, we think of objects (ceramic pieces, lithic fragments, etc.) that have been made by humans. However, what happens when we begin to think beyond the traditional definition of an artifact? Artifacts give us insight into history, and photography (as we know it) has been documenting human history for over 200 years. Photographs hold the ability to help us remember what is disappearing and allow us to learn about other cultures. Photographer Edward S. Lewis lived alongside the Native American tribes in the late 1800s and early 1900s, documenting the lives of a people who he believed was a vanishing race. These photos have acted as artifacts to many historians, archaeologist, and anthropologists throughout modern history. Therefore, at this past Frontier Faire the Fort Daniel Foundation (FDF) was gifted digital photos of the first investigation at the fort. In 2007 a group calling themselves *Gwinnett Archaeological Research Society* and other volunteers met in the backyard of a house located on Braselton Highway to rediscover the actual location of a fort at Hog Mountain (Fort Daniel) and to prove the oral stories past down were correct. The group of volunteers included professional archaeologists, avocational archaeologists and historians, and metal detectors. It was one of the metal detectors, Mel Parker, who gave this valuable hoard of pictures. (Thank you!) Additionally, included in this cache of photos were pictures of a celebration that took place a couple of years later (see Page 3). This celebration became a yearly event, the annual Frontier Faire. Enjoy going down memory lane, and you might recognize some people and places. ■









## More Diggin's

- **Gwinnett Historical Society Meeting:** The next Gwinnett Historical Society (GHS) meeting will be on Monday, March 17 at Rhodes Jordan Park Community Center (100 East Crogan Street, Lawrenceville) beginning at 6:30PM. The guest speakers would be Nicole Love Hendrickson and Charlotte Nash, current and former Gwinnet County Board of Commissioner (BOC) Chairpersons, and they would be speaking about their personal perspectives and honoring the first female Gwinnett BOC Chairperson, Lillian Webb. For more information please visit the [GHS Web site](#).
- **Gwinnett Archaeological Research Society Meeting:** Please keep an eye on Gwinnett Archaeological Research Society (GARS) social media platforms and your email for information regarding the upcoming GARS meeting.
- **Return to Turkey Creek:** GARS would be returning to investigate more of the Snellville-Turkey Creek site in the upcoming months. If you are interested, please email [GARS](#).

### MEMBERSHIP FEES ARE DUE:

If you would like to join or renew your GARS membership, please contact [Delana Gilmore](#); and for FDF membership please contact [Cindy Horsley](#).



## Upcoming Events at Fort Daniel Archaeological Park

⇒ **Exploring Archaeology at Fort Daniel  
on Saturday, May 17 10am-2pm**

⇒ **Open House on Sunday, June 22  
2-4pm**

⇒ **Open House on Sunday,  
July 20 2-4pm**

⇒ **17th Annual Frontier  
Faire on Saturday,  
October 18 10am-4pm**



# Peaches Spread Across North America Through Indigenous Networks

*Excerpt from an article written by Francisco Tutella featured on the [Pennsylvania State University Web site](#) on November 22, 2024*

Spanish explorers may have brought the first peach pits to North America, but Native communities helped the ubiquitous summer fruit really take root, according to a study led by a researcher at Penn State. The study, published in *Nature Communications*, shows that Indigenous political and social networks and land use practices played key roles in the peach's adoption and dispersal across the continent, according to the researchers. "Peaches need a lot of care by people to be productive. They need to be planted in appropriate places with a lot of sunlight and the right soil drainage, and they need to be pruned," said Jacob Holland-Lulewicz, first author and assistant professor of anthropology at Penn State. "For a long time, the narrative was that the Spanish introduced peaches and then peaches spread very quickly. The reality is way more complicated. How quickly peaches spread is very much a product of Indigenous networks and land management."

The researchers analyzed historical documents that mentioned peaches, such as the travel writings of French missionary explorer Jacques Marquette and English merchant Jonathan Dickinson. They also employed radiocarbon dating—a method that measures the decay of radioactive carbon-14 atoms in organic material—to determine the approximate ages of peach pits and other organic samples (like carbonized tree wood) from 28 archaeological sites and two regional locales where archaeologists previously recovered preserved peach pits. The sites were located in the Carolinas, Georgia, Florida, Alabama, Tennessee and Arkansas.

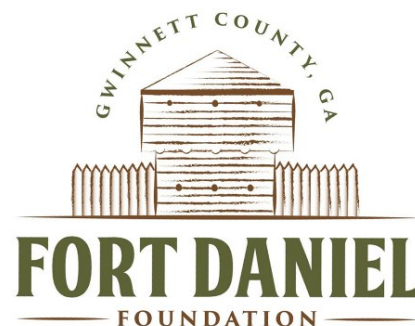
The team found that peaches were likely widespread across Indigenous settlements in the interior southeast as early as the year 1620, roughly 100 years after the earliest Spanish expeditions in Florida and in Georgia's Oconee Valley. The timing suggests that early Spanish settlements becoming important trade nodes within existing Indigenous networks created the necessary conditions for the spread of peaches, according to Holland-Lulewicz. "Many narratives talk about the Spanish, or Europeans generally, arriving and then you see instantaneous changes to Indigenous histories and the spread of materials, but those initial interactions didn't cause major changes," he said. "It's not until Spanish networks and Indigenous networks become entangled 100 years later that we have the necessary conditions for the spread of peaches."

The team also identified what are possibly the earliest peaches in North America at a Muskogean farmstead in the Oconee Valley. In the 1990s the late Penn State archaeologist James Hatch recovered peach pits from the bottom of post holes that once housed support structures for the farmstead's house. The researchers radiocarbon dated charcoal, nuts and corn kernels from these post holes and found that occupation at the site began between 1520 and 1550 and ended between 1530 and 1570. This timing suggests that peaches had spread to the interior southeast possibly decades before the founding of St. Augustine in 1565, according to the researchers.

"Understanding the path that the introduction of species, such as peach trees, took through colonization and the role that Indigenous people and their long-term relationship with the environment played in shaping these histories demonstrates the importance of these events, people and processes to what becomes a broader American history," said co-author Victor Thompson, Distinguished Research Professor of archaeology at the University of Georgia (UGA) and executive director of the Georgia Museum of Natural History. "Further, the fact that all of this work took place on museum specimens underscores the importance of maintaining these collections for future study."

The fruit had become so integral to Indigenous history and culture that when the ancestors of the modern-day Muscogee (Creek) Nation were forcibly removed from Georgia and Alabama during the 1800s, they took peaches with them. "There are Muscogee (Creek) peoples today who grow peaches as heritage crops," Holland-Lulewicz said. "The act of growing and caring for those peaches is an important cultural practice. These were the first peaches introduced in the 1500s and 1600s that were then carried halfway across the continent and continue to be grown today." ■ PSU

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## Archaeology or Archeology?

Excerpt from a document found on the [SAA Web site](#)

Why are there two different spellings: *archaeology* and *archeology*? Both spellings are correct, but there are some twists and turns to the answer! If you look up the word in a dictionary, you'll find it under *archaeology* with the variant "e" spelling also listed, but you probably won't find it under *archeology*. The *ae* is a diphthong, which is a gliding vowel sound normally represented by two adjacent vowels. However, typographically, some diphthongs are represented as single ligature characters (that is, joined letters), so "ae" becomes æ. Look at actual pieces of printers type (those small lead alloy sticks with letters that are composed one-by-one into forms and then printed on a printing press), and you will find not only a's and e's but also æ's.

In the 1890s the US Government Printing Office (GPO) decided to economize by eliminating the ligatured *ae*. This decision was probably also helped along by the trend in American English to simplify, so that the "ae" diphthong was replaced by an "e" in pronunciation and spelling. The GPO adopted new spelling rules that called for a simple substitution of *e* for



the ligatured *ae* in all cases in which its earlier rules had required the ligature. The history of the word as it was derived from Latin would have argued for the *ae*.

In 1685 Jacob Spon of Lyon first used *archaeologia* to designate a discipline concerned with the study of ancient monuments in his *Miscellanea eruditae antiquitatis*. The British Archaeological Association began publication of *The Archaeological Journal* in 1844. Archaeology as a new word was by then fully established in English.

Regardless of that long history, the GPO style influenced university presses and boards of editors, notably at Chicago, Columbia and Yale. In turn, their spelling styles influenced the archaeologists who published with them. For

some archaeologists, the two spellings symbolize competing aspects of the field. The supposedly antiquated spelling with the "ae" is supposed to connote classical or a humanist-oriented archaeology, while the supposedly modern "e" is thought to suggest anthropological or a social science-oriented practice. There logically is no such significance to the spelling. ■ SAA

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