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"The Good Guys vs. the Good Guys" often describes the plight of archeologists working in the wilderness today. Since 1964, when 90 million acres of wilderness came under the protection of the Federal government, archeologists have frequently found themselves on the outside looking in. While most subscribe to a conservation ethic, their livelihoods generally depend on earth-disturbing projects. So sometimes archeologists and conservationists—even though both are fighting to save the riches of the wilderness—find themselves fighting each other instead.

A lot of this comes down to misperceptions. Archeologists in the wilderness are skilled at hiding the touch of the trowel. As Herbert Maschner says in his article, after a year little evidence remained of his dig in the Alaskan wilderness.

Wilderness, Cultural Resources, and the Public Trust: Making It Work

Ruthann Knudson

As a child along the boundary waters of Minnesota and Ontario, I knew in my soul what it meant to be listening to a loon across evening waters in a wilderness that knew no national borders. In those wild spaces, I stumbled on an old railroad track and came upon a log cabin melting into a meadow, and knew that I was connected to people who had used the timber there. Years later, as I stood in a two-room cabin along the wild Middle Fork Salmon River, where a couple had raised young, healthy children as a Depression raged outside their refuge, I sensed the sanctuary that shielded them. All these things are wilderness in the United States in the 1990s.

Archeology in the Wilderness

Still, some conservationists, seeking to shield our natural resources from the human taint, see the remains of human culture as a blight on the landscape. Compounding the issue is the fact that the 1964 legislation that created the wilderness system is open to interpretation on this point. But many are now coming to realize that the human presence—from the Native American sacred site to the 19th century mining camp—has always been part of the wilderness experience. What's more, these sites offer invaluable opportunities to engage the public, without whose support the wilderness program has no future. The challenge is to decide which sites to preserve and which to let decay into the landscape.

The chasm between these champions of the wilderness is not that wide. But there is room for a win-win outcome.

The dictionary defines wilderness as "an uncultivated, uninhabited region" yet archeological evidence indicates that few if any of the world's land surfaces have not seen human habitation. Even in Antarctica human beings have affected the natural community, prehistorically and historically. From the gates of the Arctic, to the Frank Church - River of No Return, to the Shenandoah Valley, people have used the earth's natural resources for millennia.

The remains of human habitation merit the same consideration under the public trust as does non-humanly controlled "nature." The public trust doctrine states that some things are so important to the health of the human community as a whole (water and air, for example) that they cannot be considered as individually owned property. Rather, government must manage these things on behalf of the whole community. Clearly, both "wild" and cultural resources are subject to the public trust under this definition. In Congress-

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U.S. Department of the Interior * National Park Service * Cultural Resources
Departmental Consulting Archeologist * Archeological Assistance

FORUM

Caring for Archeological Sites in the Wilderness

Francis P. McManamon

DEPARTMENTAL CONSULTING ARCHEOLOGIST
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On the northern fringe of Alaska's Brooks Range, where the foothills give way to the rolling tundra along the upper reaches of the Colville River, is an ancient site known as Mesa. The site is different from most in this far corner of the United States. It is different, in fact, from most sites in wilderness settings anywhere in the world. For that reason Mesa has become the focus of concerted attention by archeological investigators and managers of Federal lands.

The site was found a decade and a half ago during an archeological survey done as part of planned oil exploration. Over the past few years, archeologists with the Bureau of Land Management, which oversees the region's land and resources, have redated and reanalyzed material from the site, leading to a reassessment. A stone tool assemblage from Mesa has been found to be very similar to well-known Paleoindian assemblages discovered in the lower 48, such as in the Agate Basin complex of eastern Wyoming.

From my perspective, BLM's treatment of the site is a laudable example of archeological resource management. Mesa was discovered as part of a survey done to comply with environmental and historic preservation laws. Following its discovery, the site was revisited periodically by BLM archeologists to monitor its condition. From the beginning, artifacts were curated effectively, so that when they were redated with a new technique,



Archeologists at Alaska's Mesa site.

Bureau archeologists could compare old dates with new. BLM is to be commended for its diligence.

Although Mesa is unusual, there are tens of thousands or perhaps millions of other wilderness sites that may need protection or active preservation. Consider the Kinyuksugvik site in the Nygu River valley, not far from Mesa. This site, probably dating from AD 800, includes a number of semisubterranean houses that appear not to have been touched since they were abandoned by the original inhabitants. It is easy to walk among the gentle depressions made by the collapsed houses and imagine the village as it once was. It is also easy to imagine a float plane drop-

ping into a nearby lake with a party of hikers, who then inadvertently disturb what they find. The hikers—not knowing that a permit is needed to examine the site under the Archaeological Resources Protection Act—might even remove artifacts.

How can public agencies responsible for the care of such sites prevent inadvertent damage? Wilderness areas are so vast that patrolling them is not feasible. Thus it is essential that these agencies put out the message to travel agents, guides, and others who plan expeditions into the wilderness. Hikers, canoeists, and campers should, as a matter of course, be given information about the sites they may encounter and how to avoid damaging them.

WILDERNESS AND CULTURAL RESOURCES: A NEW BEGINNING

Loretta Neumann

FIVE YEARS AGO, WHEN KATHLEEN SCHAMEL AND I PRESENTED A PAPER on the subject at a Forest Service colloquium, very little had been written about protecting cultural resources in the wilderness and interpreting them for the general public. Although some things have changed since, much remains to be done.

Our basic message then and now is that cultural resources are an integral part of wilderness and should be managed as such, not only as a matter of law but of common sense. They provide wonderful opportunities to enhance our experience and knowledge of the wilderness. Old cabins tell us about the rigors and dangers of frontier life. Cave dwellings and remote archeological sites show us what prehistoric humanity endured, even as their wilderness settings make our understanding more vivid and complete.

However, interest in the cultural resources of the wilderness generally remains the purview of a few cultural resource professionals who feel strongly about the subject. Although interdisciplinary work has been stressed for decades, sparked by the National Environmental Policy Act and other statutes, the management of cultural and natural resources is still too polarized. Park superintendents, refuge managers, and forest supervisors who manage vast natural areas are usually quite different in interest and knowledge than managers of historical structures and archeological sites. Natural

resource managers have most of the power, and cultural resources too often get less attention than they deserve.

The situation is slowly changing. All of the Federal agencies report some improvements in agency attitudes and policies. The Bureau of Land Management has been a model by providing guidance through its "Final Policy and Guidelines for Cultural Resource Management in Designated Wilderness Areas." Wes Henry, chief of ranger activities for the National Park Service, says his agency hopes to develop comprehensive wilderness management guidelines that provide for review of how well cultural resources are being addressed. The Fish and Wildlife Service is updating how its refuge manual treats wilderness management. Kevin Kilcullen, chief archeologist at the Forest Service, says that a new manual at his agency will more fully address cultural resources, maintenance of historic structures, and compliance with historic preservation and archeological laws. John Twiss, who heads the Forest Service wilderness program, says he believes his agency is changing and that line officers are being selected who have a greater appreciation for *all* the resources of our national forests.

THE ISSUE NOW IS NOT WHETHER TO CONSIDER MANAGING CULTURAL resources in the wilderness but how. The Wilderness Act of 1964 speaks to scientific research, yet some wilderness managers feel that this does not apply to cultural

Hopefully, the information will also help them learn about the sites and why they are worth preserving.

Natural forces can also disturb—even destroy—wilderness sites. An example is the Punyuk Point site on the shore of Etivlik Lake, also on the northern side of the Brooks Range. In the 1950s William Irving excavated part of the site, which was key to his description of the Arctic Small-Tool Tradition. Today, the side of the site that runs along the lake is being eroded

by the recurrent ice buildup and thaw. Because of the isolated location, there is nothing the public agency managing the site can do without more resources for preservation. Yet it seems important that the problem be noted as one measure of the loss that occurs daily to America's archeological record.

Finally, archeologists and land managers must recognize that wilderness areas contain sites that are important to Native Americans as well as archeologists.

These include former homesteads, camps, villages, sacred sites, cemeteries, and places for collecting grasses, food plants, and feathers. These kinds of sites should be identified and a means for protecting and preserving them developed. Some of these sites also have archeological significance, but their value to both Native Americans and archeologists must be considered in making decisions about how to treat them.

resources. Scientific research is a key tool for effective management, protection, and interpretation. Wilderness managers must also consider the importance these areas may hold to Native Americans who use them for traditional gathering, hunting, or spiritual purposes. And, as Jill Osborn, archeologist with the Forest Service, has noted, the new emphasis on ecosystem management, with its focus on resource distribution and density instead of arbitrary resource development (timber cuts and ski lodges, for example), means that managers can "focus heritage resource surveys on the potential for significant sites, rather than on where the bulldozer is going next."

MAKING IT WORK

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sionally designated wild lands, the task is to harmonize the management of the two for present and future generations.

Although the Wilderness Act of 1964 defines wilderness as "an area where the earth and its community of life are untrammelled by man," it goes on to state that Congressionally designated wildernesses may contain features of "scientific, educational, scenic, or historical value." The Endangered American Wilderness Act of 1977 reaffirmed the idea.

In 1980 the Central Idaho Wilderness Act, which established the River of No Return Wilderness, mandated that its cultural resources be properly managed. Archeological and historical sites were to be protected and interpreted for the general public. The Senate report accompanying the final legislation emphasized the need for these activities within designated wilderness areas. More recently, the 1987 Senate report discussing the El Malpais National Conservation Area legislation noted the presence of cultural resources requiring affirmative management within these areas.

The term "cultural resources," however, generally remains one of practice rather than law; its inclusion in the Central Idaho Wilderness Act may be its first Congressional use. In practice, the term encompasses sites and artifacts that are both prehistoric and historic (including industrial), terrestrial and submerged; historic architecture and engineered structures; cultural landscapes and traditional cultural properties; traditional lifeways; and the documents, oral histories, and other records that relate to these places and collections.

The issue of cultural resources in wilderness is only one part of a much larger mosaic of management concerns. We now need to address the larger issues of how to manage cultural resources within the full range of natural resource settings. We have only just begun.

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Trapper's cabin, ca. 1900, in Minnesota's Boundary Waters Canoe Area Wilderness.

COURTESY SUPERIOR NATIONAL FOREST

In the 1970s, "cultural resources" as a legal term was generally applied only to archeological and architectural sites subject to the requirements of the National Historic Preservation Act, though the 1978 American Indian Religious Freedom Act broadened its meaning to include "sacred sites." The 1980 National Historic Preservation Act amendments directed the Secretary of the Interior and the American Folklife Center of the Library of Congress to report on needs for preserving the "intangible elements of our cultural heritage such as arts, skills, folklife, and folkways." This broad definition was strengthened by the acceptance of a category of traditional cultural properties as being eligible for the National Register of Historic Places. The Department of Defense has employed a broad definition of cultural resources in its Legacy Resource Management Program

that includes the Chumash sweetgrass collecting sites at California's Vandenburg Air Force Base and the High Plains Crow vision quest sites in an Air National Guard training area. Cultural resource overviews and management programs in wildernesses and other wild corridors thus are directed to the stewardship of a variety of places and objects important to past and present cultural values.

CULTURAL RESOURCES IN WILD LANDS ARE UNIQUE. DISTANT FROM urban communities that rely on large amounts of water for drinking, sewage, transportation, and watering crops, they embody the human experience of social and cultural marginality. At the same time, these cultural margins often coincide with the beginnings of the watersheds that people downstream depend upon. These areas may be rich in minerals, with a history of mining. And they are recreational refuges for city dwellers. Thus, these areas may be the site of rich cultural exchange. They also hold an



Crocodile Lake, Boundary Waters Canoe Area Wilderness, Minnesota.

COURTESY SUPERIOR NATIONAL FOREST

invaluable record of past environments; for example, pollen and soils from 10,000-year-old camp sites can provide the basis for better management of the refuges of which they are a part.

THE CHALLENGE IS TO FORGE A CONSENSUS ON WHICH OF THESE resources to preserve. This will be difficult because all of us will bring our own individual values—adopted from our family upbringing, academic training, and on-the-job culture—to the discussion table. Land managers who are ecologically or commodity-oriented will have to realize that sometimes what is “trash” to them, to be removed from the wilderness, may be valued cultural resources to others. Likewise, historians will have to recognize that documenting an 1880s homestead and then letting it decay into the landscape may sometimes be the best way to maintain solitude in a wilderness setting.

The cry of the loon, the old apple orchard, the centuries-old rock art on the cliff face, and the grizzly bear cubs learning

to swipe spawning salmon from a swift-running river all reflect important wilderness values whose conservation requires wise management. We can be better stewards of the wilderness if we use the lessons of the past, embodied in archeological and architectural sites and landscapes, to point us to the future.

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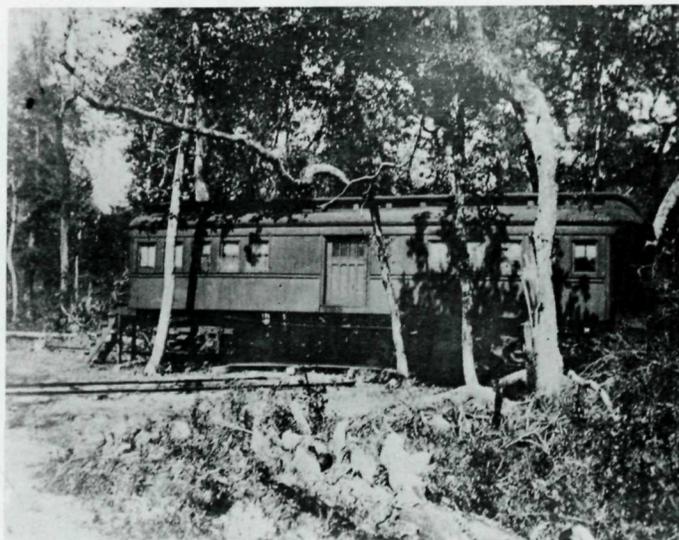
Adapted from an article published in the Proceedings of the National InterAgency Wilderness Conference, held in Tucson, AZ, May 17-21, 1993.

OKEFENOKEE SWAMP: THE LAND OF TREMBLING EARTH

Sarah T. Bridges

IN THE SLOW-MOVING BACKWATERS OF OKEFENOKEE SWAMP, it's easy to understand why wilderness today is still seen through the eyes of 19th century preservationists: as a vestige of pristine landscape to be kept closed to human use. The truth is, Okefenokee has a rich folk history that abounds with giant men, courageous women, and legendary creatures. Native Americans gave the swamp its name, which means "Land of the Trembling Earth." Okefenokee is dotted with archeological remains, from Paleoindian sites, to 19th century pioneer and timber settlements, to sites associated with the early conservation efforts that accompanied the establishment of the Okefenokee National Wildlife Refuge in 1937.

As with many other units of the National Wildlife Refuge System, Okefenokee—396,000 acres in southeastern Georgia and northeastern Florida—is managed not only as a unique wildlife habitat but also as an environmental education laboratory for use by the public. A network of watercraft



Old passenger car converted to camp car, Okefenokee Swamp, 1914.

PHOTO COURTESY OKEFENOKEE NATIONAL WILDLIFE REFUGE

THE REFUGE WAS ESTABLISHED TO PROTECT THIS UNIQUE HABITAT for migratory birds and endangered species. Early on, the Civilian Conservation Corps set up Camp Cornelia at the eastern entry to construct headquarters buildings, install utilities, clear trails, fence boundaries, and build boat ramps and picnic shelters.

In 1974, 353,981 acres were designated wilderness to provide additional protection for this basin-shaped fresh-water peat bog that was, during the early Pleistocene, on the floor of the Atlantic Ocean. "In the past," says the Senate report accompanying the legislation, "the Okefenokee area has been threatened by drainage attempts, scarred by three decades of timber removal, and periodically blackened by fire. Yet a visitor to the swamp today finds little evidence of these 'disasters.'" The report credits the survival of the refuge to "the difficulty in obtaining access to it" and notes the exclusion of development and intensive use from the proposal.

Under the new designation, established and unobtrusive uses—such as recreation and scientific research—were to continue. In fact, these activities were considered beneficial because they fostered appreciation of the swamp.



Rail line into Okefenokee Swamp used for small locomotives.

PHOTO COURTESY OKEFENOKEE NATIONAL WILDLIFE REFUGE

trails encourages people to experience the beauty of the swamp. Scientific research is promoted as well; preservation is most effective, the rationale goes, when wilderness managers fully understand their own resources.



On Billy's Island in Okefenokee Swamp just before logging, 1915.

PHOTO COURTESY OKEFENOKEE NATIONAL WILDLIFE REFUGE

Archeologists with the Fish and Wildlife Service have identified and mapped a range of prehistoric sites. Working with historians, they've mapped the remains of cabins, cottage industries, and turpentine and tar processing sites, as well as researched homesteads for use in environmental education programs.

The refuge, which contains the headwaters of the Suwannee and St. Mary's rivers, features a 11.5 mile canal, built in 1891 by the Suwannee Canal Company to drain almost a quarter of a million acres of swamp to facilitate logging and cultivation. When this venture fell to bankruptcy, the Hebard Cypress Company bought the acreage in 1899, leading to the construction of a railroad into Okefenokee in 1909. Hebard harvested timber, largely cypress, for almost 20

years. Today, the canal is a major recreational access route for sightseeing tours, photography, and fishing.

Okefenokee's education programs also encompass 19th century settlements and an early 20th century logging camp. A visitors center presents exhibits and programs on swamp research and its role in protecting the wilderness. An equally prominent message is the importance of the public's participation, since it is they who will ultimately ensure the survival of wilderness here and across the nation.

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LIFE IN THE URBAN WILDERNESS

Patricia M. Spoerl

A calm pool of water below a spectacular precipice . . . the sweet song of the hummingbird . . . cactus-covered slopes giving way to the oak and pine of the upper bluffs, where magnificent vistas await. Looking back to the mouth of the canyon, one sees luxury homes and urban sprawl, smells the yellow sky, and hears the sounds of airplanes and target ranges. Such can be the urban wilderness experience.



The Coronado National Forest, bordering Tucson, AZ.

PHOTO BY PATRICIA M. SPOERL

“Wilderness,” says the 1964

Wilderness Act, is “an area where the earth and its community of life are untrammelled by man.” This statement hardly captures the reality of Coronado National Forest, which borders the bustling metropolis of Tucson, AZ. Large houses, apartment complexes, and luxury resorts nestle up to the wilderness of Pusch Ridge and the Rincon Mountains.

For years wilderness managers interpreted statements from the 1964 act, such as the one above, to mean that archeological sites and historic structures were not compatible with wilderness. Today we are realizing that they are an integral part of the wilderness experience.

We may think that the wilderness designation automatically protects these sites and structures because it limits activities (such as archeology) to protect the land and implies that there will be few visitors and thus little vandalism of sites. For some of the wilderness, this may be true. Often these sites—mines, camps, cabins, rock art, and shrines—are in mountainous terrain far from the city. But at the Coronado National Forest this is definitely not the case.

Along the forest border, there are hiking trails, jogging routes, and places for streamside parties. Until flood damage last winter, the Sabino Canyon shuttle deposited over 50 people at a time at the wilderness boundary for a hike to a nearby waterfall. At the mouths of canyons closer to Tucson—amid less rugged surroundings—visitors experience

the forest’s ancient culture where prehistoric people camped and grew food near plentiful water.

Three elements are essential to management of cultural resources in the urban wilderness: evaluating sites, studying the effects of visitors and vandals, and educating the public.

Known sites are usually inventoried, but too often their importance is not evaluated. Site evaluation should be considered

during the planning and budgeting process to identify those sites worthy of long-term protection.

Sites should be monitored and the effects of vandals, in particular, studied. Intensive use of trails and popular camping and picnic sites translates to greater potential impacts on cultural resources. This should be studied as well. These studies will help define which activities result in which impacts. It has already been demonstrated that the presence of certain artifacts (such as arrowheads and pottery) varies with distance from trails and other recreational areas.

Perhaps the most important issue is increasing the public’s awareness. In urban wilderness we have an opportunity to convey a preservation message to thousands of visitors. What’s more, education programs at schools literally within sight of the wilderness can instill a preservation ethic in the next generation.

Most agencies are undertaking planning efforts for wilderness areas. The Forest Service is completing plans for wilderness projects. Thus the time is right to incorporate ideas for more intensive management of our valuable cultural resources in the urban wilderness.

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Archeology field school students stabilized the decay at the Armijo Homestead (above) in New Mexico's Cebolla Wilderness, part of El Malpais National Conservation Area. The Bureau of Land Management sponsored the school.

The Hopi View of Wilderness

Ferrell Secakuku

HOPIS DO NOT HAVE A WORD FOR WILDERNESS and setting aside land as wilderness is not practiced. All land should be respected and all land is used only for survival, whether it be physical, spiritual, or mental. Our religion does not teach us to subdue the earth. Our religion teaches us to take care of the earth in a spiritual way as stewards of the land.

Hopis do not view cultural resources, such as ruins, as abandoned or as artifacts of the past. To a Hopi, these villages were left as is when the people were given a sign to move on. These homes, kives, storehouses, and everything else that makes a community, were left exactly as they were because it is our belief the Hopi will someday return. Our people are still there. Today the Hopi designate these ruins as a symbol of their sovereign flag. Potsherds are left in

abundance, usually broken into small pieces with the trademarks showing. These are the footprints of the occupants. Hopis believe that ruins should remain untouched because when anything is taken it breaks down the value of holding the village in place.

Hopi prophecy recognizes these cultural resources as part of today's living culture. They indeed should be protected for the future of our people. Most of the time, the way white men view protection, interpretation, and education seems not to be the Hopi way. For Hopis, protection is based purely upon the honor system, upon respect and trust. Sometimes Hopis feel that the things they believe—honor, respect, and trust—are not compatible with other societies but we continue to think it should be the Hopi way.

The Hopi way of measuring the value of cultural resources and other so-called artifacts is not in terms of money. Rather it is their importance for life today and their future destiny. The future of the Hopi is a great burden to them because we believe we must live a life of spiritual meditation and humbleness in order to take this corrupt world, which will get worse, into the better world. Yes, we believe in the fifth world and our spiritual integrity must be strong to keep our ruined villages alive. Our houses, kives, and our shrines at the ruined village perimeters must be kept warm and active. We rely on our spiritual ancestors who passed this way and are still there to receive the messages.

Ferrell Secakuku lives in Second Mesa, AZ.

Excerpted from an article that appeared in the *Proceedings of the National Inter-Agency Wilderness Conference*, held in Tucson, AZ, May 17-21, 1993.

CRUISING WITH WHALES, WALKING WITH BEARS: DIGGING ALASKA'S WILDERNESS

Herbert Maschner

TEBENKOF BAY, ON THE WEST SIDE OF KUIIU ISLAND IN SOUTHEAST Alaska, is set amid spectacular old-growth trees, glacial-scoured fjords, and small islands. The waters team with humpback whales, harbor seals, porpoises, and halibut. The air is alive with the call of the bald eagle, while the woods abound with black bear, wolves, and deer. Tebenkof Bay is the essence of wilderness.

It was the pristine nature of the region and its long heritage that led me to begin the Tebenkof Bay Archaeological Project in 1988. The project would have been less successful in other areas. Because much of the region is unsuitable for habitation, the archeological sites here have not fallen prey to the building construction that has destroyed prehistoric villages elsewhere. Further, Native Alaskan knowledge of the area added depth to the archeological analysis.

In the past, this area was the homeland of the Kuiu Tlingit, who today have many descendants in Kake, about 40 miles to the northeast. Until the turn of the century, the Tlingit lived in the ancient village of Kuiu in the central bay. The villagers hunted, fished, carved totems, and traded with villages nearby.

These peoples were stratified into three classes—nobles, a middle class of kinsmen to the nobles, and people at the bottom without property. The goal was to discover how these societies came to live in large villages and develop such a complex, stratified social organization. To answer these questions, it was necessary to conduct a survey of the bay, excavate in village sites, and devote literally thousands of hours to sorting, cataloging, and identifying the remains of fish, shellfish, and mammals.

AN ARCHEOLOGIST IN THE WILDERNESS FACES A HOST OF PROBLEMS, most having to do with not visibly changing the environment. Because power tools—in fact most tools with moveable parts—are not allowed, methods must be altered. This was a definite problem when screening excavated materials. We had to use a hand-powered water pump with screens placed over large drums. Silt-laden waters were recycled through the pump to avoid runoff into the bay. At the end of each day, the sludge at the bottom of the barrels was stored for backfilling the excavations.

The sod was carefully cut and stored in a cool place, even watered occasionally. After excavation, the pits were re-filled with beach gravel and stored sludge. Finally, the sod was put back. After a year, most evidence of the excavations was gone. Similar precautions were taken with all fieldwork.

The survey identified 155 sites, including 7 large villages and 87 small ones. Radiocarbon dates spanned the last 4,500 years. The earliest sites—3000-1500 BC—were small, becoming larger between 1500 BC and AD 500. Large villages with houses began to appear at AD 550.

Many later sites, closer to salmon harvesting areas, were built for defense. Defensive positions were built on bluffs after AD 1150. The next 200 years saw a radical shift in subsistence, from an economy based on herring, cod, and sea mammals to one based on salmon and deer. After that time, the bay was abandoned only to be reoccupied just before historic contact, perhaps AD 1700.

These events seem to correlate with changes in climate. The first villages with houses began to appear around the warm period that began about AD 500. Over the next 700 years, populations increased, warfare escalated, and subsistence changed. The region was abandoned around the peak of the so-called Little Ice Age, about AD 1400, a frigid era.

Both environmentally and scientifically, the project was a success, thanks to students from the University of California at Santa Barbara and Mark McCallum, an archeologist with the Tongass National Forest. With his encouragement, field methods were adjusted for the wilderness. Through him, we were able to involve Native Alaskans in the project.

This work was a hallmark for relations between Federal agencies and the academic community. It showed that academic research can mesh comfortably with the management of cultural resources in the wilderness. Further, the project proves that archeology can respect a wilderness such as Tebenkof Bay, with its dramatic terrain, crystal-clear waters, and abundant life.

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News and Notes

Demand for Ivory Damages Landmarks

Alaska's fossil ivory trade is growing at such a pace that the Secretary of the Interior had to de-designate a major archeological National Historic Landmark after it was heavily mined for ivory and artifacts. Two nearby NHLs may soon meet the same fate.

There is a long tradition in Alaska of digging prehistoric sites to obtain ivory artifacts for sale. In the 1800s and early part of this century, institutions and private collectors pilaged sites to fill museums, often paying locals to do the work. Today, the story has a new twist. The fossil ivory (mostly from walrus) is being reprocessed into jewelry, scrimshaw, and carvings. Unlike new ivory, which by law can be worked only by Alaskan natives, fossil ivory can be worked by anyone.

Fossil ivory is not actually fossilized, although it's often brown or other colors from being buried. In archeology sites, the ivory may be in the form of artifacts or unworked walrus tusks carried there when the site was originally occupied. The ivory is also found on beaches and underwater.

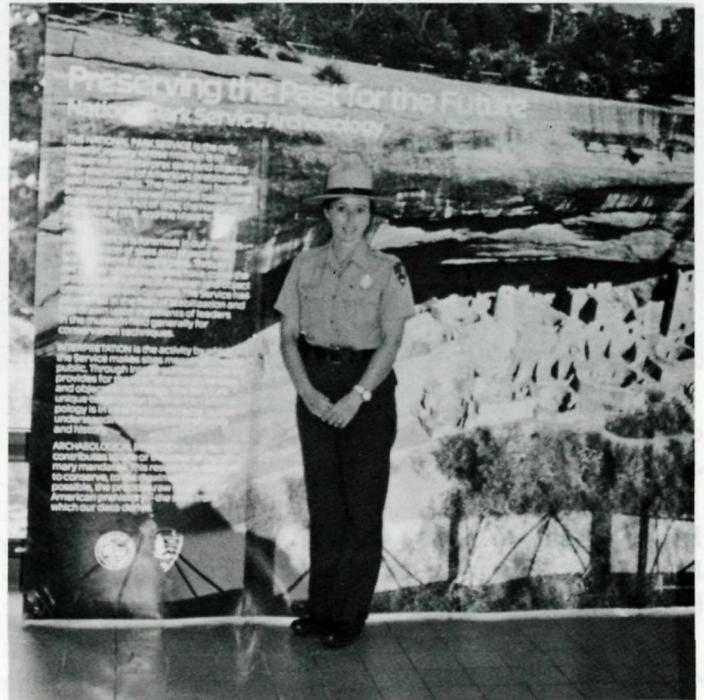
The fossil ivory market, fueled by the tourism boom, has exploded in the last five years, increasing pressure on archeological sites. Although the two endangered NHLs are on private property, the damage is now spreading to Federal lands—over half of the state—which are protected by law.

To deal with the problem, the Alaska office of the Archeological Assistance Program, National Park Service, is preparing a brochure to educate the public about the illegal trade and destruction of sites. Ivory brokers, artisans, and retailers oppose the message.

A draft of the brochure will be open for public review from November to January. To obtain a copy, contact **National Park Service, Archeological Brochure, 2525 Gambell Street, Anchorage, AK 99503. For more information, call Susan Morton, Chief, Archeological Assistance Program, Alaska Regional Office, (907) 257-2559.**

Peeling Back Athens Streets

In Athens, where ancient artifacts almost leap from the earth, any major construction requires the help of an arche-



The traveling exhibit on Park Service archeology was seen by 25,000 visitors at the Gulf Islands National Seashore this summer—largely thanks to Park Ranger Lisa Ellis (above), whose successful exhibits and programs led to her nomination for the 1993 Freeman Tilden Award.

ologist. Now Bechtel, Inc. has trumped the idea by putting an archeologist in charge of building the city's new \$2.6 billion metro.

William Stead is both a professional archeologist and a registered engineer, who ran San Francisco's Municipal Railway for five years. As a boy, Stead became "mesmerized" by archeological sites while following his father, a construction engineer, to jobs around the world.

This site, however, is a boy's dream come true. "We are talking about uncovering an ancient city," he says. "I can't participate, but [my hiring] sends a message to every worker that there is a sensitivity to archeology and it starts at the top."

At the Syntagma station, which faces the Greek parliament, archeologists have already peeled away half of busy Amalias Avenue, revealing Roman remains. The station is

Archeologist at the Breach

Shielding Landmarks from the Mississippi's Wrath

ON AUGUST 1, IN A LAST-DITCH EFFORT TO RE-channel the Mississippi's raging floodwaters as they bore down on a historic Illinois community, the U.S. Army Corps of Engineers St. Louis district made two unprecedented moves: one, deliberately breaching a levee, and two, consulting an archeologist before doing it.

To the north just hours earlier, the Mississippi swamped the upper flank of the Harrisonville, IL, levee, inundating 45,000 acres of farmland in the French Colonial district southeast of St. Louis.

Fort de Chartes state historical site, one of the earliest settlements of the middle Mississippi Valley (1753) and one of the few reconstructed forts of the period, was covered with eight to ten feet of water. Other archeological sites—the original Fort de Chartes (1719), the Waterman Site (ca. 1750), the Kolmer Site (1750), and the Mathews Site (a Mississippian period temple complex)—suffered the same fate.

To control the impact of the relentless floodwaters on the next downstream

levee—which shielded the historic community of Prairie du Rocher—the Corps planned to breach the lower flank of the Harrisonville levee just south of the spreading waters. Hopefully, the ensuing “controlled” flood would act as a brake for the water rushing down from the north, protecting Prairie du Rocher from the river's fury. Taking the brunt of the onslaught were farmland and several communities that unfortunately could not be protected.

However, before the Corps implemented its daring plan—and at the request of senior river engineer Claude Strauser—district archeologist F. Terry Norris and chief of curation and archives analysis Michael Trimble were called in

one of five flanking the Acropolis to be investigated before construction.

From Spades to Scuba Gear

It's been there for more than two centuries, just a few feet below what is now downtown Pensacola.

An 18th century British fort—built over the remains of an earlier Spanish fortification—began to see the light of day this summer, thanks to archeologists and students from the University of South Florida. The British raised the fort between 1763 and 1781, when Pensacola was capital of the 14th colony.

Structures from the colonial period are extremely rare here. “This fort can tell a story about our city, the state of Florida, and our nation that can be told no other way,” says Judith Bense, a University of South Florida professor in charge of the dig. The fort will be the centerpiece of Pensacola's planned “archeology trail.”

“The Colonial Archaeological Trail will be the only one of its kind in the southeast,” Bense says. “It's designed after the Boston Freedom Trail, which guides visitors around Boston with an informative brochure and has indoor exhibits. Our trail will allow people to see the actual and reconstructed remains of colonial forts, as well as British and Spanish artifacts.” A foundation wall of the British government house and field kitchen (both built in the 1760s)—along with colonial sword shafts, scabbards, flints, and belt buckles—will be on exhibit. The trail is a joint effort with Historic Pensacola, Inc., a non-profit agency.

Although the remains of the fort end near the water's edge, Pensacola Bay is where the mystery begins.

This summer university archeologists recovered remains from what may be one of seven Spanish ships destroyed by a hurricane during Tristan de Luna's ill-fated attempt to establish a colony in the 16th century. It is possibly the oldest shipwreck in Florida, if not the Americas.

Speculation has grown over whether the wreck, discovered in October of last year, was part of Luna's 13-ship fleet, which sailed into Pensacola harbor in 1559. If so, the wreck could have an enormous impact in helping understand America's past.

Preliminary probing of the site revealed characteristics similar to 16th century shipwrecks found in the Bahamas, Bermuda, Canada, Cuba, and England. Recovered ceramics have been identified as the type that would have been found in 16th century Spain. The lower hull is in excellent condition, its contents undisturbed and well preserved.

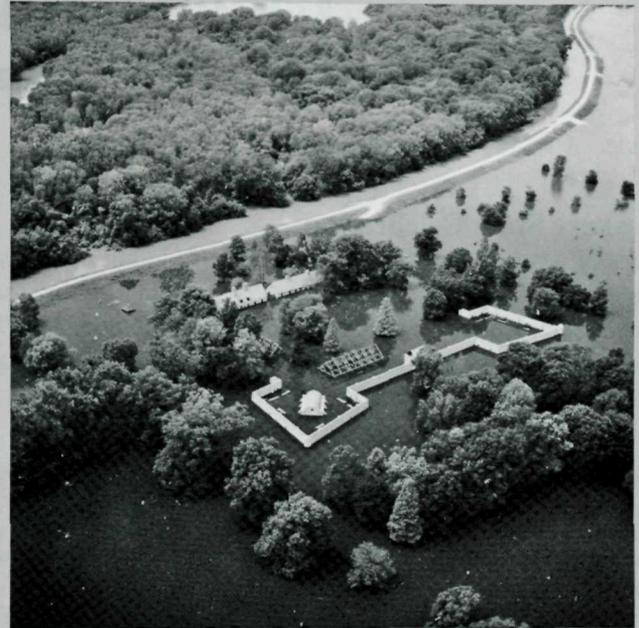
Musician Fined as Court Calls Tune

On August 6, in a Denver U.S. magistrate's court, Richard Pappano pled guilty to possessing an archeological artifact taken from Federal land in El Malpais, NM, when he was on Steve Hoskins' “Spanish Gold Treasure Recovery Expedition.” The item, an Anasazi black-on-white ladle, dates from about AD 1050. Pappano, who plays bass in a regionally prominent country and western band, was sentenced to a \$510 fine and six months of public service doing educational spots for the Archaeological Resources Protection

to advise. Norris and Trimble briefed St. Louis district commander Colonel James Craig and deputy district engineer Jack Niemi on where to cut the breach to avoid flooding threatened sites. The breach did its job as planned and Prairie du Rocher survived the destructive force of the floodwaters.

It was one of the only times in Corps history that cultural sites were considered in such a crisis. St. Louis district officials say their high regard for the past work of Strauser and Norris was key to their decision.

During the Mississippi flooding in August, Fort de Chartres state historical site was covered with eight to ten feet of water.



Act. Hoskins comes to trial in October on three felony counts of mail fraud.

Fellowships in Ireland

The British Council, which promotes cultural, educational, and technical cooperation between Britain and other countries, is offering a series of six- to twelve-month fellowships for professional research in Northern Ireland. The program is co-sponsored by a number of institutions including the Queen's University of Belfast, the University of Ulster, Ulster Museum, Ulster Folk and Transport Museum, and the Ulster American Folk Park. Applications for research at other Northern Ireland institutions will also be considered.

Applicants must be at the post-doctoral level and the research must relate to Northern Ireland. Candidates have to be American citizens residing in the United States at the time of application.

The application deadline is February 1, 1994. For further details contact **Ms. Carmel McGill, Northern Ireland Exchange Officer, The British Council, 3100 Massachusetts Avenue, NW, Washington, DC 20008. Phone (202) 898-4277, fax (202) 898-4612.**

Archeology Land

The 1994 Society for American Archaeology annual meeting will feature a hands-on archeology fair for children and families attending the conference and from the surrounding Orange County area. The one-day fair, hosted by the SAA public education committee, will be open on Saturday, April

23. Archeology Land will feature activity centers and hands-on displays.

The fair will showcase alternatives to the classroom lecture and will highlight preservation, cultural awareness, stewardship, and the archeological process. Interactive learning will be key.

Submissions are now being solicited from Federal archeologists, professional and avocational societies, museums, and others for participation in the fair. For more information, contact Amy Douglas at (602) 350-5055. Applications deadline is December 10.

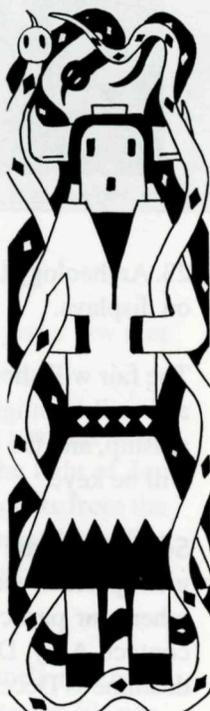
Celebrating Archeology

Hawkeye State Celebration

Tours of a replica prehistoric Indian earth lodge and field trips to Effigy Mounds National Monument highlighted Iowa's first archeology week. Celebrated September 11-19, the week offered hands-on opportunities for all ages at museums throughout the state.

Making Their Mark

As part of Arizona Archaeology Month, the Arizona Archaeological Society sponsored a bookmark contest for elementary and high school students. Winning bookmarks will be distributed in libraries and schools throughout the state. Two of the winning entries were, from left, Chris Lander, Deer Valley High School, Honorable Mention, and Val Misuraca, Alhambra High School, Third Prize.



Mass Awareness

Last year, the Massachusetts Historical Commission organized its first annual archeology week in order to share information about the state's archeological resources. The program was such a success that it was repeated June 19-27 this year. The result was another successful celebration offering a chance to learn about and participate in the diverse archeological history of the state through special exhibits, demonstrations, open-dig sites, lectures, tours, and workshops. A 29-page calendar of events and two attractive posters helped bring out roughly 25 percent more participants than last year's events.

"Searching for the Past"

In an attempt to meet the growing interest in archeology in South Carolina, Chicora Foundation conducted "Searching for the Past," a program that brought teachers and their classes to working sites at the new Roche Carolina pharmaceutical plant to allow kids to observe archeology in progress. In five weeks, over 1,000 kids and 150 teachers and parents were able to participate in the program. Chicora also developed a curriculum guide for teachers to continue the learning process in the classroom. At last count, the guide had been provided to over 75 teachers and schools, which translates potentially to 36,000 students regularly learning about archeology over the next four years. For more information on Chicora's educational programs, contact **Debi Hacker, Education Coordinator, Chicora Foundation, P.O. Box 8664, Columbia, SC 29202. Phone (803) 787-6910.**

The Coolest Thing Since the Ice Age

A new magazine for kids has hit the ground digging. *Zinj Magazine* offers a lively look at the past that's educational and fun. *Zinj* plans to entertain readers while teaching them to respect, pre-



It's old. It's new. It's the coolest thing to do.

serve, and protect archeological resources. Articles like "Kid Heroes in Science," "Cool Jobs with Old Stuff," and "Jurassic Park: The Science Behind the Science Fiction" will help kids develop a connection to the past and foster a preservation ethic.

For information, T-shirts, or a \$6.00 annual subscription, write *Zinj Magazine*, 300 Rio Grande, Salt Lake City, UT 84101.





AS THE RAIN FINALLY LETS UP ON A MUGGY JULY morning, a stampede of kids nearly knocks the hinges off a door as they scramble to get back outside. But this particular group isn't thinking about splashing in the puddles or making mudpies. These are archeologists.

Alexandria Archaeology has kicked off its summer camp for kids which, in two 1-week sessions, teaches children 13-16 years of age the basics of archeology. The course, tentatively to be repeated next year, runs \$250 per week. A staff of professional archeologists, student interns, and adult volunteers guide the campers in their efforts.

"These kids are learning actual skills and they are getting a good idea of what to look for as they dig," says Steven Shephard, assistant city archeologist and one of the co-directors of the camp. As for the students' enthusiasm, "You can see for yourself that they are excited to be here and to be playing an active role."

Indeed, as the rain returns and increases in intensity, several students stand by their sites in case they have to pull up the tarps and call it a day. After only a couple days of camp, many students already are gaining a solid grasp of the fundamentals.

"Before we started to dig, it was important that we knew a lot of things that will help us in our identification of the artifacts," says 13-year-old Greg Pokusa on the third day of the session. "We need to

"A Great Excuse to Get Dirty"

Teens Unearth Interest in Archeology

know the history of the area to be able to see what we're looking for. We also need to judge soil colors to know if we're going to a new level. We're not just scraping around with a trowel."

The co-directors expect, and receive, the same level of commitment and ability from the campers as they do from adult volunteers, despite the age difference.

"The kids are out here following our directions, doing the same things our volunteers, and even our field schools do," says Shephard. "We do the record-keeping but we explain all our recording methods and why we do it. By the end of their session, they will have a very good idea how an archeological excavation, in all aspects, is run."

The site that serves as the home for the summer camp is on the grounds of the Protestant Episcopal Theological Seminary in Alexandria. Research on the site already has provided insight into the seminary property—not only as an important religious institution but also as the focal point of community life in the area since the mid-19th century. In addition, investigations on the seminary property can potentially add to the knowledge of plantation life at the outskirts of the city during the late 18th and early 19th centuries, on Alexandria's role in the Civil War, and on the activities at a Civil War hospital. It is even possible that archeological remains relating to prehistoric Native American occupation may lie buried on the grounds.

The 35 teenagers at the camp who will be involved with unearthing this vast history seem to understand the importance and intrigue of their task.

"It's fascinating because we're studying how people

lived centuries ago," says Gwyneth Gang, one of the campers. "As we go down the layers and dig deeper, we'll be able to see where they lived, what they did, what they ate, and we'll be able to see the differences in living between the groups that lived here."

Becky Lord, 12 (almost 13) years old, agrees. "It's a lot like putting together a puzzle."

The process of solving the puzzle began for the students with a day-long orientation, which included a general introduction to archeology, a history of the area, and a hands-on lesson in mapping the site's archeological potential. The rest of the week covers artifact identification, interpreting assemblages, identifying ceramic types, and, of course, digging.

THE FIRST GROUP HAS FOUND DOZENS OF ARTIFACTS including bones, pottery sherds, a door hinge, and nails. A sketch of the grounds





drawn in 1865 indicates that a meathouse used by the Union army formerly occupied the site. How the meathouse actually functioned will remain conjecture until a clearer picture can be drawn.

"To be honest, we're not entirely clear what the exact function of a meathouse was," says Fran Bromberg, preservation archeologist and the other co-director of the camp. "We assume it held smoked or salted meats but we aren't positive as of yet. The features and artifacts the kids find could very well give us a better picture of the house's function. They really are playing an active role."

Although the summer camp will last only two weeks, it will provide an excel-

lent starting point for both uncovering the site and many teens' interest in archeology.

"I've been fascinated by archeology for a while," says 16-year-old Tanya Warren. "But it's a lot more exciting to be part of the process and to learn about the past. Besides, it's a great excuse to get dirty."

Story and photos by Roger Friedman.

"Why Is Archeology Important to Me?"

Winners in 8th-Grade Essay Contest

The Society for American Archaeology, along with the Illinois Archaeology Awareness Week coordinating committee, sponsored an essay contest for the state's eighth graders. These are excerpts from the winning essays. The winners were presented with awards at the annual SAA meeting in St. Louis on April 17.

First Place
Nicole Seguin
St. Peter's Cathedral School
Rockford, IL

For a long time I thought archeology only existed in far-off lands, such as Troy or Pompeii. I thought those were the only places where ancient civilizations prospered, and then died, leaving traces of their lives behind for generations like ours to discover.

I was wrong. I have found out, while preparing for this essay, that people lived everywhere, even in places where we live today. It was very interesting to discover that ancient people, the Mound Builders in my case, lived on the same land that we walk on every day.

Whether searching in Europe, or Asia, or even your own backyard, it is inspiring to know all of the possibilities of what you could be fortunate enough to

find. I think it is fascinating how we can learn so much about the people that lived before us. I also find it very encouraging that people of the future will be able to learn just as much, and maybe even more, about us.

Second Place
Elizabeth Romey
Edwardsville Junior High School
Edwardsville, IL

Archeology is, to me, the study of that which has passed out of the sight of the modern world but is by no means obsolete. The civilizations of the past often have more to tell us than do the technological marvels of the present. Although to many the word "ancient" means outdated and primitive, I believe that the relics of ancient worlds can provide a greater understanding of the principles on which many of our modern arts and sciences are based. My respect and admiration for these people, who, using simple tools and blocks of stone, created wonders unsurpassed by their modern counterparts, is unparalleled.

The role, then, of archeology is to make known the marvels of the premodern world. Many believe that only that which is new is worthy of admiration and appreciation. It is the job of those who truly understand archeology and

the value of studying that which is past to bring to light the beauty and the ingenuity displayed in the artifacts they unearth.

When I study these artifacts, I feel a kinship with these men and women whose lives are long past and I am humbled by the greatness of their achievements. Archeology has enabled me to see the past in a whole new light. Instead of viewing the ancient world as something far removed from the present, I see it as a monument from which our modern society has much to learn.

Third Place
Robyn Jablonski
St. Michael's School
Orland Park, IL

For an archeologist, brushing away the soil is like taking off a layer in time. Every little piece or fragment of evidence helps create a more complete and vivid picture of the earth's past. In this essay I will tell you why archeology is so crucial and important to the well-being of our future.

First of all, archeology should not be confused with history because history is the study of written records. We have much documented evidence (written) that these events have actually occurred. Whereas archeology expands your knowledge of what did or did not happen. It lets us open our minds and explore the unknown.

Another reason archeology is important to me is that the thought of it gives me a great sense of adventure. Wouldn't it be magnificent to discover a former way of life that could have been a major civilization in the past? All of the things I would learn about past cultures by their beautiful yet durable artifacts would amaze me.

The most important reason is that archeology is not just concerned with digging up bones and buried objects. It is a form of teaching us how to live and work our future by showing us past human societies' grievances and accomplishments. It has shown us that our actions, and changes in the climate, can make or destroy whole communities and civiliza-

tions. From their cultures' teaching we can have a better way of life.

In conclusion, I think archeology is very important to our future by being a gateway to our past. Learning from past mistakes, we will prosper in the future.

Archeological Protection

Gerber Conviction Upheld

A Federal appeals court has upheld the conviction of Indiana resident Arthur Gerber for violating the Archaeological Resources Protection Act (ARPA). The section of the act under which he was convicted prohibits the interstate trafficking in archeological resources.

During 1988 and early 1989, Gerber, a well-known collector and promoter, stole artifacts from one of the five largest Hopewell burial mounds in eastern North America. The mound, near Mount Vernon, IN, is on private land owned by the General Electric Corporation. Gerber later sold some of the artifacts at his annual "Indian Relic Show of Shows" in Owensboro, KY. The theft violated Indiana's trespassing laws. Today, Gerber's activity would also violate Indiana's recently passed law protecting archeological resources.

In 1992, during his original trial, Gerber pled guilty to misdemeanor violations of ARPA. He was sentenced to one year in prison on five ARPA counts, and ordered to pay a \$5,000 fine and to forfeit \$4,750 (in lieu of forfeiting the motor vehicle he used to commit his crimes). Gerber reserved his right to appeal, however, on the ground that ARPA did not apply to his offense.

The 7th U.S. Circuit Court of Appeals held that ARPA is not limited to objects removed from Federal and Indian lands. Instead, the ruling has interpreted ARPA as a catch-all provision designed to back up state and local laws protecting archeological resources. As such, it resembles other Federal statutes that affix Federal criminal penalties to state crimes when they are committed in interstate commerce.

The Appellate Court opinion, written by Judge Richard Posner, concluded by commending Assistant United States

Attorney Larry Mackey for his exceptional brief and argument: "counsel whose performance exceeds [professional] standards by a generous margin deserve our public recognition and thanks."

Virginia Cracks Down on Thieves

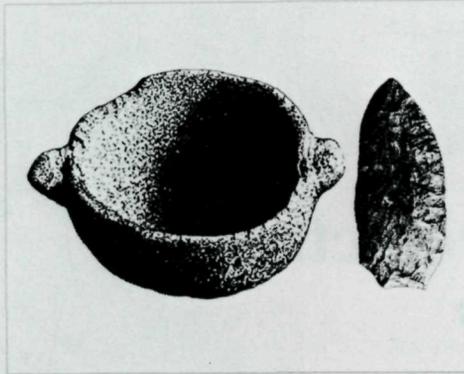
In the nation's largest sweep of archeological looters under ARPA thus far, the U.S. Attorney's Office for the Eastern District of Virginia (Norfolk) announced that three more men have pled guilty for ARPA violations—bringing the total to seven to enter guilty pleas over a three-week period.

On August 26, the last of the three pled guilty to illegally excavating more than 250 holes and removing over 200 artifacts from the Colonial National Historical Park in Yorktown. Each of the three men agreed to pay \$5,000 in restitution for the cost of the resulting damages and archeological investigation. They will also forfeit their metal detecting equipment and the artifacts stolen from the park. Additionally, one of the looters will forfeit a 1986 Isuzu Trooper used in conjunction with the thefts.

Earlier this month, the U.S. Attorney successfully prosecuted four people for ARPA violations. The four—two watermen and two private collectors—pled guilty to interstate trafficking in archeological resources looted from two Civil War era shipwrecks in the James River off Newport News, VA. The Union ship *USS Cumberland* and the Confederate raider *CSS Florida*, both U.S. Navy property, are listed among Virginia's historic landmarks.

Two of the accused, pleading guilty to felonies, admitted using clam tongs to dredge artifacts from the *Cumberland* and *Florida* during the late 1980s and early 1990. They advertised some of the artifacts for sale in the "North South

Table Setting, 1000 B.C.



SOAPSTONE BOWL, Lakeville; MANSSION INN BLADE, Weyland
Illustrations by William Fowler, *Bulletin of the Massachusetts Archaeological Society* 27 (3 & 4): 35, April/July, 1966 and 25 (1): 28, October, 1965.

MASSACHUSETTS Archaeology Week June 19-27, 1993

STATE-WIDE EVENTS:

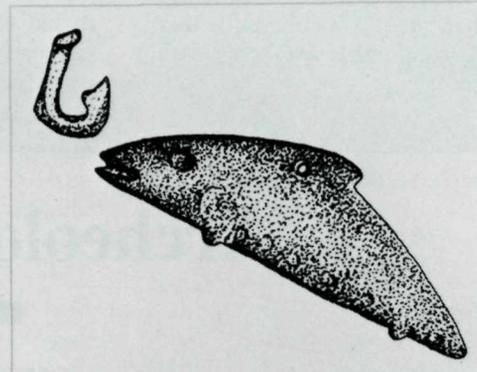
OPEN DIGS, WORKSHOPS, LIVING HISTORY
DEMONSTRATIONS, LECTURES AND EXHIBITS
Call 617-727-8470 for a free calendar of events.



MASSACHUSETTS HISTORICAL COMMISSION
A Division of the Office of the Secretary of State
Michael Joseph Connolly, Secretary

Poster printing funded by Algonquin Gas Transmission Company, Boston Edison, Northeast Utilities, and Tennessee Gas Pipeline Company.
Printed on recycled paper.

Catch of the Day, A.D. 700



FISHHOOK, Orleans; FISH EFFIGY PENDANT, Dighton
Hook illustration from Massachusetts Historical Commission
Prehistoric Survey Files; Effigy illustration by William Fowler, *Bulletin of the Massachusetts Archaeological Society* 27 (3 & 4): 42, April/July, 1966.

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Trader," a national Civil War collectors' magazine, in October 1989. In addition, they admitted providing brass and copper spikes from the *Florida* to the two accused private collectors—who pled guilty to ARPA misdemeanors—to be melted down into belt buckles and sold. Working on a tip from private citizens, FBI agents recovered some of the artifacts from the collectors.

The *Cumberland*, launched in 1842, sank with more than 100 men on board following a battle with the Confederate ironclad *Merrimac*. The *Florida* was captured by the Union and scuttled in the James River in 1864, a few hundred yards from the *Cumberland*.

The two cases resulted in the largest forfeiture penalties to date for a battlefield case and shipwreck case, respectively, under the provisions of ARPA.

Alabama Slammer for Looters

Two men charged with theft of artifacts and damage to a Baldwin County, AL, Civil War fort have pled guilty to criminal mischief, criminal trespass, and a violation of Alabama's Antiquity Laws.

The case originated when the Department of Conservation received information that treasure hunters had discovered Civil War artifacts at a remote site. A year-long covert operation led to the indictment and conviction of J.E. Hamlin and Ronnie Hyer. Search warrants located artifacts taken from the site and the bomb squad was called in to handle munitions believed to still be live.

Hyer was sentenced to one year in jail with two years probation and ordered to pay \$13,000 in restitution to the Alabama Historical Commission and Department of Conservation. He was also instructed to forfeit the boat, trailer, motor, gold-mining dredge, and other equipment used to loot the site.

Baldwin County District Attorney David Whetstone, expressing his pleasure with the plea, said "This is Baldwin County's first case of this nature, and we wanted to send a strong signal that we intend to protect the heritage of our state. Our county is rich in historical sites and we intend to protect them to the fullest extent of the law."

NAGPRA

Summaries Kick Off Consultation

Section 6 of the Native American Graves Protection and Repatriation Act (NAGPRA) requires Federal agencies and museums that receive Federal funds to compile written summaries of portions of their collections that may include Native American unassociated funerary objects, sacred objects, and objects of cultural patrimony.

The summaries, based on available information held by the institution or agency, describe the scope and collection history of their holdings in sufficient detail to assist individuals or groups to identify cultural items to which they can reasonably be believed to be affiliated. Based on the recommendations of the Native American Graves Protection and Repatriation Review Committee, the Department of the Interior provided a sample summary in a memorandum dated January 21, 1993.

Museums and Federal agencies must send completed written summaries to known lineal descendants and culturally affiliated Indian Tribes by November 16, 1993. A listing of the official representatives for each of the 760 Indian Tribes, Alaskan Native villages and corporations, and Native Hawaiian organizations is available from the NAGPRA Program. A copy of each written summary should be sent to the Departmental Consulting Archeologist. Copies of the listing can be obtained by contacting the NAGPRA Coordinator.

The summaries, in many cases, represent the first modest step in what will be an ongoing dialogue among museums, Federal agencies, and Indian Tribes, Alaskan Native villages and corporations, and Native Hawaiian organizations.

Grant Program May Be Funded

President Clinton's budget request for FY 1994, which included \$2.75 million for the grant program authorized by the NAGPRA statute, is currently being considered by both houses of Congress. House and Senate markups of the budget have reduced the amount requested for the grant program but, significantly, have retained some money to fund this program. The House and Senate will next meet in conference to develop a single budget bill. Pending passage by both houses of Congress and approval by the President, the budget will cover government expenditures from October 1, 1993, to September 31, 1994.

Based upon these preliminary indications, the Archeological Assistance Division is currently preparing guidelines for administering the grant program. It is anticipated that these guidelines, which will include application materials, will be available in late October 1993, with application deadlines tentatively scheduled for January 1994. The Archeological Assistance Division also anticipates hiring 2-3 additional staff to administer this program. These positions are expected to be advertised in October and November 1993.

Public Comments on Proposed Regulations

Proposed regulations for the NAGPRA statute were published in the *Federal Register* on May 28, 1993. Copies were sent to all Federal agencies, State Historic Preservation Officers, Indian tribes, Alaska Native villages and corporations, and Native Hawaiian organizations, as well as to museums and members of the public from the *Federal Archeology Report* mailing list. Nearly 1,800 copies were distributed.

A 60-day period was provided to solicit public comments. Eighty-two written comments were received by the close of the comment period on July 27, 1993. These included 20 from Federal agencies, 18 from museums, 14 from Indian tribes, Alaska Native villages and corporations, and Native Hawaiian organizations, and 29 from other organizations and individuals. Analysis of these comments is currently underway.

Inventories Completed

Inventories of culturally affiliated human remains and associated funerary objects and accompanying letters of notification were received from the University Museum of Archaeology and Anthropology, University of Pennsylvania; the Peabody Museum of Archaeology and Ethnology, Harvard University; and the Hearst Museum of Anthropology, University of California at Berkeley. The letters of notification, which summarize the contents of the accompanying inventory in enough detail to help individuals or groups to identify cultural items to which they can reasonably be believed to be affiliated, were published in the *Federal Register* as required by Section 5 (d)(3) of the NAGPRA statute. A thirty day period following publication of each notice was allowed for any additional lineal descendants or affiliated Indian tribes to contact the appropriate

museum or Federal agency official regarding proper treatment and disposition of sensitive cultural items.

Notices of Intent to Repatriate Published

Two Notices of Intent to Repatriate appeared in the Federal Register on June 29, 1993. The first notice concerned a Crow "scalp ring" in the possession of the Heard Museum, Phoenix, AZ. Consultation with representatives of the Crow Nation revealed that the ring fits the definition of "sacred object" in the statute. Authorities of the United States Fish and Wildlife Service were contacted by the museum regarding the applicability of Federal endangered species statutes to this repatriation. The second notice concerned a Zuni War God in the possession of the Portland Art Museum.

Publication of a Notice of Intent to Repatriate was suggested in the January 21, 1993, memorandum on Summaries, In-

ventories, and Notification for those situations in which the summary process identifies unassociated funerary objects, sacred objects, or objects of cultural patrimony that are affiliated with lineal descendant or culturally affiliated Indian tribes, Alaska Native villages or corporations, or Native Hawaiian organizations. A 30 day period following publication of the notice was suggested to allow additional lineal descendants or culturally affiliated Indian tribes to contact the museum regarding proper treatment and disposition of the cultural object.

Additional Information

For additional information regarding NAGPRA contact **C. Timothy McKeown, NAGPRA Program Leader, Archeological Assistance Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127. Phone (202) 343-4101, fax (202) 523-1547.**

Park Service, Washington, DC at (202) 343-3776 or Jim Budde, Conference Registrar, OCTA, at (816) 252-2276.

Conferences

Carolina Conference

The University of South Carolina is sponsoring a conference examining the roots of interdisciplinary research on the southern colonial frontier. "The Southern Colonial Backcountry: Beginning an Interdisciplinary Dialogue" will provide an opportunity for scholars across a wide range of disciplines to assess archeological, historical, and geographical studies of the frontier. For more information on the October 15-16 conference, call (803) 725-3623.

A Decade of Recognition

On October 18, the Mashantucket Pequot Tribal Nation will celebrate its 10th anniversary of Federal recognition. Three days later, the tribe will hold its second history conference in Mystic, CT. Conferees will discuss the impact of Federal recognition on a number of New England tribes-- including the Mashantucket Pequot--and Federal policy toward non-recognized tribes. For information contact the **Mashantucket Pequot Tribal Council, Public Relations & Cultural Resources, Conference Registrar, P.O. Box 3060, Indiantown Rd., Ledyard, CT 06339-3060.**

Happy Trails

The protection and preservation of long-distance trails will be the focus of the third conference on National Scenic and National Historic Trails, sponsored jointly by the National Park Service and the Oregon-California Trails Association. The event will be held October 23-27 near Kansas City, MO. For additional information, contact either **Steven Elkington, Conference Program Coordinator, National**

Old Dominion Archeology

The Council of Virginia Archeologists will sponsor the seventh and final symposium on the archeology of Virginia October 19-30 in Alexandria. Discussions of the settlement, diversity, industrialization, urbanization, and modernization of Virginia will demonstrate that the future of Virginia archeology is rooted in the 19th century.

Museum Computer Network

The Annual Conference of the Museum Computer Network, to be held in Seattle, will address critical issues in museum computing and offer an opportunity to experience the latest and best in museum market software. Program sessions held November 3-6 will include image databases, interactive multimedia, and automation in museum archives. For registration materials, contact **The Museum Computer Network, 8720 Georgia Ave., Suite 501, Silver Spring, MD 20910.**

Call for Papers

The American Institute for Conservation of Historic and Artistic Works will hold its 22nd annual meeting June 6-11, 1994, in Nashville, TN. The call for papers deadline is October 1. To submit papers or for more information, contact **AIC, 1717 K St., NW, Suite 301, Washington, DC 20006. Phone (202) 452-9545.**

Another Call for Papers

"Global Strategies for Environmental Issues" will be the focus of the 19th annual conference of the National Asso-

ciation of Environmental Professionals, to be held June 12-15, 1994, in New Orleans. To submit papers or posters, write to **NAEP, 5165 MacArthur Blvd., NW, Washington, DC 20016-3315**. Abstracts are due October 22.

Curtain Call for Papers

A symposium by the Wooden Artifacts Group will meet November 12-14, 1994, in Williamsburg, VA, to discuss

Training

Law Enforcement

The dates and locations for the Archeological Resources Protection Training Programs, which will be presented by the Federal Law Enforcement Training Center (FLETC) in FY 1994, have been released:

Date	Location
Oct. 18-22, 1993	Port Angeles, WA
Nov. 15-19	Albuquerque, NM
Dec. 6-10	Tucson, AZ
Jan. 24-28, 1994	Indio, CA
Feb. 7-11	Atlanta, GA
Mar. 21-25	Gettysburg, PA
Apr. 11-15	Kailua-Kona, HI
May 2-6	Duluth, MN
July 11-15	To Be Announced
Sept. 12-16	Rutland, VT

The training program is open to all Federal, state, and local archeologists and law enforcement officers. Questions concerning this program should be directed to the FLETC, (912) 267-2815.

Section 106 Intro.

The Advisory Council on Historic Preservation will be offering 15 open enrollment sessions of its 3-day training course, "Introduction to Federal Projects and Historic Preservation Law." Designed by the council to explain the responsibilities of Federal agencies under the National Historic Preservation Act, the course focuses on the requirements of Section 106. The sessions listed in the schedule below will be open to any Federal, state, local, or Tribal official as well as to contractors who carry out work for government agencies.

Date	Location
Jan. 11-13, 1994	Washington, DC
Feb. 1-3	Sacramento, CA
Feb. 15-17	Honolulu, HI

painted wood in all its forms. Conservators, conservation scientists, art historians, and curators are invited to submit abstracts on the history, paint technology, deterioration problems, and conservation treatments of painted wood by the March 1, 1994, deadline. For further information, contact **Valerie Dorge, The Getty Conservation Institute, 4503 Glencoe Ave., Marina Del Rey, CA 90292. Phone (310) 822-2299, fax (310) 821-9409.**

Mar. 1-3	New York, NY
Mar. 15-17	Phoenix, AZ
Apr. 5-7	Raleigh, NC
Apr. 12-14	Little Rock
Apr. 25-27	Anaheim, CA
May 10-12	Washington, DC
May 24-26	Denver, CO
June 7-9	Columbus, OH
June 21-23	Austin, TX
July 12-14	Chicago, IL
July 26-28	Washington, DC
Aug. 9-11	Portland, OR

The cost of the training is \$250 per participant. For more information or to submit registration forms or letters, contact **GSA Interagency Training Center, P.O. Box 15608, Arlington, VA 22215-0608. Fax (703) 557-3025.**

Section 106 for Experts

The Advisory Council on Historic Preservation is also offering "Advanced Seminar on Preparing Agreement Documents Under Section 106 of the National Historic Preservation Act." To qualify for the course, participants must have successfully completed the introductory course or have significant experience working with Section 106 and its regulations. The FY 1994 schedule for the advanced program is:

Date	Location
Nov. 17-19, 1993	Denver, CO
Jan. 25-27, 1994	Washington, DC
Mar. 23-25	Sacramento, CA
Apr. 25-27	Anchorage, AK
May 18-20	Phoenix, AZ
July 20-22	Washington, DC
Sept. 21-23	Pasadena, CA

The cost of this program is \$365. To register for one of the sessions above or to obtain additional information, write or call **Cultural Resource Management, Division of Continuing Education/048, University of Nevada, Reno, NV 89557-0024. Phone (800) 233-8928.**

Publications

Model View

A new National Park Service publication provides guidelines using radio-controlled model aircraft to take photographs of archeological sites, historic buildings and structures, and historic districts. *Low Altitude Large Scale Reconnaissance: A Method of Obtaining High Resolution Vertical Photographs for Small Areas* covers topics on the history of this technique, the construction and maintenance of the aircraft, and strategies for aerial photography and interpretation. The manual is free from **National Park Service, Division of National Preservation Programs, Interagency Archeological Services, ATTN: Steven L. De Vore, P.O. Box 25287, 12795 W. Alameda Pkwy., Denver, CO 80225-0287.**

Park System Bibliography

Cultural Landscape Bibliography: An Annotated Bibliography on Resources in the National Park System provides a thorough overview of research during the past 50 years on cultural landscapes in the park system. The bibliography is available from **National Park Service, Park Historic Architecture Division, Suite 360, P.O. Box 37127, Washington, DC 20013-7127.**

Early Idaho Art

Complete with over 60 illustrations of the most spectacular artwork produced in Southern Idaho by its early inhabitants, *Backtracking: Ancient Art of Southern Idaho* combines diverse perspectives on the ancient cultures of Southern Idaho as they are represented through existing art. Work dated to 12,000 years ago is included and all major genres and motifs are covered. Copies may be ordered for \$19.95 each from

Museum Publications, Idaho Museum of Natural History, Idaho State University, Box 8096, Pocatello, ID 83209-8096.

Housekeeping of the Past

A collection of eight papers dealing with food and household management is the subject of the latest thematic issue of *Historical Archaeology* (Vol.27, No.2). "Health, Sanitation and Foodways in Historical Archaeology" demonstrates how history, archeology and other fields complement each other, and how a better understanding of the historical past can only be obtained by an interdisciplinary approach. Single issues are available for \$12.50 plus \$1.75 for handling from **Society for Historical Archaeology, Dept. NLR, P.O. Box 30446, Tucson, AZ 85715.**

Life and Death on Folly Island

Four days before Christmas 1863, Private William Herbert of the 55th Massachusetts Volunteer Infantry died of typhoid and was buried on Folly Island, SC. *Whom We Would Never More See* is the story of his final year of life as a soldier, the likely recovery of his remains by archeologists over 120 years later, and his eventual reburial along with 17 of his comrades involved in the siege of Charleston. The third volume of "Topics in African American History" is the story of modern archeologists rediscovering African American Heritage. Copies are \$6.75 each from **Carrie Bassett, South Carolina Department of Archives and History, P.O. Box 11669, Columbia, SC 29211. Phone (803) 734-8590.**

In Situ Preservation

The winter 1992 issue of the *Federal Archeology Report* included a short article on *in situ* site burial as a means of avoiding impact to archeological sites during construction activity. The article, which was a summary of a more thorough report on a project carried out in New York, has since sparked interest among some *FAR* readers. Now, the New York State Office of Parks, Recreation and Historic Preservation has announced the availability of the complete report on the project titled, "Reducing

the Effects of Heavy Equipment Compaction Through a Program of *In Situ* Site Preservation." The study examines the use of site burial to protect *in situ* archeological deposits during construction.

In summary, the report notes that although site burial is not always a viable alternative, *in situ* preservation should be considered; in some cases it is preferable to data recovery.

Assistant Director Bruce Fullem stated that reports will be distributed to all of the State Historic Preservation Offices in the Northeast, and other selected SHPOs, Federal agencies, and archeologists. Copies of the report also are available upon request from **New York State Office of Parks, Recreation and Historic Preservation, Historic Preservation Field Services Bureau, Peebles Island, P.O. Box 189, Waterford, NY 12188-0189. Phone (518) 237-8643.**

Awards

Ramirez Gets Golden Trowel

In recognition of her efforts as head of the Cultural Resource Task Area of the Department of Defense's Legacy Resource Management Program, the Society for American Archaeology presented Dr. Constance Werner Ramirez with the 1993 Golden Trowel public service award. The award is bestowed annually upon a public official who has made significant contributions to the protection and preservation of the nation's cultural heritage.

Senator Daniel Inouye of Hawaii, who initiated the Legacy program, was on hand at the July 20 presentation in the Capitol to personally commend Ramirez for her progress in enhancing the management of archeological and historical sites on military installations.



Society for American Archaeology president Bruce Smith presents "Golden Trowel" award to Constance Ramirez.

Congressman Bennett Honored

The Society of Professional Archaeologists presented former Florida Congressman Charles E. Bennett with the John F. Seiberling Award for his more than 40 years of legislative efforts aimed at identifying and protecting significant archeological artifacts and sites nationwide. Bennett, who retired from Congress last year after 43 years, was presented with the society's most prestigious award during a ceremony at the Jefferson Memorial July 21.



Former Representative Charles E. Bennett accepts the Society of Professional Archaeologists' "Sieberling Award" with his son.

Through his support for archeological protection throughout the years, "he has made a profound difference in public attitudes about historic preservation, to the benefit of all of us and to those generations who will follow," SOPA President Larry Banks said.

Miners Minding the Past

Western Energy Company in Colstrip, MT, was recognized by the Office of Surface Mining with an award for successful use of innovative mining and reclamation techniques. The company went beyond required mitigation by removing slabs from the sandstone rocks in the Rosebud mine to safeguard Native American petroglyphs. The carvings will be preserved in a new county museum.

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Address comments, submission of articles, conference, training, and publications announcements, requests for copies and/or changes of address to: **Federal Archeology Report, Departmental Consulting Archeologist/Archeological Assistance Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; or telephone (202) 343-4101. Please allow six weeks for processing a change of address.**

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