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MARCH 12 – 28, 2004 17 DAYS
NOVEMBER 12 – 28, 2004
Led by Prof. John Henderson, Cornell University

MAYA SUPERPOWERS
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Led by Dr. Mattanyah Zohar, Hebrew University

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Sacrificed Mountains & The Yangtze River
This unique tour encompasses one of China’s most sacred Buddhist mountains, Emeishan, and most beautiful, Huangshan. Highlights include the terra-cotta army of the First Emperor and archaeological splendors in Xian. Beijing’s Forbidden City, Dazu’s fabulous groteses carved with thousands of Buddhhas, the newly installed Shanghai Museum — plus four days sailing on the Yangtze River and through the famous Three Gorges.

MAY 1 – 21, 2004 21 DAYS
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MAY 29 – JUNE 14, 2004 17 DAYS
Led by Prof. Blaise Nagy, College of the Holy Cross

OCTOBER 9 – 25, 2004 17 DAYS
Led by Prof. Barbara Barletta, University of Florida

BULGARIA & ROMANIA
(Ancient Peoples of the Danube Valley)
While studying the complicated history of the many peoples who have occupied the lands along the Danube River, we will visit Neolithic villages and tombs, fortified Dacian citadels and marvelously carved and painted Thracian tombs. We will see great monuments and cities built by the Romans, fabulous Byzantine churches and World Heritage monasteries, as well as uniquely Ottoman architecture. But our most amazing discoveries will be in the museums, where the art and artifacts of these diverse peoples are displayed, including the remarkable 6,000-year-old gold of Varna. Our tour is completed with visits to the charming wooden and painted churches in northern Romania.

MAY 24 – JUNE 12, 2004 20 DAYS
Led by Dr. Mattanyah Zohar, Hebrew University

SCOTLAND AND ITS ISLANDS
This new tour explores the fascinating prehistoric and early Christian sites scattered throughout the Scottish countryside. Our touring will span thousands of years as we study Stone and Bronze Age monuments and artifacts, Celtic remains and medieval castles. Tour highlights include the enigmatic megalithic Stones of Calanish on the Isle of Lewis, the Machrie Moor ceremonial landscape on the Isle of Arran, fascinating carved pebble mithens, Edinburgh and Glasgow and the many Neolithic sites on the Orkney and Shetland Islands.

JUNE 30 – JULY 18, 2004 19 DAYS
Led by Dr. Mattanyah Zohar, Hebrew University

THE ANCIENT KINGDOM OF TIBET
As we traverse Tibet’s spectacular mountain passes and lush valleys, visits will be made to the famous monasteries, temples and tombs around Lhasa, Tashang, Gyantse and Shigatse. We will be introduced to the many orders of Tibetan Buddhism, its art and architecture, and observe the solemnity of monks at study and prayer. Throughout we will be drawn to Tibet’s colorful markets and entranced by the warmth of its people.

JULY 15 – AUGUST 1, 2004 18 DAYS
Led by Prof. Gregory Hills, University of California

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The Conservancy acquires a well-preserved tannery.

48 point acquisition
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Lay of the Land

When The Archaeological Conservancy acquires an ancient ruin to preserve it for posterity, often the work is just beginning. In this issue, we tell part of the story (see p. 38) that comes next—stabilizing and protecting the ruins. Often carried out with the help of volunteers guided by our stabilization experts, this is a critical part of the preservation process, and very often a very difficult one. We are faced with the forces of time that are determined to turn even ruins into dust. Erosion is our biggest and most powerful enemy, and the fight to control it is ongoing. Experience and trial and error are our best teachers.

Sites of different eras and different parts of the country require diverse and sometimes innovative techniques. In Oklahoma we are laying down riprap to stop a stream's meander. In Mississippi, we are planting grass in an old cotton field to stabilize the soil and hide the artifacts from looters. In the California desert, fencing in the right place will allow native vegetation to return and stop erosion—we hope.

Often funds to acquire a property are much easier to secure than those to stabilize it. But they are both essential parts of the preservation process. Delicate walls must be made to keep standing, and previous excavations must be backfilled. It takes money and hard work to bring in 1,541 cubic yards of sterile dirt, as we did at Sherwood Ranch Pueblo. But that’s what it takes to do the job.

Mark Michel, President
Delighted and Disappointed

We were both delighted and surprised to find that a photograph of a petroglyph site in Sheep Canyon won first place in American Archaeology’s photo contest. We were delighted because Naval Air Weapons Station China Lake manages Sheep Canyon as part of the Coso Rock Art National Historic Landmark. The landmark contains several million petroglyphs on 90,000 acres located in the center of our secured military installation. The station goes out of its way to provide occasional access to some of the landmark’s more remote sites.

But we were surprised that the petroglyphs in the photo were not identified as being on our station. We are proud of our stewardship and of our ability to provide occasional access to sites such as Sheep Canyon.

Russell L. Kaldenberg
Command Archaeologist
Naval Air Weapons Station
China Lake, California

It's Not a Prehistoric Spear

In the article on the Kaplan-Hoover bison kill site in the Summer 2003 issue, one caption mentions “prehistoric spears called atlatls.” The atlatl was not the spear itself, but the spear thrower. Atlatls are basically a stick with a hook on the end which fits into the end of the dart. The added leverage of the atlatl allows a spear to be thrown much faster and farther than by hand alone, and they are very effective weapons.

The World Atlatl Society (http://www.worldatlatl.org/) promotes modern atlatl sporting events all over the country, and many of us also find atlatls to be an excellent tool for teaching about prehistoric technology. Though they are fun and simple enough for anyone to make and use, the difficulty of mastering them inspires respect for prehistoric people.

John Whittaker
Department of Anthropology, Grinnell College
Grinnell, Iowa

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Letters

SENDING LETTERS TO American Archaeology

American Archaeology welcomes your letters. Write to us at 5301 Central Avenue NE, Suite 902, Albuquerque, NM 87108-1517, or send us e-mail at tacmag@nm.net. We reserve the right to edit and publish letters in the magazine’s Letters dept. as space permits. Please include your name, address, and telephone number with all correspondence, including e-mail messages.

Editor’s Corner

These days there is much talk of privatizing some federal government services in the United States. This talk is spurred by the presumption that privatizing some services could save taxpayers money. In this issue we examine the potential effects of the A-76 initiative, which could result in what the government refers to as the “outsourcing” of services.

A-76 compares the cost of government functions vis-à-vis their cost in the private sector. If, in this comparison, the private sector appears to be able to perform these functions more cost-effectively, then private sector workers could be hired to replace government workers.

A-76 is just beginning to make its impact felt in public archaeology, and some archaeologists are very concerned about its implications. A U.S. Congresswoman succinctly voiced one of the main complaints of a number of A-76’s critics: the initiative employs a “bean counter” approach to determine value. As this initiative extends across the length and breadth of the federal government, its ramifications go far beyond archaeology. This initiative raises questions as large as its reach: How do we measure value? Can we put a price on such things as cultural resources? Are we in fact a nation of bean counters?

Michael Bawaya, Editor.
The Archaeological Conservancy is the only national non-profit organization that identifies, acquires, and preserves the most significant archaeological sites in the United States. Since its beginning in 1980, the Conservancy has preserved more than 275 sites across the nation, ranging in age from the earliest habitation sites in North America to a 19th-century frontier army post. We are building a national system of archaeological preserves to ensure the survival of our irreplaceable cultural heritage.

Why Save Archaeological Sites? The ancient people of North America left virtually no written records of their cultures. Clues that might someday solve the mysteries of prehistoric America are still missing, and when a ruin is destroyed by looters, or leveled for a shopping center, precious information is lost. By permanently preserving endangered ruins, we make sure they will be here for future generations to study and enjoy.

How We Raise Funds: Funds for the Conservancy come from membership dues, individual contributions, corporations, and foundations. Gifts and bequests of money, land, and securities are fully tax deductible under section 501(c)(3) of the Internal Revenue Code. Planned giving provides donors with substantial tax deductions and a variety of beneficiary possibilities. For more information, call Mark Michel at (505) 266-1540.

The Role of the Magazine: American Archaeology is the only popular magazine devoted to presenting the rich diversity of archaeology in the Americas. The purpose of the magazine is to help readers appreciate and understand the archaeological wonders available to them, and to raise their awareness of the destruction of our cultural heritage. By sharing new discoveries, research, and activities in an enjoyable and informative way, we hope we can make learning about ancient America as exciting as it is essential.

How to Say Hello: By mail: The Archaeological Conservancy, 5301 Central Avenue NE, Suite 902, Albuquerque, NM 87108-1517; by phone: (505) 266-1540; by e-mail: tacmag@nm.net; or visit our Web site: www.americanarchaeology.org
NEW EXHIBITS

**Frank H. McClung Museum**
University of Tennessee, Knoxville—Ancient ceramic shaft-tomb clay figures from the West Mexican states of Nayarit, Jalisco, Colima, and Michoacán are featured in the new exhibit “Images for Eternity: West Mexican Tomb Figures.” These well-preserved figurines date between 200 B.C. and A.D. 300 and provide invaluable clues about the mysterious ancient cultures of West Mexico. (865) 974-2144, http://mcclungmuseum.utk.edu (Through January 4)

**Amerind Foundation**
Dragoon, Ariz.—A new exhibition of Hopi watercolor paintings by early masters Fred Kabotie, Otis Polelonema, Rodrick Holmes, and Mootzka includes representative examples of the Amerind’s superb katsina doll collection. (520) 586-3666, www.amerind.org (Opening reception January 10)

**Arizona State Museum**
University of Arizona, Tucson—The new photographic exhibition “With an Eye on Culture: A Helga Teiwas Photo Retrospective” includes more than 50 of Teiwas’s photographs, including images of early 20th-century excavations and native peoples of the Southwest. Helga Teiwas stands among the last century’s most accomplished documentary photographers of the Southwest, and her work has resulted in landmark books on Navajo culture, Hopi carvers, and basket weavers. (520) 621-6281, www.statemuseum.arizona.edu (New long-term exhibit)

**Bowers Museum of Cultural Arts**
Santa Ana, Calif.—The new installation “First Californians” showcases the museum’s extensive permanent collection of Native American art and artifacts in stone, shell, plant fiber, and feathers. These natural resources help tell the story of the culture of Native Californians. The exhibit gives special attention to local groups that inhabited the coastal regions of Southern California. (714) 567-3600, www.bowers.org (New permanent exhibit)

**Smithsonian’s National Museum of the American Indian**
Battery Park, New York, N.Y.—More than 200 of the museum’s finest Native American baskets are included in “The Language of Native American Baskets: From the Weavers’ View,” which focuses on the weaver’s perspective and the process of basket-making. The exhibit’s highlights include a Haida woven hat, exquisitely woven Pomo baskets, and a very rare early 19th-century Chumash basket woven with the design of Spanish coins. (212) 514-3700, www.americanindian.si.edu (New long-term exhibit)
**CONFERENCES, LECTURES & FESTIVALS**

**72th Annual Pueblo Grande Museum Indian Market**
December 13–14, Steele Indian School Park, Phoenix, Ariz. More than 500 Native American artisans representing over 60 tribes will sell their paintings, sculptures, jewelry, pottery, Kachina dolls, and other works of art at this market, which has been named one of the 10 best in the nation. The event also features traditional performances and food.
(877) 706-4408, www.pgmarket.org

**37th Annual Conference on Historical and Underwater Archaeology**
January 7–11, Hyatt-Regency Union Station, St. Louis, Mo. A keynote speaker and plenary sessions will address this year’s theme, “Lewis and Clark: Legacy and Consequences.” In addition to a wide variety of papers on current research, several symposia related to the opening of the West have been organized.
(856) 224-0995, www.sha.org, hq@sha.org

**9th Southwest Symposium**
January 9–10, Chihuahua City, Mexico. Hosted by the Centro INAH Chihuahua, the theme of this year’s symposium is “Archaeology Without Borders: Contact, Commerce, and Change in the U.S. Southwest and Northern Mexico.” Scheduled sessions include Mesoamerica’s Relations with the North, Detecting Social Identity in the Archaeological Record, and Early Agriculture in the U.S. Southwest and Northern Mexico. Contact Michael Whalen at (918) 631-2370, michael_whalen@utulsa.edu, www.swanet.org/zarchives/swsymposium/2004symposium.pdf

**46th Annual Guild Indian Fair & Market**
March 6–7, Heard Museum, Phoenix, Ariz. This event, considered to be one of the most prestigious of its kind in the Southwest, draws more than 500 of the nation’s finest native artists and features traditional music, performances, and foods.
(602) 252-8848, www.heard.org

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**University of British Columbia Museum of Anthropology**

Vancouver, B.C., Canada—“Mehodihi—Our Great Ancestors Lived That Way: Well-Known Traditions of Tahltan People” is the first museum exhibit of the Tahltan First Nation’s art and culture. The Tahltan live in the villages of Iskut and Dease Lake on the Stewart-Cassiar Highway, and Telegraph Creek, below the Grand Canyon of the Stikine River. This exhibit has been collaboratively developed by members of the Tahltan community to highlight the links between the Tahltan and their land, culture, and heritage.
(604) 822-3825, www.moa.ubc.ca (New long-term exhibit)

**San Diego Museum of Man**
San Diego, Calif.—Showcasing an array of archaeological and ethnographic artifacts, the new exhibit “Inuit: People of the Midnight Sun” brings to life the iliqquisiqt or “ways of life” of the Inuit. Previously known as the Eskimo, the Inuit inhabit a wide arctic terrain spanning from Russia to Alaska and Canada to Greenland. The Inuit’s creativity, innovation, and craftsmanship are demonstrated by a wide array of 19th- and 20th-century artifacts such as tools for hunting and sewing, handmade games, clothing, masks, and kayaks.
Archaeologists excavating a small site in the Unalaska Bay area of Alaska uncovered at least 10 large stone-lined dwellings containing complex features and stunning artifacts. Radiocarbon dating and preliminary analysis indicate that the site was occupied year-round between 2,600 and 3,400 years ago by as many as 200 people.

“We were startled to find large multiple-roomed houses with elaborately constructed stone walls and interior features such as chimneys,” said Richard Knecht, director of the Museum of the Aleutians and one of the principal investigators of the project. “The artifact assemblage, including large and elaborate labrets (lip plugs), beads, and artwork, was far beyond what we expected. The conventional wisdom was that these were all correlates of a rise in cultural complexity that seemed to occur late in the prehistoric sequence throughout coastal Alaska, but here we were seeing all these things in a site 3,000 years old. It really blew us away.”

First discovered during the construction of military installations in World War II, the Amaknak Bridge site had seen only preliminary research until this past summer when planned replacement of the bridge in 2005 prompted full-scale excavations.

The deeply stratified site contains at least 10 round or ovoid semisubterranean dwellings lined with multiple rows of boulders and large cobbles. The houses, some of which have multiple rooms, hearths, and large stone- or whale bone-lined chimneys, contain sub-floor storage pits and drainage systems. In some houses, whale vertebrae were used to hold up support beams. Heated beach stones are thought to have been used in a complex system of cooking and possibly heating.

“We are also very intrigued by the lithic assemblage, which includes an amazing array of chipped and ground stone knives, scrapers, drills, and points,” said Knecht. “Many features in the stone tool inventory are identical to those seen in early sites in the eastern Arctic, particularly with Dorset sites in Canada. The connections between early Aleutian and Canadian prehistory are fascinating, and this site has the potential to shed some new light on these issues.” — Tamara Stewart
Archaeologists with the University of Vermont (UVM) discovered the state’s first Late Paleo-Indian site last September in Colchester, in northwest Vermont. Parallel-flaked projectile point bases found at the site indicate that it was occupied between 9,000 to 10,000 years ago during the Late Paleo-Indian period.

“This site is extremely significant within Vermont and the broader region,” said John Crock, director of UVM’s Consulting Archaeology Program, who led the excavation. Archaeologists once believed that Vermont was uninhabited during this period, according to Crock.

“Though presumed-to-be Late Paleo-points exist in private collections from Vermont sites, the Mazza site represents the first unequivocally Late Paleo-Indian site in the state that has been systematically excavated,” he said.

Named after landowner Sam Mazza, the small, ancient campsite was discovered during an archaeological survey of the property, which will be affected by a proposed highway. The site’s parallel-flaked Agate Basin–like projectile point fragments closely resemble artifacts recovered from the Varney Farm site in Turner, Maine, that were radiocarbon dated to the Late Paleo-Indian period. The Varney Farm site is one of the very few well-studied Paleo sites in the Northeast. Researchers will undertake laboratory analysis of the artifacts and other materials recovered from the Mazza site this winter. —Tamara Stewart

### Study Reveals Source of Corn Imported to Chaco Canyon

Previously discarded theories of Chaco are now being reevaluated.

Did Chaco Canyon’s inhabitants import food, primarily corn, to supplement what could be grown in the canyon? This is one of the biggest questions about Chaco, which, between the 9th and 12th centuries, stood at the center of a massive great house community, a network of roads, and great house communities in the San Juan Basin of north-central New Mexico.

In a study published by the National Academy of Science, researchers used strontium isotopes and elemental analyses to show that prehistoric corn cobs found at Pueblo Bonito, Chaco’s largest great house, were grown as far away as 50 miles to the west along the foothills of the Chuska Mountains and on the San Juan River 50 miles to the north.

“This is really a brilliant and successful effort to resolve a major problem in Chacoan archaeology,” said Steve Lekson, an archaeologist and Chaco expert at the University of Colorado, Boulder. “It opens up a whole range of possibilities for Chaco, and reopens a few discarded ideas as well.”

A popular model proposed in the late 1970s saw Chaco as a central storage facility or “corn bank” where surplus corn from outlying communities was stored and redistributed to other communities as needed. The model was rejected when artifacts such as pottery, in which it’s believed the corn may have been conveyed, did not show a pattern of redistribution from Chaco to the outliers. Now that researchers can locate the source of the corn, the model can be truly tested.

The import of corn to Chaco may also support the popular theory that Chaco served as a ceremonial pilgrimage center where people brought goods from afar to contribute to feasting and other ceremonial events. The earliest corn tested in the study from Pueblo Bonito dates to the late 9th or early 10th centuries and was grown in the Chuska Mountain area, where several very large contemporary communities were located.

“The study indicates that people in Chaco Canyon depended for basic resources (food) on a very well-organized network of labor that was spread over many miles,” said Linda S. Cordell at the University of Colorado, one of the study’s co-authors. “I suspect that it was through rituals and ceremonies that people were together.” —Tamara Stewart
Archaeologists found numerous artifacts, including a small bone fragment with butcher marks, at Alder Creek, which is believed to have been a camp used by the Donner Party in the winter of 1846–47. The bone fragment is that of a medium-to-large-sized mammal that could be a human, according to Julie Schablitsky, who co-directed the investigation. Should it prove to be human, it could be evidence that the Donner Party resorted to cannibalism.

Last August Schablitsky, of the University of Oregon, and Kelly Dixon, of the University of Montana, discovered evidence of a hearth as well as such artifacts as wagon parts, broken dishes, lead shot, clothing buckles, condiment and alcohol bottles, and pipe bowl fragments. Archaeologists Donald Hardesty and Susan Lindstrom found and partially excavated the site, which is located in northeastern California near Reno, Nevada, 13 years ago. They suspected it might be the Donner camp location, but they were not certain because of the lack of archaeological features such as a hearth. Schablitsky and Dixon believe it is the Donner camp. She said the hearth and the variety and density of the artifacts “support an 1840s domestic camp that was occupied longer than a few weeks.”

She added that “once we positively identify human bone, the physical evidence will prove the Donner Party camped, lived, and some even died at this location.”

Such evidence would also disprove the theory that the original campsite is located beneath nearby Prosser Creek Reservoir.

It’s thought that a worn cleaver or a Bowie knife made the marks on the bone. Laboratory tests on the bone will be done sometime in 2004. If the bone is human it will subsequently undergo DNA analysis in an attempt to link it to living Donner descendants.

The Donner Party headed westward from Springfield, Illinois, to the California frontier in May 1846. Eighty-seven people in covered wagons traversed the continent in hopes of opportunity on the western frontier. But they made a fateful decision to leave the main trail to take a shortcut. Unexpectedly, the families were trapped in the Sierra Nevada Mountains by unrelenting blizzards and were forced to establish winter camps. They then faced a remarkable struggle for survival.

Held back by a broken wagon axle, the George and Jacob Donner families stayed behind while the remaining 60 people pressed forward to Donner Lake. The group settled into two encampments, one at Donner Lake consisting of three cabins and a lean-to, and the remaining 21 people six miles away at Alder Creek with little more than wigwam and brush shelters. Confined by the snowstorms for five months, over 50 percent of the expedition perished. The 46 survivors reportedly endured by eating small animals and eventually resorting to cannibalism.

—Kerry Slater
Archaeologists excavating a Chinookan village in the heart of Portland, Oregon’s industrial district have recovered hundreds of artifacts and revealed dozens of features that could reveal why the Chinookan people abandoned the site. The excavation was done in advance of a railroad construction project that will affect the site.

Excavators revealed 59 features, including plank molds, post molds, and fire pits at the village, known as the St. Johns site. “Some features, especially the plank molds, are direct evidence of houses,” said Richard Pettigrew of Cascadia Archaeology, who directed the work last fall. Despite heavy looting over many decades, a wide range of artifacts was recovered at the site, including projectile points, flaked-stone tools, and bone awls. Rare antler wedges, a bone wedge, and sculpted mauls were also found, as were dietary remains such as mammal, bird, and large amounts of fish bones.

“Through this investigation, we hope to gather direct information on the lifeway of the late-prehistoric and early-contact-period Chinookan people in the Portland Basin,” Pettigrew explained. Based on findings of copper beads representative of the maritime fur trade period, researchers believe the site was occupied until the late 18th century. The artifacts will be analyzed at the Cascadia Archaeology Lab in Seattle and eventually housed at the Oregon State Museum of Anthropology at the University of Oregon.

—Kerry Slater

Ancient Maya Altar Recovered

Villagers, archaeologists, and Guatemalan authorities help reclaim treasure.

Two years after a gang of looters stole an elaborately carved stone altar from the site of Cancuén in the Petén rain forest of Guatemala, officials announced that the limestone disc has been recovered and the looters arrested. Cancuén has one of the largest Maya royal palaces ever found. The great altar, which depicts the king Taj Chan Ahk playing the royal ball game with another Maya ruler, was placed at one end of a ballcourt in A.D. 796, where it was discovered by looters after a rainstorm washed away the dirt that had covered it.

Archaeologist Arthur Demarest of Vanderbilt University, who is working at Cancuén, learned of the altar when village elders told him that a gang of drug traffickers wearing ski masks and armed with submachine guns had badly beaten a local woman to get information about the altar. Apparently the looters had tried to sell the altar to drug traffickers, but the two gangs had a falling-out followed by a gun battle that was heard by nearby villagers. Demarest notified Guatemalan authorities, who, after a six-month pursuit, were able to track down the looters’ hideout and recover the 600-pound artifact in a nighttime raid.

Demarest called the altar a “masterpiece of Maya art,” adding that the text inscribed on the disk will be of great importance in helping researchers to understand the final days of the kingdom at Cancuén and its greatest king, Taj Chan Ahk. Four suspects have been arrested and will stand trial in January.

—Tamara Stewart
Earliest Evidence of Mexican Warfare Found in Oaxaca

Study establishes conditions for warfare and traces its evolution in Oaxaca Valley.

Archaeologists have found evidence of the first documented group conflict in Mexico. As part of a long-term collaborative study, Joyce Marcus and Kent Flannery of the University of Michigan radiocarbon-dated a palisade and burned structures at San José Mogote in Oaxaca, an early village in Mexico and home to the Zapotec people. The testing yielded dates of 1940 B.C. for a burned house and 1700 to 1400 B.C. for the palisade, making it the oldest directly dated defensive work in Mexico.

The archaeologists, who have been working in Oaxaca for 15 years, were testing a theory proposed by anthropologist Raymond Kelly, also of the University of Michigan. Kelly’s theory predicts that the first raiding between groups occurred in environments rich in natural resources by people with facilities to store agricultural surplus and who could therefore afford to be in conflict with their neighbors. Additionally, the population needed to be large enough to be divided into social units like clans or lineages. Excavations of houses in the village suggest that, by the time the San José Mogote palisade was built, the village had a population of more than 100 and perhaps as many as several hundred people. Social segmentation was apparent in the use of different public buildings in different sections of the village as well as in iconographic data that indicated the inhabitants descended from different ancestors.

“This social segmentation creates a group mentality in which homicide becomes a group offense requiring a group response,” said Marcus. “Our study shows that early humans were not genetically programmed for warfare as some scholars have argued. There is a long period of hunting and gathering without evidence of group conflict, perhaps only individual homicides.”

Group conflicts were typically fomented by “social issues,” Marcus said, such as insults, witchcraft, and disputes over women. After chiefdoms arose in Mexico around 1500 B.C., raiding escalated because chiefs used it as a strategy for self-aggrandizement. True warfare with standing armies arose when states invested in it as a way to expand their territories. In the case of Oaxaca, residents of San José Mogote moved to the more defensible site of Monte Albán at about 500 B.C., according to heiroglyphic inscriptions found there. The society evolved into a state that continued the practice of conquest warfare to expand and become the first Mesoamerican empire.

“Raiding thus begins as a group-versus-group social action,” Marcus said. “More than a thousand years later, raiding escalated into war when societies had grown greatly in both scale and complexity.” —Tamara Stewart
It’s a long, slow drive to Caracol. A badly rutted, punishing dirt road takes visitors to this place deep in the lush jungle of southwestern Belize. As she has done many times, Sherry Gibbs patiently wends her way along this road that is more than a match for the sturdiest four-wheel-drive vehicles.

For three weeks at a time a single-room pole-and-thatch hut serves as her office and home. A mosquito net covers her bed. Hers is one of a number of such austere huts that form a small village inhabited by a handful of archaeologists and dozens of other workers. These huts are adjacent to several far larger and grander structures—the awesome handiwork of the ancient Maya.

Caracol is the largest site in Belize and one of the largest in the Maya area. According to one estimate, it covers approximately 110 square miles and includes thousands of structures of varying sizes. For centuries it was the jungle’s secret. In 1937 it was discovered by a logger who reported the finding to A. H. Anderson, the first archaeological commissioner of Belize. Anderson investigated the site that year, finding eight carved stone monuments, some architectural remains, and numerous mounds. More work was done in the 1950s, and in 1985 archaeologists Arlen and Diane Chase of the University of Central Florida embarked on a major investigation of the site that is still ongoing.

It’s believed that Caracol once wielded considerable political, economic, and military power. The site was first inhabited some time around 600 B.C., and it reached its zenith during the Maya Classic Period (A.D. 250–900). Many of its numerous structures were built during this period. The Chases believe that the population of urban Caracol could have grown to roughly 140,000 people,
Jaime Awe, laden with 15 chickens, has returned from town. Before setting out for Caracol, he performed one of his many obligations: making sure his crew would have dinner. Working in the jungle can be very difficult, but he boasts that his workers eat well. Awe, the director of Belize’s Institute of Archaeology, supervises a huge project devoted to excavating and stabilizing structures at Caracol. Gibbs, who sports a Maya glyph tattoo just below her left ear, is his crew chief. The work is done under the auspices of the government of Belize, and its purpose is twofold: to contribute to the country’s archaeological record and to increase tourism to its Maya sites, thereby bolstering its economy.

The project began in the fall of 2000, when Awe and his crew of about 25 set to work building their own village of huts, complete with a community dining room, basketball court, and a soccer field of sorts. These pole-and-thatch huts mirror the Maya dwellings of centuries ago; and like those ancient residents, Awe’s crew, some of whom are Maya, can build these huts without use of a single nail.

There are but two native Ph.D. archaeologists in all of Belize, and Awe, who has done research in the country which is more than twice that of Belize City, the largest city in the country today. Its inhabitants excelled at city planning and agriculture; the latter is all the more remarkable since the site is far from any source of water. Caracol warred with, and defeated, Tikal, an extremely powerful Maya city in nearby Guatemala, in A.D. 562, and then Naranjo, also in Guatemala, in the early A.D. 600s. Roughly 400 years later this great city was abandoned.

Recovering Caana from the jungle required a tremendous amount of work. Awe’s crew spent roughly 18 months excavating and consolidating this huge structure, the back half of which remains covered by vegetation.

Increasing tourism and knowledge of the Maya are the goals of a major project at a site in Belize.

By Michael Bawaya
for 20 years, is one of them. With that distinction comes significant responsibility. The work at Caracol is part of the Tourism Development Project, a grand effort that also includes archaeological work at four other sites in Belize: Altun Ha, Lamanai, Cahal Pech, and Xunantunich. Awe also directs the work at these sites, and therefore he’s often in motion, going from one place to the next. “It means that I would love to be cloned,” he says.

Awe is of medium build and has dark, wavy hair. He is plain-spoken, and frequently jokes with his crew. He tries to spend at least two days a week at Caracol. Upon returning here he gathers a few members of the crew and begins “the walk.” Gibbs informs him of the good and the bad that’s occurred in his absence as they tour the excavation areas, assessing the various situations. “I’m making decisions as I go,” Awe says. “I don’t have the luxury of being every day, every minute at these sites.” Due to the lack of highly trained archaeologists and the lesser-credentialed archaeologists being “swamped,” Awe states that he “can’t call upon a host of other Belizian archaeologists to come and assist us.” This personnel shortage is addressed by foreign archaeologists. “We have very good relationships with our foreign colleagues,” Awe observes.

“We have a hundred people up here,” he says. “At one time we had 150.” They work throughout the year. Given the size of their task, they need every worker and every day. Over the decades archaeologists have exposed and stabilized, either partly or completely, the tiniest fraction of Caracol’s structures. The rest are buried under a layer of jungle, appearing as mounds that stud the site. Compared to many other archaeological projects, Awe has vast resources at his disposal; nonetheless, he has nowhere near sufficient time, money, and manpower to recover all of these structures.

The crew is working in the center of Caracol in sec-
tions known as the A and B groups and the South Acropolis. The A and B groups feature plazas surrounded by large structures. It’s thought that the A Group plaza was used for ritual activity. There are a number of large stones lying on the ground and the archaeologists believe they are fragments of stelae and altars. Several of the A Group’s structures were temple pyramids and there was also an observatory from which the Maya tracked the movements of the celestial bodies.

The B Group features the huge pyramid named Caana (or “Sky Place”) which, at approximately 135 feet, remains the tallest building in Belize. Various ritual, administrative, and commercial activities probably took place here. It was probably home to Caracol’s rulers. The South Acropolis was a place where the elite resided. “We know that because of the size and quality of a masonry structure,” Gibbs notes. “The everyday farmer or common person wasn’t living in structures like this.” They have also found jade and tombs with grave goods that also suggest it was an upper-class residence.

The weather is hot and sticky and there’s no lack of bugs. Though it’s the rainy season, the sun is relentless. The incessant din of the jungle’s wildlife reaches every corner of the site. When first heard, the roar of the howler monkeys is alarming. The crew is accustomed to these conditions. Their work is painstaking and orderly. The excavators, under the supervision of the archaeologists, peel off the foliage and collapsed stone covering a structure to expose its architecture. That done, “we have a drafts crew that goes in, they map, draw, photograph, illustrate, do profiles, elevation, plan views,” Gibbs explains. “Then the
masons move in and stabilize.” It took about 18 months to expose and consolidate the front half of Caana. The back half, from which sprouts a number of trees, is still firmly in the jungle’s grasp.

Across the plaza from Caana is a temple pyramid called B5. There are roughly 10 men working on this structure, the upper portion of which is covered by vegetation. They are working on B5 because, “when you climb Caana and turn around you look at this thing,” Gibbs states. “We really had to do something about it.” Two masks (human, animal, or god-like effigies), roughly nine-feet tall and eight-feet wide, have been discovered here. “When we found them it was like opening Pandora’s Box,” she says. They were faced with the sort of decision they have to make from time to time: Should they leave the original exposed? Or should they make a replica that would be used to cover the original in order to preserve it? The decision is determined by the condition of the mask. In this case, they decided to cover the originals with precise replicas made of fiberglass.

When they discover masks that are extremely fragile, extra care is required to make the replicas. They map, photograph, and draw the original, using this information to create an exact clay copy. The map details “every single stone,” says Gibbs, as well as informing the craftsmen how deep to draw crevices. Any cracks or other evidence of deterioration in the original will be reflected in the replica. “They mess up the clay a little bit in spots” she says, to give it a stone-like texture.

Needless to say, it requires skilled hands to craft these clay models, though some of their tools are surprisingly simple. Two craftsmen sit under a sheet of corrugated metal held up by poles at the foot of B5 fashioning a clay replica. The metal shields them from the sun. A map and an illustration of the mask they’re recreating are next to the clay mold they carefully sculpt with spokes from a bicycle wheel that have been customized for this task. They employ several triangular and oval tools made from spokes. One of them says that he learned of these tools and how to use them from “a guy in Guatemala.” One of their craftsmen is scheduled to receive more formal training by attending a class in replica making in Taiwan.

The challenges inherent in keeping an operation the size of Caracol’s going from one day to the next extend far beyond archaeology. Awe says it costs about $50,000 a
week to field his crew, and they work year-round. “When you’re doing a big research project like this, it’s all about logistics,” he observes. Logistics “takes up easily 50 percent of your time.” They run short of supplies, their equipment breaks down. They have about six vehicles to get the crew to and from Caracol, but they could use twice that. The site is so remote that two-way radio provides their only communication with the outside world. Sustaining the operation requires a variety of skills. The workers range from archaeologists to mechanics to cooks to artists. As it was for the Maya, water is a concern for Awe’s crew. They estimate their daily usage at roughly 3,000 gallons. The Macal River, their nearest source of water, is 12 miles away.

There are also the occasional acts of nature to contend with. The road to Caracol crosses the Macal, and come the rainy season the river may flood. “Last year we were stuck back here for a week,” says Awe. “We could not get out.” The river, by his estimation, rose 10 to 12 feet over the bridge. Consequently, keeping sufficient food on hand to last for 10 days is a priority. “We might be eating beans and rice and canned goods,” he says, “but at least we won’t starve.”

Hurricane Iris hit Belize in October of 2001. Having gotten more rain than wind at Caracol, the crew thought the site had escaped serious damage. “Then I went up to the top of Caana. We lost the whole back side of the western pyramid,” Gibbs recalls, referring to one of the small pyramids at the top of the structure. “It was gone.”

The wall forming the back of the pyramid had collapsed.
lapsed and its stones had tumbled down the length of Caana. “It was a big, big mess,” she says. Nor did their budget allow for such a problem. The fallen stones had to be recovered and the wall rebuilt, an emergency that required nearly three-quarters of the crew to work nonstop. “We had to beg and plead our case” to get the money to pay the crew overtime. A number of the workers arranged themselves in a “stone line” running from the base to the summit of Caana. The hurricane’s swift fury was methodically remedied as the many stones, conveyed from hands to hands, were eventually returned to the summit to rebuild the wall.

Breakfast is over and the dining room, which had been full of workers, is nearly empty. The cooks are planning lunch, the highlight of which will be pigs’ tails, a delicacy, in many a worker’s estimation, that ranks with cows’ feet soup. Awe sits at a picnic table and explains the demise of the people who long preceded him here. Some scholars think warfare took a heavy toll on the Maya, but he considers it a factor rather than the primary cause, which in his mind is environmental degradation.

“We think people first came here because the soils were very good and there was available water to support a certain level of population,” he explains. Whereas the Chases estimate that Caracol’s population grew to some 140,000, Awe believes it was somewhere in the range of 60,000 to 100,000.

The Maya consumed natural resources such as water and wood while paying little heed to sustainability. By about A.D. 600 “we have millions of people living in the central Maya zone,” he continues. “Belize alone may have had close to a million people.” Agriculture was their main means of sustenance, requiring the clearing of large tracts of land. They also needed wood to construct their homes. “We’re talking thousands of homes,” adds Awe. The Maya used wood to cook their meals and fire their pottery. The mortar holding their remarkable pyramids together was made of lime. They produced lime by heating limestone to approximately 900 degrees centigrade, an extreme temperature that necessitated a lot of firewood. “They were doing major deforestation,” he concludes.

Citing the construction of skyscrapers as an example, Awe states that humans try “to develop technologies that will increase the carry-
ing capacity” of their environments. The Maya’s technical prowess was evidenced in the reservoirs they built to increase their water supply as well as the terraces they constructed to prevent erosion and increase the moisture in, and thereby the fertility of, the soil. The Maya adapted to a degree but, he states, “ultimately they failed because they abandoned this area.”

Caracol’s environmental decline had political consequences. Unable to maintain their lifestyles, the people refused to support the ruling families who, though once thought to be omnipotent, had seemingly lost the power to provide for their subjects.

Caracol is a major archaeological site but hardly a major tourist attraction. A mere handful of tourists wander the plaza between Caana and B5. Of the Tourism Development Project’s five sites, Altun Ha gets the most tourists—approximately 800 to 1,000 a day—and Caracol the least. Altun Ha benefits from its proximity to Belize City, getting traffic from the cruise ships that dock there. Caracol suffers for its remoteness. Awe and the Belize government (the Institute of Archaeology is part of the Ministry of Tourism) would be happy to lure 1,000 tourists a day to Caracol which now, during high season, gets perhaps 100. “We hope to eventually make this our anchor site,” he explains, “just like Tikal is the anchor site for Guatemala.”

The main problem is the condition of the road. “I’ve destroyed I don’t know how many vehicles on that road,” laments Arlen Chase, who’s been driving it for nearly two decades. There are plans to improve the road and an airstrip located about 30 minutes from the site. Then tourism could flourish. But could a swarm of visitors overtax Caracol as the Maya once did? “A lot of people say, ‘Oh my god, would you want that many people at the site?’” Awe says, mimicking the concern in their voices. His answer, of course, is yes. Because of its size, Caracol has a large “carrying capacity.” He adds that the limestone used to build the structures here is more durable than that used at some other Maya sites.

He admits it’s possible to be too successful, and that he wouldn’t want it to draw the huge crowds that Chichén Itzá, in southern Mexico, does. Despite the few tourists Caracol gets, they have caused problems now and again. A tourist climbed a mask and damaged it. Another visitor, having made her way to the top of a structure, froze in fear. Members of Awe’s crew were dispatched to escort her down. Other tourists have ignored flagging tape and entered restricted areas that were being stabilized.

But Awe is optimistic. One of the advantages of Belize’s archaeology department being subsumed by the tourism department is that the archaeologists are in regular contact with, and can influence the decisions of, tourism officials. “What we want is sustained tourism,” he states. “And if we want to sustain tourism in Belize into the distant future, we’ve got to manage appropriately and properly.”

MICHAEL BAWAYA is the editor of American Archaeology.
The 19th century saw a number of utopian communities. Historical accounts suggest Feltville was one of them. An investigation of this village challenges those accounts.

By Debra Galant

New Jersey is the most densely populated state in the union, and Union County, where the small community of Feltville was once located, is one of the most densely populated counties in the state. But there’s no evidence of this deep in the woods where a 12-member crew was excavating on a humid day in mid-July. A path they cleared two summers earlier is the only means of reaching this area.

Caked in mud, kneeling on gardener’s knee pads, depositing dirt samples in

Archaeologist Matt Tomaso
industrial-size Hellmann's mayonnaise containers, most of the crew was down in a hole approximately 20 by 26 feet, parts of which are as deep as nine feet. On one side of the hole was a giant upended English walnut tree, marked by yellow police tape. The hole was once the cellar of what the archaeologists refer to as the Raddin-Badgeley House. That day the team discovered the northwestern corner of the foundation. “Hitting a corner is nice stuff,” said Matt Tomaso, the project’s director, who has been excavating Feltville every summer since 1998.

But a few weeks later Tomaso, who teaches archaeology at Montclair State University, made a much more thrilling discovery, one that had eluded him for five years: finding the cellar of the house belonging to David Felt, founder of the eponymously named Feltville.

Feltville was a 660-acre factory village complete with its own currency, a post office, a multi-denominational church that included a store, a free school, and housing for approximately 160 workers, who made blank books and other writing supplies. It was located between three important industrial centers: New York City, Philadelphia, and Paterson, New Jersey. Felt, who was a book publisher in New York before starting the village, published an 1838 tract, Moral Views of Commerce, Society and Politics, by the Unitarian writer Orville Dewey, who promoted a liberal version of Christianity. The first minister of Feltville was Austin Craig, who went on to become president of Antioch College and a leading theologian of his time. Craig described Feltville as a free religious society.

If Felt produced a written record of his community, it has not been found. For contemporaneous writing on Feltville, Tomaso relies heavily on an 1847 newspaper article that he found on eBay. (He has set up his computer to search eBay daily for the terms “Feltville” and “Glen-side Park.”) Published in a New York newspaper called The Home Journal, the article is headlined “A New and Beautiful Village,” and it describes Feltville in breathless terms. The author calls the village “magic-like” and a “place where owls might dwell and satyrs dance.” It de-
scribes a flourishing school, a village store, and a church capable of seating 400. “The grounds are laid out in walks, and are so arranged as to offer an agreeable variety of sun and shade,” the article continued. “They are also adorned with a profusion of flowers and shrubbery, both native and exotic.” Thus, it served as a sharp contrast to the nearby city of Paterson, which seemed a symbol of cramped urban industrialization.

Even today, the bucolic atmosphere of Feltville is quite evident. Nine of the original buildings remain, five of them surrounding a commons area, which gives the site a campus-like feel. Feltville existed between 1845 and 1860, and Felt, who was called King David by his workers, is believed to have abandoned the village either because of the death of his brother and business partner in 1860, or because of the Civil War. Felt had business interests in New Orleans. Unlike many other alternative communities and utopias of the 19th century, Feltville did not succumb to economic ruin.

In addition to the 1847 newspaper article, Tomaso uses census data and maps in his investigation of the village. Other reference materials include some short published histories of the place, including James Hawley’s *The Deserted Village* and *The Blue Brook Valley*, published in 1964 by the Union County Park Commission. These accounts, which are largely anecdotal and lacking details, give the impression that Feltville was a pleasant, bustling community. “There’s this romanticism that I object to,” Tomaso said.

Though historical accounts allude to Feltville as a utopian village, Tomaso thinks that’s a misnomer. The 19th century witnessed a good bit of theorizing about, as well as attempts at achieving, utopia. But by and large these utopias were, among other things, socialistic, a characteristic Feltville clearly didn’t share. “You reinterpret history in a different way because of the artifacts,” he said in reference to his investigation. Tomaso’s work indicates that the community was not an exercise in the radical redistribution of wealth or a breakdown of class structure. He’s written that Feltville’s purpose was “to solve practical problems experienced by laborers during the industrial revolution, such as poor
A 19th-Century Planned Community

To understand the spirit of 19th-century utopian communities contemporaneous with Feltville, archaeologist Matt Tomaso emphasized the work of Robert Owen, a Scottish industrialist who experimented in small, utopian communities, and the French social philosopher Charles Fourier, who espoused the building of small commune-like phalanxes, where work would be fairly divided. The North American Phalanx, a utopian community built on Fourier’s philosophy, existed not too far away in Colts Neck, New Jersey, during roughly the same period as Feltville.

Though Tomaso doesn’t consider Feltville to be a utopian endeavor—he refers to it as more of a “planned community”—he believes that “in order to understand 19th-century utopian thinking, you have to look at Feltville.” It was a sort of toned down expression of various radical types of utopian thinking. Though it didn’t flourish economically, Tomaso considers it a success. “Workers had a nice place to work and live for awhile,” he observed, adding that, when Felt departed, those workers were better off than the great majority of the inhabitants of the various utopian societies. —Debra Galant

housing, lack of access to community facilities, and an urban environment that was increasingly seen as unhealthy and demoralizing.”

Before Feltville, the area was mostly farmland. After Felt left, the village had a number of owners, the most colorful being Samuel Townsend, the Sarsparilla King, who bottled the popular beverage there. But its most significant use afterwards was as an Adirondack-style resort called Glenside Park, which existed between 1882 and 1916. Since then it has been called the Deserted Village, and Union County, which owns it, plans to turn it into an interpretive site. But it is the Felt occupation that most interests Tomaso, who uses the word “humdinger” whenever he comes upon an exciting or perplexing find and who gets so keyed up during his excavation season that he often forgets, or is unable to, eat during the day.

In 1996 Dan Bernier, a Union County employee who lives in the house historical accounts say is David Felt’s office, contacted a colleague of Tomaso’s to suggest Feltville be investigated. Tomaso said he was attracted by the history of the place, particularly to the fact that it represents a succession of several completely self-contained and separate economies. “It’s a perfect experiment in a way, where the entire community changes at one time,” Tomaso said, referring to the fact that the still largely intact village went through several discrete economic phases—Feltville, a sarsparilla factory, and then a middle-class resort.

Tomaso’s focus is social history, and his themes are gender, ethnicity, and class. He is interested in the relationships between the different residences on the site, and how they, along with features and the artifact assemblage, create a picture of social identity. Over the years, his team has excavated privies, walkways, the commons area, and the cellar of the nearby Raddin-Badgeley house.

He’s concluded that the residential pattern of the vil-
lage was determined by its three classes. There was a lower class consisting of laborers, a small middle class of skilled workers, such as printers, and an upper class consisting primarily of Felt and his family and the clergy. The laborers, along with the livestock, were located on the west side, the middle class kept to the central commons area, and the upper class inhabited the east. “He most definitely wanted the clergy by himself,” Tomaso said of Felt, adding that he was a religious man. Tomaso believes that these social patterns persisted into, and became more rigid during, the Glenside Park period.

During the day, the time of work and education, the village’s grounds were delineated by gender. Women's perfume bottles have been recovered in the commons area, which was where, it’s assumed, they did housework. The factory, a male domain, was in the south, and the children attended the school in the north. Written accounts of the school are sketchy and it no longer stands, but Tomaso has confirmed its existence and location through analysis of historical photography of the building. He’s also found plenty of artifacts there that suggest children’s activities, such as marbles.

“The artifacts themselves speak to the issue of class,” said Tomaso. A clear pattern can be discerned in the ceramic artifacts scatter, which has concentrations of less expensive redware and yellowware found in the workers’ area, while the more expensive whiteware and pearlware are concentrated in the middle- and upper-class areas. A type of clay pipe known as a T.D. pipe, which was then popular with the lower class in the U.S., was found in large quantities in Feltville’s workers’ area. Tomaso was somewhat surprised to find smaller quantities of them in other parts of the village and he’s reluctant to draw any conclusions, such as interaction between the classes, from this discovery.

The excavations of two privies have also provided information about class distinctions at Feltville. Behind a grouping of three workers’ cottages, Tomaso’s team discovered a single-vaulted, two-seat privy that apparently serviced the 30 to 48 people who, according to census data, lived in the cottages nearby. Built from basalt, never mortared, and dug so deep that it entered the water table—Tomaso found layers of rocks that he believes the residents threw into the privy in repeated efforts to raise the floor—that privy amounts to an open sewer with a clapboard shack over it.

The excavation of the workers’ privy highlights Tomaso’s intense focus on stratigraphy. Trained in geology
as well as archaeology, he discerned where the water table once was and deduced that the layers of rocks in the workers privy had been thrown there to try to rectify the error of the privy having been dug too deep. “Every archaeologist worth their salt would have seen that material,” Tomaso explained. “But a lot of them wouldn’t have realized necessarily why it was put there.”

By contrast, the privy found behind the church, next to the building thought to be Felt’s office, was relatively spa-like. It was constructed of cut and mortared sandstone, with a wood-plank floor, and was apparently used by about 20 people. It’s presumed these people included Felt and his family, his live-in domestic servants, and the community minister, as well as worshippers and shoppers.

The faunal remains found there suggest an upper-class diet of pork and beef, and other artifacts, such as soda and mixer bottles, also represent more expensive tastes. By contrast, Tomaso’s team found faunal evidence of turkey, pheasant, raccoon, opossum, local fish, box turtle, and deer in the workers’ privy.

Though the Raddin-Badgeley house, which predated Feltville, wasn’t part of the community, Tomaso is investigating it to get an idea of what the area was like prior to the creation of Feltville as well as to gauge the effect Feltville had on these environs. One of the things Tomaso’s work at the house revealed was a lack of upkeep there. His crew discovered items ranging from wine and whiskey bottles to redware to a surprising number of buttons in the yard. This stands in dramatic contrast to the general neatness of the yards of Feltville—the numerous artifacts recovered in the village were mostly found under what once were porches and walkways. In fact, not a single spirit’s bottle has been found at Feltville, which, according to Tomaso, is highly unusual for 19th-century archaeological sites. “Felt had some fairly rigid standards of how the village would appear,” he said. The absence of alcohol bottles might also indicate that Felt espoused temperance.

The study of the house suggests that Feltville stimulated the area’s economy. According to census data, Mrs. Raddin, who then owned the house, had two bordens that worked at Feltville, as did her son.

In mid-August Tomaso was back in his office at Montclair State, doing paperwork, preparing for the upcoming school year, and inputting information about Feltville into a huge database. The database includes, and can make correlations among, census data, photographs, digital video, field notes, and artifact analysis. It’s an invaluable analytical tool, Tomaso said, one that eventually will establish connections through space and time.

The database was essential in solving the puzzle of the Willow Pattern Pearlware. Tomaso originally assumed that the value of artifact types would directly reflect their owners’ class. Consequently, the workers’ area should yield inexpensive artifacts. But the pearlware, a fairly expensive English import dating to between 1815 and 1820, “showed up near one of the worker’s cottages in unexpected quantities,” he said. “We had to explain this.”

A careful examination of the census records eventually indicated why lower-class residents of the community had access to such expensive ceramics. One family that lived where the pearlware was found had emigrated from England only five years before coming to Feltville. Tomaso concluded that they probably brought the pearlware—which would have been less expensive in England—with them.

But useful as it is, building such an extensive database requires an extensive effort. “Actually sitting there and typing in all this stuff is the most tedious stuff in the world,” he said.

Although he still has several years of analysis to do on Feltville, Tomaso was hoping to wrap up his excavation there this past summer. But the discovery of Felt’s house has thrown a monkey-wrench into his plans. “I’m obligated to do something with this household because this was The Man,” Tomaso said. “This was the entire upper class of the village.”

In the written accounts of the community, David Felt’s house has alternatively been referred to as a mansion and a summer residence. The 1847 newspaper article said it was the center of the village. Yet, despite five years of looking, Tomaso had never found any physical evidence of Felt’s residence. “The mansion was such a wild goose chase for so many years,” Tomaso said. “I honestly didn’t know if it existed.”
Why he found the Felt house this final summer is one of those mysteries. Tomaso was wandering around in the center of the village when out of nowhere he noticed a slight depression near the main road. “I thought, There it is, under the road.” He kicked at the dirt and quickly discovered the top of a sandstone block. Then he noticed another block next to it. Tomaso had to restrain himself from the “urge to just rip the whole thing open.” Instead, he began to map the area, and he and his team rapidly discovered two corners, and a probable third, of Felt’s cellar.

Coming as it did at the end of the excavation, Tomaso didn’t have much time to investigate. He did determine that the width of Felt’s cellar is 24 feet, and he believes the length will turn out to be 36 feet, because all of the residences in Feltville have been this size and because of the “rule of twelve.” This rule is an idiosyncrasy, and mystery, of Feltville: the dimensions of all the houses and lots, the distances to outhouses, and even the spacing between the trees can be measured in multiples of 12 feet.

“First of all, it’s not a mansion,” Tomaso said. “And there is no privacy hedge.” This was a reference to a row of trees near the center of the village once thought to shield Felt from viewing, or being viewed by, his workers. But Tomaso had his students count the rings on the tree stumps—the trees died and were cut down—to determine their ages and concluded that they were planted during the subsequent Glenside era. “So that takes away these two romantic elements that are talked about in the literature.”

What this indicates is that while class distinctions were manifested in several ways at Feltville, they were not apparent in the size of the dwellings. There was no mansion. “It doesn’t look like he’s lording it over his vassals,” Tomaso said. “It’s a more egalitarian feeling, if not an egalitarian reality. But that’s just speculation.”

What’s certain is that Feltville and Matt Tomaso are not through with each other. In addition to investigating Felt’s house, he’ll continue his search for two dormitories that, according to historical accounts, housed the village’s workers. Though he has doubts that these buildings existed—“We have too few families in 1850 to occupy that many buildings”—that won’t stop him from looking. But for Tomaso, who has had the experience of finding important features at the very end of a field season several times, most notably in 1999, when he discovered the workers’ privy on the last day of fieldwork, it’s a mixed blessing. “Oh boy,” Tomaso said, laughing and sighing simultaneously. “My immediate reaction was: I’ll never finish this site. It just keeps throwing stuff at me.”

It's been a long, hard year for the Southeast and Midwest Archeological Centers. That's not because of their workload, which consists of the archaeological oversight of 122 national parks and 780 national landmarks. What made this year difficult for SEAC and MWAC, two of the nation's three National Park Service (NPS) agencies devoted exclusively to archaeology, was getting “A-76ed.”

This is not the same as being 86ed—although SEAC and MWAC wondered if the Bush administration's plan to subject civil servants to competition against the private sector might not amount to that. Circular A-76, first drafted during the Eisenhower Administration and revised by the Office of Management and Budget (OMB) over the years, is the government's vehicle for conducting public-private cost comparisons. President Bush says A-76 “competitive sourcing” promotes government efficiency and gets the most bang for the taxpayer's buck even if the jobs ultimately stay in the public sector.

Under A-76 regulations, the 100 employees of SEAC, located in Tallahassee, Florida, and MWAC in Lincoln, Nebraska, had to prove they could do their jobs better and cheaper than archaeologists in the private sector. If the costs of their operations came in higher than private sector comparisons, they stood

On the bank of the Yellowstone River, an archaeological crew carries out salvage excavations at the Fishing Hole site in Yellowstone National Park. The site, which dates to approximately 7500 B.C., contains seven components.
to lose their jobs or be reassigned. SEAC ultimately won its “competition,” demonstrating costs more than 40 percent less than the going rate for their services in the private sector. The competitive sourcing study at MWAC is still under way. The third NPS archaeology center, the Western Archeological & Conservation Center in Tucson, Arizona, is scheduled for competitive sourcing in 2004.

The A-76 process requires agencies to inventory all tasks, calculate all costs, draft a binding Performance Work Statement outlining what work they perform and how they do it, and often create an entirely new organizational structure.

SEAC and MWAC question whether they were suitable targets for A-76 in the first place. As full-service centers with cross-trained staff, the centers perform fieldwork, artifact analysis, curation, database management, and resource preservation and interpretation. Many staff members have decades of experience in their fields of expertise and at particular sites and parks. During the A-76 process, MWAC archaeologists Douglas Scott, a renowned battlefield scholar, and Tom Thiessen, a noted ethnohistorian, received awards from the Interior Department. National Park Service employees are committed to “the resources, not the bottom line,” says SEAC director John Ehrenhard. “Public archaeology is from the heart, not the profit margin.”

The SEAC and MWAC staffs were also baffled as to why neither the OMB nor NPS officials consulted them prior to mandating competitive sourcing at the centers. No feasibility studies were done to determine the centers’ suitability for study, a requirement of the A-76 process. The manner in which the A-76 process was initiated took a heavy toll on the morale of the centers’ staffs. “There is now a lack of trust in the NPS leadership that can’t be measured in dollars,” says Ehrenhard.

Propositions of competitive sourcing tout efficiency and savings as likely benefits, but critics say more may be lost than gained in the process. SEAC and MWAC archaeologists say it’s too soon to judge whether particular archaeological sites will be affected by A-76; their larger concern is that competitive sourcing threatens the institution of public archaeology, the value of which cannot be measured solely by dollars spent or saved. “Efficiency is far from the only measure, and I don’t want it to be the only measure when it’s our national heritage that’s at stake,” says Don Blakeslee, a Wichita State University archaeologist who organized opposition to competitive sourcing.

Government archaeologists are guided by an ethic that marries public service with resource preservation. Though NPS archaeologists were quick to praise the competence of their colleagues in the private sector, Ehrenhard says that no matter how qualified a private contractor may be, the firm’s allegiance is necessarily to the bottom line, not the public.

Clifford Brown, a Florida Atlantic University archaeologist, was once a senior contract archaeologist at Navy Headquarters. He believes that, in the case of mismanagement, a contract archaeologist is less likely to report the
action than a government archaeologist. That’s because the contract archaeologist may fear for his job, whereas a government archaeologist, being a civil servant, has greater job security due to “statutory protections.”

Brown says public employees “can and should” question the government when the need arises. “That’s why they’re there, and it’s clearly in the public interest that civil servants do that. Contract employees, lacking civil service protection, can’t do that,” states Brown.

Government archaeologists also work virtually on credit, a luxury contractors cannot afford. While awaiting funding for projects they’ve undertaken, the three NPS centers routinely dip into their operational budgets to pay salaries. “We work on the promise that we’ll get funded; a contractor works on the guarantee that the money is there now,” says Ehrenhard.

This fiscal flexibility enables rapid response. For example, in the wake of Hurricane Isabel in September, SEAC mobilized archaeological teams within six hours of receiving a call for their services to assess the possible damage to cultural resources. “If it had been a contractor, it would have taken days because they’d have to modify the contract” to ensure payment, says Ehrenhard. “Those are the sorts of things A-76 doesn’t think about.”

Another thing A-76 doesn’t take into account, says Blakeslee, is the conditions under which science flourishes, such as having ample time to investigate and revise, as well as the intellectual freedom to follow hunches and try new techniques. Public archaeology provides these conditions. He recalls a nine-year research project made possible by the Bureau of Reclamation that completely revised earlier interpretations of settlement at Waconda Lake in Kansas. A graduate student developed methods for determining the seasons during which mussels were collected and the length of the interval between large clambakes. He was able to demonstrate that the sites were occupied year-round and for periods of five to ten years.

“The structuring of contract work prevents full-fledged science that pushes the boundaries from taking place,” Blakeslee states. “Contract archaeology typically generates answers to small questions.” This isn’t because contract archaeologists lack scientific curiosity, but because they have to confine their reports to the issues identified by the employer.

Finally, the institutional knowledge public archaeologists bring to their work reduces the learning curve on a project and keeps costs low. Archaeologists at the Tucson NPS center “can go from the Great Basin to the Mojave Desert because they’ve worked in both for years,” says chief archaeologist Susan Wells. “We can work efficiently because we have a steady workforce.”

“We’re not thinking about anything but the cost in

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**THE GROWING OPPOSITION TO A-76**

Competitive sourcing is the most controversial component of the President’s five-part Management Agenda, the Bush administration’s strategy “to improve the management and performance of the government” in accomplishing the President’s main priorities: national defense and revitalizing the economy.

Federal unions see competitive sourcing as a bald attempt to shrink the civil service and reduce government accountability to American citizens. Employees in land-management agencies are concerned about the potential threats to cultural and natural resources, and the public service ethic. Government Accounting Office chief David Walker has said the President’s plan lacks “sound analysis” grounded in firm research. Members of Congress have questioned Bush’s claim that competitive sourcing saves money. And although competitions such as SEAC’s have reduced agency budgets, the cost of the process has been exorbitant in some cases. The price tag on the Forest Service’s competitive sourcing plan, for example, estimated at $10 million, prompted a Senate subcommittee in July to halt all new NFS sourcing studies until they are approved by Congress.

Congressman Doug Bereuter (R-Nebraska), objecting to what he calls a “bean counter” approach to competitive sourcing, offered an amendment prohibiting the use of funds to implement the studies conducted at both the Midwest and Southeast Archeological Centers. The amendment passed 362 to 57 in the House; the final outcome will be decided in a House-Senate conference, as yet unscheduled, according to a Bereuter spokesperson.

When President Bush unveiled competitive sourcing in August 2001, he originally set targets of 15 percent of all commercial functions in 2003 and 50 percent by 2006. Due to strong opposition from federal unions, government workers, and members of Congress, the administration abandoned these targets last July.

Agencies are now graded by a “scorecard” that measures their overall compliance with the President’s management goals. The scorecard awards points for streamlining operations and conducting or scheduling competitive sourcing studies, and subtracts them for foot dragging. Overall, the Office of Management and Budget, the final arbiter of federal agency budgets, will be looking for evidence that “an agency is on board with the program,” states Donna Kalvels, NPS competitive sourcing coordinator. Though the targets have been abandoned, President Bush remains staunchly committed to competitive sourcing.

In September, the House voted to scratch OMB’s recent revisions to A-76, designed to speed up competitive sourcing studies throughout the government; the House amendment has not yet reached the Senate. Senator Harry Reid (D-Nevada) sponsored an amendment that would stop all competitive sourcing studies in the Interior Department; the bill was defeated in the Senate, 51 to 44. —Elizabeth Wolf
dollars,” Ehrenhard says of A-76. “The rewards of public archaeology are far greater than money could ever hope to buy.”

**A-76 WORKS IN TANDEM WITH THE FAIR ACT INVENTORY OF 1998**, which classifies all government jobs as either “commercial” or “inherently governmental.” Commercial functions are those that could be performed by a private sector source, such as a contractor. An inherently governmental function is one “so intimately related to the public interest that it mandates performance by federal employees,” such as policymaking and funds allocation, according to the Interior Department. Most federal archaeology jobs are classified as commercial, and are therefore eligible for competitive sourcing study.

Critics of competitive sourcing say the classifications of commercial and inherently governmental fail to take into account aspects of jobs that require both technical skill and a solid grasp of federal policy. Says Susan Wells of the Western Archeological & Conservation Center, “Archaeology isn’t rocket science, but the parks are better served by people who understand the Park Service mission and goals. It’s very efficient. We don’t have any slackers.”

A total of about 1,000 full-time government archaeologists, plus an uncounted number of temporary archaeologists, serve as the custodians of cultural resources located on 563 million acres of public lands—nearly 25 percent of the nation’s total area of 2.3 billion acres. This amounts to about one full-time, permanent government archaeologist for every 563,000 acres, plus “a substantial number” of temporary archaeologists, according to NPS chief archaeologist Frank McManamon.

Susan Wells began her career 21 years ago as an assistant crew chief with the Western Archeological & Conservation Center; she was classified as a temporary employee of the center for 10 years. Today she is acting chief of the archaeology division at the center, one of only two permanent, full-time archaeologists among the center’s staff of 22. The other archaeologists are term and temporary employees—the type of position often targeted by competitive sourcing—though many have worked at the center for years.

The Interior and Agriculture departments employ about 80 percent of the federal government archaeologists. Within these departments, only National Park Service archaeologists have been A-76ed. The archaeological centers were selected for study, explains NPS competitive sourcing coordinator Donna Kalvels, based on the number of their positions classified as commercial. Because the initiative targets all federal agencies, other government archaeologists could be subject to competitive sourcing in the future.

“In all this outsourcing business, the one thing that’s missing is an expression of concern for resource protection” says MWAC’s Tom Thiessen. Suspicion of a hidden agenda in the President’s plan to outsource civil service jobs arises due to his administration’s land-use policies. To wit, President Bush has allowed or proposed construction

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*Mammoth Cave National Park has the longest recorded cave system in the world. More than 336 miles of cave have been explored and mapped. In 1992 the NPS initiated a long-term archaeological inventory of the caves. Many of the artifacts archaeologists have identified are from the Early Woodland period that dates to approximately 2,200 to 3,000 years ago.*
of power plants near parks such as Yellowstone, drilling at Padre Island National Seashore, relaxed protection of endangered species in national forests, and oil and gas exploration in the Alaskan wilderness. Many national parks face multi-million-dollar maintenance backlogs, despite the President’s campaign promises to redress them.

This prompted more than 115 retired NPS officials to lambaste the President and Interior Secretary Gale Norton in an August 15 letter for “sacrificing the public interest for private profits.” Adds Stewart Udall, former Interior Secretary under Presidents Kennedy and Johnson, “If the objective is profit and not service to the American people, then where are we headed?”

Charles Tiefer, a University of Baltimore law professor and an expert on government contracting, says “A-76 is the spearhead, but more important is the awareness that what the OMB wants is to privatize.” He claims the Bush administration aims to dismantle the civil service, including government cultural resource management, to advance its pro-business, pro-development agenda.

The A-76 process itself is disruptive, costly, and time consuming. Whole families were “put on hold,” says Ehrenhard, under the threat of a spouse’s possible job loss. Each center spent more than $80,000 of their lean operational budgets and devoted thousands of staff hours to complete A-76 documentation in addition to performing their regular duties. The $2 million NPS administrators spent on private consultants, who interpret the arcane requirements of A-76 and suggest targets for competitive sourcing studies, also came out of the NPS budget. Agencies that win their competitions must undergo additional competitions every five years. And while both centers made the commitment that “no park would suffer because of A-76,” according to Ehrenhard, time spent complying with A-76 regulations could eventually detract from their archaeological work.

Low morale could also affect the quality and quantity of government archaeologists’ work. SEAC’s staff interpreted the call for competitive sourcing as meaning that they were “second-class citizens, expendable,” Ehrenhard says. MWAC’s Tom Thiessen says “morale is the lowest I’ve seen it in 31 years.”

The climate of uncertainty produced by competitive sourcing affects the next generation of archaeologists as well. Low morale among public archaeologists and shaky job security undermines the incentive to pursue a career in public service. During SEAC’s 14-month A-76 process, three staff members in their 20s and 30s left the center due to concerns about their job security. Graduate students now question the wisdom of taking government archaeology jobs, says Blakeslee. Yet they also wonder, he says, whether private sector firms are any more secure if cultural resources themselves are threatened under a pro-business, pro-development administration.

In Blakeslee’s view, competitive sourcing calls into question the very future of American archaeology. “If the A-76 promoters have their way, there’s going to be a whole lot less archaeology done,” Blakeslee says. “There will be fewer jobs because there will be fewer resources because they will be destroyed. Our cultural patrimony will wither away.”

Editor’s note: Shortly before going to press American Archaeology learned that the National Park Service has cancelled the Midwest Archeological Center’s outsourcing study. NPS official Donna Kalvels said the cancellation was due to the result of the Southeast Archeological Center’s study and opposition in Congress. Kalvels didn’t know if the Western Archeological & Conservation Center’s study would also be cancelled.

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Spruce Tree House is one of the hundreds of cliff dwellings found at Mesa Verde National Park. Some of the park’s archaeological resources were damaged by two fires in 2000. NPS archaeologists worked with fire fighters to determine how best to battle the blazes while doing as little damage as possible to these resources.
A Close Look at Geoglyphs

These mysterious earth images embellish the Western desert.

By Tamara Stewart
Reaching across the Mojave and Sonoran Deserts of Arizona and California, immense figures are etched into the desert floor, testimonies to the beliefs of an ancient people that persist today. Images of giants, mythic figures, animals, and geometric designs are fashioned by rock alignments. So far, more than 600 of these figures, known as geoglyphs, have been recorded in this area of the American Southwest and northern Mexico.

The earthen images, some estimated at thousands of years old, were formed by scraping away the very stable dark desert pavement to reveal the lighter soil beneath; thus the term intaglio, or engraving, is applied to some of the geoglyphs. Other types of geoglyphs were created by arranging rocks into various shapes. Aside from a few flakes of stone, occasional broken quartz cobbles, and a very rare ceramic sherd, precious few artifacts have been found in association with the geoglyphs, leaving archaeologists to ponder who made them, when, and why.

“Archaeologists pay too little attention to these features because, in my opinion, they are hard to date, difficult to understand, and we have to think outside the box and use ethno-graphic analogy,” says Russell Kaldenberg, base archaeologist at the China Lake Naval Weapons Station in east-central California, where numerous geoglyphs are being discovered.

The geoglyphs’ immensity makes them most clearly visible from the sky. Covering a terrace above the Colorado River just north of Blythe, California, near the Arizona border, the Blythe intaglios were the first of the area’s geoglyphs to be discovered, spotted by a pilot flying over the area in the late 1920s. There are various images in this area, including a 170-foot-tall human-like figure facing north and a 60-foot-tall giant, accompanied by a spiral...

(Opposite page) A human figure known by non-natives as the “Fisherman” intaglio holds a quartz-tipped spear over his head while two fish swim below. The intaglio is found near Quartzsite, in southwest Arizona in the foothills of the Plomosa Mountains. Images of the sun and a water ripple or a snake over the figure’s head suggest that he is Kumastamho, a creator spirit who, according to Quechan peoples, is carving out the course of the Colorado River with his spear.

(Right) Just south of Quartzite there is a group of 14 intaglios, one of which is a large arrow that points directly at the Fisherman miles away.
design, facing south. The north-facing figure was once surrounded by a circular path that is largely destroyed.

By comparing the current conditions of the geoglyphs to their former conditions in the earlier aerial photographs, Jeffrey Altschul, president of the Tucson-based archaeological consulting company Statistical Research, Inc., notes that the human and animal figures at the famous Ripley site are deteriorating rapidly due to natural forces. He surmises that these and other anthropomorph/zoomorph geoglyphs along the Colorado River were made fairly recently, probably within the last 500 years or so, and that they were created by Yuman peoples who still occupy the land. About 200 of these massive geoglyphs have been discovered along the Colorado River throughout the traditional lands of the Yuman-speaking tribes.

It was along the lower Colorado and Gila rivers of Arizona, California, and northern Mexico that the prehistoric Yuman-speaking tribes including the Cocopah, Quechan, Mojave, and Maricopa farmed, fished, and presumably created the geoglyphs found in this area. In addition to speaking the same language, the Colorado River Indian peoples share a basic belief in the great importance of dreams, considered the source of true wisdom. According to Lorey Cachora, an archaeologist and tribal historian of the Quechan tribe, visions seen in dreams are often re-created as geoglyphs or other types of rock art to form a stronger connection between the dreamer and the spirit of the vision.

Cachora explains that the geoglyphs along the Colorado River tell of his people’s migration along what he refers to as the “Trail of Dreams,” an actual as well as mythological trail that extends along the river north from Newberry Mountain in Nevada, and south to Pilot Knob Mountain in Arizona. Many geoglyphs are found in association with ancient trails, particularly in the Yuman tribal area.

“Archaeologists have been scratching their heads about these desert images since they were first found,” says Altschul, who has been working in the area for the last 20 years. “They are surface sites, so we can’t dig them. We try to put them in context: What were the people who created these images doing in the desert? What other activities took place and are they preserved in the archaeology of the region? Archaeologists are still wondering where these people lived. We still haven’t found a major residential site along the Colorado or lower Gila rivers.”

Altschul is not satisfied with the explanation that these sites have been destroyed by the river and he’s confident that they will be found eventually. Numerous temporary prehistoric campsites have been recorded along the river, where Cachora says his ancestors camped while they traveled along the trail of dreams, ceremonially visiting the geoglyph sites.

AN EXPERIMENTAL RADIOCARBON DATING TECHNIQUE THAT HAS applications for rock geoglyphs is being developed by Nicole Cerveny, a graduate student of Ronald Dorn, a prominent geoscientist at Arizona State University and a pioneer in rock art dating. Cerveny dated a nine-foot-long rock alignment known as “Running Man” found on the ancient shoreline of Searles Lake in the western Mojave Desert of California with this technique, determining that it was created at least 6,000 years ago.

“Running Man was made with very large cobbles that have seated themselves into the soil just deep enough to form a crust of calcium carbonate on the rocks’ undersides,” explains Cerveny. “Basically the water in the soil evaporates leaving behind the evaporite minerals that attach to the surface of the rock as a carbonate coating. Therefore the radiocarbon date from the calcium carbonate is the minimum age of the geoglyph creation event.”

Farrel Lytle, a noted x-ray spectroscopist now retired from Boeing, and Nicholas Pingitore, a geochemist at the University of Texas at El Paso, are currently exploring another experimental approach to dating rock varnish using x-ray fluorescence. Using hand-held units, researchers can non-destructively measure the manganese and iron content in the varnish, the patina that covers rocks in this area, which reflects the time it took for the varnish-forming bacteria to slowly deposit these metals.

The tremendous stability of the desert pavement that preserves the geoglyphs for hundreds and perhaps thousands of years also preserves the tracks of off-road vehicles that, largely unintentionally, have marred them in recent times. Due to the remote locations of many geoglyphs, they are occasionally vandalized. The Bureau of Land Management (BLM), which manages an estimated 75 percent of all known geoglyphs in the American Southwest, has fenced some of the better-known sites such as the Blythe intaglios to protect them. The geoglyphs were often damaged prior to being fenced.
This giant snake was made by scraping the desert pavement. Two large granite cobbles form the snake's eyes. This geoglyph is located east of Parker, Arizona.
The Blythe intaglios consist of six distinct geoglyphs in three locations, including these figures of a human and a cougar. They are thought to have been made by Yuman-speaking tribes in prehistoric times to mark important locations along the ritual pilgrimage trail that follows the Colorado River. Archaeologist Jay von Werlhoff says the Colorado River geoglyphs “are all episodes out of the creation story and have been used by the people since ancient times as memory devices to keep the story alive.”
“The most important thing for the geoglyphs now is their preservation,” stresses Jay von Werlhoff, who has spent the last 30 years documenting and studying them. “We have been trying to get the BLM to be more responsive to the preservation needs of geoglyphs, but they’re just not that aggressive about it.”

The fences do not seem to have interrupted ceremonial uses of the geoglyphs. David Whitley, world-renowned rock art scholar, and Altschul have noted that the earthen images along the Colorado River change slightly in orientation and detail from year to year, indicating their continued use by native peoples.

“The ethnography suggests that the geoglyphs had at least two functions,” explains Whitley. “Along the Colorado River, they mark the locations of important events during the creation of the world and portray the mythic actors involved in the acts that occurred at those locations.”

WHITLEY NOTES THE DIFFERENCE BETWEEN THE iconic Yuman-made etched geoglyphs along the Colorado River, and the geometric rock alignments, frequently found along ancient shorelines in the interior of the Mojave Desert, which are more numerous and possibly much older. Recently discovered geoglyphs along the ancient shorelines of Searles Lake in the western Mojave Desert and Panamint Lake in east-central California are estimated to have been made about 12,000 years ago when the shorelines were used at the end of the last Ice Age. Primarily geometric designs, the images also include Running Man, a snake, and what appear to be ravens.

“It remains a mystery who made them,” says Kaldenberg. “A member of the Kawaiisu, a southern Shoshone group, came out to see them and was as puzzled as we are. There are no traditions among local native peoples as to having made them.” A hearth associated with the geoglyphs has been radiocarbon dated to between 10,000 and 12,000 years ago, and geoglyphs in the Panamint Valley were dated by Dorn and Whitley to between 11,000 to 12,000 years ago. “The geoglyphs appear to be examples of some of the oldest archaeological sites in North America and probably exist throughout the archaeological record,” says Kaldenberg.

In the Coso upland area of east-central California, Kaldenberg and other archaeologists are discovering new geoglyphs daily, including a unique ridge of rocks attached to a star-shape that form the image of what appears to be a comet.

“We used to think of geoglyphs as solely a Yuman tradition, but the more we look in the interior, the more we see that there is a fair amount of variability in geoglyphs of the western desert,” says Altschul. “There is a long tradition in this area of people cross-culturally expressing their creation stories and worldviews on the landscape that may date all the way back to Paleo-Indian times.”

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This geoglyph, which could suggest a fish swimming under water, is a replica of one of the two fish by the feet of the Fisherman geoglyph shown on p. 32. It’s located very near the Fisherman and, because of its superior condition, it may not be as old as the Fisherman, which is thought to date to about A.D. 1450.
It’s an unusually hot July day in the Richville Valley north of Springerville, in east-central Arizona. Temperatures hover near the century mark as thunderheads build above the White Mountains. The clouds looming to the south tease the crew working at Sherwood Ranch Pueblo with the possibility that the summer rainy season, known statewide as the monsoon, might make its grand entrance. The crew—a mixture of volunteers and staff of The Archaeological Conservancy—watches the horizon as closely as pueblo dwellers must have done hundreds of years ago.

Though everyone working in the blistering heat is concerned about the Southwest’s long-running drought, a storm would be a mixed blessing, slowing progress on this important project. The partially excavated 300-room pueblo, a recent acquisition of the Conservancy’s, is being stabilized to prevent further erosion of exposed walls.

Vicki Erhardt and Lila Elam, members of the Arizona Archaeological Society, a volunteer group that assists professional archaeologists, are here from Phoenix, where this kind of heat is routine. Even then, the kiva where they are working, measuring and piecing heavy black geotextile fabric, is beginning to feel like a solar-collecting oven. Elam plucks her water bottle from the sparse shade beneath a saltbush and pauses for a drink.

“We arrived on-site Friday evening just as the sun was setting,” she says. “We saw a herd of elk grazing in the valley below as the full moon was coming up over the horizon.” It was a peaceful prelude to the race to complete the stabilization before the summer rains begin.

Since then, work has proceeded quickly, and several rooms have already been backfilled with sterile soil. The Great Kiva where Elam and Erhardt labor is next. On top of features they have neatly fitted with geotextile, Erhardt arranges ceramic tiles impressed with the Archaeological Conservancy logo. The tiles will mark the extent of work to this point, a signal to future excavators that they have reached the bottom of sterile fill.

Beginning in the 1980s, the privately owned White Mountain Archaeological Center leased the 11-acre site from its owners, the Sherwood family. White Mountain dubbed it the Raven Ruin and launched a pay-to-dig program that excavated about 100 rooms and recovered some 70 types of pottery, along with other artifacts. Even after decades of looting and wandering livestock, the site contained significant cultural deposits, including trash middens and kivas.

Unfortunately, after White Mountain ceased its operations at the end of the 1990s, partly excavated rooms were left exposed to the elements. Due to inadequate fencing, the site remained vulnerable to looters and livestock. “The kiva walls were badly eroded and needed im-
Sherwood Ranch Pueblo

This roomblock is located at the southern edge of the pueblo. Sherwood’s southern roomblocks were constructed during the A.D. 1300s. Most of the rooms are about nine square feet.
mediate attention,” says Steve Koczan, the Conservancy’s site-management coordinator. Cultural materials were eroding in an excavated area that is 10 feet deep. Development also poses a potential threat as Springerville’s population grows, and a nearby power plant continues to expand its operations. After surviving more than six centuries since its abandonment, Sherwood Ranch Pueblo needed help.

The first step was taken in 2001, when landowners Wendell and Ruth Sherwood, who wished to protect the ruin, donated the property to the Conservancy for the purpose of establishing an archaeological preserve. From the start of the project, the Conservancy has worked in partnership with the Center for Desert Archaeology, a Tucson-based private, nonprofit organization that promotes stewardship through research, preservation, and public education.

Not long after the Sherwoods’ decision, Andrew Duff, an archaeologist at Washington State University, joined archaeologists from both organizations to assess the condition of the pueblo and identify areas in immediate danger. In the mid-1990s, Duff directed the excavations at nearby Rattlesnake Point Pueblo. He is particularly interested in regional interaction, and views Sherwood Ranch Pueblo as an integral part of the dynamic social changes taking place within this, the Western Pueblo area, during the A.D. 1300s.

Based on the archaeologists’ recommendations, the Conservancy determined that the best way to preserve the site’s tremendous research potential was to stabilize it by backfilling the pueblo, leaving selected rooms open for public viewing. “The main goal of the stabilization program is to ensure the long-term protection and preservation of the archaeological site,” Koczan says. This was accomplished by backfilling the excavated and looted areas to prevent features from eroding or collapsing. Backfilling also discourages looting. “The Conservancy has completed many stabilization projects similar to this that accomplished the goal,” Koczan adds.

Duff considers archaeological sites to be nonrenewable resources. “As archaeologists, we should think of ways to answer questions while causing the least amount of impact, using records from previous surveys and excavations and making the most of surface investigations. Advances in scientific techniques mean that we can extract more information with much less impact.”

For exactly that kind of technical expertise, Geo-Map, Inc., a Tucson firm that uses laser scanning, global positioning systems, AutoCAD software, and other advanced techniques to document and map archaeological sites, was called upon. Geo-Map’s site map indicated the extent of previous excavations and showed architectural differences between the northern and southern halves of the pueblo. Northern rooms are irregularly

Amy Espinoza-Ar, the Conservancy’s Southwest field representative, prunes a large plant in preparation for laying down geotextile in a room. To ensure fill dirt settles evenly, each room is carefully cleared of plants and debris. Laying the geotextile material down as smoothly as possible prevents air pockets from forming and keeps the dirt from exerting uneven pressure on opposite sides of the walls.

This wall is an example of one of the four distinct types of masonry work found in the pueblo. Modern re-creations have unsuccessfully attempted to duplicate the fine craftsmanship of the pueblo’s architects.
shaped and vary widely in size. The southern roomblocks have a strongly linear arrangement, with most rooms about nine square feet in size.

“The northern section of the pueblo went through several additions, growing over time,” Duff explains. “The southern roomblocks were constructed in a single period, during the 1300s.” Masonry styles also reflect this. Though four different masonry techniques were used during the construction of the northern rooms, only one was used in southern rooms, suggesting a single building episode. The occupation dates of the southern rooms have also been confirmed by tree-ring dating. Duff obtained samples of wood used in the construction of the southern half of the pueblo and sent them to the University of Arizona’s Laboratory of Tree-Ring Research for analysis. Results indicated the pueblo was occupied until at least A.D. 1370. Archaeologists also noted pottery sherds of a type called Cliff Polychrome, a ware that did not become popular until A.D. 1350 to 1375.

Geo-Map documented architectural information, including thousands of digital photographs of exposed walls, recording wall height, length, and thickness. According to archaeologist Patrick Lyons of the Center for Desert Archaeology, the information detailed masonry styles, wall conditions, construction techniques, bonding, and abutment. “If a wall was built at the same time as another wall, this is evidenced by bonding—the interlocking of stones at the corner where two or more walls meet,” Lyons explains. “If walls were constructed at different times, this will be evidenced by abutment—one wall built up against an existing wall.”

The information is stored in an electronic database that archaeologists can access to study the architecture of Sherwood Ranch Pueblo. The Center for Desert Archaeology provided matching funds for the project, which was also funded in part by an Arizona Heritage Fund grant administered by Arizona State Parks. The center will use Geo-Map’s data to create three-dimensional computer models that show the pueblo at different periods during its occupation from A.D. 1250 to the close of the 1300s. Combining these with photographs and interpretive information, the center plans to create a CD-ROM-based program about Sherwood Ranch Pueblo. The program, which will be a key component of future interpretation, will be featured on the center’s Web site and distributed to schools.

After extensive documentation and mapping, features
Once the rooms are cleared of plants and debris, the geotextile is put in place. Rocks are scattered across the floors and tucked into doorways and crevices to hold the cloth flat against all of the surfaces to be backfilled.

and rooms were covered with geotextile, then dirt. The latter was applied either by hand shoveling, or in the case of larger areas, by backhoe. A staggering total of 1,541 cubic yards of dirt was needed, more than enough to fill 150 dump trucks. Afterward, the soil was seeded with native grasses. By late 2004, when the site opens to the public, the pueblo will appear virtually undisturbed.

The Conservancy has stabilized many sites, according to Jim Walker, the organization's Southwest regional director. “We’ve refined our techniques,” says Walker, offering the use of the geotextile and ceramic tiles as examples. Archaeologists used to cover unexposed areas with black plastic, which isn’t water permeable, and consequently didn’t allow underground water to circulate naturally, which could result in cultural deposits being damaged by excess water. This doesn’t occur with geotextile, which is water permeable as well as extremely durable. The ceramic tiles, which don’t deteriorate, are inscribed with a simple message that tells a future excavator what work was done here.

“Implementing these preservation steps is expensive,” Walker says. “On some sites the cost of putting these steps in place exceeds the market value of the property.”

Having stabilized the site, an interpretive program is being implemented. “The goal of the interpretive program is to look at the site in its entirety,” says Koczan. Tour guides will lead visitors along a trail around the pueblo. The different architectural styles of the northern and southern portions of Sherwood Ranch will be on display. Site stewards will keep an eye out for looters.

Geographically, this area is a transition zone between the Colorado Plateau to the north and basin-and-range country to the south. The prehistoric people of this region, known as the Mogollon, shared many traits with the inhabitants of the plateau, the Anasazi, and the desert farmers to the south, the Hohokam. The Mogollon raised and ate corn and other crops, which they supplemented with game and wild plants. They constructed partially subterranean pithouses and, later, pueblos. They made pottery and traded with their neighbors. Many archaeologists considered them a high-country variant of the Anasazi. When noted archaeologist Emil Haury declared the Mogollon a distinct cultural group in the 1930s, he sparked a controversy that lasted for decades.

Haury named the Mogollon after the mountains of southwestern New Mexico, which had been named in honor of Don Juan Ignacio Flores Mogollón, the provincial governor from 1712 to 1715. Where Spanish colonials once searched for gold and silver, Emil Haury uncovered the architectural and ceramic evidence to define the Mogollon culture. Haury’s discovery spurred research throughout the region.

Mogollon territory was enormous, extending south to Chihuahua, Mexico, east to the Pecos River of New Mexico, and west to Arizona’s Verde River. The rugged terrain, ranging in elevation from below 3,000 to over 10,000 feet, encompasses desert grassland, piñon-juniper woodland, oak chaparral, ponderosa, and alpine meadow. The Mogollon people, who developed out of the Southwestern Archaic culture, were as diverse as the landscapes that sustained them. They consisted of the residents of Paquimé, a sophisticated trading center in present-day Chihuahua; the Mimbres people of southwestern New Mexico, whose haunting black-on-white ceramics became prized by looters; and the people of Arizona’s Mogollon Rim frontier, where hunting and gathering were as important as agriculture.

The Mogollon, often characterized as mountain folk
still following the ways of their Archaic ancestors, were the first of Arizona’s prehistoric cultures to adopt corn agriculture. During the late 1200s, the time of the Southwest’s Great Drought, the Mogollon region was the focus of great social and political changes.

“These were tough times for corn farmers,” Duff explains. “Populations had grown due to sedentary lifestyles, and agricultural-based subsistence created more pressure on the land. With larger numbers of people on the landscape, the drought became critical. People trickled out of the Four Corners region, leaving places where they’d lived 200 years.”

Residents of the Colorado Plateau moved into the greater Mogollon region, joining established villages and, in the case of Sherwood Ranch Pueblo, spurring new construction. Around A.D. 1300, room blocks on the south enclosed a large plaza area. Archaeologist E. Charles Adams of the University of Arizona has proposed that large public plazas such as this are part of a constellation of clues that indicate the beginnings of katsina ceremonialism.

Though he might “quibble” with Adams over the details, Duff agrees that public ceremonies may have served to unify villagers from dispersed areas. “Katsina rituals are integrative in that lots of different groups can contribute for the good of the whole community,” says Duff. “The katsina religion is also an opportunity for competition in the sense that groups presenting the best or most effective ceremonies could gain sociopolitically.”

During the social dynamics of the late 1200s and 1300s, Mogollon and Anasazi populations blended to become what archaeologists refer to as the Western Pueblo Tradition, the beginnings of historic Hopi, Zuni, Acoma, and Laguna populations. Though Hopi and Zuni people continued to use the area for hunting expeditions and religious pilgrimages, the Upper Little Colorado River villages were all abandoned by 1400. When Coronado’s 1540 expedition crossed Mogollon territory, he referred to the region as the despoblado, the place without people.

In the 1700s, Basque shepherders settled nearby, calling the area Valle Redondo. Later, Indian scouts and trappers joined the Mexican-American community in Round Valley, and in 1879, Henry Springer established a trading post. Mormon settlers named the community around the post Springerville. The Sherwood family arrived in 1880, redeveloping prehistorically used springs and irrigation systems for their livestock. Frank Hamilton Cushing, an anthropologist who studied Zuni Pueblo for the American Bureau of Ethnology, traveled through here in the 1880s searching for ancestral sites he’d heard about from Zuni informants. He likely visited Sherwood Ranch Pueblo on his route along the Little Colorado River.

Since Cushing’s expedition, several archaeologists have investigated this Hopi-Zuni frontier, including Keith Kintigh, an archaeologist at Arizona State University, whose research in the area addresses changing agricultural strategies and social integration. He says, “If we are to understand how the Upper Little Colorado River villages worked together, we need to preserve Sherwood Ranch.” Because it is by far the largest village in the area, as well as the last to be abandoned, Kintigh views Sherwood Ranch Pueblo as a “key site.”

Its preservation benefits not only archaeologists who want to learn more about this dynamic period in the Southwest’s past, but also tribal members who trace their lineage to the area, and who will become a vital part of Sherwood Ranch Pueblo’s future. Public involvement is an essential part of conservation archaeology, according to Lyons, because it encourages stewardship by “getting the word out to the general public about why cultural resources are important and what we can learn from them.”

Sherwood Ranch Pueblo has a strong network of people who have a stake in its future, including local residents who already participate in the area’s heritage tourism programs. When the City of Springerville developed nearby Casa Malpais as a heritage site, locals volunteered to lead tours, staff the visitor center, or monitor the ruin as Arizona Site Stewards, a group of citizens who watch over cultural resource sites throughout the state. This past summer, several picked up shovels and joined the stabilization work at Sherwood Ranch Pueblo, which was completed before the monsoon’s arrival.

“Much more will be learned in the future from the deposits we leave untouched,” says Lyons. Someday Sherwood Ranch Pueblo may answer our questions about a fascinating period in Southwest prehistory. Until then, the pueblo will join other preserved sites in the region, places where people who value our nation’s cultural heritage can experience the past.

KATHLEEN BRYANT, a member of the Arizona Archaeology Society, has written for Arizona Highways, Plateau Journal, Sunset, and other publications.
The Dividing Ridge site, located in Westmoreland County in western Pennsylvania, is a very interesting example of a Late Woodland period fortified village. The site was discovered in 1979 and recorded in 1981 by Bob Oshnock, an archaeologist and historian. The Monongahela Culture is most likely responsible for the habitations on the site, but due to the lack of professional work done there, little is known about the people who inhabited the hilltop more than 900 years ago.

Monongahela culture flourished in the river and creek valleys of Western Pennsylvania, West Virginia, and Maryland from approximately A.D. 1050 to 1635. Dividing Ridge is unusual in that it is not on any major creek or river. The Monongahela depended on agriculture and the fertile lands were found along creeks and river bottoms. Monongahela cultural traits include stockades around villages, an abundance of pottery, and clay artifacts such as pipes. Their structures were generally rounded and laid out in rings around a central common area. Often the dead were buried beneath homes and inside the walls of the stockade. The people who inhabited Dividing Ridge probably moved there from a site by the river. Why they did this is not known, which adds to the importance of Dividing Ridge. Their relocation to a higher area marks an interesting cultural change.

Other Monongahela sites such as Janitor, Consol, and Turkey Town have been found in the uplands. Their elevated positions and limited access suggest the inhabitants were concerned about defense. These sites have been dated to the later part of the Monongahela existence in Western Pennsylvania and Dividing Ridge will probably yield similar dates. The artifacts from Dividing Ridge also look very similar to other upland sites in Western Pennsylvania.

Coal mining and urban sprawl threaten sites like Dividing Ridge. The site probably would have been affected by construction in the near future. But William Barclay, the site’s owner and a lifelong resident of Westmoreland County, wanted to protect it. Consequently, he sold it to the Conservancy. As sprawl and mining companies continue to threaten the vestiges of Monongahela culture, the Conservancy will be preserving as many sites as possible in Western Pennsylvania. —Joe Navari

Conservancy
Plan of Action
SITE: Dividing Ridge
STATUS: The site is threatened by urban sprawl.
ACQUISITION: The Conservancy is purchasing 10 acres for $32,000.
HOW YOU CAN HELP: Please send contributions to The Archaeological Conservancy, Attn: Dividing Ridge Project, 5301 Central Ave. NE, Suite 902, Albuquerque, NM 87108-1517.

In Memory of the Monongahela
The Conservancy saves a prehistoric site threatened by urban sprawl and mining.
Developer Donates Prehistoric Site in California

The Ponderosa Ridge site is an example of how archaeology and development can co-exist.

Last summer the Ponderosa Ridge site, located east of Sacramento in Amador County, became a Conservancy preserve. Situated on a knoll overlooking Grass Valley Creek, the one-acre prehistoric site was discovered in 1991 during a survey conducted by California State University’s Institute for Archaeology. At that time a small trench revealed an abundance of prehistoric artifacts including stone tools for grinding seeds and other food stuffs and debris from stone tool-making.

“This is a very interesting small site that has all the tools of a habitation site, but no midden,” said Julia Costello, owner of the archaeological consulting company Foothills Resources, Ltd., who lives in the area and helped to negotiate the agreement that preserved the site. “The lack of midden may indicate that the site is very old, in the range of three to five thousand years old, and the midden has eroded or leached away.” The site is thought to have been inhabited by a pre-Miwuk group, but no subsurface testing has been undertaken to determine the dates of prehistoric occupation. The remains of a 1930s homestead is also located on the property.

Following the site’s discovery, developer Bob Reeder was faced with the cost of testing and then perhaps excavating the site in order to proceed with a planned subdivision.

Debra Grimes, the cultural resource coordinator with the Calaveras Band of Miwuk Indians, and Costello proposed deeding the site to a conservation group in lieu of conducting costly test excavations. Negotiations with the developer, a county representative, and Gene Hurych, the Conservancy’s Western regional director, resulted in the site being donated to the Conservancy as a permanent archaeological preserve.

“This is our first preservation in Amador County and we’re very thankful,” said Grimes, who hopes that it can serve as a model solution for developers faced with the high costs of excavating archaeological sites. The subdivision will be built around the site, which will be fenced and monitored by the local Calaveras Band of Miwuk Indians as well as people in the neighborhood. Grimes is working with landowners who are developing nearby property that contains the remains of an extensive prehistoric midden and house structures that may be related to the Ponderosa Ridge site. —Tamara Stewart
Protecting Caddoan Mounds

Researchers will be able to study this habitation site.

The Conservancy’s newest Texas preserve, the Jamestown site, is a large Caddoan habitation and ceremonial center located about 30 miles north of Tyler. The land has been in Orval Johnston’s family since shortly after the Civil War. He remembered finding “lots of Indian pots and arrowheads” around the property and along the nearby creek bank when he was a boy. Johnston and his wife, Elsie, are selling the site to the Conservancy in order to protect it.

Sam Whiteside, an avocational archaeologist from Tyler, first recorded the seven-mound site in 1959. E. Mott Davis, W. A. Davis, and Lathel Duffield of the University of Texas visited the site with Whiteside shortly after he discovered it.

Today Farm Road 1253 bisects the site, and the four mounds located west of this road have been plowed down or destroyed. As for the intact mounds, Mound A is roughly 120 feet in diameter and 12 feet high; Mound B is about 60 feet in diameter and 3 feet high; Mound C is about 45 feet in diameter and 16 inches high.

Whiteside excavated a trench with the assistance of his nephew, Mark Walters, who recently donated the Redwine site, another Caddoan habitation with tremendous research potential, to the Conservancy. Within the trench they found a large trash pit, many ceramic sherds, and a chert drill. Whiteside thinks that the mounds west of the road were probably house mounds with clay floors.

The mounds were arranged in a more or less circular pattern. The largest mound was located at the south western side of the circle. The area between the mounds does not appear to contain significant amounts of cultural material and is thought to be a plaza. Midden deposits were found on the northeast, south, and west sides of the site beyond the mounds.

Archaeologists James Bruseth and Bob Skiles completed a small excavation next to the large pothole on top of the mound in the 1970s. Different fill zones were exposed, the profiles were photographed, and a few ceramic sherds were recovered.

Firm dates for the site have not been established. According to archaeologist Dee Ann Story, a former director of the Texas Archeological Research Laboratory, the range of cultural material suggests that the site was occupied between A.D. 1000 and 1400. Story says she is delighted that the Conservancy is acquiring the Jamestown site. “Mound sites are disappearing so fast and not a lot of careful research has been done on the habitation sites. Jamestown is a good site to bank for the future.” —Amy Espinoza-Ar

Conservancy Plan of Action

SITE: Jamestown
CULTURE & TIME PERIOD: Early to Middle Caddoan Period
A.D. 1000–1400
STATUS: The site is threatened by agricultural and residential development.
ACQUISITION: The Conservancy is purchasing 18.64 acres for $46,000.
HOW YOU CAN HELP: Please send contributions to The Archaeological Conservancy, Attn: Jamestown Project, 5301 Central Ave. NE, Suite 902, Albuquerque, NM 87108-1517.
A Picture of 19th-Century Industry

The Conservancy acquires a well-preserved tannery.

Nestled between the Canadian border and East Grand Lake in Forest City, Maine, are the remnants of a 19th-century industrial site known as the F. Shaw & Brothers Tannery. Owned by Dale and Jana Wheaton, who run nearby Wheaton’s Fishing Lodge, the Shaw & Brothers tannery site, which operated from 1869 until 1896, is the best preserved 19th-century tannery site in Maine and Canada’s New Brunswick province. The Conservancy acquired the site because of its pristine state and its potential to answer a host of research questions.

Shaw & Brothers imported hides from Texas, California, Arizona, Mexico, and South America and shipped the finished leather from its plant to Boston. During its peak, the tannery produced over 600 tons of leather a year. Unfortunately, the depression of 1872 hit the tanning industry hard and the tannery struggled and then failed.

There are well-preserved kilns, foundations, vats, and waterways. Remains of tools, equipment, raw material, and finished products are also likely preserved within the site’s archaeological deposits. This evidence will allow archaeologists to better understand the technology and manufacturing processes of the industry and its evolution.

Research at the site can be placed in the context of Forest City and its physical, cultural, and economic development. The Shaw Brothers tannery can be used to explore what has been termed “industrial ecology”—the life of the workers outside the domestic setting and the worker-employer relationship. The impact of the tanning process on the landscape as well as the health of its workers and the surrounding community can also be analyzed.

The tannery is in a unique location associated with Canada and the United States that affords the opportunity to study trade routes. Archaeologists can not only study the routes of the raw material arriving at the site and of the finished products being shipped, they also can analyze consumer goods arriving at the site. The origin of some of these consumer products may add valuable information to trade relations along the U.S.–Canadian border.

—Donald Craib
Gene Burnham was grading a pond bank to build a dam in the spring of 1986 when he scraped what appeared to be a bison skull. The skull was that of an extinct form of Pleistocene bison, *bison latifrons*. While sorting soil samples taken from below the skull, researchers discovered chipped stones that appeared to be tools. Man-made tools in a Pleistocene soil?

Nearly two decades of research that included a multitude of different dating methods suggests that the answer may be yes. Don Wyckoff, the principal investigator of the site and the associate curator of archaeology at the Sam Noble Oklahoma Museum of Natural History, said, “We recovered chipped stone things where we shouldn’t have, and all of our research was devoted to determining what these were, how they got there, and when. They look humanly made, and they appear to be a lot older than 12,000 years ago.” Materials from the Burnham site submitted for testing consistently date within a range of 21,000 to 40,000 years ago.

This remarkable assemblage of Pleistocene fauna and cultural materials is found on a five-acre tract of land in north-central Oklahoma owned by the Burnham family. The Nellie Burnham Revocable Trust has given a preservation easement with an option to purchase the land to the Conservancy. In addition to the five-acre tract, the Conservancy purchased 130 acres with the potential to yield additional cultural materials from Gene’s brother, Vic, a life-long avocational archaeologist.

The authenticity of the stone tools and the validity of the association of the tools and animal bones are two of the site’s most contested issues. Wyckoff will publish a manuscript towards the end of 2003 that addresses these matters. Researchers

Researchers work at the Burnham site in 1989. Their findings could influence thinking as to when the first Americans arrived.
suggests that human activity did occur at this little pond in northern Oklahoma thousands of years earlier than the commonly accepted date of human occupation on the continent.

The Burnham site perfectly represents the type of site the Conservancy is most interested in protecting: a significant site with substantial intact deposits that contains an enigma. Thanks to the efforts of the Burnham family, Wyckoff, and countless other researchers, volunteers, and students, the Conservancy will preserve the Burnham site. Perhaps 100 years from now archaeologists employing the latest innovations in field methods and dating technologies will solve the enigma.

—Amy Espinoza-Ar

The Protect Our Irreplaceable National Treasures (POINT) Program was designed to save significant sites that are in immediate danger of destruction.
Work Continues at Parchman Place

SOUTHEAST—Researchers from the University of Mississippi’s Center for Archaeological Research continued work at Parchman Place Mounds, a Conservancy preserve, this past summer. Parchman Place is a Late Mississippian site that archaeologists believe was occupied sometime during the late A.D. 1400s to the mid-1500s. Archaeologists Jay Johnson and Bryan Haley instructed field school students in state-of-the-art remote-sensing equipment as well as basic mapping and excavation techniques.

Research focused on Mound A, which rises over 45 feet above the former Mississippi River channel on which it is located. The researchers utilized data gathered during the previous summer’s field school (see “A Mississippian Colonial Center,” American Archaeology, Spring 2003), which used geophysical techniques to locate scores of houses from the plaza area all the way up to Mound A.

This year trenches were dug in the mound in hopes they would reveal its construction sequence. During the previous field season, one of the test units placed on the side of Mound A revealed a midden containing broken pottery and animal bones. A remote-sensing image showed what Johnson and Haley believe to be a Mississippian house located not far up the slope and likely the source of the trash. An excavation unit was dug in an area where Johnson correctly estimated it would intersect the edge of the house. The unit exposed a wall trench and postholes in one wall of the house. This season the field school extended the trench and exposed burned house floors and several mound construction episodes. The episodes appeared to have occurred very quickly after the burning of structures. This was indicated by the presence of charred bundles of thatch that still retained some of their original bundled shape.

Johnson’s work at Parchman has confirmed the incorporation of at least one and possibly two mounds in Mound A. Sites like Parchman Place enable researchers to test theories regarding why such mound centers were built, how quickly they were built, and why they were abandoned.

Research at Bloom Pueblo Reveals Architecture and Conflict

SOUTHWEST—Last summer, archaeologist John Speth of the University of Michigan directed a second season of fieldwork at Bloom Mound, a small prehistoric Conservancy preserve located on the Hondo River just southwest of Roswell, New Mexico.

Once thought to have been fully excavated by amateurs in the 1930s and 1940s, Speth and his crew found
that not only had some deposits survived intact, but that previously undiscovered rooms still existed to the east and north of what may be a ceremonial structure. The researchers determined that the site consists of at least 20 surface rooms arranged in an inverted, square-cornered “U” shape that surrounds the probable ceremonial room on three sides.

The structures at the north end of the village are often called “bathtub rooms” because of their sunken floors. Fortunately the bathtub rooms had been inadvertently buried by the amateurs’ backdirt and thereby saved from destruction. These deeply buried structures were filled with prehistoric plant remains, animal bones, broken pottery, and discarded stone tools that provide the key to understanding the village’s economic history.

The researchers also found the remains of a number of elderly men, young women, and infants who had been killed. A projectile point found in one of the adults resem-bling a Perdiz point, a type that is common to the southeast of Roswell, indicates that the attackers may have come from the vast area of the Edwards Plateau that extends to the east and south. The evidence that has been recovered thus far indicates that Bloom was the target of repeated raids during the tumultuous 13th and 14th centuries. Speth believes that Bloom and other communities like it that were situated along the interface between Pueblo and Plains may have been caught up in the rapid economic and political changes that characterize this period in the Southwest. These changes may have caused these communities to engage in warfare with bison-hunting groups farther out in the Plains.

Stabilization of Fourmile Ruin Completed
SOUTHWEST—This summer, Conservancy staff and a small, energetic group of volunteers from the Arizona Site Steward Program and the Arizona Archaeological Society completed stabilization of exposed rooms and features located within the Conservancy’s recently acquired Fourmile Ruin Preserve in east-central Arizona. In addition to filling the areas that have been exposed over the years by looters, native grass seed was planted in the stabilized areas and a fence was built around the preserve.

Fourmile Ruin, a 450-room multi-story adobe and masonry village that was first occupied around A.D. 1275 and then abandoned by 1400, was the largest of several contemporaneous village sites in the Silver Creek drainage. The site was also one of the last of these villages to be occupied, making it of particular interest to researchers studying this little-known time period. Landowner Peter Shumway donated the 4.6-acre site to the Conservancy last spring.

A particularly important aspect of the project was the preservation of the site’s unusual adobe walls. Unlike the more common monolithic adobe walls recorded at other prehistoric sites in the area, the walls at Fourmile Ruin were built with adobe bricks and mortar, a construction technique that archaeologists previously thought was not used in the American Southwest until the arrival of the Spanish in the late 16th century. Archaeologist Scott Van Keuren, curator of North American archaeology at the Natural History Museum of Los Angeles County, has completed detailed documentation of these walls and is preparing a site map. A management plan will be prepared for the site with input from the two tribes that claim ancestry to it, the Hopi and the Zuni.
Colonial Encounters in a Native American Landscape: The Spanish and Dutch in North America
By Nan A. Rothschild
(Smithsonian Books, 2003; 282 pgs., illus., $40 cloth; www.sipress.si.edu)
This is the study of two distinct colonial experiences that happened in 17th-century North America, but 2,000 miles apart—the Dutch in New York and the Spanish in New Mexico. The Spanish were mostly a medieval, agrarian society that came to New Mexico by way of colonial Mexico. The Dutch, on the other hand, were largely urban and at the forefront of the Renaissance and the mercantile world. The native Pueblos and Mohawks were both agricultural people who lived in large villages structured by matrilineal clan-based social systems. The Spanish primarily sought mineral wealth. The Dutch sought wealth from the fur trade.

Noted archaeologist Nan A. Rothschild of Barnard College, Columbia University, uses archaeological techniques to weave social theory with detailed material evidence to give us a well-balanced understanding of the experience. At the end of the experience, the Pueblos were thriving in New Mexico, and the Mohawks had long since disappeared from the Hudson and Mohawk valleys. Rothschild demonstrates that the reasons are complex and paradoxical. In New Mexico, the Spanish sought to annihilate the Pueblo culture, which may have produced the resistance that led to survival. The Dutch kept the Mohawks at a distance, interacting with them only for trade. The Mohawks finally moved to Canada to survive.

Rothschild’s multidisciplinary approach to the issue underscores the similarities and differences that led to these results. Colonial Encounters in a Native American Landscape provides fresh and exciting insights to a little understood chapter of the American experience.

Indians of Central and South Florida: 1513–1763
By John H. Hann
(University Press of Florida, 2003; 256 pgs., illus., $40 cloth; www.upf.com)
Historian John Hann has produced the first survey of Florida’s natives who lived south of a line roughly through Orlando that includes some of the richest cultural history in the nation. Focusing first on the “Fierce People,” the Calusa of the southern Gulf Coast, Hann draws on the latest archaeological research to try to explain these people as they resisted Spanish colonialism in vain.

This volume also tells the story of the Tequesta of Miami Circle fame on the Atlantic coast. Chapters on religious beliefs and political and economic organization make this a well-rounded study with an interest and significance far beyond the region.
Colin Calloway has produced a magnificent, sweeping history of the Native people of the American West from their arrival some 12,000 years or more ago to the European-American arrival in the early 19th century. Blending archaeology, ethnology, and colonial and frontier history, Calloway provides an unparalleled study of the people who dominated the West for generations. The West is always hard to define, and this volume suffers from a vague definition that at times includes the entire continent west of the Appalachians, but usually describes the area between the Mississippi River and the Rocky Mountains.

For 10,000 years the American Indians were on foot, and they existed in a sometimes harsh and hostile environment. For most of this time they were nomads, following the food sources from season to season. The first dramatic change came with the introduction of corn agriculture around A.D. 500. Hunter-gatherers became farmers. Populations grew and by A.D. 1500 small cities were abundant. Spreading north and east from Mexico, corn agriculture revolutionized the Native way of life, even in the arid parts of the West.

A second great change came in the 18th century when horses became widely available. Thanks to Lewis and Clark and to Hollywood, most Americans are at least somewhat familiar with the great horsemen of the Plains—Sioux, Cheyenne, Arapahoe, and Comanche. But few of us realize that this was only the end of a long and distinguished history. Horses allowed them to move freely and prosper for only about 100 years before the conquest.

Of course horses were a mixed blessing, for the Europeans that brought them to the New World also brought measles and smallpox and a lust for land. Calloway pulls all these threads together in a coherent story that is skillfully written. —Mark Michel
Sojourns in the South  
PEOPLES OF THE MISSISSIPPI VALLEY  
When: April 17–24, 2004  
Where: Tennessee, Arkansas, Louisiana, Mississippi  
How much: $1,545 per person ($230 single supplement)  

Beginning in Memphis and following the Mississippi River south to Natchez, our weeklong journey covers everything from ancient earthen mounds to Civil War battlefields and spans more than 5,000 years of history.

The trip offers an exciting opportunity to learn more about the rich and complex moundbuilder cultures that flourished along the Mississippi River Valley until the arrival of the Europeans. While taking in the charms of the Old South, you’ll visit important sites, including Emerald Mound, the third-largest Mississippian mound in the United States. At Poverty Point, you’ll tour one of the country’s most complex and oldest prehistoric sites. Several of the Conservancy’s preserves, such as Watson Brake Mounds, which may be the oldest mound site in North America, are also featured on the tour.

You’ll also visit sites from historic times, including the Grand Village of the Natchez and the Civil War battlefield at Vicksburg.

A Spectacular River Trip  
YAMPA RIVER  
When: May 29–June 5, 2004  
Where: Colorado and Utah  
How much: $1,595 per person  
($85 single supplement)  

Join us for a downriver adventure through the spectacular scenery of Dinosaur National Monument, including Whirlpool Canyon, which was first described by the explorer John Wesley Powell. In addition to the beautiful scenery, your 70-mile journey down the Yampa and Green rivers offers an opportunity to visit remote archaeological sites, including Fremont-culture rock art panels and prehistoric rock shelters. David Grant Noble, a noted photographer and author of Ancient Ruins of the Southwest, will guide the tour.
The Wondrous World of the Maya

GUATEMALA

When: January 18–28, 2004
Where: Guatemala
How Much: $2,495 ($340 single supplement)

Our tour delves into the world of the Maya—from Guatemala City to the rain forest of the Petén, which holds the vast ruins of Tikal. You’ll spend several days exploring this ancient city, which once spanned 25 square miles and had a population exceeding 75,000. You will visit Iximché, the capital city of the Cakchiquel Maya from the late 1400s until the early 1500s. At Yaxhá, you will explore one of Guatemala’s largest sites, containing more than 500 structures. Other than Tikal, Yaxhá has the only known twin pyramid complex. Other destinations include the market town of Chichicastenango and the colonial city of Antigua. John Henderson, noted Maya scholar and author of The World of the Ancient Maya, will guide the tour.

Machu Picchu remained a secret to the outside world until 1911, when archaeologist Hiram Bingham discovered it almost by accident. Perched on a ridge more than 2,000 feet above the Urubamba River, this ancient city is among the most spectacular sites in all of the Americas. And Machu Picchu is just one of the many highlights of the Conservancy’s two-week Peruvian tour. From the coastal city of Lima to the magnificent ruins of the Moche at Sipán, you’ll explore some of Peru’s most fascinating sites.

Accompanied by an expert in Peruvian archaeology, you’ll learn about the vast empires that once reigned in the land. The adventure begins with visits to several archaeological museums in Lima, allowing you to become familiar with the country’s past cultures. Next, you’ll explore the pyramids at Sipán and Túcume, as well as the recently excavated ruins of La Huaca El Brujo. At Chan Chan, you’ll tour the remains of one of the largest pre-Columbian cities in the New World. Several days in the Inca capital of Cuzco will give you ample time to explore sites such as Coricancha, an Inca temple where the walls were once covered in gold.

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A Peruvian Adventure

LAND OF THE INCA

When: June 25–July 9, 2004
Where: Peru, including Cuzco, the Urubamba Valley, and the North Coast
How much: $3,995 per person ($650 single supplement)

Machu Picchu remained a secret to the outside world until 1911, when archaeologist Hiram Bingham discovered it almost by accident. Perched on a ridge more than 2,000 feet above the Urubamba River, this ancient city is among the most spectacular sites in all of the Americas. And Machu Picchu is just one of the many highlights of the Conservancy’s two-week Peruvian tour. From the coastal city of Lima to the magnificent ruins of the Moche at Sipán, you’ll explore some of Peru’s most fascinating sites.

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The complex architecture of Machu Picchu is a testament to the sophistication of the Incas.

TOUR UPDATE — STILL OPEN

The Wondrous World of the Maya

GUATEMALA

When: January 18–28, 2004
Where: Guatemala
How Much: $2,495 ($340 single supplement)

From A.D. 300 to 1200, the Maya flourished in the Yucatán Peninsula of Mexico. Their splendid cities, which still tower over the rain forest, testify to the sophistication of the mysterious people who built them. Our tour will visit some of the most spectacular of these cities. You’ll explore the Pyramid of the Magician at Uxmal, one of the largest of the Maya cities. At Kabah, you’ll see the stone mosaic of masks that adorns the Palace of the Masks. At Chichén Itzá, a magnificent city founded in the 5th century and occupied until the 13th century, you’ll see the largest ballcourt found in Mesoamerica as well as El Caracol, a two-tiered astronomical observatory dating from the 10th century.

Located deep in the rain forest is the city of Palenque, where you’ll spend a day touring many architectural wonders. Inside the Temple of the Inscriptions is the tomb of Pacal the Great, who ruled Palenque from A.D. 615 to 683. Accompanying us on our tour will be John Henderson, one of the nation’s leading scholars of the Maya.
Since the inception of the Conservancy’s Living Spirit Circle in 2002, participation has grown to over 50 members. These dedicated members have included the Conservancy in their long-term planning to ensure that America’s past will always have a future.

This elite group is open to those who wish to make a lasting contribution by including the Conservancy in their will or estate plans, or by making a life-income gift such as a charitable annuity. The Conservancy would like to thank the following Living Spirit Circle members for their thoughtfulness and generosity.

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GIFTS OF DISTINCTION

The Anasazi Circle is an elite group of members who contribute $2,000 or more annually to the Conservancy’s ongoing efforts to permanently preserve America’s cultural treasures. Since its inception in 1993, participation in the Anasazi Circle has increased by 267 percent.

Anasazi Circle member support is essential to the Conservancy’s ability to expand its archaeological preservation goals. G. and S.T. Conservancy members since 1999, joined the Anasazi Circle this year. “We must preserve the information we have of our predecessors to better understand the past,” says S.T. “Too often information is destroyed before it can be analyzed and the knowledge is gone forever. With donated funds, the Conservancy can step in and act quickly to get an area preserved.”

The benefits of Anasazi Circle membership include discounts on tours, recognition in American Archaeology magazine, and an invitation to an exclusive seminar weekend. The 2003 Anasazi Circle explored the ancient mounds of Alabama in October. By sending in your donation of $2,000 or more today, you can ensure your invitation to The Archaeological Conservancy’s engaging 2004 Anasazi Circle Weekend. —Kerry Slater

Patrons of Preservation

The Archaeological Conservancy would like to thank the following individuals, foundations, and corporations for their generous support during the period of August 2003 through October 2003. Their generosity, along with the generosity of the Conservancy’s other members, makes our work possible.

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