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Megaliths, Moors & Conquistadors
Spain evokes lovely white towns and the scent of oranges, but it is also a treasury of ancient remains including the cities left by the Greeks, Romans and Arabs. As we travel south from Madrid with Prof. Ronald Messier, Middle Tennessee State U., to historic Toledo, Roman Mérida and into Andalucia, we explore historical monumenis, Moorish architecture, Córdoba’s great cathedral, the splendor of the Alcazar in Seville and end our tour in Granada with the opulent Alhambra.

Tunisia (17 days)
Join Prof. Pedar Foss, DePauw U., on our in-depth Tunisian tour. We begin in Tunis with Phoenician Carthage and the fabulous mosaics collection at the Bardo Museum. Tour highlights include the Roman city of Dougga, the underground Numidian capital at Butte Regia, Roman Sbeitla, the Islamic pilgrimage center of Kairouan and the remote areas around Tataouine and Matmata, unique for underground cities and fortified granaries. Our journey takes us to picturesque Berber villages, colorful bazaars and lovely beaches.

Peru (17 days)
Discover the intriguing empires of the Inca, Lambayeque, Mochica, and Chimú peoples with Prof. Gregory Zaro, U. of Maine. Touring includes visits to Lima’s museums, the Machu tombs of Sipán, Trujillo, Túcume, Chav Chan, the largest adobe city in the world, as well as Cuzco and the sacred Unubamba Valley. Tour highlights include Cerro Sechín, renowned for its unique stone carvings, the early temple-fortress of Chankillo and amazing Caral, the oldest city in the Americas, plus two days at Machu Picchu.

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Preserving Iroquois Sites

The Six Nations Iroquois Confederacy dominated what is now upstate New York for some 300 years until it was pushed out by invading Europeans in the 18th century. During that time the Six Nations—Mohawk, Cayuga, Oneida, Onondaga, Seneca, and Tuscarora—were the most well organized Indians in eastern North America. In this issue of American Archaeology, we get caught up on the Seneca, the largest of the Six Nations (see “Reexamining the Seneca,” page 32). They, like the other Iroquois, lived in compact fortified villages that consisted of several longhouses where a number of families lived. Every 20 years or so, the village moved to a new location, probably because of the depletion of natural resources around the village.

Thus, there are quite a number of Iroquois villages stretching from Buffalo to Albany. The Seneca are the best documented, and they are taking an active role in preserving and researching their history. A Seneca longhouse has been re-constructed at Ganondagan State Historic Site near Rochester, where Natives and others can learn about Iroquois lifeways.

The Seneca, as well as other Iroquois nations and the state of New York, are working with the Conservancy to acquire and permanently preserve the ruins of early villages. So far, the Conservancy has purchased Seneca, Onondaga, Cayuga, and Mohawk sites. Many more acquisitions are in progress, and we hope to be able to permanently preserve a large sample of this fascinating Native culture.

Mark Michel, President
Shaman Nonsense

Your article “The 2012 Phenomenon” (Winter 2011-12) discrediting the apocalyptic nonsense about the end of Maya Long Count calendar, begins with a woman identified as “the last Maya shaman,” granddaughter of “the last Maya healer.” Both these identifications are grossly wrong, and very disrespectful to the thousands of contemporary Maya who work for their communities as traditional healers. In the Guatemalan Mayan community of Santiago Atitlán, there are half a dozen named specialties in healing, each with practitioners.

“Shaman” has been a Western label for non-Western religious practitioners since Catherine the Great learned about, and mocked, the real shamans in Russian-conquered Siberia. The term is historically incorrect for Mayans; j’meeno’ob is a Mayan word for local priests mediating with nonhuman persons, including ancestors.

Yes, one can find self-labeled “Maya shamans” happy to take pay in Sedona, Arizona. Hard-working Maya farmers like your hosts in the Belize village of San Jose don’t pander to rich tourists in swank resorts. If, like anthropologist Miguel Astor-Aguilera, you could have lived in the village for seven years, you might have slowly learned the ancient Maya traditions still practiced by their j’meeno’ob.

Alice Beck Kehoe
Professor of Anthropology, emeritus, Marquette University
Author of Shamans and Religion: An Anthropological Exploration in Critical Thinking

Mastodon Bones Ahead

I just read the article “Pre-Clovis Mastodon Hunting Confirmed” (Winter 2011-12) and am so happy to know what’s finally happened with the bones that were unearthed at this site. My husband and I came upon it by accident back in about 1978 because of a simple roadside sign stating something like “mastodon bones ahead.”

We enjoyed a lengthy visit with the Manises at their home. At the time, we were told that the small point embedded in a bone just might be the earliest evidence of human habitation on the Olympic Peninsula, and I’ve repeated the story many times.

I’m glad The Archaeological Conservancy owns the site now, because it will be handled responsibly. Thanks so much for the most interesting article.

Marilyn Blanck
Alhambra, California

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 department as space permits. Please include your name, address, and telephone number with all correspondence, including e-mail messages.

Editor’s Corner

How easily history is forgotten. Take Moku’ula Island, for example. (See “Restoring the Glory,” page 26.) Hundreds of years ago this lush one-acre island, surrounded by a pond and wetlands, was the splendid home of Hawaiian royalty. Furthermore, it was protected by the lizard goddess Kihawahine, a powerful diety who was worshipped by no less than King Kamehameha I, who united and ruled the Hawaiian Islands in the early 1800s.

Fast forward to the early 1900s, and Hawaiian royalty is long gone, the island is abandoned, and the pond is a stagnant, mosquito-infested marsh. As a result, Moku’ula Island, and this chapter of Hawaiian history, were buried under two feet of fill and covered by a park.

For decades Moku’ula was gone from sight and memory. Then roughly 20 years ago Akoni Akana, a master hula instructor and expert on Hawaiian traditions and history, came to its rescue. Akana raised money, hired archaeologists to find the island, and formed an organization—Friends of Moku’ula—to restore it.

So began a long, expensive, and ambitious effort to reclaim Moku’ula from oblivion. The work, which includes an archaeological investigation of the island and its surroundings, also features a large wetlands restoration by the U.S. Army Corps of Engineers.

The restoration of Moku’ula is still years from completion, but one has to admire the determination of the late Akoni Akana, and the many others who have joined his cause, to refuse to forget.

Michael Barss
The Archaeological Conservancy is the only national nonprofit 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 430 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
MUSEUM EXHIBITS • TOURS • FESTIVALS • MEETINGS • EDUCATION • CONFERENCES

NEW EXHIBITS

Museum of Indian Arts and Culture
Santa Fe, N.M.—A major exhibit of North American Indian baskets, "Woven Identities" features 241 baskets made by artists representing 60 cultural groups from six culture areas of Western North America: The Southwest, Great Basin, Plateau, California, Northwest Coast, and the Arctic. Among the baskets on view are examples of false embroidery, cross weave, plaited, and coiled baskets that incorporate materials like wrapped twine, corn husk, roots, rhizomes, stems, branches, leaves, grass, and cedar bark. (505) 476-1250, www.miaclab.org/current (New long-term exhibit)

Anasazi Heritage Center
Dolores, Colo.—More than 40,000 people lived in the Hohokam region in A.D. 1300, but only two centuries later fewer than 10,000 were present. The new exhibit "Pieces of the Puzzle: New Perspectives on the Hohokam" explores this mystery using newly-developed methods and techniques that are revealing environmental and social stresses that led to the depopulation of southern Arizona during the 14th and 15th centuries. Recent discoveries about trade and immigration link Four Corners people of the Colorado Plateau to the Hohokam culture of southern Arizona. The exhibit is on loan from Archaeology Southwest, with artifacts from the Pueblo Grande Museum and Arizona State Museum. (970) 882-5600, www.blm.gov/co/st/en/fo/ahc.html (Through October 2012)

Los Angeles County Museum of Art
Los Angeles, Calif.—"Children of the Plumed Serpent" illuminates the social and cultural complexities of late pre-Columbian and early colonial eras as expressed in the art of the period, and examines the enduring nature of these complexities in contemporary Mesoamerican societies. Recent scholarship demonstrates that a confederacy of city-states in southern Mexico successfully resisted both Aztec and Spanish subjugation. Calling themselves the "Children of the Plumed Serpent," because of their belief that Quetzalcoatl, the human incarnation of the Plumed Serpent, had founded their royal lineages, this ruling class of nobles, called caciques, resurrected themselves and continued to affect cultural development in Mesoamerica during a dramatic period of social transformation. The exhibition explores the extraordinary wonders in fresco, codices, polychrome ceramics, gold, turquoise, shell, textiles, and other materials that were produced between A.D. 1200 and 1500 by these confederacies, whose influence spread throughout Mesoamerica by means of vast networks of trade and exchange. (323) 857-6000, www.lacma.org/art/exhibition (April 1-July 1, 2012)
Natchez Powwow
March 24-25, Grand Village of the Natchez Indians, Natchez, Miss. The annual powwow features traditional Native American dancing, food, and crafts. The Grand Village was the tribe’s main ceremonial center from 1682 to 1729, and it’s now a National Historic Landmark featuring a museum, a reconstructed Natchez Indian house, and three ceremonial mounds. Contact Chuck Borum (601) 442-0200, cborum@hotmail.com, or www.natchezpowwow.com

CONFERENCES, LECTURES & FESTIVALS

54th Annual Caddo Conference
March 16-17, Friedman Student Union, Northwestern State University of Louisiana, Natchitoches, La. The conference features symposia, paper presentations, and posters about the archaeology, history, culture, and language of the Caddo Indians and their homelands in Arkansas, Louisiana, Texas, and Oklahoma. Evening events are also planned. Contact Jeff Girard at (318) 357-5471, girardj@nsula.edu or www.caddoconference.org

Southwest Seminars
Ancient Sites, Ancient Stories II Lecture Series
March 19-May 21, Mondays at 6 p.m., Hotel Santa Fe, Santa Fe, N.M. This year’s lecture series, which honors the work of The Archaeological Conservancy, features distinguished scholars speaking on various fascinating topics. (505) 466-2775, southwestseminar@aol.com, or www.southwestseminars.org

Middle Atlantic Archaeological Conference
March 22-25, Cavalier Hotel, Virginia Beach, Va. The conference focuses on the latest archaeological finds and research in the Middle Atlantic region that extends from New York to Virginia, and from the Atlantic Coast to West Virginia. Contact Elizabeth. Moore@vrmh.virginia.gov or www.maacmidatlanticarchaeology.org

Society for California Archaeology Annual Meeting
March 29-April 1, Town and Country Resort and Conference Center, San Diego, Calif. The conference features a variety of presentations on archaeology in California. A reception will be held Thursday night at the San Diego Museum of Man, and a banquet held Saturday evening features a keynote address by noted archaeologist Ian Hodder. Contact Denise Wills at (530) 342-3537, office@scahome.org, or www.scahome.org

Montana Archaeological Society Annual Meeting
April 13-15, Great Northern Hotel, Helena, Mont. Recent research and important discoveries in the state will be presented. Contact Crystal Allegria at calegria@montana.edu, or www.mtarchaeologicalsociety.org

Society for American Archaeology Annual Meeting
April 18-22, Memphis Cook Convention Center and the Marriott Memphis Downtown, Memphis, Tenn. The country’s biggest archaeology meeting offers a wide variety of workshops, forums, posters, and other presentations. (202) 789-8200, www.saa.org

Florida Anthropological Society Annual Meeting
May 11-13, Mission San Luis, Tallahassee, Fla. The theme of this year’s conference is the significance of Florida’s Spanish colonial heritage. Papers and posters on all topics pertaining to Florida anthropology and archaeology will be presented, with an emphasis on the archaeology of Florida’s Spanish missions and Spanish colonial period. There will be free tours of the National Park Service Southeast Archaeological Center and the Florida Bureau of Archaeological Research conservation facility. Contact Lonnie Mann at (850) 878-2804, bscotch@embarqmail.com, or www.fasweb.org/meeting.htm

University of Pennsylvania Museum of Archaeology and Anthropology
Philadelphia, Pa.—The new exhibit “Maya 2012” takes visitors on a journey through the Maya time-ordered universe, expressed through their intricate calendar systems and the power wielded by their divine kings. Visitors explore the Maya world through interactive experiences and sculptures and full-sized replicas of major monuments. Featuring over 100 remarkable objects, including artifacts recently excavated from the site of Copán, Honduras, the exhibit follows the rise and fall of Copán, discovering how Maya ideas about time and the calendar have changed. (215) 898-4000, www.pennmuseum/exhibits (Opens May 5)
A new study has established when the Little Ice Age began, and it also suggests that the event was caused by a series of massive volcanic eruptions in the late 13th century. "This is the first time anyone has clearly identified the specific onset of the cold times marking the start of the Little Ice Age," said lead researcher Gifford Miller, a professor of geological sciences at the University of Colorado.

Miller’s team, working on Baffin Island in the Canadian Arctic, collected moss samples that had been preserved beneath ice caps that have now receded. Radiocarbon dates showed that many of the plants died and were covered by ice between A.D. 1275 and 1300, indicating the abrupt onset of the Little Ice Age on the island. Other plant kill dates revealed a second major cooling event around 1450.

To broaden the study, the team analyzed sediment cores from a glacial lake in the central highlands of Iceland. The annual layers of sediment in the cores suddenly became thicker in the 13th century and even thicker in the 15th century due to increased erosion caused by the expansion of the ice cap as the climate cooled. "That showed us the signal we got from Baffin Island was not just a local signal, it was a North Atlantic signal," he said.

Previous estimates about the beginning of the Little Ice Age have ranged from the 13th to the 16th centuries and were based largely on the expansion of big valley glaciers in the Alps and Norway that destroyed towns. "But the time it took for European glaciers to advance far enough to demolish villages would have been long after the onset of the cold period," he said. The Little Ice Age lasted until the mid-1800s, according to Miller.

The plant kill dates coincide with four massive tropical volcanic eruptions that occurred in the last half of the 13th century. Another round of eruptions occurred in the mid 15th century. Miller said that the eruptions cooled the planet by ejecting shiny aerosol particles that reflect sunlight back into space. Computer simulations showed that several large, closely spaced eruptions could have cooled the Northern Hemisphere enough to trigger Arctic sea ice growth. "There appears to be a cumulative cooling effect," he said.

The simulations also showed why the cooling would have persisted long after the volcanic aerosols were gone. Arctic sea ice would have traveled down the eastern coast of Greenland until it eventually melted in the North Atlantic. As a result, currents would have carried the cooler water back to the Arctic. That cycle would have created a self-sustaining cooling system that lasted for centuries, Miller said.

—Paula Neely
A new DNA study indicates that the first Americans may have resided in the Altai region in southern Siberia prior to entering the New World. A team of researchers led by University of Pennsylvania anthropologist Theodore Schurr and doctoral candidate Matthew Dulik recently compared DNA samples from hundreds of people, revealing genetic similarities between Native Americans and Altai’s indigenous inhabitants.

The study offers new insights into the ancestry of Native Americans, and the routes and timing of their migration to the New World. Schurr’s team, which included researchers from the Institute of Cytology and Genetics in Novosibirsk, Russia and the Institute of General Genetics and Cytology in Kazakhstan, published their results in the American Journal of Human Genetics.

A mountainous region located near the borders of Mongolia, China, and Kazakhstan, Altai is “a key area because it’s a place that people have been coming and going to for thousands and thousands of years,” said Schurr. Today the Altai is home to Turkic-speaking ethnic groups that have diverged into northern and southern clusters based on linguistic and cultural traits.

The study analyzed variation in two types of DNA: mitochondrial DNA, which traces maternal lineages, and Y chromosome DNA, which represents paternal lineages. The researchers obtained some 1,500 DNA samples from Native Americans, as well as 750 samples from people in the northern and southern clusters of the Altai, comparing them with each other, and with DNA previously collected from people from southern Siberia, Central Asia, Mongolia, and East Asia.

Based on calculations of how long the mutation would have taken to arise, Schurr’s team estimates the predecessors of the First Americans carried their Asian genetic profile into northeast Siberia around 20,000 to 25,000 years ago. The genetic profile of southern Altaians diverged from the Native American profile 13,000 to 14,000 years ago, which suggests that the people who remained in Altai became distinct from those who entered the New World.

This scenario appears to fit with the theory that people moved into the Americas from Siberia via the Bering land bridge some time around 15,000 years ago. Although Schurr admits the possibility that more than one wave of people crossed the Bering Strait, researchers have yet to identify a similar geographic point from which Native Americans can trace their heritage.

—Tamara Stewart
Archaeologists in San Gabriel, California, are uncovering new evidence about the history of a Spanish mission and a grist mill that helped spark the Industrial Revolution on the West Coast. This is the first large-scale excavation of the San Gabriel mission, and the discoveries are giving researchers a glimpse of the California Mission Period, said archaeologist John Dietler of SWCA Environmental Consultants, who is heading the project.

Founded in 1771, the San Gabriel Mission is located about 10 miles from Los Angeles. It was operated by Spanish missionaries until the 1830s, when the Mexican Government took it from the Catholic Church and gave it to the community. Primarily a cattle ranch, the complex included a church, tannery, granaries, mills, gardens, and dormitories.

About 30 archaeologists from SWCA have been excavating since November in advance of a railroad construction project. They have concentrated on unearthing the millraces from an 1820s’ gristmill that used a vertical instead of a horizontal water wheel and complex gearing. Other remains of the mill were destroyed by construction of a housing development in 1941. The mill’s innovative technologies represent the movement of the Industrial Revolution from the East Coast to the West, according to Dietler. It was a “technological marvel of its time” and contributed to the prosperity of San Gabriel, he said.

The archaeologists have also discovered the remains of walls, roofing, and intact tile floors from an adobe building depicted in an 1856 illustration. As the dig continues, they hope to determine how it was used.

Thousands of other artifacts have been unearthed throughout the site including a brass Catholic medallion and a silver 1816 King Ferdinand VII Spanish coin that reflect the prosperity of the mission, said Dietler. Coinage was unusual in the Mission period, and Native American shells and European glass beads were used as exchange mediums. The researchers have also found native tools and a large collection of Gabrieleno pottery. The missionaries used the native Gabrieleno to build structures and tend their crops and livestock. Members of the tribe are monitoring the dig.

—Paula Neely
Recent analysis of several ancient Maya vessels from the Kislak Collection at the U.S. Library of Congress has found nicotine residue in one of the containers, the first physical evidence of tobacco found in a Maya container. The small clay vessel was made around A.D. 700 in the Mirador Basin of Southern Campeche, Mexico, and bears hieroglyphs that translate to “the home of its/his/her tobacco.” While most of the ancient vessels in this collection were found to have been filled with iron oxide prior to interment, a pigment commonly used for ritual purposes and burials, this vessel’s interior had not been cleaned, leaving unmodified residue that could be analyzed for content.

Dmitri Zagorevski of the Rensselaer Polytechnic Institute, and Jennifer Loughmiller-Newman, a doctoral candidate in anthropology at the University at Albany, published their findings in the January edition of *Rapid Communications in Mass Spectrometry*. Through the use of gas chromatography/mass spectrometry and liquid chromatography/mass spectrometry methods, Zagorevski was able to identify traces of nicotine, the signature alkaloid in tobacco.

“The findings from the vessel provide rare and unequivocal evidence for agreement between a vessel’s actual content and a specific iconographic or hieroglyphic representation of that content on the same vessel,” said Loughmiller-Newman. “These results contribute to our understanding of at least one of the functions of this class of elite Maya ceramic vessels. We have presented our methods with the hope that further research will be conducted on nicotine and to promote the analysis of residues rather than simply relying on text, image, or form to predict vessel contents.”

Residue analysis using chemical detection has become an important method for analyzing organic compounds in archaeological objects, though it has not been widely applied, especially on Maya vessels. It has been used to detect theobromine, theophylline, and caffeine alkaloids, providing physical evidence for the presence of cacao in ancient Maya vessels. While the use of tobacco has long been associated with the ancient Maya based on deciphered hieroglyphics and illustrations, physical evidence has been very limited. Zagorevski and Loughmiller-Newman hope the study will stimulate further interest in chemical evaluation of ancient foodstuffs.

The analysis also suggested that this was powdered tobacco rather than leaf. Among rural Maya communities today, powered tobacco is often mixed with other substances such as chili and used for medicinal purposes, a practice that could have started in pre-Columbian times. — *Tamara Stewart*
When the large metal truss used for the recovery was removed from the H.L. Hunley in January, the legendary Civil War submarine was fully revealed for the first time since it sank 150 years ago, after completing the first successful combat submarine mission. The Hunley planted a torpedo that sank the USS Housatonic, a Union ship, in 1864. After the successful attack, the Hunley and its eight-man crew mysteriously vanished.

The innovative, hand-cranked iron submarine was raised from the ocean bottom near Charleston, South Carolina, in 2000 by a massive steel truss with 32 slings that, until now, has obscured about a third of the submarine from view. When the truss was removed, “it was like seeing it for the first time,” according to Paul Mardikian, the project’s senior conservator.

To maintain the integrity of its contents, the Hunley was hoisted from the ocean and excavated at the same angle that it had been resting at on the bottom of the ocean. The submarine, supported by its truss, was placed in a 55,000-gallon tank of water at the Clemson University’s Warren Lasch Conservation Center. When the excavation was completed, the submarine was rotated to an upright position and placed on keel blocks so that the truss and all the supporting slings could be removed.

The Hunley soon will be placed in a chemical bath to remove the salt that infiltrated the metal while it was under the sea. If the submarine is exposed to air and dries out before the metal is stabilized, it will rapidly deteriorate and disappear. After approximately three months of soaking, conservators will drain the tank and fill it back up on a daily basis and begin to gently chip away a 3/8-inch layer of concreted sand, shell, and silt that encases the hull to reveal the original surface. “A very important part of what happened to the submarine on that fateful night is buried under this layer,” said senior archaeologist Maria Jacobsen, who has led the excavation of the submarine.

Removing this layer will take about a year. When the hull’s surface is exposed, the archaeologists hope to learn more about its integrity before it sank. They can determine, for example, if the boat was taking in water due to a busted seam line. The researchers suspect that a hole in the forward coning tower occurred the night of the attack. It could have resulted from the explosion or from rifle shots by someone on the Housatonic.

The archaeologists are currently studying the concretion on the exterior of the hull for clues to how the boat settled on the seabed and how it was affected by the dynamic marine environment until it was completely buried. —Paula Neely
The November morning was bright and crisp. A hint of wood smoke hung in the air and the still harbor below sparkled like polished pewter. Nearby, inside a rock-lined pit, a woman carefully scraped up soil. “See that light orange subsoil, and that dark circular outline? Looks like a posthole,” said Bill Gilbert as he crouched over the pit. Sporting a long white moustache, he wore a wool toque and a rumpled anorak. “But is it a hole for a 17th- or a 19th-century post? We’ll cross section it to find out.”

Winter was almost upon them, but Gilbert was determined to continue digging. “These are the oldest English defensive works in Canada,” he said. “The only earlier...
Colonizing Canada

fortification is Jamestown in Virginia.” Gilbert, chief archaeologist with the Baccalieu Trail Heritage Corporation, a nonprofit preservation organization, has been overseeing excavations at Cupids, a small community an hour’s drive west of St. Johns, for the past 16 years. Back in 1995, after just eight days of surveying, Gilbert made a singular archaeological discovery: he found evidence of John Guy’s 17th-century colony at Cupers Cove (now Cupids), Canada’s first English settlement.

Previous attempts to locate the settlement in the 1970s and ‘80s failed. Then, in 1994, the Cupids Historical Society approached Gilbert, impressed by his meticulous researching of historical documents that led to his discovery of several Indian sites in nearby Trinity Bay. While examining Cupids’ historical records he noted clues about its location that led to his finding the colony. “I didn’t hold out a lot of hope that there would be much of it left, to be honest,” he said.

Gilbert and his team found a number of 17th-century artifacts by an uprooted tree. With further testing they identified a concentration of artifacts in an area that matched Guy’s description of an enclosure that surrounded the colony. Subsequent excavations revealed a stone chimney base with a brick-lined fireplace.

“To have found the ruins of the first English dwelling house in Canada was amazing, especially since it’s so well preserved,” said Gilbert, who unearthed the chimney base, cobble and flagstone surface, floor joists, and cellar. These structures were clearly not the work of migratory fishermen, but someone planning a long stay.

Newfoundland was one of the first places in North America to be explored and exploited by Europeans. Explorer John Cabot returned to Bristol, England in 1497 with news of the “New Found Isle” and the abundant cod stocks that surrounded it, and by the beginning of the 1500s the transatlantic migratory cod fishery was well underway. Fishermen from Western Europe arrived on the island in the late spring, caught, salted, and dried cod during the summer, and then sailed home with their catch in late August or early September.

In 1578, Bristol merchant Anthony Parkhurst estimated that 350 ships were sailing from Europe each year to fish the waters off Newfoundland, lamenting that only 50 of these vessels were English. But that quickly changed as warfare in Europe crippled the French, Spanish, and Portuguese fisheries and English fishermen and merchants stepped in to supply the demand for Newfoundland salt cod.

Sir Humphrey Gilbert claimed Newfoundland for
Elizabeth I of England in 1583, and by the first decade of the 17th century the English fishery in Newfoundland had greatly expanded. In August 1610, 39 English colonists led by Bristol merchant John Guy arrived at Cupers Cove. They were sent by a consortium of London and Bristol merchants to establish a permanent English settlement and secure the fishery. Two years later, there were 62 people living at Cupids. By the spring of 1613, the colonists had built a 90-by-120-foot enclosure and erected 16 structures including residences, a store house, work house, forge, saw mill, grist mill, brew house, a fort, and defense works.

The colonists also built ships, grew crops, and pastured livestock. In 1612, several women were sent across the Atlantic Ocean to join the colonists, and on March 27, 1613, the first English child in what is now Canada was born. The plantation, however, did not develop into the major center that the English investors had hoped for. In fact, as most of the historical documents related to the Cupids Cove Plantation deal only with its first 10 or so years, some historians believed the colony was simply abandoned in the 1620s.

Gilbert has focused on learning what the lives of those early settlers were like. To answer these questions, he has combed through historical accounts and conducted excavations that have unearthed several structures, related features, and a rich trove of almost 160,000 artifacts.

Gilbert believes Cupids’ first colonists had a more affluent lifestyle than the average early 17th-century settler. “The stonework is clearly that of a professional mason,” he said. Indeed, according to the historical record, the London and Bristol Company hired skilled craftsmen including stonemasons and carpenters, to build the plantation. These fine stoneworks, together with the discovery of a wooden floor and fragments of glazed windows, suggest comfort.

The many ceramics recovered from the site also provide a glimpse of the colonists’ lives. “The Portuguese Faience [a type of tin-glazed earthenware] found in Cupids is composed of very fine and high quality objects,” said Tânia Manuel Casimiro, a researcher at the Institute of Paleosciences of the New University of Lisbon, and of the University of Algarve. “In Portugal, these are only found in very high status contexts.”

News of Portuguese Faience found at several other Newfoundland sites came to her attention a few years ago. “When I saw the collection I was amazed by the quantity and quality of the finds. This reveals that Newfoundland planters were consuming fancy things and decorating their homes in a very European style,” said Casimiro.

“The Portuguese tin-glaze is one of the luxury items traded for salt fish,” Gilbert said. “These ceramics are a physical manifestation of the triangular trade; the actual connection between Portugal, the West Country of England, and Newfoundland.” Historical records describe how salt fish from Newfoundland was traded to Portugal for olive oil, wine, and other luxuries. The proceeds from this commerce helped finance other voyages from England to Newfoundland.

Hundreds of glass beads uncovered at the site provide
Excavators uncover the outer defensive wall at the western end of the site.
clues to another type of trade, one of particular interest to Gilbert. “We know from the historical accounts that the planters were attempting to establish relations and a fur trade with the native Beothuk Indians,” said Gilbert. In September 1612 the colonists cut a trail of about 17 miles to the west in hopes of contacting the Beothuk. In a letter from 1619, the colonists requested trade beads from England as so-called ‘truck for savages.’ “These beads provide a tangible link [to that trade],” said Gilbert, who also discovered a trade bead and other evidence of exchange at two Beothuk camps roughly 17 miles west of Cupids in Trinity Bay.

At the site’s southern border, Gilbert’s team recently exposed what could be Canada’s earliest English cemetery, and Vaughan Grimes, a Memorial University bioarchaeologist who has analyzed some of the oldest human remains found in Africa, has offered to analyze samples of remains from Cupids graves. “We have a snapshot of these people largely inferred from artifacts and structures, but we can actually get it from the people themselves,” said Grimes. Information from skeletons can range from age and gender to overall health, stature, and social status.

Grimes’ area of interest is light stable isotope analysis. “Elements of carbon, nitrogen, and sulphur get into our bodies mostly through diet to produce a chemical signature of the food we consume,” he said. By analyzing bones, Grimes is able to determine, for example, whether a person’s diet was primarily land or sea based.

But while Gilbert would like to obtain this information, he approaches the burials cautiously. “I want to ensure we’re dealing with 17th-century graves, and so I need to find more,” he said. “We know from documents that 12 people died in the first three years, so there should be at least 12 early 17th-century graves.” To date, the researchers have found 10, two of which have gravestones that date to the 18th century. Two other graves are thought to be those of children, and historical records note that all the early burials were adults.
“Basically there should be more graves. We just have to dig more and see.”

Gilbert also unearthed burnt timbers and charred pottery, evidence of a fire that destroyed the dwelling house and could have damaged other structures. It appears the fire took place some time between 1660 and 1670, a date derived from a Charles II silver half-crown and clay pipes found among the burnt timbers.

Paul Berry is the chief curator of the Canadian Currency Museum in Ottawa. Once a year he visits Newfoundland to analyze coins discovered by archaeologists on the island. “During the 17th-century, the Royal Mint in London moved from hand-struck coins to machine-struck pieces,” said Berry, explaining that the distinct design of the silver half-crown places its issuance between 1660 and 1662. “Little evidence of wear suggests the coin was not in circulation long before being lost when the structure was destroyed,” added Gilbert.

One of the clay pipes has a bowl with a maker’s mark of “IT,” which is believed to be that of Bristol pipe maker John Tucker, that can be dated to between 1660 and 1670. Barry Gaulton, an archaeologist with Memorial University and an expert on clay pipes, has dated many other pipes that were found above the burn layer to after 1670, which suggests the fire took place before then. “This really nails the date of the fire for us,” said Gilbert.

Was the fire an accident or an act of aggression? “At this point, we just don’t know,” he said. “Obviously, wooden houses with open fireplaces are vulnerable to this sort of thing. But if it was the result of an attack then, given when it took place, the most likely explanation is that it was burned by the Dutch.” Historical documents mention a Dutch fleet attacking several Newfoundland ports in 1665, during the second Anglo-Dutch War of 1665-1668. “We have no documentary evidence for a raid on Cupids,” said Gilbert, “but such a raid may have taken place.”

Whatever the cause of the fire, by the time it occurred Cupids population had dramatically decreased. The English merchants who funded Cupids lost faith in it and invested in another colony. “Once the merchants lost interest in the colony, most of the settlers likely moved to other parts of the shore,” he said. “The amount of archaeological material suggests occupation by just one or two families” around the time of the fire.

Another of Gilbert’s primary research questions is how long the colony lasted. Among the most telling and most abundant artifacts at Cupids are clay tobacco pipes. “The
shape and size of clay tobacco pipes change over time," said Gaulton, and these changes can be dated to "within a couple of decades."

"When first produced around the 1580s, tobacco was very expensive and pipe bowls were tiny," explained Gaulton. Tobacco prices dropped over the years, smoking became more popular and, by the late 17th century, clay pipe bowls were considerably larger. Analysis of bottle glass has also been informative. "Changes in their typology over time allow us to date them quite accurately," said Gilbert.

Fragments of late 17th-century tobacco pipes, bottle glass, and ceramics have been found scattered over the site in the deposits that accumulated after the fire. Some of these items date between 1690 and 1700. About two years ago, a will written on March 4, 1674 by James Hill of Cupids was discovered at the British National Archives, and a list compiled by the British Council of Trade and Plantations in 1699 records five inhabitants living at Cupids at that time.

Rather than Cupids being a failed colony, as originally surmised by historians, the archaeological evidence and recent documentary discoveries indicate that it was occupied throughout most of the 17th-century. "In fact we can say that the establishment of the Cupids Colony marks the beginning of permanent European settlement in Newfoundland and permanent English settlement in what is now Canada," stated Gilbert.

Archaeological evidence indicates that the site of the original settlement was abandoned around the end of the 17th century. A rubble deposit located just inside the stone defensive wall that once stood between the settlement and the harbor contained cannon balls, and cannon ball fragments, and other artifacts from the late 17th century. This led Gilbert to conclude that the wall had been breached at this time.

"The colony likely suffered a fate similar to that of other English settlements in Newfoundland during the infamous raids led by Pierre Le Moyne d’Iberville in the winter of 1696-1697," he said. These raids by France were chronicled in historical documents, although there’s no reference to an attack on Cupids. The almost total absence of artifacts from the first half of the 18th century clearly indicates an absence of people during this time.

It appears that once the site of the original colony had been destroyed, a few colonists rebuilt at a site closer to the fishing grounds. The population of Cupids expanded in the second half of the 18th century and by the end of the century people were once again living on the site of the original colony. Despite the damage caused by the French, the English settlements were soon re-occupied. By 1699 there were 44 small English settlements on Newfoundland’s English Shore with a total population of 3,099.

This past field season Gilbert focused on the defensive works, intent on determining when they were built, and just how extensive they were. The historical record states "there was a major fortification effort by the colonists in 1612 to defend the colony from the threat posed by piracy," he noted.

Although hampered by a wet and cold summer, his team uncovered a 26-foot section of a defensive wall north of a gun battery. "We won’t know for sure until next season, but it appears to extend east of our current excavations," said Gilbert. "The extent of the defenses is a surprise," he said. "It really speaks to the amount of work that went into defending the colony."

While excavating near another defensive wall, the researchers unearthed what appears to be a 17th-century drainage ditch. "What was it draining?" asked Gilbert. "Another dwelling is what I was really hoping for." Uncovering additional dwelling houses—there were at least three built by Guy’s colonists—could add to the information about domestic life in the colony and help him develop a more detailed chronology for the site.

"How many dwelling houses survived the fire or were erected later in the 17th-century?" Gilber wondered. In addition to the dwellings, there are other structures mentioned in Guy’s letters yet to be found, so Gilbert foresees many more years of excavating at the site. "We still have a great many questions" about Canada’s first English settlers and the colony that played a role in building a new nation.

ALISON DYER is British-born writer based in St. John’s, Newfoundland.
asked figures dance across the dirt plaza to the beat of drums that echoes off terraced masonry roomblocks, performing a modern rendition of an ancient tradition. These spiritual intermediaries, known as kachinas (katsina in the Hopi tradition and kokko in Zuni), convey prayers to the heavens, in return bringing blessings to Pueblo peoples’ lives and rain to their crops. Associated with rain, fertility, and curing, kachinas remain critical components of western Pueblo societies today, enacted in seasonal public dances in which they appear as masked, ceremonial figures. “I feel that what happens to a man when he is a performer is that if he understands the essence of the kachina, when he dons the mask he loses his identity and actually becomes what he is representing,” Emory Sekaquaptewa, a Hopi and former anthropology professor at the University of Arizona, wrote in the article “Hopi Indian Ceremonies.” (Though Sekaquaptewa used the word “mask,” Hopis generally find the word offensive in this context and prefer to refer to it as a “friend” that unites the spirit of the performer with that of the kachina.)
Ancient images of elaborate, masked ceremonial figures pecked on cliff faces and painted on hidden rock overhangs tell us these ceremonies are not new. They can, in fact, be traced back nearly 1,000 years in the American Southwest and likely even farther back in Mesoamerica, according to some scholars.

“It is a Puebloan tradition, but deeply rooted in a very broad Mesoamerican cosmology,” says Polly Schaafsma, one of the first researchers to tie the kachina tradition to rock art. “The four directions, the stepped cloud terraces, the perception of the cosmos—the kachina cult is part of these.” Schaafsma believes this cosmology, which “includes a cultural landscape in which rain is tied to underground sources such as springs and lakes and the mountains that harbor them,” was shared by Jornada Mogollon maize farmers in the Southwest. Masked kachina images are found on Classic Mimbres black-on-white ceramic bowls, which were created by the Mogollon of the Mimbres Valley in what is now south-central New Mexico as early as A.D. 1000. Jornada-style Mogollon rock art with kachina symbolism, which is characterized by myriad kachina-like masks in addition to large-eyed, rectangular faces similar to the Aztec rain god Tlaloc and associated with stepped cloud designs, became abundant sometime after A.D. 1050.

Schaafsma theorizes that this cosmology reached the Rio Grande pueblos in the late A.D. 1200s or early 1300s. Detailed images associated with the kachina tradition appear on Rio Grande Valley rock art by the 14th century and also on ceramics and elaborately painted murals in kivas on the Hopi mesas of eastern Arizona. “Along with Tlaloc-like rain gods in Jornada-
Following the mass-migration of Ancestral Puebloans (also known as the Anasazi) from the Four Corners region to the south and southeast during the late 13th century, villagers began to aggregate in large, plaza-oriented pueblos in both the Little Colorado River area of eastern Arizona and in the northern Rio Grande Valley. Around that time rock art, ceramics, and kiva murals were embellished with kachina images such as masked human-like figures and shield-bearers, horned anthropomorphs and serpents, four-pointed stars, shields, cloud designs, handprints, corn plants, and various animals.

Numerous researchers have suggested that the appearance and rapid spread of the kachina tradition was due to its socially integrative nature that emphasized village-wide membership rather than kin-based ties. Large groups of displaced peoples, who perhaps left areas ravaged by drought and violence, could have been drawn south by the emerging kachina tradition, among other factors. These groups had to be integrated into existing villages, and this could have been achieved through a transformation in ceremonial tradition and a change in settlement layout, characterized by a shift from small pueblos with numerous household kivas to multistoried, terraced pueblos, many with 500 to 2,000 rooms arranged around a large, enclosed plaza area, or several areas. Kachina ceremonies took place in the central plazas where the entire village participated, just as the Hopi and Zuni do today.

“I do think that the spread and development of this religion may have been promoted by Pueblo efforts to develop systems of community organization that were capable of integrating larger numbers of people,” says professor emeritus Bill Lipe of Washington State University. “Some new systems of community organization, which undoubtedly involved ceremonialism, were beginning to develop in the Rio Grande and elsewhere in the 1200s, and these may have been pull factors for migrations. Kachina ceremonialism spread into, and/or was developed—or at least elaborated—in several of the areas that had received, and in some cases were continuing to receive, migrants. But I think these systems may have begun to take shape before the material evidence of kachina symbolism starts to appear in rock art, kiva murals, etc., at least before this evidence starts to appear in the Rio Grande area.”

By the 15th century, the kachina tradition was present throughout the Pueblo world from the Rio Grande in the east to the Hopi mesas in the west, spreading so rapidly opinions differ as to its earliest examples or the direction it moved. Schaafsma contends that kachina ceremonialism first took hold in the northern Rio Grande Valley during the 14th century, and that it was most prominently expressed in the area’s elaborate rock art. From there the tradition subsequently spread to the western pueblos.

A significant transformation in petroglyph style and content took place in the Rio Grande area at this time, suggesting that Pueblo peoples underwent a major ideological shift. Prior to A.D. 1300, Rio Grande petroglyphs displayed considerable diversity in style and content, with an emphasis on geometric designs, birds, fish, lizards, animal tracks, and human fertility. The development of what Schaafsma
has termed the Rio Grande Style of petroglyphs after 1300 brought a major fluorescence in rock art, featuring kachina-related symbolism including horned serpents, masked figures, corn plants, and terraced clouds.

For example, the Galisteo Basin, located south of Santa Fe and bordering the Plains on the east, contains miles of basalt outcrops that have an incredible density of petroglyphs with large, graphic kachina and warrior symbolism. (While archaeologists largely agree that kachina ceremonialism served to integrate people in the Pueblo Southwest, some have suggested that the roots of kachina religion have much more to do with the militarism and warfare that was prevalent in the 14th century.)

Though rock art is difficult to date, these petroglyphs occur in association with some of the largest pre-Columbian settlements in the Southwest, some of which were first occupied around A.D. 1325. Schaafsma also notes ceramic evidence in the form of a black-on-white sherd with an image of a horned mask with round eyes and a small-toothed mouth found at Pot Creek Pueblo near Taos, New Mexico, that likely dates before A.D. 1320. There is also a black-on-white ceramic sherd with a masked face from the site of Las Madres in the Galisteo Basin that dates between A.D. 1370 and 1390.

“If the mask image is the key for determining the presence of the kachina cult archaeologically, then the many and elaborate masks in the Rio Grande style from the 14th century on are a statement not only of its presence, but of its strength and complex development in this area,” says Schaafsma. “The kachina cult did not spread from the western pueblos to the east—it is so much better developed in the east.”

Chuck Adams, curator of archaeology at the Arizona State Museum and professor at the University of Arizona, has excavated at Homol’ovi II, a large 14th-century site in the western pueblo region. Like Schaafsma, he acknowledges Mesoamerican influence in kachina iconography, but he
This shield-bearer petroglyph is one of myriad warrior kachina images on the miles-long escarpment known as both El Crestón and Commanche Gap. Some scholars refer to this area as a kind of “war shrine.”
proposes that the roots of the modern kachina tradition originated in the upper Little Colorado River area, and that it was probably inspired by images and ideology from the Mimbres region in the mid-to late A.D. 1100s. According to Adams, drought conditions and an excess of immigrants set the stage for the rapid adoption and spread of kachina ceremonialism, with its focus on rainmaking ritual and social integration.

"I see the origins in the west, in the upper Little Colorado River area where we see kachina-like images on pottery and in stone altar pieces as early as the late 1100s," says Adams. "I think this corpus of beliefs becomes solidified in the late 1200s with new migrants, expanding populations aggregated into large villages, and so forth. I now think this area is within the greater Mimbres interaction zone and some of these ideas, or the stimulus for ideas that later developed, originated in Mimbres."

He states that "what we call kachina religion comes from the west to the east," citing numerous examples of ceramics with kachina imagery that have been found in the Little Colorado River area that date from approximately A.D. 1340 to 1400. Though he’s aware of the early 1300s Rio Grande sherds, he says the great majority of the ceramic evidence favors his argument. "There are literally hundreds of 14th-century sherds that have been found in the west, he says. He adds that much of Schaafsma’s case is based on rock art, "and that is notoriously difficult to date."

The ages of kiva murals featuring kachina icons also support a west-to-east movement, according to Adams. These types of murals date to the late 1300s at Hopi, which is earlier than those in the eastern pueblos. He adds that, in the Rio Grande Valley, kachina themes appear almost exclusively on murals of rectangular-shaped kivas, a style of kiva that originated in the west around 1100, whereas most Rio Grande kivas are circular.

The eastern pueblos no longer embrace kachina practices, at least not publicly. Some scholars, such as John Ware, the executive director of the Amerind Foundation, an organization that fosters an understanding of Native Americans, believe the eastern pueblos didn’t embrace the tradition to the degree that the west did. "In the western pueblos—Hopi, Zuni, Acoma, and Laguna—the kachina cult is the principal tribal-level ritual association to which everyone belongs, and membership is compulsory, not voluntary. In the eastern pueblos, the role of ritual initiation and tribal-wide membership is fulfilled by the moiety societies, not the kachinas."

However, late 16th- and early 17th-century Spanish documents describe kachina dances of the Rio Grande pueblos, indicating the tradition was practiced then. "When the Spanish came, there was major repression," Schaafsma says, referring to their efforts to eradicate kachina practices. Following the Pueblo Revolt of 1680, during which many Rio Grande pueblos rebelled against the Spanish, the southern Tewa region of the Galisteo Basin was largely abandoned, with some of the displaced residents moving to the Hopi mesas where they established the Tewa village of Hano. Earlier Tewa migrants to the Hopi region are said to have been responsible for the introduction of various kachinas. "Religious pressure from Hispanics..."
after A.D. 1600 led to the near-demise of kachina ritual in the Rio Grande Valley, although it continued to flourish in the western pueblos of Zuni and Hopi further from Spanish control,” Schaafsma wrote in the book *Kachinas in the Pueblo World*.

Indeed, the Hopi and Zuni pueblos both continue strong kachina traditions today. According to Zuni tradition, kachinas reside in lakes or on mountaintops at some distance from each village and, as is the case with the Hopi, they are associated with ancestral spirits, clouds, and rain. Kachinas evoke fear and respect, entertain the villagers, and convey Pueblo belief systems and social values, as well as influence natural forces. According to Hopi tradition, kachinas once visited the villages in person, but having taught the Hopi their songs and dances, they began to come only in spirit between December and July, represented by masked beings that dance, sing, bring gifts for the children, and most importantly, rain for the fields. “In Hopi practice the kachina is represented as a real being,” Emory Sekaquaptewa wrote. Some 300 figures make up the Hopi kachina pantheon, each with a distinctive masked face, identity, and role that is integral to Pueblo life itself.

Adams, who has worked with Hopi peoples for many years, notes that “there is clear continuity between the developing kachina religion in the late 1300s at Hopi, Homol’ovi, and other nearby areas, and what is still practiced today at Hopi.” A number of these kachina figures have been identified in Homol’ovi II petroglyphs and on 14th-century western Pueblo ceramics. “Hopi oral tradition classifies kachina religion as a late arrival and basically an add-on to the existing basic Hopi religion and religious philosophy,” says Adams. “The archaeological record is in complete accord with this interpretation.”

Hopi men continue to carve kachina dolls from cottonwood root to represent beings from the supernatural realm. They are given to each child after birth and are traditionally accompanied by a prayer-wish for the child’s well-being. Kachina carving proliferated in the 1890s, and by 1900 some Hopi carvers were making them specifically for sale to outsiders. The carvings have evolved from rigid figures colored by natural mineral and plant pigments to dynamic figures coated with brighter commercial paints and man-made materials. It’s possible that a set of 12th-century carved stone figurines found in the upper Little Colorado River region was a precursor of the later carvings.

Today the general public can attend certain kachina dances held at Hopi and sometimes at Zuni, where the seasonal cycle of ceremonies continues to keep the balance between humans and the cosmos. Kachina traditions likely continue privately among the eastern Rio Grande pueblos as well, their associated rituals closely guarded and highly adaptable to differing conditions and needs, as they have been since pre-Columbian times.

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This Hemis kachina doll (ca. 1930) comes from Hopi Pueblo, though the kachina is thought to have come from Jemez Pueblo, where it still appears in a dance. The Jemez refer to it as the Hopi Dance.
Moku’ula Island was once the home of Hawaiian royalty. Eventually it was abandoned and forgotten. Now a group of people is working to understand and restore one of Hawaii’s most important sites.
It’s said that Hawaii’s future is built on its past, and that once Moku’u’ula, the umbilicus of its kingdom, was a source of traditional righteousness and compassion. The genealogies of Hawaii’s ruling class go back to a time when gods walked the earth, according to lore, and their rank was based on this inherited spiritual power.

The chiefess Kala’aiheana was born to the high chief Pi’ilani on Moku’u’ula sometime in the 16th century. For centuries the Pi’ilani line was connected to the powerful lizard-like gods known as Mo’o Akua, and upon Kala’aiheana’s death she was deified, becoming the sacred lizard goddess Kihawahine, the guardian of Moku’u’ula Island and Mokuhinia, a spring-fed pond that surrounded the island. Among the many people who worshipped her was King Kamehameha I, who carried her image with him as he traveled the Hawaiian Islands, intent on uniting them into a kingdom he would rule.

But that was then. Recent history has been unkind to this once paradisiacal island. Moku’u’ula, the home of Maui’s rulers from the 16th to the 18th centuries and of King Kamehameha I’s son, Kamehameha III, for a brief time in the 19th century, has vanished beneath a park that also appears to be suffering from neglect. That park, named Malu Ulu Olele, is on Front Street, the main drag in downtown Lahaina, the kingdom’s 19th-century capital and now a bustling tourist town. In 1916 the abandoned, one-acre island and Mokuhinia Pond were covered with approximately two feet of fill, and in the process an important piece of Hawaiian history disappeared from sight and mind.

For decades Moku’u’ula was largely forgotten, said archaeologist Janet Six, who has been excavating the island—which she thinks could be the most important site in all of Hawaii—since 2010. Six, a voluble, enthusiastic woman, has been directing a field school at Moku’u’ula sponsored by the University of Hawaii-Maui College, where she also serves as a lecturer. She also heads Sixth Sense Archaeological Consultants, a cultural resource management firm.

She and her crew were excavating to define the eastern border of the island. “What we’re trying to do is find the edge of the island, and then maintain a buffer of 20 meters away from the island when they bring in the backhoes,” Six said. “When you bring backhoes in, people get worried.” The backhoes she referred to will be used by the U.S. Army Corps of Engineers to restore the wetlands that once surrounded the pond and the island. The worry is that the island and its environs contain the graves of members of Hawaii’s royalty, and no one wants those burials to be inadvertently disturbed by the heavy equipment.

Kamehameha I united the Hawaiian Islands in 1810, and he then married the high chiefess Keopuolani, a descendant of Maui royalty and one of the highest ranking women in all of Hawaii. Her power was such that, for the affront of touching her shadow, a commoner risked death. Kamehameha and Keopuolani had three children: Liholiho (Kamehameha II), Kauikeaouli (Kamehameha III), and the Princess Nahi’ena’ena. In 1836 when Nahi’ena’ena died, Kamehameha III built an elaborate stone mausoleum on Moku’u’ula where the remains of his beloved sister and mother were laid to rest.
For a time Moku’ula served as a spiritual retreat for Kamehameha III, who confronted the challenge of maintaining Hawaiian traditions in the face of European influences while his people were being decimated by diseases the foreigners brought. But by 1845, he and his court left Moku’ula and Lahaina for Honolulu and its superior harbor. Kamehameha III died in 1854, and his successors generally ignored Moku’ula, so the mausoleum became dilapidated. In respect for her ancestors, Bernice Pauahi Bishop, a member of the royal family, had the remains of Kamehameha III’s mother and sister removed to a nearby churchyard off the island in the 1880s. But there could be other royal burials on the island.

Around this time the sugar industry emerged in Hawaii, and when sugar plantations diverted its water sources, Mokuhina Pond became a mosquito-infested, stagnant marsh. In 1916 it was filled in and converted into Malu Ulu Olele Park. Some 20 years ago Akoni Akana, a master hula instructor who was well versed in Hawaiian history and traditions, began a campaign to find Moku’ula. Though Akana knew it was somewhere under the park, he wanted to find its exact location and restore it.

Having received a $100,000 grant from the County of Maui, in 1993 he hired a team of researchers from the Bishop Museum in Honolulu, led by archaeologist Boyd Dixon and ethnohistorian Paul Christiaan Klieger. “We did a really good, state-of-the-art survey” of the park, Klieger said, that identified landmarks that also appeared on several historic maps of Moku’ula that the researchers consulted. In this way they delineated an area where they believed the island to be and then dug a handful of test pits that confirmed they found it as well as the pond and wetlands around it.

The researchers radiocarbon dated charcoal taken from a hearth to A.D. 700, revealing some of the earliest evidence of human habitation in Hawaii. They also uncovered wood, food remains, 19th-century glass shards, and the intact remains of several juvenile pigs from that same period that Klieger thinks served as an offering rather than food. He has no idea who the offering was meant for, but it doesn’t fit the pattern of oblations to the lizard-goddess Kihawahine. “It seems that the lizard goddess was given offerings of yellow things, such as turmeric, yellow-dyed tapas, and brindled (yellow) dog,” he said. “Pig offerings are usually not associated with the mo’o.”

In 1997 Akana founded the Friends of Moku’ula (FOM), a nonprofit organization dedicated to restoring the island and other historically significant sites. In 2008 the FOM approached Six about resuming the excavation of the island,
but it was some time before the digging began. At that point Maui College had never offered a field school, so she had to design its curriculum. "Archaeology has a bad name in Hawaii," she said, adding that many of the firms on the islands bring in archaeologists from the mainland who don’t understand the local culture. "We had to prove we weren’t treasure hunters digging for the goodies."

So in 2009 Six and the FOM hosted two community forums explaining their desire to excavate and restore the site. They hoped to gain public acceptance of their plans as well as input as to how to go about them. "I learned right away that the site must be really important," Six said, noting that approximately 100 people attended the first forum, which lasted more than two hours. A number of the attendees voiced strong opposition to the plans for Moku’ula.

Some of the opposition to the project was due to fears "that people are going to turn it into a tourist site, make a bunch of money, and desecrate the site," Six said. "A lot of
people would like to control this because they see a real cash cow here. Others also expressed concern that the field school participants adhere to Hawaiian protocol, and that a native cultural expert should be hired to assure that.

Public input has shaped the project. "I changed my data recovery plan based on the information I heard that day," she said of the initial community forum. She originally intended to dig in an area where Bishop Museum researchers had found thousands of animal bones. But this area is also said to be the entrance to Kihawahine's grotto, and the Bishop Museum researchers found a human burial there. There could be others.

Six and the FOM eventually won the skeptics over. "Overall, the community support has been tremendous. You have to build the support, build the trust," said Shirley Kaha', the FOM's executive director. "This is such a sacred site, this is such a very large project," Kimo Falconer said. Falconer, the president of the Friends of Moku'ula's (FOM) board of directors, was describing what was required to restore Moku'ula and its surrounding environs. "We're looking at a long process." A long process, indeed. Archaeological research began in 1993, several million dollars has been raised to fund the project, and the end is nowhere in sight. Most of the site is covered by a public park, but a small section of it is privately owned. The restoration plans call for a Salvation Army store and a parking lot owned by FOM to be relocated.

Then there's the restoration of the wetlands that once encompassed Moku'ula. Much of this work is being done by the U.S. Army Corps of Engineers. "We've been working with them for a little over 10 years," said Shirley Ann Kaha', the executive director of the FOM. The Corps of Engineers has been doing a long feasibility study, and that's only the beginning of its work. "They've been funded through the design phase (of the wetlands), which is about $5 million," said Falconer, adding that the completion of the design will likely take another five years. Next comes the three-year construction phase, for which no money has yet been allocated.

Then there's the still unresolved issue of what form the restoration will take. "Who's going to go on the island? How is it going to be used?" Falconer asked rhetorically. FOM has been asking the local community to provide the answers, "but everybody has a different vision of it," he said.

There's the idea of building several structures on the island, such as a historically accurate version of Kamahapa III's mausoleum, and a traditional Hawaiian house known as a hale. There's also the notion of no buildings and no visitors.

Though the FOM has held forums to get input from the general public, Falconer said the key restoration decisions will be made by a group of "cultural practitioners" who are experts on Hawaiian history and traditions. Once they reach a consensus, the community will follow their lead. The end product is years off, but Falconer said "now is the time for the cultural practitioners to decide how the island will be handled."

—Michael Bawaya
why shouldn’t it be restored to the way it was before?”

The FOM hired a respected cultural expert to identify the various native protocols to be followed by all researchers working at Moku’ula. Among the cultural expert’s recommendations were that the researchers form a line and chant at the beginning and end of each workday. The chants had several purposes, such as calling to the deities and ancestors of the past to request their permission to enter sacred land and to ask for their support.

**Having gained the backing of the public,** the FOM obtained $30,000 from a state grant for the field school, and Six and her crew broke ground in 2010. “Archaeology is very expensive here,” she said. By having field school students do much of the digging, she’s made the project more affordable. On a hot June day last summer, Six was directing her second field school at the site. The researchers, who numbered close to 20, were all wearing reddish-brown Maui College T-shirts. On the backs of their shirts is a drawing of Kihawahine above the words “Return the Glory to Moku’ula” in Hawaiian and English.

In addition to students and volunteers, Six was assisted by zooarchaeologist Pam Crabtree of New York University and her husband Doug Campana, an archaeological research associate at NYU. The excavators worked in a confined area that was shaded by a canvas roof supported by poles.

Six has built upon the Bishop Museum’s research by attempting to define the perimeter of the entire island. In the process, she’s made numerous finds, including rediscovering portions of several boards that were assumed to be part of a pier that was originally uncovered by Bishop archaeologists.

But as they exposed more of the boards, which are roughly eight-feet wide, Six concluded they’re too wide for a pier and are more likely the remnants of a dock. Her crew has also found myriad sherds, nails, glass fragments, and faunal remains. “I’m here so that if we find something animal, we know what it is,” said Crabtree. The researchers have found both cow and dog’s teeth, and they suspect the latter was an offering to Kihawahine.

In the spring of 2011 one of the students, while examining portions of recovered beer and soda bottles in the laboratory, determined those bottles, based on their styles, were made sometime after 1933 and 1936. This was puzzling because they were found in the 1916 fill layer. This prompted Six to do more research on the history of the island, and she learned that Lahaina Harbor was dredged in 1955 and part of the fill was used to level the park above Moku’ula, which was sinking, to make a baseball field for sugar mill workers. Having made this discovery, Six and her crew then sifted this fill for artifacts, finding various items that dated from the late 1700s to the mid 1900s. A number of the artifacts were related to the whaling industry, which was an essential component of Lahaina’s economy for much of the 1800s.

Six, who has mentioned Moku’ula in the same breath as such famous sites as Machu Picchu, had many things remaining on her to do list, including further analysis of the artifacts that were found in the 1955 fill. But late last year things took an unexpected turn when, due to the controversy concerning the site’s restoration, Maui College stopped the excavation and returned all the recovered artifacts to the FOM. The college, in conjunction with NYU, intends to have another field school this summer, however it’s currently planned to take place at Lo’ilioa, another sacred site in the nearby Iao Valley that’s related to Moku’ula. (Kihawahine is said to travel via a series of subterranean waterways from Moku’ula through the Iao Valley.)

But if Moku’ula is to be restored, a cultural survey of the island will have to take place. Kimo Falconer, the president of the FOM’s board of directors, said his organization has been so busy focusing on other aspects of the restoration that there hasn’t been time to think about the archaeology, but he expects the dig will resume at some point, perhaps as early as this summer.

MICHAEL BAWAYA is the editor of American Archaeology.
Reexamining the Seneca

Kurt Jordan believes that non-Native archaeologists’ interpretations of Native American sites are often influenced by their assumptions that the Natives were doomed to decline. By avoiding those assumptions and uncovering new data, Jordan is contradicting previous conclusions about the Seneca.

By Rachel Dickinson

Kurt Jordan (wearing blue cap) supervises excavations at White Springs.
DRIVING FROM ITHACA TO GENEVA, in upstate New York, you move north along the edge of Cayuga Lake—a long, narrow Finger Lake—then cross up and over and through rolling farmland before dipping down to the edge of Seneca, another Finger Lake, and the little city of Geneva. And if you squint, you can blur the edges of the farm buildings and your imagination can transform them into longhouses and villages surrounded by palisades; and this act of visual trickery can almost take you back about 300 years to a time when the Iroquois, or Haudenosaunee, Confederacy was firmly in control of what is now central New York.

On a steamy day last summer I met Cornell University archaeologist Kurt Jordan and his crew at the White Springs site outside of Geneva, where Jordan, a wiry man with long brown hair shot through with gray and tied back in a ponytail, was directing a field school. We headed toward the veranda of the large red brick Georgian-Revival mansion—White Springs Manor—where his students were waiting. I looked out across the sweeping, terraced lawn toward the neighboring vineyard and the distant lake while Michael “Bodhi” Rogers, an Ithaca College physics professor who works with Jordan, spread out some large remote-sensing maps on the veranda floor.

White Springs now serves as an inn, but for over 200 years it was a large, prosperous farm. Prior to that, it was a Seneca town, one of a sequence of settlements that Jordan’s been studying for over 15 years. The Seneca were the largest tribe of the Six Nations Iroquois Confederacy, which, then as now, consisted of the Mohawk, Cayuga, Oneida, Onondaga, Seneca, and Tuscarora nations. By the 17th century, the Iroquois were the most formidable and well-organized Indians in Northeastern America.

The Seneca were the western-most tribe in the confederation and acted as the gatekeepers to Iroquois lands, which spread across New York State, during a period of extensive fur trading between Native Americans, the French, and the British. The Seneca were politically savvy and they often warred against rival tribes, particularly the Huron to the north. There is a wealth of documentary evidence about the Seneca from trappers, traders, missionaries, military personnel, and the like.

White Springs was occupied from 1688 to about 1715. After several Seneca settlements, including Ganondagan, a previously excavated site, were destroyed by the Denonville Expedition—an effort by the French to annihilate competition in the fur trade—in the summer of 1687, a group of Senecas moved in with other nations for the winter and then started building White Springs, which is located about 25 miles east of their previous homes.

Historical documents state that White Springs was established in a hurry. The Senecas didn’t have the luxury of finding the most desirable place or stockpiling materials in preparation for building longhouses—things they would normally do when relocating. Documentary evidence, corroborated by the density of materials found in some large fire and refuse pits, also indicates that conditions were crowded at the new site, which is thought to have housed 1,000 to 2,000 people.

Having studied the archaeological record of Ganondagan, which was occupied from about 1675 to 1687, and excavated the Townley-Read site, which Senecas occupied...
from 1715 to 1754, Jordan began work at White Springs five years ago. With the encouragement of living Senecas, he's been looking for evidence of how the lives of their ancestors changed during this period that saw war and peace.

**JORDAN GREW UP IN THIS PART** of New York. He attended Cornell and then Columbia, and ended up back at Cornell to teach. Originally he wanted to study the Cayuga, but a fellowship took him to the Rochester Museum and Science Center where he discovered a wealth of Seneca material. “Here was all this material that had been collected from 18th-century Seneca sites, but no one doing Iroquoian research at the time was much interested in anything except the American Revolution,” he said. “So I saw an opportunity.”

Most archaeologists, according to Jordan, bring assumptions to their investigations of Native American sites that lead them to focus on Native decline, and consequently the archaeologists search for “the seeds of destruction” in the evidence they uncover. Jordan was determined to avoid this bias in his own work.

By examining the data he’s uncovered at White Springs and Townley-Read, as well as related historical accounts, with “fresh eyes,” Jordan has arrived at the conclusion that the Seneca prospered, rather than declined, upon moving from White Springs to Townley-Read.

Jordan has been searching for evidence of the layout of White Springs. He assumes there was a palisade, and he assumes the residences were traditional Iroquoian...
longhouses, but he hasn’t fully confirmed either of these assumptions. He’s also trying to determine where various activities took place.

Rogers, who is also trained in archaeology and has worked at White Springs since the investigation began, conducted remote-sensing surveys to identify anomalies that could be the remains of longhouses or a palisade. A big man with wire-frame glasses who seems excited by the gadgets he uses, Rogers met Jordan at a New York State Archaeological Association meeting and the two hit it off. He’s also teaching students how to run the equipment and analyze the data they obtain. “This partnership works great,” said Rogers. “We are able to combine Kurt’s knowledge of the Seneca with my expertise with the instrumentation.”

With the help of three Ithaca College physics students, Rogers surveyed 10 acres, and he and Jordan believe this is the largest archaeological remote-sensing project that’s been done in the Northeast. Analyzing the survey data is challenging because the soil has been disturbed by activities like the renovation of the manor house and extensive landscaping. At one point it seemed they had identified a palisade wall, but when the students did shovel tests, they found a buried copper wire that probably once ran to a barn that was torn down decades ago.

THOUGH A NUMBER OF QUESTIONS REMAIN unanswered, Jordan has concluded that White Springs was a “nucleated village” perched on a hilltop, with its residential structures built close together due to a concern for security. King William’s War, one of the French and Indian Wars that pitted Great Britain and their Native American allies against France and their Native allies, began in 1689, the year after White Springs was built. (The Seneca were not firmly allied with either, but they leaned toward the British.)

Jordan and his crew have found abundant faunal remains, which range from squirrel and chipmunk to deer and elk, that indicate what the Seneca were hunting. “We probably have 100,000 animal bone fragments,” said Jordan. A significant portion of these remains—what Jordan called “lower-level species” such as squirrel and chipmunk—speak of the fear

The bulk of the Seneca population lived in paired principal towns that relocated every 10-40 years due to local resource depletion, changing political alignments, or warfare. The map shows the eastern (red) Seneca town relocation sequence, which includes the White Springs and Townley-Read sites. The western town sequence is shown in brown. The dotted lines at the start of the western sequence indicate hypothetical movement. The two communities moved in different directions in the 1740s, which is likely due to the eastern Senecas allying with the British, and the western Senecas with the French.

Seneca Movement 1580 - 1779

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caused by the war. These animals were likely hunted close to home, reflecting the Senecas’ “get what you can” mentality. Jordan assumes they would have preferred larger game like deer and elk, which provided more meat as well as hides, but hunting these animals often required leaving the safety of the village for days, or even weeks.

The plant remains suggest the Seneca were raising traditional crops—maize, squash, and beans—in addition to gathering wild plants. The researchers also found evidence of wheat, which is a European grain and a rare find at an early 18th-century Seneca site.

One of the students brought out labeled plastic bags of artifacts and carefully opened them, spreading the contents out on a lid from a bin. I saw beautiful European glass beads from Venice and Amsterdam, fragments of European smoking pipes, red pipestone from Minnesota, and red slate from the New York-Vermont border. There were also small white marine shell beads from the South, a piece of wampum, bits of reworked brass, and relics from French Jesuit missionaries including a beautiful two-inch-high brass cross—embellished with pictograms from the crucifixion and the resurrection on either side—that Jordan said was likely used to teach the Indians about Christianity.

“Even though we are dealing with a rough period of time politically, we can see that they’re still trading,” said Jordan. “There’s some dispute over where they’re getting the marine shell from other Native Americans or Europeans, but the red pipestone and slate were definitely coming from other native groups—the pipestone from the west and the slate from the east.”

Historical documents note that the red pipestone from the upper Midwest was traded to the Seneca as a kind of payment from northern and western tribes who passed through Seneca territory en route to Albany, where they traded furs to Europeans.

On the other hand, “the slate was coming in massive quantities from the Vermont border and the Senecas were making beads, pendants, and ornaments from it on site,” said Jordan. “The question is who they’re making things for. I think it’s for themselves” rather than for trade.

Native American Participation in a Native American Investigation

Since he’s investigating a Native American site, Kurt Jordan thinks Native Americans should be involved in his project. Consequently, more than half of the students in his last field school were Natives, though, as it turned out, none were Seneca. The American Indian Program at Cornell, where Jordan teaches, encourages Native students to participate in the White Springs field school by offering full scholarships plus a stipend.

Jordan’s research objectives are also based in part on input from members of the Seneca Nation, such as Peter Jemison. In addition to being the manager of the Ganondagan State Historic Site, Jemison, who has worked with Jordan at both Townley-Read and White Springs, is one of the faith keepers of the Heron Clan of the Seneca, and as such he’s responsible “for maintaining our ceremonial way of life.”

Jemison is interested in knowing “how were people surviving?” Which presents another question: “What were people eating?” These are vital questions because Iroquois oral tradition states that roughly 1,000 years ago a “peacemaker journeyed among our people with a message of unity,” Jemison said. The peacemaker’s task was to “stop the fighting and killing” between the Iroquois, who were also engaging in cannibalism.

To accomplish his goal, the peacemaker instructed the Iroquois to kill and eat white tail deer instead. Jordan has confirmed that deer were prized by the Seneca for their meat as well as their hides, though there were times when they had to content themselves with less desirable game.

According to oral tradition, the Iroquois were also experienced farmers, and Jordan’s research has confirmed the Seneca produced a variety of crops, including the traditional foods maize, beans, and squash.

Jemison agrees with Jordan that non-Native archaeologists, when investigating Native American sites, tend to look for evidence of collapse, and he thinks this is misguided. “There was a tendency to underestimate what we were capable of doing,” he said. Jordan’s interpretation of Townley-Read confirms Jemison’s statement, as well.

—Rachel Dickinson

Seneca archaeologist Brian Broadrose excavates animal bones from a large trash midden.
The researchers have also found gunflints, which Jordan thinks were being used as fire starters by the Seneca. “This is a great example of native people adapting something to use for a different purpose,” he said. Senecas traded beaver pelts and deerskins for European items like beads and brass kettles, which the Seneca then remanufactured into items such as arrowheads, beads, and pendants.

King William’s War ended in 1697, and the Senecas began faring better after 1700, according to Jordan. Nonetheless, by 1715 the Senecas had depleted the natural resources in the area, particularly firewood, so they abandoned White Springs to establish Townley-Read.

Whereas White Springs appears to have been a nucleated village of traditional longhouses built on a hilltop, at a remove from its agricultural fields and water sources, Townley-Read featured smaller houses spread out across the landscape. Prior to Jordan’s investigation of the site, the only knowledge of Townley-Read came from historical and anthropological accounts. Those sources interpreted the new architecture and layout as a departure from tradition resulting from a capitulation to European influence that signaled the Senecas’ decline.

But Jordan, informed by data from his own excavation, has come to the opposite conclusion. He exposed remnants of houses that had “clearly Iroquoian” features such as central hearths and paired sleeping benches. The smaller, dispersed houses reflected the absence of a palisade in a time of peace, and he believes the layout was “more efficient in terms of daily labor” because the residents were closer to their fields and to water.

Townley-Read, according to Jordan, showed the Senecas adapting to changing times and circumstances rather than being overwhelmed by them. With peace came prosperity. Seneca hunters eschewed squirrel and chipmunks for deer. The myriad small glass beads found at the site give the impression that, unlike at White Springs, Seneca women had the luxury of devoting time to making embroidered beadwork, which was likely used for trade or personal adornment.

Jordan noted that there are people who disagree with his interpretation, which he published in the book *The Seneca Restoration*, but he hasn’t “seen a sustained argument to the contrary.” He acknowledged that the Seneca and other Iroquois nations declined politically after the American Revolution, as they eventually were outnumbered by Euroamerican settlers.

Jordan now has 60 boxes of washed and labeled artifacts stacked on shelves in his storeroom at Cornell that await analysis. Once analyzed, these items should reveal more details about White Springs’ residents. But he has already uncovered a story of “the same individuals doing radically different things” over time, and to his mind it’s a story of “endurance, creativity, and success.”

Rachel Dickinson is a writer from upstate New York and author of the book *Falconer on the Edge*.
On a crisp, fall morning at Pig Point, Maryland, archaeologist Shawn Sharpe carefully scraped sandy soil away from a small quartz boulder on a bluff overlooking Jug Bay, where the Patuxent River and its Western Branch converge. “Someone grabbed it and brought it back here,” Sharpe said, as he kneeled beside the stone in a work area where prehistoric people made tools 7,000 years ago.

“They knocked flakes off of it to make points, scrapers, and various tools,” Sharpe said, explaining that worn hammerstones and quartz flakes were discovered near the boulder.

The Pig Point site has yielded 10,000 years of remarkable finds, including Maryland’s oldest structures.

By Paula Neely
Al Luckenbach holds a partially reconstructed vessel recovered from the site.
at the same level. A ring of dark soil surrounding the boulder indicated that it had been shoved down into a shallow pit. As he continued digging, he discovered two hammerstones stacked beside it.

“It’s a moment in time. They were storing supplies for making stone tools,” said Al Luckenbach, director of the Pig Point excavation and the Lost Towns Project of Anne Arundel County. Luckenbach’s team of archaeologists, college interns, and volunteers has been excavating Pig Point two days a week from March to December since 2009. Located in the midst of a residential area, the deeply stratified site has produced evidence of dozens of wigwams (also known as yeehawkawns), ancient hearths, fancy pottery, beads, pipes, points, and tools that date back some 10,000 years.

The researchers are uncovering evidence of some of the earliest people who lived in the Chesapeake. “It is the deepest site with continuous layers of habitation and it has the oldest structures in the Chesapeake region,” according to Luckenbach.

“I doubt that there’s anything as deeply stratified and complex in the Chesapeake,” said Dennis Curry, senior archaeologist with the Maryland Historical Trust. “We’ve never seen so much diversity and so many materials that are really foreign to Maryland.” As the researchers dig deeper, they hope to find Clovis points, the signature artifact of the Clovis people, who lived some 13,000 years ago, in context. Two have been discovered on the surface of nearby fields.

Unlike most prehistoric sites in the Chesapeake that are about a foot deep and have been disturbed, Pig Point’s cultural deposits are at least seven-feet deep with intact layers. As a result, the archaeologists have been able to clearly date artifacts and develop chronologies from the Early Archaic to the Late Woodland periods.

Standing on the shore, looking out over the bay, it’s easy to understand why people kept coming back to Pig Point. Luckenbach speculated that the number of people living there at any one time might have ranged from 30 to about 300. “This place was favored. It’s an astounding environment,” he said. The land slopes down to the water like a natural ramp, and offers easy access to the largest marsh on the East Coast.

Large amounts of mussel shells and bones from fish, beavers, ducks, muskrats, and otters were found in the middens, suggesting that the local resources were sufficient to support a large base camp where numerous bands of hunter-gatherers could live for long periods of time. He noted that bones are also remarkably well preserved at Pig Point compared to other prehistoric sites, possibly because calcium carbonate from an abundance of mussel shells in the trash deposits neutralized the acidity of the soil.

Pig Point was settled by European colonists in the late 17th century, and it served as a steamship port in the 18th and 19th centuries. But by the 1920s, siltation had reduced the depth of the channel and ships could no longer reach it. When the port closed, the town shut down. Now the only aboveground remnants are a 19th-century
schoolhouse and a depression in the ground where a road ran down to the wharf.

In 2007 William Brown, a Pig Point property owner, unearthed a layer of dark soil with shells and bits of pottery while digging a pipeline near his home. It turned out to be a Middle Woodland midden. Brown immediately shared the discovery with Luckenbach, who examined a collection of artifacts Brown found on the surface. These artifacts included a continuum of points dating from about 6000 B.C. to A.D. 1500.

With permission from Brown and his wife Lisa, Luckenbach’s team began excavating in 2009. They opened up a block at the top of the bluff and another farther down the bluff near the midden. Despite their land being dug up nine months of the year, the Browns have been very accommodating, and in his free time William has joined the excavators. He also constructed a wigwam based on the archaeological evidence to educate visitors. “We’re learning new things and correcting and confirming history,” he said. “That’s important.”

During the first day of digging in the upper block they found dark circular posthole stains from saplings used to frame wigwams. They soon discovered evidence of dozens of 16-by-12-foot oval wigwams superimposed on older wigwams. They also found potsherds that had been used in some of the postholes to support the posts.

The archaeologists have determined that people were building wigwams here from roughly 1000 B.C. to A.D. 1540. Prior to this discovery, the oldest wigwams in Maryland were from the 13th century A.D. “It’s not surprising that they had structures” thousands of years ago, Luckenbach said. “It’s surprising that we found them.” Joe Dent, an archaeologist at American University, said he is impressed by the evidence of the dwellings. “I didn’t think I’d ever see that in my lifetime,” he said. “On the coastal plain in the Chesapeake region they’re usually plowed away.”
In the lower block below the wigwams, archaeologists have discovered a work area sheltered from prevailing winds. Hearths, middens, charcoal filled basins, and depressions where pots were heated over coals provide evidence of food preparation and processing, and tool and pottery making. There are also some traces of wigwams, but not nearly as many as they’ve found at the top of the bluff. The oldest hearth has been radiocarbon dated to 7200 B.C. Fish and animal bones, mussel shells, and roasted hickory nuts were found around it.

At the project’s lab in London Town, about 20 miles away, Jane Cox, the project’s assistant director, said the discoveries of faunal remains in the middens and hearths are confirming their expectations about what the people ate. “We definitely see the obvious—deer, fish, and small rodents throughout the layers.” Some fish bones and scales have been identified by faunal experts as white and yellow perch. Hickory nuts, acorns, and fresh water mussels were also discovered in fire pits.

One of the more interesting finds is carbonized kernels of corn that date to about A.D. 1000. That may indicate when people here were beginning to “flirt with the idea of transitioning into horticulture,” according to archaeologist Erin Cullen.

As she talked, Cox pointed to artifacts that were displayed on long tables, including a Late Woodland shell-tempered, hand-formed pot that was discovered upside down in an area where there was evidence of a fire. It’s possible that it was hidden under ash and forgotten. How the undecorated pot was used is not known. Another pot of the same size, as well as unfired scraps of clay, were found in the area. Tools discovered in the work area include stone and bone awls and drills for preparing hides and sewing. Celts, hatchets, and hammerstones for pounding nuts have also been found.

Based on the archaeological evidence and the environment, Luckenbach thinks that groups of people may have congregated here seasonally for shad, perch, or sturgeon spawning runs, and to harvest other natural resources. The gatherings would also have provided opportunities for trading, socializing, feasting, arranging marriages, and other ceremonies. That might explain why the site has the fanciest Native American pottery that Luckenbach has ever seen. “Maybe it was their fine china,” he said.

One of the most elaborately decorated vessels is a Rappahannock Incised pot found in the wigwam area that dates to about A.D. 800, a time when people were becoming less nomadic and settling in villages. The pot is incised with...
long lines and upside down triangles from top to bottom, forming what appears to be an image similar to an ivory-billed woodpecker motif found on a Mississippian vessel and shell gorgets. "Usually the top band is decorated, but not the whole pot. It’s the most highly decorated Native American pot in the Chesapeake,” said Luckenbach.

Another pot, which is unusually small and roughly the size of a thimble, is also covered with decorative marks. Two rows of punctured dots surround the rim and diagonal lines of dots cover the sides. Luckenbach theorized that the tiny pot could have been a toy, a measuring device, or it might have stored precious materials such as poison or drugs.

Pig Point has yielded various ceramic styles, the dates of which range from 1000 B.C. to A.D. 1600. They’ve also discovered preceramic soapstone bowls from as early as 3000 B.C. Cox said Pig Point’s ceramic data confirms local pottery chronologies and indicates when subtle changes in pot making, such as the development of thinner clay forms, took place.

The ceramic assemblage also reveals the abrupt shift from sand and gravel-tempered to shell-tempered pottery, a technology, according to Luckenbach, that was brought by the ancestors of the Algonquians who came down the coast from Newfoundland about 2,000 years ago. “This site has everything,” he said of the ceramics. “You can’t find that anywhere else in the Chesapeake region.”

The researchers have also uncovered numerous bifaced points called Archaic Triangles in Late Archaic layers as old as 3000 B.C., a discovery that, according to Luckenbach, has “significant implications” for the dating of these points in the Chesapeake area. “They are a couple thousand years older than people thought,” he said. Previously, Chesapeake
experts believed these points were products of the Late Woodland period, dating from roughly A.D. 1000-1600.

Similar triangular points have been discovered in Late Archaic contexts in New England as long ago as the 1960s, according to Michael Stewart, an archaeologist at Temple University. They were also found in deeply stratified layers at Abbott Farm in New Jersey in 1998. But despite the evidence, many archaeologists have continued to believe that Archaic Triangles are no older than the Late Woodland time period, Stewart said. He hopes the Pig Point discoveries will change their thinking.

The archaeologists were also surprised by the discovery of numerous, tiny, round, unifacial micro disks. Smaller than 1/2 inch in diameter and made of white quartz, they date to the same time as the Archaic Triangles. What they were used for is uncertain.

Other intriguing artifacts connect Pig Point with the Adena and Hopewell, two prehistoric peoples who lived in the Midwest and other parts of what is now the U.S. Luckenbach said Pig Point could have been a trade center along the route from the Midwest to the Atlantic Ocean. A chalcedony Flint Ridge Hopewell point from Ohio, a rolled copper bead, marginella shells, and sharks’ teeth have been recovered from the site, and Luckenbach assumes that Midwestern items like the Hopewell point and copper bead could have been exchanged for the East Coast’s shells and sharks’ teeth.

The Hopewell point is not supposed to be there, he said. Scholars have traditionally thought that the Hopewell did not trade in the Chesapeake area. Although the point may have been traded to other people who traveled through Pig Point, he thinks that it, along with many other Hopewell and Adena objects, suggest that they may have come to the site to trade.

Dent said the exotic artifacts add to the evidence from other sites that prehistoric people were moving about the landscape more than scholars have previously thought. He said pipes, shells, and sharks’ teeth could have been exchanged for other goods or to form alliances and ensure safe passage. Exotic objects were valued because they were different. “If everyone is wearing a Timex watch, and you are wearing a Rolex, it makes you stand out,” he explained.

The discovery of broken pieces from two Adena stone tube pipes in trash pits may mean that the Adena were actually living at Pig Point, according to Luckenbach. Analysis of the stone fragments indicates that the pipes are from Scioto County, Ohio. “If they were trade items, they would not be found in the trash. Finding them in the trash suggests that the Adena had a more direct presence here than trade contact,” he said.

Some experts think the Adena were conquered by, or absorbed into, the Hopewell culture. If so, Luckenbach wonders if some of the Adena fled to this region to escape the Hopewell. He noted that Adena pipes have been found in ceremonial contexts at other sites in the area.

“We have seen bits and pieces of Adena and Hopewell items at other sites,” Curry said, “but to get all of this in one site is spectacular.” He believes a group of Adena must have lived somewhere in Maryland given the number of Adena artifacts that have been found in the state.

Mysterious slate gorgets, first worn as chest protectors and later as power symbols by chiefs and other leaders, have also been discovered in the trash at Pig Point. Dated from the Late Archaic to the Middle Woodland periods, the gorgets were broken and covered with similar triangular scratch marks as if to cancel or destroy the power they represented. “Was this a ritualistic killing of the gorgets?” Cox asks.

This is one of many questions yet to be answered. Luckenbach and his crew are also hoping to get a clearer picture of the extent of the trade network as well as how the subsistence activities changed over time. But they’ve accomplished much in a relatively short time. As Curry observed, “People are stunned by what they’ve discovered.”

This complete, punctate-decorated vessel measures only 6/10 of an inch.

PAULA NEELY’S work has appeared in nationalgeographic.com and DIG magazine. She wrote about Virginia’s many archaeological attractions in the Summer 2011 issue of American Archaeology.
The remains of the Indian Fort Road site are nestled in the scenic rural landscape near Trumansburg in upstate New York. While locals have been aware of this 16th-century Cayuga village for centuries, it wasn’t until the late 19th century that the site first came to the attention of scholars. In 1897 F. E. Herrick, a local antiquarian, wrote an article about the site and included a detailed map, noting several earthen features not commonly found on Iroquois sites in the region. These features included mounds and ditches that appeared to be part of the village’s palisade as well as one oval shaped mound located within the village.

Thanks to this map, researchers were able to visit the site decades later and see how much of it remained. In 1976, a Cornell University student analyzed surface artifacts found at the village. One of the earthen features was trenched by Cornell archaeologists sometime in the late 1970s, and researchers from the school also did fieldwork in the main village area, located to the east of the earthworks, in 1996.

What they found was that while some of the features had been destroyed by farming and modern development, most of the features had never been plowed and were completely intact. The trench excavated through one of the earthworks produced a large amount of burnt wood and postmolds from a palisade. This suggests these earthen features were used for defensive purposes. Aside from a few pottery sherds, no other artifacts were found within the features. The site is located in close proximity to a creek, swampy area, and natural ridges. The earthen features appear to have supplemented gaps in the natural defenses that surrounded the site.

While the exact habitation dates of the site are unknown, it appears to have been occupied during the middle part of the 16th century. Archaeologists have identified this as a time of increased intertribal warfare and fortification in New York. There are other Iroquois sites with earthen features, but many of them have been destroyed, and this may be one of the only Cayuga sites with such features, offering a wealth of research potential to scholars.

The site is located on Indian Fort Road, from which it takes its name. The Conservancy currently has a one-year option to purchase over 30 acres containing a portion of the Indian Fort Road village, and all of the remaining earthen features. —Andy Stout
Cary Ranch is a 160-acre property near Anza, in southern California, that contains three distinct occupations. It’s thought that as early as A.D. 1000 the Mountain Cahuilla tribe lived in a village on the property known as Pauki, and that they resided there for centuries. The village was situated in a small valley with rocky hills separated by a spring and creek. This picturesque place contains several hundred bedrock mortars, basins, and cupules. Pictographs, painted pottery, trade and shell beads, milling stone tools, and projectile points have also been found in abundance.

The Spanish Army captain Juan Bautista de Anza passed through the ranch during the San Francisco expeditions of 1774-1776. In March of 1774, Anza christened the mountain pass at the south end of the ranch Puerto Real de San Carlos. Anza’s first expedition included 34 people with horses and cattle, and they camped overnight on the Cahuilla settlement. One and a half years later, while on their way to settle San Francisco, Anza led 240 immigrants and large herds to an encampment at Pauki. These expeditions, which traveled through this mountain pass en route from Tubac, Mexico (now Arizona), to San Francisco Bay, were commemorated in 1924 when San Carlos Pass was recognized as a California Landmark. The Tubac barrio south of Tucson has been a Conservancy preserve since 2001. In 1990, Congress

A view of San Carlos Pass, which was recognized as a California Landmark in 1924.

This is all that remains of Fred Clark’s adobe house.
designated the 1,200-mile trail as the Juan Batista de Anza National Historic Trail.

Cary has been a working ranch for more than 100 years. Homesteader Fred Clark arrived in the Anza region in 1891 and purchased the land from an Indian named Pisqual. Due to questions of the legitimacy of that transaction, Clark obtained a second title document from the U.S. Government, dated 5 January 1916, that certified his claim to 160 acres in accordance with the Homestead Act of 1862. Clark built an adobe house and created pastures and corrals for use in a cattle-grazing operation. The remains of this house, consisting of a rock foundation, degraded interior surfaces, a collapsed wooden lean-to, part of the roof, and melted adobe walls can still be seen.

The Cary family arrived in the Anza region around 1915. Art Cary and his wife, Violet, purchased Fred Clark’s homestead around 1938. In the early 1940s, the Carys built a ranch house that still stands. It was here that the Carys raised horses and farmed the land, and where their sons Richard and Robert were born. The ranch was subsequently acquired by Vince and Mary Ann Verneuil, who, in the interest of preserving the property, approached the Conservancy last September. Two months later, an archaeological conservation easement on the entire 160-acre property was donated to the Conservancy. Despite selling the property to the Verneuils, Richard Cary continues to play a role in operating Cary Ranch and preserving the land and the extraordinary cultural legacy it holds.

Testing of the Cahuilla site was undertaken by the University of Redlands in the 1980s. Archaeologist William Eckhardt conducted a preliminary archaeological survey of the property in the early 2000s and assisted with the donation. During 2012, the Conservancy will prepare a management plan for the property, stabilize the ruins, and sponsor a more complete survey of the archaeological resources.

—Cory Wilkins
When Jack Thompson suddenly inherited a small piece of property in south Louisiana that he’d never seen, he contacted a local realtor and placed it on the market. The tract is in a subdivision in a community called Solitude, located about 40 minutes north of Baton Rouge, near the Mississippi River. Both Thompson and the realtor expected to list the one-acre tract as a lot for development, but when the realtor inspected it, a person from the neighboring lot informed her that it was an Indian mound.

The property does in fact contain a 15-foot flat-topped mound that is nearly hidden by trees, which explains why nothing had been built on it. Archaeologists first saw Solitude Mound in 1969, according to state documents, and archaeologist Alan Toth conducted research there in 1978. Toth noted that the mound appeared to be sitting on an approximately one-foot-high platform. At the time, the mound had recently been cleared of growth and a fence had been removed from its base. A shallow bulldozer cut was made on the east and west sides of the mound in order to determine if the platform was part of the mound’s architecture or if it resulted
from soil erosion. The profile of the bulldozer cut revealed that the eroding soil had had been blocked by the fence, forming the platform.

Archaeologists also noted a midden around the mound that yielded various types of ceramics. The ceramics from surface collections from the mound and midden indicate that the Coles Creek (ca. A.D. 700-1200) and Plaquemine (A.D. 1200-1700) cultures occupied the site. Both were mound-building cultures whose sites are common in the floodplains of the Lower Mississippi Valley. Additional testing will be required to determine if the mound was built by either of these cultures, or by other people.

Having a deep appreciation of native cultures, Thompson wanted to assure that the mound would be permanently preserved and protected. On the advice of Louisiana State archaeologists, Thompson contacted the Conservancy and offered to sell the mound.

The Conservancy plans to clear the mound of some of the thick vegetation and work with Louisiana Division of Archaeologists to have it mapped and marked with interpretive signage so future generations can benefit from this important piece of Louisiana’s cultural heritage. —Jessica Crawford

These sherds were recovered from the midden. The styles of those in the top row suggest the Plaquemine produced them, while the others were made by the Coles Creek.
The exposed masonry wall at the Elk Ridge Mimbres Village is part of a much larger multi-room architectural unit. The wall segment, and several others like it, will be mapped and photographed. The wall will then be covered with a protective geotextile material and backfilled in order to preserve the feature and prevent further erosion.

Management Plans Established For Two Preserves

SOUTHWEST—Long-term management plans for the Elk Ridge Mimbres Village and Garcia Canyon Pueblito in New Mexico have recently been prepared. The Elk Ridge Mimbres Village is a Mimbres Classic Phase pueblo occupied between A.D. 900 and 1200. The site is located in southwestern New Mexico and borders the Gila National Forest.

The Garcia Canyon Pueblito in northwestern New Mexico is a multi-component archaeological site that includes a seven-to-nine-room sandstone structure. The main architectural unit was built in a defensible location on top of a prominent sandstone rock outcrop. The site was occupied by the Navajo between A.D. 1680 and 1730. A panel of Anasazi petroglyphs is located nearby and is associated with an earlier occupation that dates to around A.D. 700 to 900.

The management teams for each archaeological preserve included the previous owners of the property, interested people living near each preserve, professional archaeologists, Native Americans with ancestral ties to the archaeological resources, volunteer site stewards, Conservancy staff, and others interested in protecting and preserving the properties.

The management teams’ goal was to identify issues and
The Conservancy Negotiates Royal Blockhouse Collection Transfer

EAST—The Conservancy recently expanded the Royal Blockhouse Preserve in Moreau, New York, to include over 17 acres of what was once part of the largest British military fortification in North America. In addition to purchasing additional acreage from the Franklin D. Nastasi Trust, the Conservancy negotiated the donation of the site’s artifact collection by the Nastasi Trust to the New York State Museum.

This opportunity was made possible by the generosity of the Nastasi Trust. The artifact collection resulted from work done at the site several years ago that was requested by the late Franklin Nastasi, who was the previous owner of the property. Because the work was done to professional standards, the collection had already been cataloged and curated. The New York State Museum kindly accepted the donation.

The Conservancy’s staff also nominated the site to the National Register of Historic Places. These actions assure an important part of the archaeological record has been documented and will be preserved for future generations of Americans.

The Conservancy Transfers Clinton’s Ditch to CLCBM

EAST—The Conservancy’s Clinton’s Ditch Preserve was established in 2007 in order to save an important piece of the original Erie Canal from being destroyed by development. The Erie Canal was begun in 1817 and completed in 1825. One of the canal’s main supporters was New York Governor Dewitt Clinton, and consequently its opponents referred to it as “Clinton’s Ditch.” The 27-acre property acquired by the Conservancy contains an original canal section, as well as a boat repair dry dock and associated domestic quarters. There is also a Middle-to-Late Woodland site on the property.

Members of the Chittenango Landing Canal Boat Museum (CLCBM), which is located across the street from the site, brought the property to the Conservancy’s attention. The CLCBM hoped the Conservancy would acquire the property in the short term, while they raised the necessary funds to permanently manage the site. In December of 2011 the Conservancy completed the transfer of the property to the CLCBM. The site will be incorporated into the museum’s interpretive center and facilities. The Conservancy retains an archaeological easement on the property to assure the permanent conservation of the cultural resources.

Will Sheppard, the Conservancy’s Eastern Region field representative, and Andrea Lain, archaeology collections manager at the New York State Museum, stand next to boxes of donated artifacts from the Royal Blockhouse collection.

provide information that is used to prepare long-term plans for each archaeological preserve. The plans include site security and protection, stabilization recommendations, professional research policies, educational programs, and policies for Native American and public visitation. They can also include guidance on coordinating management activities with adjacent property owners such as Gila National Forest at the Elk Ridge Mimbres Village. These management plans are an integral part of preserving these cultural resources.
Reviews

The Archaeology of Antislavery Resistance
By Terrance M. Weik
(University Press of Florida, 2012; 176 pgs., illus., $70 cloth; www.upf.com)

This fascinating study of resistance to African slavery in North America is a very important contribution to the relatively new and growing field of slavery archaeology. Author Terrance Weik, an archaeologist at the University of South Carolina, focuses his research on the material culture of self- liberated African-Americans known as Maroons, African Seminoles in Florida, and the Underground Railroad that moved runaway slaves to freedom in Canada, Mexico, and elsewhere. He clearly shows that this antislavery resistance is poorly documented in the records of the dominant society and that the study of the material culture can provide subtle clues to the life and conduct of the resisters.

Recent studies in the Great Dismal Swamp of Virginia and North Carolina have produced interesting results that show cooperation between freed African-Americans and Native Americans. Archaeologists have also been busy looking for sites used by the Underground Railroad, especially between the Ohio River and Canada. In the Midwest, recent research at African American communities like New Philadelphia and Miller’s Grove in Illinois has demonstrated that a wealth of information is available to archaeologists.

In 18th-century Florida, runaway African slaves and freedmen found refuge and protection by Native Americans known as Seminole. Excavations at Pilakikaha from 1998-2006 produced evidence of an African Seminole town with high potential to define the relationships between Africans and Natives.

This volume is a comprehensive survey of an important new field in historical archaeology. Written as a narrative, it is very accessible to both the professional and lay reader. It well reflects the beginning of an interesting new direction in archaeological research that is bound to produce dramatic results in the years to come.

Stone Artifacts of Texas Indians
By Ellen Sue Turner, Thomas R. Hester & Richard L McReynolds
(Taylor Trade Publishing, 2011; 366 pgs., illus., $30 paper; www.rlpgtrade.com)

This comprehensive reference work is a greatly expanded third edition of a classic work. It boasts twice as many illustrations—all drawn from actual specimens by McReynolds—plus charts, geographic distribution maps, and the latest information on specimen dates. More than 200 projectile points (spears and arrows) and stone tool types used by prehistoric Indians in Texas and adjacent areas are described and beautifully illustrated. The technology of stone tool making is explained in an easily understood narrative, as are the mechanics of the atlatl, the spear thrower used by ancient Indians before the coming of the bow and arrow in about a.d. 500.

Stone Artifacts of Texas Indians is an essential guide for the amateur and professional alike, and it should be on the bookshelf of all those with an interest in Texas archaeology. Similar works are needed for the rest of the country.
For the Maya and other peoples of ancient Mesoamerica, jade was the most prized possession of all. Great quantities of it were used to adorn Maya kings and nobles, both in life and in death. It was also used to appease the Gods, and more than 5,000 carved pieces have been recovered from the sacred cenote at Chichén Itzá. Jade is immutable—impervious to fire, resistant to hammering, beautiful with its subtle patterns, seemingly eternal.

To the Maya its value exceeded any commercial or aesthetic estimation. Undoubtedly, its value was enhanced by its extreme hardness and the great difficulty it took to shape and carve it with the primitive tools available. There were no metal tools in the Maya world, so only wood and other stones were used to form it. Ancient craftsmen used stone grit to grind and saw it and finer grit to polish it. Hours and hours of hard labor were required to remove a few millimeters of jade.

Yet despite its value and beauty, the Spanish, obsessed with gold and silver, had no use for jade. Within 50 years of the Spanish Conquest, all the sources for this rare stone were lost. Four hundred years later, Jay and Mary Lou Riding, American expatriates, rediscovered the ancient sources in the Motagua River Valley in Guatemala. Whether or not it was the sole source of Maya jade remains in doubt. The source of Olmec blue jade is even more elusive, and chemical matching of the sources of jade is difficult.

The Ridingers were not the first or the last to seek the elusive sources. Stone of Kings is an exciting story involving adventurers, geologists, archaeologists, entrepreneurs, looters, thieves, and a host of other characters. This nonfiction work reads like an adventure novel, with its fascinating cast of characters set in the wilds of Guatemala in the midst of a civil war. It is a perfect mix of science and adventure, of travelogue and history. Author Gerald Helferich has done a masterful job of capturing the drama and excitement of the hunt for ancient Mesoamerica’s most precious and elusive commodity.
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 tombs of the Moche at Sipán, we’ll explore some of Peru’s most fascinating sites.

Accompanied by John Henderson, an expert in the region’s archaeology, we’ll learn about the vast empires that once reigned here. The adventure begins with visits to several archaeological museums in Lima, allowing you to become familiar with the country’s past cultures. Then, we’ll explore the pyramids at Sipán and Túcume. At Chan Chan, we’ll tour the remains of one of the largest pre-Colombian cities in the New World. Several Days in the Inca capital of Cuzco will give us ample time to explore sites such as Coricancha, an Inca temple where the walls were once covered in gold.

Begining and ending in Bismarck, this new tour will explore some of the unique and fascinating historic places of the Northern Plains. We’ll visit Knife River Indian Villages National Historic Site, which preserves the remains of five historic period Mandan/Hidatsa villages, including the “hometown” of Sacagawea, the guide for Lewis and Clark. We’ll also visit a number of prehistoric Native American sites including Double Ditch and Huff Indian Village State Historic Sites, well-preserved Plains Village Tradition villages, and the Knife River Chert Quarries, one of the largest prehistoric quarry sites in North America.
Oaxaca

When: October 26 – November 5, 2012
Where: Mexico
How Much: $2,595 ($275 single supplement)

Join us in Oaxaca, Mexico during one of the most unusual festivals anywhere—the Day of the Dead. On this day, people prepare home altars and cemeteries to welcome the dead, who are believed to return to enjoy the food and drink they indulged in during life. Rather than a morbid occasion, this is a celebratory event.

Our tour explores the Mixtecan and Zapotecan sites in the region, including Mitla, Monte Albán, San José Mogote, and Dainzú. You’ll have the opportunity to explore Oaxaca’s museums and markets as well as several crafts villages featuring weaving, pottery, carved animals, and other local art.

Best of the Southwest

When: September 22 – October 2, 2012
Where: New Mexico, Arizona, and Colorado
How Much: $2,595 ($395 single supplement)

The American Southwest is home to some of the best-preserved evidence of prehistoric civilizations in the New World. The magnificent ruins of Chaco Canyon and Mesa Verde are but two vivid reminders of the complex cultures that dominated the region between the 10th and 14th centuries. The Archaeological Conservancy’s Best of the Southwest tour includes these two settlements as well as other prehistoric sites and modern pueblos where ancient traditions persist.

Fort Stanwix National Monument in Rome, New York, is among the many highlights of the tour.

Mesa Verde National Park offers approximately 600 cliff dwellings, including Cliff Palace.

Monte Albán is one of the oldest cities in Mesoamerica, dating to approximately 500 B.C.

French and Indian War Tour

When: September 8 – 15, 2012
Where: New York, Pennsylvania, Maryland
How Much: $1,695 ($295 single supplement)

Join us as we travel across New York and Pennsylvania to explore the rich history and archaeology of the French and Indian War. This epic struggle involving Native Americans, the English and French Empires, and Colonial forces, was one of the first global conflicts and a defining moment in American history. On our journey we’ll meet with historians, archaeologists, and native people at a variety of sites, museums, and interpretive centers. Some of the sites we’ll visit include Fort Niagara State Historic Site, Fort Ticonderoga, Fort Stanwix National Monument, Roger’s Island, and Ganondagan State Historic Site.

Fort Stanwix National Monument in Rome, New York, is among the many highlights of the tour.

Jim Walker

Mesa Verde National Park offers approximately 600 cliff dwellings, including Cliff Palace.

Monte Albán is one of the oldest cities in Mesoamerica, dating to approximately 500 B.C.

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