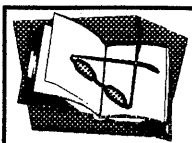


News NMAC

NEWSLETTER
OF THE
NEW MEXICO
ARCHEOLOGICAL COUNCIL

1997 Number 1

January 1997



President's Report

David Phillips

NMAC GOES TO MEXICO

On April 25-27, NMAC will head to northern Chihuahua to visit Paquimé (most important site of the Casas Grandes culture) and the village of Mata Ortiz (where the best Casas Grandes revival pottery is made). At Paquimé the new museum is open, with displays of artifacts from the excavations, so even if you're been there before you'll have something new to see. We'll also squeeze in trips to other sites, time allowing.

The tentative plan is to use April 25 and 27 primarily for travel and to spend April 26 in the Paquimé area. Modern motel accommodations will be available in Nuevo Casas Grandes. Carpooling is strongly encouraged.

Expect a separate flyer on the trip about February 1, complete with details on the schedule, how to get there, accommodations, Mexican border requirements, etc. Meanwhile, please let me know if you plan to go.

1997 OFFICERS, OTHER BUSINESS

Based on the results of last fall's NMAC election, the 1997 officers (and the expiration dates for their terms) are as follows:

President: Dave Phillips (1997)

Vice-President: Wolky Toll (1998)

Treasurer: Chris Turnbow (1997)

Secretary: Andrew "J.R." Gomolak (1998)

NewsMAC Editor: Alan Shalette (1998)

On behalf of NMAC, I'd like to thank Tom Cartledge for his service as 1997 vice-president.

Nancy Akins continues to be the chair of our legislative committee. Loni Viklund has taken over the education committee from Meli Duran; Loni will be assisted by Glenna Dean. At the business

meeting held during the fall conference, NMAC voted to honor Meli with a plaque for her service to NMAC and to archaeological education.

You'll notice one result of the fall election as you read this copy of *NewsMAC*. When Alan Shalette asked for my input about the format of future issues, I encouraged him to be innovative. Based on his tenure as newsletter editor for the Albuquerque Archaeological Society, I'm sure he will be. Please help him by contributing items, and by letting him know what you do and don't like about the new format.

Speaking of elections, the results of the federal elections last November bode well for historic preservation. With the continued division of power between parties, and with the current talk about political compromise, proposals to dismantle the federal preservation structure are unlikely to resurface. What a change from just a year ago! Back then, the move to gut federal preservation seemed like a juggernaut. Since survival is no longer an issue, I hope NMAC can use 1997 to concentrate on positive efforts, including the all-important need to build grass-roots support for archaeology through public education.

I'm delighted to report the great success of our

(Continued on page 3)

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Calendar

NMAC

- Mar 14 Latest date to submit articles for the April issue of *NewsMAC*.
 Apr 25-27 **NMAC Field trip to Paquimé and Mata Ortiz**. More information will be sent in February.

OTHER

- Jan 18 **NM Heritage Preservation Alliance First Annual Meeting** – La Posada Hotel. V.B. Price, *Albuquerque Tribune* columnist and author will be luncheon speaker. [see article on page XX for details].
 Albuquerque NM
- Feb 11-13 **Section 106 Training: Introduction to Federal Projects and Historic Preservation Law** – Registration/info about other dates & locations: University of Nevada-Reno Division of Continuing Education (702) 784-4062 or 1-(800) 233-8928. Registration fee is \$445. One optional graduate credit is available for an additional fee.
 Albuquerque NM
- Feb 20-21 **Genes, Peoples and Languages and Use of DNA Markers in Human Evolution** – free lecture and seminar presented by L.L. Cavalli-Sforza as the Journal of Anthropological Research's Distinguished Lecturer [see insert on page 4 for details].
 Albuquerque NM
- March 5-9 **Government, Science, and the Environment** – American Society for Environmental History biennial meeting. Info: Jeffrey Stine, National Mus. of American History, MRC 629, Smithsonian Institution, Washington, D.C. 20560; fax (202) 357-4256.
 Baltimore MD
- March 17-21 **Making Protection Work: Parks & Reserves in a Crowded, Changing World** – 9th Conference on Research & Resource Management in Parks and on Public Lands. Info: The George Wright Society (A nonprofit association of park & protected area professionals), P.O. Box 65 Hancock, Michigan 49930-0065; phone (906) 487-9722; fax: (906) 487-9405; e-mail: <gws@mail.portup.com>; WWW: <http://www.portup.com/~gws/home.html>.
 Albuquerque NM
- April 2-6 **Celebrating National Commitments to Archaeology** – 1997 Society for American Archaeology (SAA) annual meetings. Info: Society for American Archaeology, 900 Second Street NE #12, Washington, DC 20002-3557; phone: (202) 789-8200; fax: (202)-789-0284; e-mail: <meetings@saa.org> or <info@saa.org>.
 Nashville TN
- April 4-5 **Sixth Albuquerque Book Fair** – Benefit for the Maxwell Museum Archives & Library. Over 60 tables of dealer exhibits. Info: Alan Shalette (505) 291-9653; e-mail: <AlShal@aol.com>.
 Albuquerque NM
- April 10-12 **Historical Society of New Mexico Annual Meeting** – Info: Robert J. Torrez, Historical Society of New Mexico, P.O. Box 1912, Santa Fe NM 87504; phone: (505) 827-7332; fax: (505) 827-7331.
 Deming NM
- April 16-19 **Within and Beyond Sacred Mountains – A Decade of Cultural Exchange** – UNM Office of Contract Archaeology's Tenth Annual Navajo Studies Conference. Info: e-mail Joe Winter at <jwinter@unm.edu> or visit the conference web site at <http://www.unm.edu/~oca/navst/>.
 Albuquerque NM
- April 23-26 **Western Social Science Association Meeting 39th Annual Conference** – Info: Brooks Flippen, Social Sciences Dept., Durant, OK 74701; phone: (405) 924-0121, ext. 2511; fax: (405) 920-7475.
 Albuquerque NM

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President's Report

(Continued from page 1)

Conference on the Archaic Prehistory of the Southwest (as it was finally called), held in October 1996 as a joint project of the University of New Mexico and NMAC. My thanks to Chip Wills, Bruce Huckell, and Pat Hogan for all their work organizing the conference, and to all the NMAC members who attended.

At this writing, Phil Shelley has stepped down as the State Historic Preservation Officer (a.k.a. Director of the N.M. Historic Preservation Division), and Lynne Sebastian is once again the acting SHPO. Phil's departure is a loss for New Mexico preservation; we wish him well as he returns to his teaching job. We also wish Lynne Sebastian luck, or at least an extra bottle of vitamin pills! [See Lynne's report on page 6.]

As I enter my second year as NMAC president, I'm feeling less of a sense of urgency than I did a year ago. Still, there's a lot ahead of us - a newsletter, two publications to distribute, a field trip and another conference to plan, and the annual Archaeology Fair and other outreach efforts. If you have some time and energy you're willing to give back to archaeology and the people of New Mexico, we need your help - please call, fax, or e-mail me with your ideas, your criticisms, and best of all, a promise to contribute a few hours each month.



Current Research

The Crystal Site

Monticello UT

Alan D. Reed

Alpine Archaeological Consultants, Inc.

Call for Papers 1997 Pecos Conference 14-17 August at Chaco Canyon

Since the 1997 Pecos Conference agenda will be somewhat different than in recent years, an early call for papers is being distributed.

Time for traditional, archaeology-related subject areas will be reduced. These papers should be concise (8-10 minutes each) and to the point - a review of the work and possible methodological, theoretical, etc., implications. Detailed descriptions of artifact inventories and features, unless unique, are highly discouraged.

An ethnology session will be added, and, possibly, slightly longer talks about "hot" topics in SW archaeology.

Finally, a short session on past Chaco personnel (researchers and other workers) will also be held. Contributors to this session (slides, photos, ideas, etc) should contact John Schelberg, 630 Solar Rd NW, Albuquerque, NM 87107; (wk) 505-342-3359 (hm) 505-344-9247.

Other, early requests for time on the program or for other program arrangements should be sent to Tom Windes (Pecos '97), Chaco Collections, c/o Anthro. Dept., Univ. of New Mexico, Albuquerque NM 87131; <tom_windes@nps.gov>.

Plan now if you'd like to present a talk - requests must be received by May. Late requests will not be accepted and if the program fills up, some papers may be rejected.

Formal notice of the meeting, solicitation of papers, and registration information will be mailed in March.

Contact Alan Shalette (see back page) for info about all other conference arrangements and to be placed on the mailing list.

During the summer of 1995, Alpine Archaeological Consultants conducted excavations at the Crystal Site (42SA21063) in San Juan County, just southeast of Monticello UT. The work was performed for Rust Geotech, which is constructing a haul road for removal of mill tailings from the Monticello Mill Tailings Site.

Excavation of 96 m² yielded evidence of five archaeological components. A Paleoindian component is suggested by three lanceolate projectile points and a spurred scraper. The projectile points are similar to those characteristic of the Foothills-Mountain tradition. Limited data regarding Middle Archaic, Terminal Archaic, and Formative stage occupations were also recovered. The majority of recovered data were attributed to a Ute occupation, indicated by the presence of brown ware ceramics. Desert Side-notched and Cottonwood Triangular projectile points, and a radio-carbon determination which, when calibrated, points to a date between 1215 A.D. and 1405 A.D.

Current Research

The report is now on file at the Antiquities Section, or can be obtained by contacting Alpine at (970) 294-6761 or <alparch@rmi.net>.

UPAC News October 1996

Shirrtail Excavations

Blanding UT

Rand Greubel

Alpine Archaeological Consultants, Inc.

The report is in preparation for the excavation of four sites along Highway 191 near Shirrtail Junction, south of Blanding UT, conducted by Alpine Archaeological Consultants for the Utah Department of Transportation during the summer of 1995. The sites were excavated under the supervision of Jim Firor (Project Director) and Rand Greubel (Field Supervisor). Alan D. Reed is the Principal Investigator.

At the Milepost 43 site (42SA20977), a number of structures and features were investigated, including a two-chambered Basketmaker III pithouse; a small, round, subterranean or semi-subterranean room; one, or possibly two small, vertical slab and jacal surface storage rooms; four slab-lined hearths; and three small pit features. Dendrochronology has established that the pithouse and subterranean room were constructed during the early 680s A.D.

At the Corral Canyon Village (42SA7659), two square pithouses, a kiva, and several other features of the Pueblo II period were excavated. One pithouse is large and deep, with a narrow bench and a small storage room

incorporated into the vent system. The kiva is large and unlined, with an earthen bench and eight masonry pilasters. Also excavated was a sub-rectangular, semi-subterranean mealing room with masonry upper walls and a floor excavated more than 60 cm below the prehistoric ground surface. The structure was built over a deep, bell-shaped storage pit that was abandoned and filled in prior to construction of the mealing room. A shallow surface structure and a large, extramural hearth were investigated as well. Good dendrochronological dates were obtained from burned juniper posts from the pit structures, yielding cutting dates ranging from 1042-1054 A.D.

The Happy Salamander site (42SA7660) is a small unit pueblo of the Pueblo III period. A masonry-lined kiva; a small, semi-subterranean masonry room block; and a 9 m-long, curvilinear jacal wall with attached ramada were excavated. A number of pit and hearth features were found in the plaza area, and the midden was sample excavated to 10%. Dendrochronology was not successfully employed at the site, but radiocarbon and archaeomagnetic dates suggest that the site was occupied between 1175-1300 A.D., a date range that accords with the ceramic data.

At the Feedlot site (42SA7657), several suspected slab cist features were investigated. The features were found to be hopelessly impacted by cattle trampling or other historic disturbances, but blading of the site surface resulted in the discovery of a relatively intact hearth that produced a radiocar-

bon date with a calibrated calendrical range (at two sigma) of 380-646 A.D. Little else was found at the Feedlot site. The final report for the Sawmill pro-

Lecture on Genes, Peoples and Languages

20-21 February at UNM

L.G. Straus, Editor of the Journal of Anthropological Research, announces the next events in the JAR's Distinguished Lecturers Series.

L.L. Cavalli-Sforza, Professor Emeritus at Stanford U., will lecture on *Genes, Peoples and Languages*, concerning genetics, languages and archeology. It will be on February 20 at 7:30 p.m. in UNM's Anthro. Dept. lecture hall, room 163.

Cavalli-Sforza will also conduct a seminar on *Use of DNA Markers in Human Evolution* at 12 noon on February 21 in UNM Anthro. room 178.

Cavalli-Sforza, a geneticist, is the leading figure trying to link worldwide genetic distributions to the distributions of human languages, and, hence, to the study of human migrations, especially in Europe (Indo-European/Neolithic), in Africa (Bantu languages/Iron Age) and the Americas (multiple waves of immigration hypothesis). He works in close collaboration with some of the leading archeologists and linguists in the world in these areas. His influence has been truly seminal - albeit controversial.

Current Research

ject is expected to be complete by May, 1997.

UPAC News October 1996

Transition from the Preceramic to Ceramic Period in the Mogollon Highlands of Western NM

New excavations at the SU site have provided chronological and artifactual data leading to several revisions on long-standing interpretations of this important early pithouse settlement in the Mogollon Highlands of western New Mexico. As the type site for the Pine Lawn phase, conventionally dated at ca. A.C. 200 to 550, the SU site has been assumed to represent evidence for a cultural continuum between the preceramic and ceramic horizons in this region. This study presents information indicating that although a preceramic occupation is present at the SU site, stratigraphic and chronological data supporting a cultural continuum from the preceramic is ambiguous. In addition, chronological data from the SU site and other local early ceramic period sites do not indicate pottery use until about A.C. 450 or later, suggesting that the beginning of ceramic manufacture in the rugged highland portions of the Mogollon cultural area occurred later than in most other areas of the American Southwest. In addition, other new data help refine current models for the emergence of sedentary villages in this region.

W.H. Wills, University of New Mexico
Journal of Field Archaeology v23n3 (Fall 1996).

Quarrying and Production of Milling Implements at Antelope Hill AZ

To process mesquite, maize and other substances, aboriginal groups living in the Lower Colorado-Lower Gila rivers region of the Southwest used characteristic milling equipment: squared, flat-faced, convex-based metates with elongated manos and large wooden mortars with long, cylindrical stone pestles. Andesite and sandstone bedrock outcrops where stone was quarried and milling implements produced have been located. The archaeological deposits at the quarries have not been masked by the debris of later quarrying for rotary mills or building blocks, and thus the quarry sites offer an opportunity to study the production of production of ancient forms of milling imple-

ments, and provide insights into the organization of an ancient stone technology. Antelope Hill, a large akosic sandstone quarry on the Lower Gila River in Arizona is presented as an example of a widespread phenomenon in the region. Analysis of quarry debris in the field and laboratory, experimental replication, and ethnographic and historical data, combined, have resulted in an understanding of this aspect of aboriginal technology.

Joan S. Schneider, University of CA, Riverside
Journal of Field Archaeology v23n3 (Fall 1996).

Ball Courts and Political Centralization in the Casas Grandes Region

Ball courts are well-known features of Mesoamerican societies and of the Hohokam culture of the American Southwest. In both cases, the courts are argued to have served a range of ritual, economic, and political purposes. Ball courts have long been known to exist in the northwestern Mexican states of Chihuahua and Sonora as well as in the adjacent portion of New Mexico, although they have never been extensively described or interpreted.

This paper presents a large, new set of ball court data for the area around the great Prehispanic center of Paquimé (or Casas Grandes), Chihuahua. These data suggest that the region around Paquimé may have been characterized by a relatively low level of political centralization, regardless of the social and economic alliances that existed among neighboring communities.

Michael E. Whalen, University of Tulsa
Paul E. Minnis, University of Oklahoma
American Antiquity v61n4 (October 1996).

NMAC Special Publication 2 Reviewed

Soil, Water, Biology, and Belief in Prehistoric and Traditional Southwestern Agriculture, NMAC Special Publication 2 (1995), edited by H. Wolcott Toll was reviewed by Mark T. Lycett of the University of Chicago in the October 1996 issue of the SAA's *American Antiquity*. Excerpts follow.

Agriculture, particularly maize cultivation, is usually seen as central to late prehistoric economies in the northern Southwest. Over the last three decades, southwestern archaeologists have documented an increasingly diverse array of agricultural features, many of which have no morphological counter-

(Continued on page 26)



State CRM Update

SHPO Resigns [again]

The State Historic Preservation is sad to announce that Dr. Phil Shelley has resigned his appointment as State Historic Preservation Officer -- good news for students at Eastern (ENMU) and for the world of research archaeology; bad news for us! Phil did a great job, and we will miss him. John Garcia, the Interim Officer of Cultural Affairs, has asked Lynne Sebastian to be the Acting SHPO (yes, again), and Lynne has appointed Dave Cushman to serve as Acting State Archaeologist (yes, again) until a new SHPO can be appointed. Mr. Garcia tells us that he wants to have the issue of who will be the new SHPO solved soon; we hope that a decision can be made before the legislature convenes in January.

Lynne Sebastian, Acting SHPO

New Mexico Archaeology Fair 1997

It's that time again already; planning is underway for Heritage Preservation Week and the fourth annual New Mexico Archaeology Fair. Heritage Preservation Week will be May 10-18, and the Archaeology Fair will be either the 10th or the 17th. If we receive approval, we are planning to hold the Fair at the new Cottonwood Mall in Albuquerque. One of the things we have learned is that the Fair is most successful if we hold it in a place with a built-in crowd. This is our chance to reach a bunch of people with a message that archaeology is cool and important. Please plan to participate in the Fair in one role or another.

The concept for the Fair is "Shopping Through the Ages." Keying off our location, we will build a mall in miniature, with shops labeled Hardware, Housewares, Gourmet Food, and The Boutique. Each shop will have clerks to greet customers and show them around and each will feature replicators and technology specialists demonstrating and manufacturing the particular material culture items that the shop offers. The Hardware, for example, will feature flint-knappers, bone-tool manufacturing, blacksmithing, etc., to demonstrate change through time in the technology of tools. The Boutique will feature various technologies for weaving and spinning, manufacture of rabbit fur robes, and various looms and sewing technologies.

There will also be a Kids' Korner featuring archaeology-related activities for children, The Preservation Store offering information on site protection and preservation, and various free-standing exhibits.

We'll need all the specialists in prehistoric and historic technologies that we can get, plus clerks to greet visitors and answer their questions, folks to run the kids' activities, exhibitors with free-standing exhibits, and crews to help us set up and take down the Fair. We also can use MONEY; HPD has no budget for this event and we are dependent on the kindness of friends of archaeology to pay for these things. Tax-deductible contributions can be made through NMAC. Your organization will receive credit on the Preservation Week poster for any contribution of \$100 or more. If you can help with the Fair in any way, contact Lynne Sebastian or any one of the SHPO archaeologists. Thanks.

Lynne Sebastian, Acting SHPO

ARMS News

In 1997, ARMS will begin returning to its former schedule. Until further notice, ARMS will be closed only on Monday mornings to allow us to conduct staff meetings and training, but we will be open regular office hours Tuesday through Friday (8:00 AM - Noon; 1:00-5:00 PM). We will also be able to handle site and survey registration requests over the phone at any time, not just after 3:00 PM. If you call, we may have to call you back if your registration request is large or if we are busy with on-site researchers -- requests via fax or email are still the quickest way to register sites and surveys. If you need information on how to register sites or surveys via email or fax, just give us a call at 505-827-6347 x520.

One note for those of you using fax or email: if you do not hear from us within one or two working days, you may want to call us, as both methods are still less than 100% reliable on occasion. We have lost a few registration requests recently, and we want to make sure that we don't let anything slip through the cracks.

1997 ARMS User Agreements will be mailed out the first week of January. Those of you who have already paid the \$100 fee for 1997 will receive an executed copy of your agreement instead of an invoice. The first invoices for ARMS survey registration fees will also be sent out in January.

Tim Seaman, ARMS

State CRM Update

HPD Offers Videotape On Archaeology and Preservation in NM

Signs of Life: Archeology and Preservation in New Mexico was created for the NM Historic Preservation Division by Robert A. Burns with principal funding provided by a grant from the National Park Service.

Shot all around the state, *Signs of Life* takes the viewer through the processes of archaeological discovery, exploration, and analysis. It takes the viewer through Chaco Canyon, the Gila Wilderness, the Folsom site, Fort Union, and many other sites before moving into laboratories in Albuquerque, Santa Fe, and elsewhere.

The surprising and even subtle nature of archaeological science is explored, demonstrating what can be learned of our past, both ancient and recent. The usefulness of archaeological information for modern problem solving is shown, as well as applications to future planning.

Throughout the program, the very delicate nature of every archaeological site is stressed, pointing out the devastating results of even the slightest disturbance. Any destruction is shown to be a permanent loss of information that could help answer questions vital to all people both now and in the future.

Burns is a filmmaker renowned for his work in many famous Hollywood horror movies. This association with archaeology and the study of the human past is not as far-fetched as it seems, however. Burns drew upon his 20 years in the entertainment industry to enliven the program with energy and humor. Instead of a dry educational lecture, it is an entertaining walking tour of archaeology.

Copies of the videotape are available on temporary loan from the Historic Preservation Division (505) 827-3989. Copies are available to purchase for \$29.95, postpaid, from Rondo Films, P.O. Box 3605, Austin TX, 78764.

Glenna Dean, Historic Preservation Division

NM Heritage Preservation Alliance First Annual Meeting Jan 18 in ABQ

Preservationists from around the state will gather on Saturday, January 18, 1997, at the first annual meeting of the NM Heritage Preservation Alliance at historic La Posada Hotel in Albuquerque.

Members will elect a board of directors, hear preservation programs, and an overview of the upcoming National Trust conference to be held in Santa Fe in October - 2,000 attendees are expected.

Noted author, editor, and *Albuquerque Tribune* columnist V.B. Price will speak at lunch following the meeting.

Two free afternoon tours are scheduled - to the Petroglyph National Monument and to the old Albuquerque Airport terminal. The Petroglyph tour will be led by Park Service staff. Local historian, David Kammer and Jim Hinde of the Albuquerque Aviation Dept. will lead the airport tour and discuss its current renovation and future plans.

A \$15.00 registration fee will cover costs for continental breakfast starting at 8:15 am, and for lunch. La Posada will hold a block of rooms for meeting participants.

Heritage v1n2 (Early Winter 1996)



*Illustration and poem from
Blue Mountain Shadows
Volume 13 (Summer 1994).*

CEROMONY

THE EARTH IS
NEVER
NEW.

IN THE MEMORY
OF WHAT WAS
LOST

IN THAT WHICH
HAS BEEN
FOUND

THE SMOKE RISES
FROM THE KIVA

THE PEOPLE DANCE.

CAROL DAVIDEK-WALLER



Federal CRM Update

Society for American Archeology FY' 96 End of Congress Report

[SASIG: October 29, 1996]

In attitude and accomplishment, the second session of the 104th Congress stands in stark contrast to the first. In a less confrontational atmosphere, both the Republican Congress and President Clinton moved to the political center in search of accomplishment and to bolster their prospects at the polls in November. All of this resulted in a wave of bipartisan lawmaking, which bode well for archaeology and historic preservation.

When the second session of Congress began in 1996, much of the government, including many of the agencies that support and protect our nation's archaeological resources, was shut down, and Congress and Clinton administration remained at loggerheads. Republicans vowed to persevere in their attempt to balance the budget on their own terms, while congressional Democrats were promising to thwart the conservative agenda with the help of the president's veto pen. Republicans did not anticipate, however, the change in political climate. Soon after the government shut-downs, public opinion turned sharply against the Republicans' take-no-prisoners approach, and the campaign season quickly proved the impetus for compromise. Soon the Republicans were retreating from their strategy of confrontation and moving toward conciliation.

The way spending decisions were made during 1996 was evidence of the shift from confrontation to compromise. Declaring their determination to avoid another government shutdown, Republicans, with Democrats, completed the fiscal 1997 appropriations process on time; it was only the fourth time since 1948 that all work on appropriations legislation was finished before the start on

the new fiscal year.

Below are a few bills and issues considered during the last few weeks of the session.

Appropriations

Hours before the beginning of fiscal year 1997, Congress sent to the president an omnibus spending bill containing six separate appropriations measures, including one for the Department of the Interior. The \$12.6 billion Interior bill funds the interior department, a variety of related agencies, such as the National Park Service, Bureau of Land Management, Forest Service, Advisory Council on Historic Preservation, and the National Endowment for the Humanities. The administration had threatened to veto the stand-alone version of the bill over funding levels as well as certain controversial provisions on environmental and Indian policy, which were dropped in the final bill. The bill provides \$377 million less for Interior programs than requested by the White House, but \$163 million more than the House-passed version and \$133 million less than the Senate committee-approved figure. Programs that SAA had supported in its testimony before the House Appropriations Committee last spring remained at fiscal year 1996 levels. For example, the National Endowment for the Humanities was funded at last year's level of \$110 million.



J. KLAUSMEYER

Illustrations in this section are from Can We Interpret Figurines? - a Viewpoint report in Cambridge Archaeological Journal v6n2 (October 1996)

Reauthorization of the Advisory Council on Historic Preservation

On the last day of the session the Senate cleared for the president's signature a revamped package of parks and lands bill, including language reauthorizing the Advisory Council on Historic Preservation, after Sen. Frank Murkowski (R-Alaska) reached a last-minute agreement with the administration on several contentious provisions benefiting Alaska. The Advisory Council is reauthorized until the year 2000 at a level of \$4 million. Sen. Murkowski had introduced a stand-alone reauthorization bill for the Advisory Council earlier this year and was instrumental in adding it to the final omnibus bill. SAA supported

the legislation.

Utah Wilderness

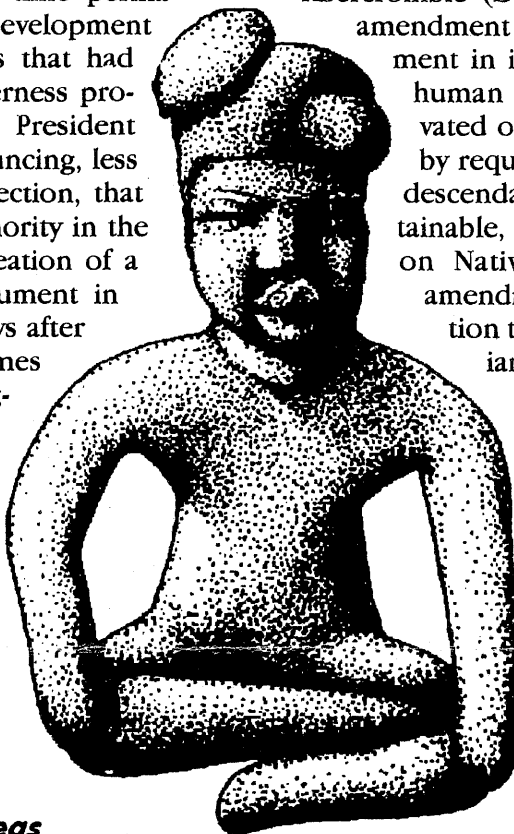
Republicans were unsuccessful in repeated attempts to pass legislation that would have designated 1.8 million acres of federal land in Utah as wilderness, while at the same time permanently releasing for potential development an additional 1.4 million acres that had been studied for possible wilderness protection since 1976. In the end, President Clinton stole the show by announcing, less than two months before the election, that he would order (under his authority in the Antiquities Act of 1906) the creation of a 1.7 million acre national monument in southern Utah. Within a few days after the announcement, Rep. James Hansen (R-Utah) introduced legislation to amend the Antiquities Act to limit the authority of the president in designating acreage areas in excess of 5,000 acres as national monuments. The amendment was to be retroactive to January 1, 1996. The bill did not receive consideration in the remaining days of the Congress. SAA opposed the bill.

United Nations Heritage Areas

Introduced by Rep. Don Young (R-Alaska), H.R. 3752 would require international officials to get Congressional approval before including U.S. parks and other lands in worldwide environmental programs, such as the United Nations World Heritage list. Supporters of the bill said that the United Nations should not be allowed to block development in a designated area simply by placing it on an international list. Opponents argued that the legislation was moot because the only areas designated by the United Nations were lands that had already been set aside as a U.S. park or protected area. The measure was defeated on the floor of the House when it did not get the votes of two-thirds of the members a requirement for bills considered under suspension of the rules. The vote was 246-178. SAA opposed the bill.

NAGPRA Amendments

On July 23, 1996, Sen. Daniel Inouye (D-Hawaii) introduced S. 1983 a bill to amend the Native American Graves Protection and Repatriation Act (NAGPRA). The bill was marked up a few days later by the Senate Committee on Indian Affairs, and it passed the Senate in early September. A companion bill was introduced in the House by Rep. Neil Abercrombie (D-Hawaii) on September 17. The amendment would add an additional requirement in instances where Native American human remains are intentionally excavated or removed for purposes of study by requiring written consent from lineal descendants, if known or readily ascertainable, or each appropriate Indian tribe on Native Hawaiian organization. The amendment would also require notification to Indian tribes and Native Hawaiian organizations when human remains are inadvertently discovered on federal land (see page 4, Senate Report 104-356).



In a letter to Senate Committee on Indian Affairs Chairman John McCain (R-Arizona), Bill Lipe wrote, "SAA believes that the proposed amendment to NAGPRA may have unforeseen consequences for federal agency compliance with the National Historic Preservation Act and may result in substantial

delay or cancellation of federally funded, permitted, or assisted projects." Lipe stated further that "the implications of the proposed amendment should be further understood before it is presented to Congress" and suggested that the committee convene a hearing to take testimony from all interested parties.

SAA government affairs coordinated a lobbying effort with industry during the last few days of the Congress to stall the bill until Congress could take a closer look at its ramifications.

Legislation

Interior Appropriations, Fiscal Year 1997 - Funds many programs of importance to the protection and preservation of archaeology. Passed the Congress and was signed into law by the Presi-

Federal CRM Update

dent on September 30, 1996. SAA supported the legislation.

Advisory Council on Historic Preservation Reauthorization – Reauthorizes the Advisory Council until the year 2000 at \$4 million. Passed the Congress and sent to the President. SAA supported the bill.

American Land Sovereignty Protection Act of 1996 – Bill would require congressional approval before any U.S. property could be designated a World Heritage Site or other such designation by an international organization. Bill failed to get votes of two-thirds of members required for passage under suspension of the rules. SAA opposed the legislation.

Utah Wilderness Act – Measure would designate a wilderness 1.8 million acres of federally owned land and free up for development another 1.4 million acres that had been under study for wilderness protection. S. 884 rejected as part of Omnibus parks legislation that was signed into law. SAA opposed the bill.

Antiquities Act Amendments – Amends the Antiquities Act by limiting the authority of the president to designate areas in excess of 5,000 acres as national monuments. Measure died in committee. SAA opposed the bill.

NAGPRA Amendments – Bills would require written consent by lineal descendants, if known or readily ascertainable, or each appropriate Indian tribe or Native Hawaiian organization before Native American human remains are intentionally excavated or removed for purposes of study. S. 1983 passed the Senate, but was not acted upon by the House before adjournment. SAA opposed the legislation in its present form.

NHPA Amendments – Legislation would amend the National Historic Preservation Act by requiring that traditional cultural properties be evidenced by human activity that has unique significance, and would remove Mt. Shasta from the

National Register. Bill died in committee. SAA opposed the bill.

BLM Land Transfers to States – These bills would allow for the transfer of ownership of lands currently managed by BLM to the states. A hearing was held by a House Resources Committee Subcommittee, but the measures died in committee. SAA opposed the bill.

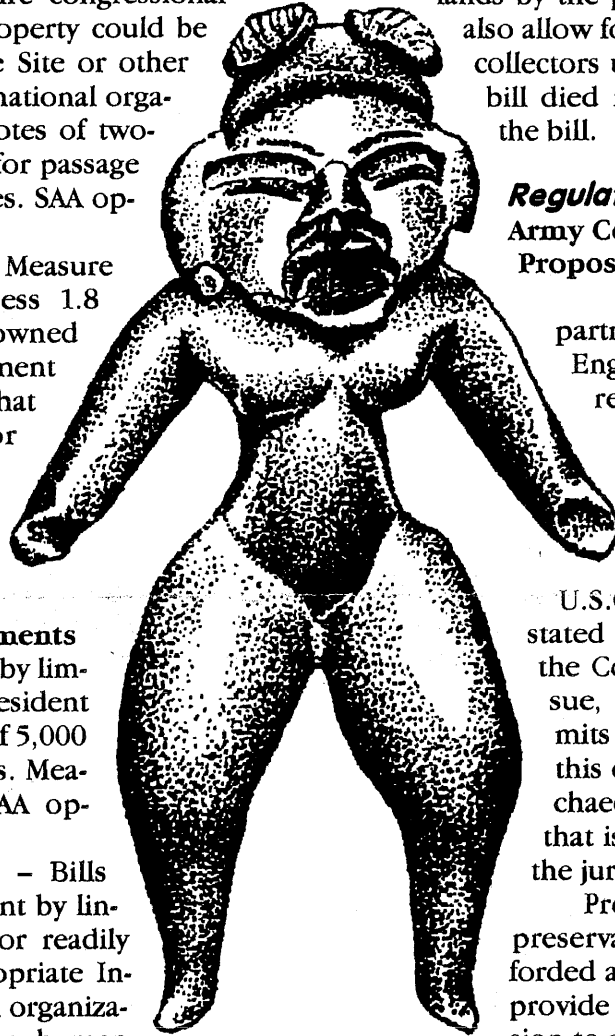
Fossil Protection Act of 1996 – The bill would allow surface collecting of fossils on public lands by the public without a permit and also allow for the excavation of fossils by collectors under a permit process. The bill died in committee. SAA opposed the bill.

Regulatory Issues

Army Corps of Engineers' Proposal

SAA commented on the Department of the Army Corps of Engineers' proposal to issue, reissue, and modify nationwide permits under section 404 of the Clean Water Act (33 U.S.C. 1344) and section 10 of the Rivers and Harbors Act of 1899 (33 U.S.C. 403). In its letter, SAA stated that it was concerned that the Corps' proposal to issue, reissue, and modify nationwide permits would needlessly put at risk this country's rich and diverse archaeological and cultural history that is often found in areas within the jurisdiction of the corps.

Presently, the state historic preservation office (SHPO) is afforded an opportunity for 30 days to provide comments prior to the decision to authorize a project under the nationwide permit. Under the corps' proposal, however, the SHPO would "be held to the same time restraints as the other agencies." Currently, this "time restraint" is about 15 days and is too short a period of time for a SHPO to adequately review the project. SAA urged the corps to keep the 30-day review period, which had been found to be acceptable to the public and allows SHPO staffs to complete a substantive review of a project for its effects on archaeological and historic properties.



Federal CRM Update

The comment letter also pointed out that the proposal does not meet some of the basic legal requirements set forth in Section 106 of the National Historic Preservation Act (16 U.S.C. 470). SAA noted that the corps' proposal did not allow the comments of the SHPO or other interested parties in the public process to be taken into account, and this omission is in direct conflict with the requirement and spirit of the NHPA. SAA concluded by urging the corps to make the necessary changes to its proposal that would put the corps into compliance with the NHPA.

Advisory Council's Proposed Section 106 Revisions

Revised Section 106 regulations were published in the Federal Register for a 60-day public comment period that ends on November 12, 1996. SAA government affairs has organized an "issue team" to assist the Government Affairs Committee in preparing a response to the proposed regulations. Members on the team represent a wide array of interests within the membership of the SAA.

The Advisory Council claims that the proposed regulations would significantly modify the current Section 106 process and provide a greater opportunity for federal agencies to resolve historic preservation issues with the SHPO and other involved parties, without direct council involvement. Consequently, the proposed regulations redefine the role of the council by limiting the council's involvement to controversial cases where its unique perspective and expertise can facilitate effective solutions. The proposed regulations also provide new flexible methods of obtaining council comment on certain undertakings or effects.

NAGPRA Draft Recommendations

Draft recommendations regarding the disposition of culturally unidentifiable human remains and associated funerary objects were published in the Federal Register on August 20, 1996. Section 8 (c)(5) of NAGPRA requires the review committee to recommend specific actions for developing a process for the disposition of culturally unidentifiable Native American human remains. The SAA Task Force on Repatriation has submitted comments. In

addition, the review committee also seeks comments on draft recommendations for the disposition of human remains culturally affiliated with non-federally recognized Native American groups.

Donald Forsyth Craib
Manager, Government Affairs, and Counsel
Society for American Archeology

Federal Agency Survey of 36 CFR 800 Effectiveness & Efficiency Under Way

[SASIG: October 25, 1996]

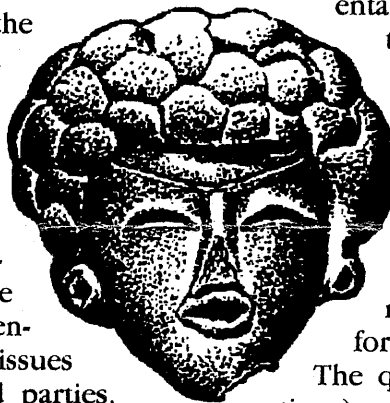
To: Federal CRM/Historic Preservation Experts in
AZ & NM

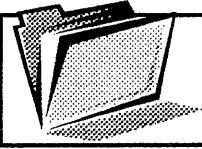
Soon your office will receive from the ASU School of Public Affairs a questionnaire titled *36 CFR 800 Effectiveness and Efficiency Survey '96*. It is part of a study from the perspective of public administration of some effects on agency mission of compliance with 36 CFR 800. A portion of the research entails analyses of variation in agency practice and experience, testing some questions based on the administrative normative concepts of efficiency and effectiveness in policy implementation.

The questionnaire will be mailed to your office's titular head together with the request that it be routed to the person most responsible for managing the 36 CFR 800 process. The questionnaire is very short (36 questions) and it and the research design have been approved by the ASU Human Research office. A return envelope will be attached, as well as a post card for folks who want a copy of the statistical results; the card will be returned directly to the requesting participant. Since aggregated data are the objective of this study, survey responses will remain anonymous.

As you know, the bulk of 36 CFR 800 compliance literature is either self-laudatory or advocacy of professional interests. Little critical research is conducted on the pragmatic of the regulatory environment and whether Federal agency experts are satisfied with the resulting administrative consequences, i.e., accomplishing agency mission.

The comparative results of the study should prove of interest to most career Federal CRM/Historic Preservation professionals engaged in 36 CFR 800 consultation. It is anticipated that the study





NAGPRA and TRIBAL TRADITIONS INHIBIT RESEARCH

Tribe Stops Study of Bones That Challenges Its History

by Timothy Egan

[The New York Times September 30, 1996]

KENNEWICK, Wash. – When Dr. James Chatters was recently asked by the sheriff in this desert community to take a look at a half-buried skeleton on the shore of the Columbia River, Chatters thought he was in for another mildly intriguing forensic mystery.

From head to toe, the bones were largely intact. The skeleton was that of a man, middle-aged at death, with Caucasian features, judging by skull measurements. Imbedded in the pelvis was a spearhead made of rock.

At that point, recounted Chatters, an anthropologist based in nearby Richland, Wash., “I’ve got a white guy with a stone point in him.” He added: “That’s pretty exciting. I thought we had a pioneer.”

The real stunner came last month, after bone samples were sent to the University of California at Riverside for radiocarbon dating. The conclusion: the skeleton of the “pioneer” is 9,300 years old.

In the world of old bones and educated conjecture about the first Americans, the Columbia River skeleton is a riveting discovery. It adds credence to theories that some early inhabitants of North America came from European stock, perhaps migrating across northern Asia and into the Western Hemisphere over a land bridge exposed in the Bering Sea about 12,000 years ago, or earlier, near the end of the last Ice Age.

Old they may be, but the bones that surfaced on the Columbia River shore two months ago are em-

broiled in a very modern rift over matters of race and ancient ties to the land.

All the excitement over the discovery of one of the best preserved and oldest skeletons ever found in North America is tempered by a fight over who owns the remains. It also means that some ideas about prehistory may have to be revised.

The bones were apparently washed out by subsurface irrigation water. They were no sooner above ground and initially examined and tested than plans were made to put them back in the earth forever. Leaders of the Umatilla tribe, whose reservation is just across the Columbia in central Oregon, say the remains belong to them because they are those of an ancestor.

The tribal leaders say a 1990 federal law designed to protect American Indian graves gives them a legal right to the bones.

The tribe plans to rebury the skeleton within 30 days, without giving experts another look. To do that would be sacrilegious, the tribal leaders say.

“Our oral history goes back 10,000 years,” said Armand Minthorn, a member of the Umatilla Board of Trustees. “We know how time began and how Indian people were created. They can say whatever they want, the scientists. They are being disrespectful.”

Anthropologists say a discovery of such enormous importance merits a bit more time for study. They say the 1990 law is being misused in this case because some American Indians fear the implications of the discovery.

“This is a battle over who controls America’s past,” said Dr. Robson Bonnichsen, director of the Center for the Study of the First Americans at Oregon State University. “We have always used the term paleo-Indian to describe remains of this era. But this may be the wrong term. Maybe some of these guys were really just paleo-American.”

For years, bones were routinely taken from American Indian burial sites by museums, scientists and hobbyists – and every robbery was a slight of the highest order to the tribes. Many American Indians in the Columbia River Plateau area do not believe that their ancestors ever crossed a land bridge or migrated from Asia. Their creation myths hold that their



The New York Times October 4, 1996

David Suter

people have always lived on the North American continent.

But some critics say the tribes are opting to bury a scientific treasure rather than face a challenge to their beliefs.

At the very least, Bonnichsen and other scientists say, the government should allow DNA testing on bone fragments before the reburial to allow comparisons with the DNA of other peoples.

For now, the federal government has sided with the American Indians. The skeleton is under lock and key at the Benton County sheriff's office. There will be no DNA testing, the government says, and no additional photographs will be allowed.

The Army Corps of Engineers, which has jurisdiction over the area where the bones were found, says that under the 1990 law, the Native American Graves Protection and Repatriation Act, it must turn over the remains to the tribe in 30 days.

"They need to reconsider this decision," said Dr. Douglas Owsley, a forensic anthropologist at the Smithsonian Institution's Museum of Natural History. "Skeletons from this period are extremely rare. We know very little about them. If there is no further opportunity to examine these remains, we will be losing information that is important to every American."

Asked to place the Columbia River skeleton in the context of other discoveries, Owsley said it was "astonishingly rare."

Chatters, who spends most of his time reconstructing the post-Ice Age ecology of the Columbia River area

and is regularly called upon by the county authorities to examine skeletal remains, had thought that the discovery would be a unifying event, not something that would cause a rift.

"It's been like a gold mine where normal people all of a sudden go goofy," Chatters said. "My thinking

was, here was an opportunity to look at us as less separate."

The finding does not necessarily suggest that white people were in North America before American Indians, he said. Rather, he said, it points to the possibility of mixed ancestry for today's American Indians.

The skull, which is almost entirely intact and has some teeth, is considered Caucasian, based on measurements of its width, the eye and nose cavities, and the teeth. Caucasian skulls tend to be narrow. The more common paleo-Indian skulls, from the Clovis period about 10,000 years ago, have much wider cheekbones.

The two other scientists who have examined the bones both generally concur with Chatters' conclusion about Caucasian features.

"I was stunned when I examined the pelvic bone and the projectile point associated with it, so I decided to re-examine the skull," Dr. Catherine J. MacMillan, a professor emeritus at Central Washington University, wrote in a letter to the Benton County coroner. "My opinion remained the same - Caucasian male."

Another expert, Dr. Grover S. Krantz, an anthropology professor at Washington State University, wrote, "This skeleton would be almost impossible to match among any of the Western American Indian tribes."

Other scientists say that while the skeleton may not appear to match any paleo-Indian or modern American Indian types, it is impossible to conclude, based on just one skele-

Vermillion Accord on Human Remains

- 1 **Respect for the mortal remains of the dead shall be accorded to all, irrespective of origin, race, religion, nationality, custom and tradition.**
- 2 **Respect for the wishes of the dead concerning disposition shall be accorded whenever possible, reasonable and lawful, when they are known or can be reasonably inferred.**
- 3 **Respect for the wishes of the local community and of relatives or guardians of the dead shall be accorded whenever possible, reasonable and lawful.**
- 4 **Respect for the scientific research value of skeletal, mummified and other human remains (including fossil hominids) shall be accorded when such value is demonstrated to exist.**
- 5 **Agreement on the disposition of fossil, skeletal, mummified and other remains shall be reached by negotiation on the basis of mutual respect for the legitimate concerns of communities for the proper disposition of their ancestors, as well as the legitimate concerns of science and education.**
- 6 **The express recognition that the concerns of various ethnic groups, as well as those of science are legitimate and to be respected, will permit acceptable agreements to be reached and honoured.**

Special Report

ton, that Caucasians lived in North America 9,000 years ago. In the last 30 years, there have been other discoveries of skull remains with Caucasian features, but none have been as well preserved as the Columbia River skeleton, the experts say.

But if the three anthropologists who have studied the skeleton all conclude that it does not match up with any American Indian tribe, the experts say the question then becomes how one tribe can lay claim to it.

Under the 1990 law, remains are turned over to an American Indian tribe if the bones are those of American Indians and there is some cultural affiliation. The Umatillas say the skeleton is that of an ancestor because it was found on land to which the tribe has historic – and legal – claim.

It does not matter how narrow the skull is, the Umatillas say. “These lands have been used by our tribe since time began,” Minthorn said. “They can claim that this is a European, but they have no documentation of Europeans living here that goes back that far.”

Minthorn said the tribe would bury the skeleton in a ceremony in about a month. He ruled out any DNA testing on a bone fragment. “That goes against all our beliefs” on how to treat the dead, he said.

A number of anthropologists have protested to the Army Corps of Engineers. But Lee Turner, a corps spokesman in Washington state, said the Army did not plan to reconsider its decision to turn over the bones to the Umatillas.

“We’re not taking sides on this,” Turner said. “We’re just doing what the law says.”

If so, the law is being misapplied, Bonnicksen said. It was established to protect American Indian remains, he said, not to be an obstacle to scientific discovery.

Chatters remains intrigued by the question of what the Columbia River man was doing in the first place. He appeared to be about 50 years old – a veritable fossil for his era – and in remarkably good shape. The spear point itself did not kill him, Chatters said, because the pelvic bone had healed around it.

The bones hold secrets to life in an age when the last of the Ice Age glaciers were retreating from

America. What did people eat? How did they get along? Who were they? Some of the answers, he said, will soon be back underground.

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For the Good of All, Study Those Ancient Bones

The New York Times October 4, 1996

To the Editor:

The proposed reburial, without further study, of a 9,300-year-old skeleton by the Umatilla Indian tribe [see news article of September 30, below] highlights

some of the challenges posed by the Native American Graves Protection and Repatriation Act. Although it addresses Native American demands for tribal control of ancestral remains, the law does not adequately take into account the fact that genes,

culture traits and language are not inherited in neat tribal packages, but spread, contract and change fairly independently over time.

When human remains are many hundreds of years old, affiliation with a specific present-day tribe may be extremely problematical. The law assigned the skeleton to the tribe in Washington State on whose aboriginal lands it was found, but provided no way to consider the possibility that this individual might represent a population that had died out. Nor did the law provide for scientific studies to address the interests that other tribes and the general public might have in the early peopling of the Americas.

The Society for American Archeology hopes that the tribe that has claimed the ancient Washington skeleton will reconsider and permit additional studies to be conducted. In a recent case in southeast Alaska, studies of perhaps even older human remains found in a cave are being planned in consultation with the tribal governments.

The investigation of skeletal remains is often a highly charged issue because of differences between traditional

religious and scientific approaches, but other aspects of archeological study are often less contentious. Cooperation between tribes and archeologists is common, and numerous tribes have cultural heritage programs that include archeology.

A recent meeting of our group explored ways to

**Done with the work of breathing; done
With all the world; the mad race run
Though to the end; the golden goal
Attained and found to be a hole!**

Squatol Jones

Property, n. Any material thing, having no particular value, that may be held by A against the cupidity of B. Whatever gratifies the passion for possession in on and disappoints it in all the others. The object of man's brief rapacity and long indifference.

Ambrose Bierce
The Devil's Dictionary

Special Report

make archeological research more relevant to Native Americans and traditional knowledge more useful to archeology. The papers, most by Native American scholars, will be published next spring, and royalties will help pay for scholarships for Native American archeology students.

William D. Lipe
President
Society for American Archeology
Washington, Oct. 2, 1996

Indian Tribes' Creationists Thwart Archeologists

By George Johnson
[*New York Times*: October 22, 1996]

Dr. Robson Bonnicksen, director of the Center for the Study of the First Americans at Oregon State University in Corvallis, was excavating a 10,000-year-old archeological site in southwestern Montana several years ago when his team discovered that the area was littered with ancient human hairs. The archeologists realized with some excitement that the hairs' DNA content could be studied for clues about the origins of the prehistoric people who once lived there.

But almost as soon as the discovery was announced in 1993 two nearby Indian tribes, the Confederated Salish and Kootenai and the Shoshone-Bannock, demanded that the research stop. Even though no human burials were found at the site, the Indians considered the research sacrilegious and wanted the hair turned over to them under the Native American Graves Protection and Repatriation Act, which allows tribes to claim the remains of their ancestors. The Federal Bureau of Land Management, which controlled the site, barred the archeologists from it and forbade analysis of the hair already gathered.

After a two-year battle, the regulations the bureau was following were changed to exclude naturally shed hair. But Bonnicksen said he was still waiting for permission to perform the chemical analysis. It has been quite a battle, Bonnicksen said. "Two years

of work were totally disrupted," he said. "Repatriation has taken on a life of its own and is about to put us out of business as a profession."

Since the repatriation act was passed in 1990, American Indian creationism, which rejects the theory of evolution and other scientific explanations of human origins in favor of the Indians' own religious beliefs, has been steadily gaining in political momentum. Adhering to their own creation accounts as adamantly as biblical creationists adhere to the Book of Genesis, Indian tribes have stopped important archeological research on hundreds of prehistoric remains.

Among the potential losses is a rare 9,300-year-old skeleton found this summer in Kennewick, Wash., and claimed by a local tribe, which plans to bury it as soon as possible. All across the West, clues about North America's past are on the verge of being returned to the ground with little or no analysis.

"We never asked science to make a determination as to our origins," said Sebastian LeBeau, repatriation officer for the Cheyenne River Sioux, a Lakota tribe based in Eagle Butte, S.D. "We know where we came from. We are the descendants of the Buffalo people. They came from inside the earth after supernatural spirits prepared this world for humankind to live here. If non-Indians choose to believe they evolved from an ape so be it. I have yet to come across five Lakotas who believe in science and in evolution."

Most archeologists agree with the tribes that historical remains, some taken in wars with the government and shipped to museums, should be given to their relatives for reburial. But in case after case, Indian creationism is being used to forbid the study of prehistoric skeletons so old that it would be impossible to establish a direct tribal affiliation. Under the repatriation act, who gets the

bones is often being determined not by scientific inquiry but by negotiation between local tribes and the federal agencies that administer the land where the remains are found.

"I can understand the loss of a collection when it relates to the recent past," said Dr. Douglas Owsley, a forensic anthropologist at the Smithsonian Institution's Museum of Natural History, which has been compelled to turn over hundreds of prehistoric

property. What is owned. Property in general is defined by a system of rules that assigns to persons rights over things, where the things capable of being owned can range from a person and his or her labour to land, natural resources, and what is produced by labour from land and natural resources. The rules of property defining rights of owners and duties owed to owners may be moral, legal, or both. Specific forms of property differ from each other depending on the rights and duties which the rules confer, how the rights or duties are acquired, and the kinds of things which are capable of being owned. Thus, all specific forms of property rules must perform two essential functions: to assign rights to persons (natural or artificial), and to prescribe mechanisms for the acquisition, transfer, and alienation of those rights.

James O. Grunebaum
The Oxford Companion to Philosophy

Special Report

skeletons for reburial. "Certain collections should not have been acquired in the first place. But we're seeing irreplaceable museum collections that can tell us so much about the prehistoric past lost and lost forever."

In coming years, new techniques of dating and analysis will allow archeologists to conduct more refined inquiries about ancient Americans, Owsley said. But with the bones back in the earth, he added, "Future generations will not have the firsthand evidence to answer these questions."

Archeologists concede that in the past their profession gave little thought to the feelings of the people whose ancestors they so eagerly studied. "For so long we were unwilling to compromise, and we lost our shirt because of that," said Dr. Larry Zimmerman, an anthropologist at the University of Iowa.

But the tables have now turned. Using the federal repatriation act and similar state laws, American Indian creationists have been adamant in their opposition to modern science. "Some people who are not sympathetic to fundamentalist Christian beliefs are extraordinarily sympathetic to Native American beliefs," said Dr. Steve Lekson, a research associate in archeology at the University of Colorado Museum. "I'm not sure I see the difference."

Last spring, *Red Earth, White Lies: Native Americans and the Myth of Scientific Fact* (Scribner, 1995) by Vine Deloria Jr., a history professor at the University of Colorado and a prominent Indian advocate and legal scholar, won a Colorado Book Award for the best books of the year by local authors.

In his book, Deloria dismisses as "scientific folklore" the theory, embraced by virtually all archeologists, that America's native peoples came from Asia across the Bering Strait 10,000 or more years ago. According to many Indian creation accounts, natives have always lived in the Americas after emerging onto

the surface of the earth from a subterranean world of spirits. Using some of the same arguments embraced by fundamentalist Christians, Deloria also dismisses the theory of evolution as more unsubstantiated dogma.

"Science is the dominant religion," he said in an interview. In trying to shore up their own creation accounts, he said, archeologists "are fudging considerably so that their general interpretation does not give us much confidence, and some Indian accounts may be more accurate."

Dr. Clement Meighan, an emeritus professor of anthropology at the University of California at Los Angeles, said archeology was being threatened by a "strong anti-intellectual" undercurrent. "Indians have a revealed wisdom that is not to be challenged, not to be questioned or investigated," he said. "Indians in the long run are the biggest losers. It's their history that's being destroyed."

But many Indians do not believe that science offers better answers than those found in their own religions. In a recent clash, the Umatilla tribe, in north-eastern Oregon, has demanded the surrender, without further study, of a prehistoric skeleton discovered in July, across the Columbia River in Kennewick, Wash., on land administered by the Army Corps of Engineers. Over the protests of archeologists, who are seeking an injunction in federal court, the Corps plans to deliver the skeleton to the tribe this week for reburial.

Many archeologists doubt that the skeleton, one of the oldest and best preserved specimens ever found in North America, is closely related to the Umatillas or to any modern tribe. But under the federal repatriation act, the Umatillas can claim the skeleton because it was found on their aboriginal lands.

Similar cases in other parts of the West have given some archeologists the feeling that their field is in a state of siege. The 10,600-year-old skeleton of a woman found in a gravel quarry near the town of Buhl, in southern Idaho, was reburied in December

science, art, and religion. The theories of science aim at accounts of the world which depend on no particular perspective on the world and no particular type of observer. Though in practice they never completely abstract from idiosyncratically human perceptions and forms of thought, their success, or otherwise, depends on how they fare against a nature which is impervious to our feelings and perceptions.

Art, by contrast, works with visions of the world expressed in concrete form, adapted precisely to human sensory faculties and emotional sensibilities. Works of art are judged by their success over time in evoking responses to human perceivers.

Religion shares the scientific aim of giving an account of the world as it is in itself, not at it is for us. But, unlike science, and closer to a work of art, it reveals the world as informed by purpose, will, and personality, as expressing intentions of a transcendent being. In presupposing a transcendent being, religion avoids the possibility of direct refutation by empirical or scientific evidence.

Anthony O'Hear

The Oxford Companion to Philosophy

1991 after the Shoshone-Bannocks -- believed by many scientists to have occupied the area for less than a thousand years -- claimed the remains were those of a dead ancestor. Although tribal officials had given permission for carbon dating to determine the skeleton's age, they forbade archeologists to perform DNA tests and chemical analyses that would have given clues about the origin of the skeleton, its diet and other matters.

Tribes have occasionally given permission for more extensive scientific testing of ancient remains. The Southern Utes in Colorado allowed archeologists at Washington University in St. Louis to perform DNA and other tests on an 8,000-year-old skeleton found in 1988 in Hourglass Cave on U.S. Forest Service land high in the Rocky Mountains. It was impossible to establish that the skeleton was related to any specific modern tribe. In fact, the Utes are said by archeologists to have moved into the area where the skeleton was discovered only in the last 500 years. Still the remains were turned over to the tribe in 1993, foreclosing the possibility of future study.

Arizona Indians are negotiating with the National Forest Service over the fate of more than a thousand skeletons from the Hohokam and Salado cultures, which thrived from A.D. 600 to 1350. The Indians -- including the Hopi, the Zuni, the Tohono O'odham and the Salt River Pima-Maricopa -- disagree about who is most closely related to the skele-

tons, which were salvaged as part of a project to expand Roosevelt Dam, 60 miles northeast of

Phoenix. But the tribes concur on one point: they want the skeletons removed as quickly as possible from storage at Arizona State University and reburied with little or no study. "It's not clear what modern culture they are affiliated with," said Dr. Keith Kintigh, an anthropology professor at Arizona State University. "The scientific importance of these skeletons is very large."

At the Nevada State Museum in Carson City, DNA studies on five mummies, one dated as being 9,400 years old, have been held up by the Bureau of Land Management because the Fallon Piute-Shoshone and the Pyramid Lake tribes have laid claim to the remains. "When remains are over 9,000 years old, there is no possible way that we can make any kind of positive assertion of affiliation," said Amy Dansie, an anthropologist at the museum.

Ms. Dansie said she and her colleagues had long assumed that they would have many years to study the mummies, which were discovered in the 1940s and 1950s in caves on federal land in northwestern Nevada. Now all that has changed, she said, because no one knows if the land bureau "will yield to Native American pressure or to pressure from archeologists and people who want to learn from the past."

Even some tribal archeologists say they doubt the ability of science to tell them new things about their origins. "There's a real feeling that we've been here forever," said Larry Benallie, an archeologist for the Navajo Nation. "The Bering Strait theory

In the hour of his death in 1871, Tu-eka-kas, the father of Chief Joseph of the Nez Perces, reminded his son never to sell the bones of his father. Chief Joseph describes the death.

My father sent for me. I saw he was dying. I took his hand in mine. He said: "My son, my body is returning to my mother earth, and my spirit is going very soon to see the Great Spirit Chief. When I am gone, think of your country. You are the chief of these people. They look to you to guide them. Always remember that your father never sold his country. You must stop your ears whenever you are asked to sign a treaty selling your home. A few years more, and white men will be all around you. They have their eyes on this land. My son, never forget my dying words. This country holds your father's body. Never sell the bones of your father and your mothers." I pressed my father's hand and told him I would protect his grave with my life. My father smiled and passed away to the spirit-land.

I buried him in that beautiful valley of winding waters. I love that land more than all the rest of the world. A man who would not love his father's grave is worse than a wild animal.

NARF Legal Review v12n2 (Spring 1987)

makes logical sense, but it doesn't override the traditional belief at all. That comes first." Benallie, who is part Hopi and part Navajo, said his people considered archeology "a necessary evil." Federal and tribal laws require archeological surveys before major construction projects.

While some archeologists are reacting to challenges from the tribes with anger, others are straining to put the best possible face on a difficult situation. Privately some say they are afraid that if they take too strong a stand in favor of scientific inquiry, they will be denied even more research opportunities.

And, pulled between their scientific temperaments and their appreciation for native culture, some archeologists have been driven close to a postmodern relativism in which science is just one more belief system.

"Science is one of many ways of knowing the world," said Roger Anyon, a British archeologist who has worked for the Zuni tribe. The Zunis' world view, he said, is "just as valid as the archeological viewpoint of what prehistory is about." Zimmerman of the University of Iowa said there was a need for "a different kind of science, between the boundaries of Western ways of knowing and Indian ways of knowing."

"I personally do reject science as a privileged way of seeing the world," he said. "That's not to say it isn't an important way that has brought benefit. But I understand that as a scientist I need to constantly learn."

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NAGPRA and the Demon-Haunted World

SAA Bulletin v14n5 November 1996

All origin myths are equally absurd, but some are more politically correct than others.

Recent articles on NAGPRA, in the *SAA Bulletin*, *American Antiquity*, the *Anthropology Newsletter*, *Science*, and on the wire services, warrant comment not only because of their implications for the future of archaeology as a "science-like" endeavor, but also because of what they say about the status of western science in general and the role that reasoned inquiry plays in western society. Although many readers might be inclined to dismiss these articles as irrelevant to their particular concerns, it seems clear that the worldview of western science is under serious and sustained assault and that there is a danger that "science-like" views of reality will perish in the face of

a multipronged attack in which mysticism, religious fundamentalism, creationism, and belief in the paranormal combine with post-modernist academics to attack the critical realism and mitigated objectivity that are the central epistemological biases of the scientific worldview. The political climate has also become increasingly hostile in recent years as politicians, who generally misunderstand what science "is" or "does," have pandered to the often-vocal concerns of the various anti-science constituencies. The result is a loss of public confidence in the ability of science to resolve significant problems, an increase in the popularity of the various pseudo- or antiscientific worldviews, and a decline in the perceived credibility of rational thought as a method of inquiry about the nature of the world and the place of humans in it.

Most recent articles on NAGPRA are concerned with the repatriation to Native American claimants of human bones and artifacts recovered from government-sponsored archaeological excavations on public lands. These remains, as well as those found elsewhere in the world (e.g., in Israel and Australia), are perceived by western science to pertain to a generalized human past as part of a universal heritage not circumscribed by ethnic or cultural boundaries. However, legislation enacted in recent years has given the cultural traditions and religious beliefs of minorities greater weight under the law than the universalistic perspective that underlies scientific inquiry. Motivated by political expediency and the kind of anti-science sentiment alluded to above, the 1990 Native American Graves Protection and Repatriation Act (NAGPRA) requires the consultation in archaeological excavation of very broadly defined Native American constituencies and mandates the repatriation and reburial, if so desired by native claimants, of all human remains and artifacts recovered from archaeological sites, including those not affiliated with any known or recognized Native American group.

NAGPRA is an unmitigated disaster for archaeologists, bioarchaeologists, and other physical anthropologists concerned with the study of human skeletal remains. This is because NAGPRA puts ethnicity and religious belief on an equal footing with science and thus provides a mandate for claims of affiliation by virtually any interested party. As is true of any ethnic or racial category, however, "Native Americanness" has only a political definition. Anthropologists acknowledge the statistical, clinal character of race (or, as we prefer to call it, subspecific variation); the government does not. State legislatures, which have often gone far beyond NAGPRA in their zeal to be politically correct, do not want to be bothered with such subtleties (after all, anthropologists are an even weaker political constituency than Native Americans),

Special Report

with the result that claims for the repatriation of human remains and "objects of cultural patrimony" can be extended to include just about anything identified as "affiliated" by a claimant. The result is that the process becomes entirely political, with western science, represented by archaeology, the inevitable loser.

Archaeology is admittedly a "small science," only weakly developed conceptually and characterized by few of the powerful law-like generalizations that underlie the spectacular, recent progress of mainstream, experimental "big science" disciplines like physics. Despite its many shortcomings, however, archaeology in the United States has always been a "science-like" endeavor in the sense that it subscribes to the same collection of materialist biases and assumptions that underlie all of western science. Moreover, its achievements have been substantial. It is simply a fact that knowledge of most pre-contact aboriginal cultures of the New World would have vanished without a trace were it not for archaeology (and the occasional presence of a western observer to record information about them). We are all the losers if, for reasons of political expediency, Native Americans rebury their past. One of the many ironies in the situation provoked by NAGPRA is that many Native American groups who favor the preservation of archaeological and skeletal collections are being co-opted by the actions of small, but vocal, activist minorities in cahoots with ignorant legislators and federal bureaucrats all too willing to sell the profession down the pike for the sake of short-term political gains.

NAGPRA, and similar legislation elsewhere, strikes at the very core of a "science-like" archaeology. Political considerations take precedence over disinterested evaluation of knowledge claims about the human past, with tragic and irreversible results. From the perspective of American archaeology, western science is not merely an optional or alternative "kind" of science -- it is the only "science" there is. NAGPRA uses politics to elevate cultural tradition and religious

belief to the level of science as a paradigm for reality. A direct consequence of the national paroxysm of guilt surrounding the quincentenary, NAGPRA is bad law. It is in the interests of Native Americans and Anglo Americans alike that it be repealed. With all of its warts, western science is the most satisfactory paradigm for describing and explaining the experiential world that humans have ever developed. If archaeology turns its back on science and its materialist foundations, it will sacrifice whatever credibility it has acquired as an intellectual endeavor over the century or so of its existence.

G. A. Clark
Arizona State University

Mistaken Man

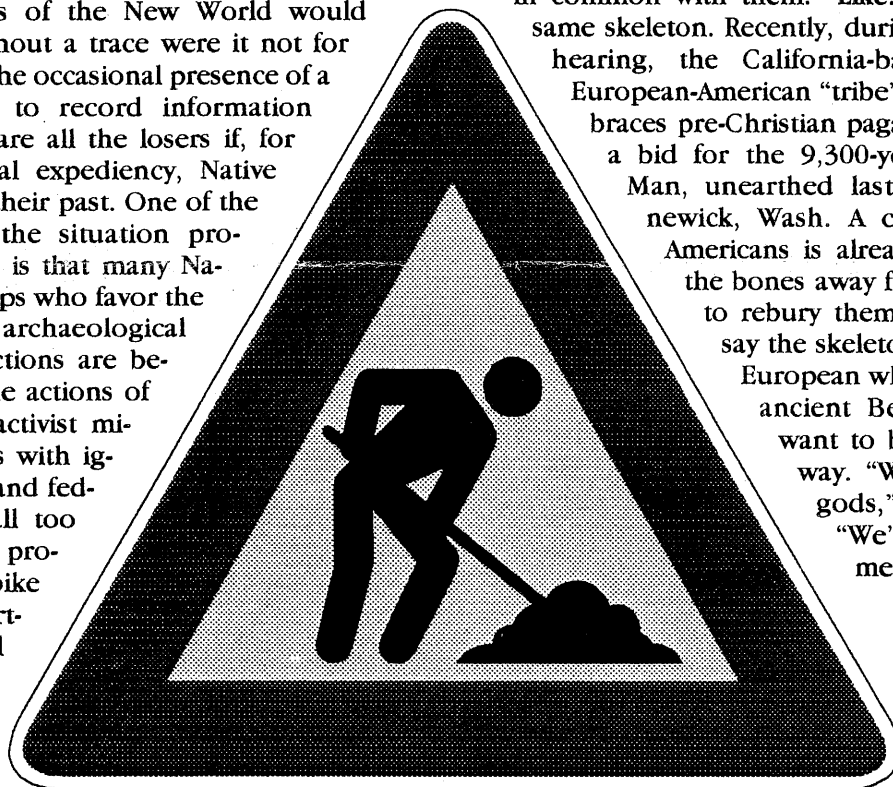
[*The New York Times Magazine* December 1, 1996]

"We don't want to offend Native Americans," says Stephen McNallen, the president of the 500-strong Asatru Folk Assembly. "Because, really, we have a lot in common with them." Like: a craving for the same skeleton. Recently, during a Federal court hearing, the California-based Asatru -- a European-American "tribe" that seriously embraces pre-Christian pagan religion -- made a bid for the 9,300-year-old Kennewick Man, unearthed last summer in Kennewick, Wash. A coalition of Native Americans is already trying to wrest the bones away from archaeologists to rebury them. The Asatru, who say the skeleton may belong to a European who migrated via the ancient Bering land bridge, want to bury it, too -- their way. "We'd call upon the gods," says McNallen. "We'd dip a branch in mead."

McNallen cites Grover Krantz, an anthropologist at Washington State University, as a major credentialed champion of the

Euro-Bering migration notion. Only problem: Krantz says he doesn't buy the theory. "Aaaaah," says McNallen, clearly crestfallen by his error. "Let's let the chips, or bones fall where they may."

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[End Special Report]



9,700-Year-Old Bones Back Theory of a Coastal Migration

by Karen Freeman

[*The New York Times* October 6, 1996]

Human bones found in an island cave along southern Alaska appear to be the oldest ever found in the state, and they lend weight to the idea that North America's earliest people might have traveled by boat along the Alaskan coast instead of taking an overland route south.

A jawbone, three vertebrae and a pelvic bone, which showed signs of a carnivore's gnawing, were found on Prince of Wales Island, part of the Alexander Archipelago, on July 4.

Radiocarbon dating, by Dr. Thomas Stafford of the University of Colorado in Boulder and the Lawrence Livermore National Laboratory in California, showed the bones to be about 9,730 years old, according to a recent announcement by the researchers, two local Indian councils and the National Geographic Society, which financed the excavation.

But the Alaska discovery is not as old as the 11,500-year-old human bones from what is called the Clovis culture, which ranged between Wyoming and New Mexico.

The paleontologist who found the Alaska bones, Dr. Timothy H. Heaton, a professor of earth science at the University of South Dakota at Vermillion, said scientists would like to find bones 13,000 or 14,000 years old in Alaska to help support the hypothesis that humans migrated from Asia to North and South America.

But the human and animal bones in the cave show that it was possible for humans and other mammals to live along the Alaskan coast in the last Ice Age, Heaton said. Seal bones from the cave were dated at 17,565 years old, at the peak of the last Ice Age.

"If the area had been overridden with ice," Heaton said, "no mammals would have survived

there. Some archaeologists are proposing that if there were ice-free areas along the coast, that would have been a logical route for the first Americans."

The early people would presumably have traveled by sea because it is difficult even today to travel along the coast by land, said Terry Fifield, the archaeologist for the Thorne Bay and Craig Ranger Districts of the National Forest Service.

Dr. Alan L. Bryan, an anthropologist at the University of Alberta, said the coastal theory was looking more attractive because of evidence that argued against inland migration.

The theory has been that an ice-free corridor opened up east of the Rocky Mountains about 13,000 years ago, allowing the first Americans to migrate south. But Bryan said newly found geological evidence showed that the northern end of the corridor was not passable until 11,000 years ago, or even later.

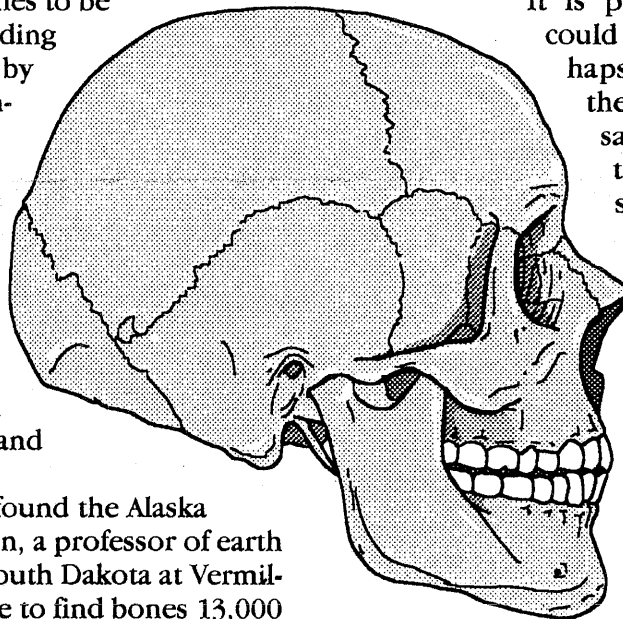
"If the corridor was closed until 11,000 years ago or afterward," he said, "there is no way the Clovis people could have come through."

It is possible that the migration could have been much earlier, perhaps 30,000 years ago, before the ice sheets formed, Bryan said. But even at that point, the coast, with its ample food supply, "would have been a much nicer place to live," he said, adding, "There's no reason people couldn't have had oceangoing watercraft at that time."

The Alaskan bones were found in a cave in rough, forested terrain on Prince of Wales Island, which is pockmarked by low, muddy caves. A survey of the caves by volunteer spelunkers led to the discoveries, Fifield said. When the cavers spotted what appeared to be ancient bones in one cave, the Forest Service notified Heaton, who was already working in the area.

The caves have been "protected by their remoteness," Fifield said, and the Forest Service is keeping secret the exact location of the cave with the bones.

Heaton started working in the cave in 1994 and excavated a grizzly femur that the cave explorers



had noticed. It turned out to be more than 35,000 years old. A team of four to six people continued to make significant finds in the cave, including the excavation of bear bones more than 41,000 years old. But the human bones were found only on the last day of this year's excavation.

Heaton was in the cave alone, he said; the cramped quarters and three-foot ceilings make it hard for more than a few people to be in the cave at once. It was cold and wet, with water trickling down the passages and seeping up from below.

In a very wet spot, he found the human bones, which appear to be from one individual.

As soon as it was clear that the bones were human, the excavation stopped, and nearby Indian tribal councils were consulted, in accord with the Native American Graves Protection and Repatriation Act.

The councils allowed the bones to be sent to Dr. James Dixon, curator of archaeology at the Denver Museum of Natural History, for study and permitted a small sample to be taken for dating.

"But we have respectful feelings for the remains of what may be the bones of our ancestors," said Aaron Isaacs Jr., vice president of one council, the Klawock Cooperative Association. "If it is determined that it is a burial site, then we will ask the anthropologists to stop any further excavation, because we do not want anybody digging up our graves."

Anthropologists and Indian tribes have clashed over the handling of bones from other sites. In Oregon, a tribe has claimed a 9,300-year-old skeleton found this year along the Columbia River and plans to rebury it, although scientists want more time to study it.

If more exploration indicates that the Alaska cave was indeed a burial site, further scientific analysis would depend on negotiations with the tribal councils. Dixon and Heaton plan to continue

the excavation next summer.

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Pope Bolsters Church's Support for Scientific View of Evolution

by John Tagliabue

[*The New York Times* October 25, 1996]

ROME — Nearly a century and a half after Darwin's "Origin of Species," Pope John Paul II has put the teaching authority of the Roman Catholic Church firmly behind the view that the human body may

not have been the immediate creation of God, but is the product of a gradual process of evolution.

With a formal statement sent to the Pontifical Academy of Sciences on Wednesday, the pope said that "fresh knowledge leads to recognition of the theory of evolution as more than just a hypothesis."

Neither the pope nor the Vatican elaborated on the "fresh knowledge" that prompted the pope's statement.

The church has never formally condemned the theory of evolution, but its strongest statement of

concern came in the encyclical letter *Humani Generis*, which was issued by Pope Pius XII in 1950. It strongly cautioned that while evolution as such might not be objectionable, it played into the hands of materialists and atheists, who sought to remove the hand of God from the act of creation.

But Pius raised no objection to the promulgation of Darwin's views as a "serious hypothesis," which could be embraced by Catholics as long as it was not presented as "certain doctrine."

John Paul's statement is unlikely to change significantly the teaching of evolution in Catholic schools in the United States, where it is already a standard part of the curriculum. But in public schools, where the teaching of evolution and creationism is a contentious issue, the statement is seen as supporting the idea that religious faith and

Errata: Archaic Hunter-Gatherer Archaeology in the American Southwest

A set of errata sheets have been prepared for the volume entitled *Archaic Hunter-Gatherer Archeology in the American Southwest*, published in the *Eastern New Mexico Contributions in Anthropology Series* (No. 13). Individuals who have purchased this volume should send a letter to the following address requesting a copy of the errata sheets:

**Contributions in Anthropology Series
Department of Anthropology
Eastern New Mexico University
Portales, NM 88130**

Dr. Bradley Vierra

NewsNotes

the teaching of evolution can easily coexist.

In his statement, made public on Thursday, the pope did not address the apparent conflict with Biblical versions in Genesis of the creation of the universe and human beings. But he called it "remarkable" that the views first espoused by Darwin in the last century had "progressively taken root in the minds of researchers, following a series of discoveries made in diverse spheres of knowledge."

The pope did say, however, that the essential point of Pius's message was that "if the human body has its origin in living material which pre-exists it, the spiritual soul is immediately created by God."

The statement appeared to be the latest action in the fulfillment of frequent urgings by the pope to Catholics that the church should be prepared to amend wrong teachings adhered to in the past. In 1992, in a similar statement to the academy, a group that advises the papacy on scientific matters, the pope sought to rectify one of the church's most infamous wrongs toward science, the persecution of Galileo for asserting that the Earth moved around the Sun.

Though perhaps not as sharp as the conflict between the church and Galileo, Catholic skepticism toward Darwin's views long stood as an em-

blem of conflict between reason and dogma, faith and science.

Though such statements are usually delivered to the academy personally by the pope, it was presented in written form since John Paul, who is convalescing from an operation to remove his appendix, continues on a reduced schedule.

Darwin's evolutionary theories were proposed chiefly in two works, *On the Origin of Species by Means of Natural Selection*, which was published in London in 1859, and *The Descent of Man, and Selection in Relation to Sex*, published in 1871.

The statement did not mention Darwin by name, nor did it make reference to views that human beings are evolved from other species, such as apes.

But the temptation was too great to resist for some Italian papers, which reported the news in front page stories.

"The Pope Rehabilitates Darwin," read the sober headline on the Rome daily *Il Messaggero*. "The Pope Says We May Descend From Monkeys," said the conservative *Il Giornale*.

The statement was immediately welcomed by prominent natural scientists.

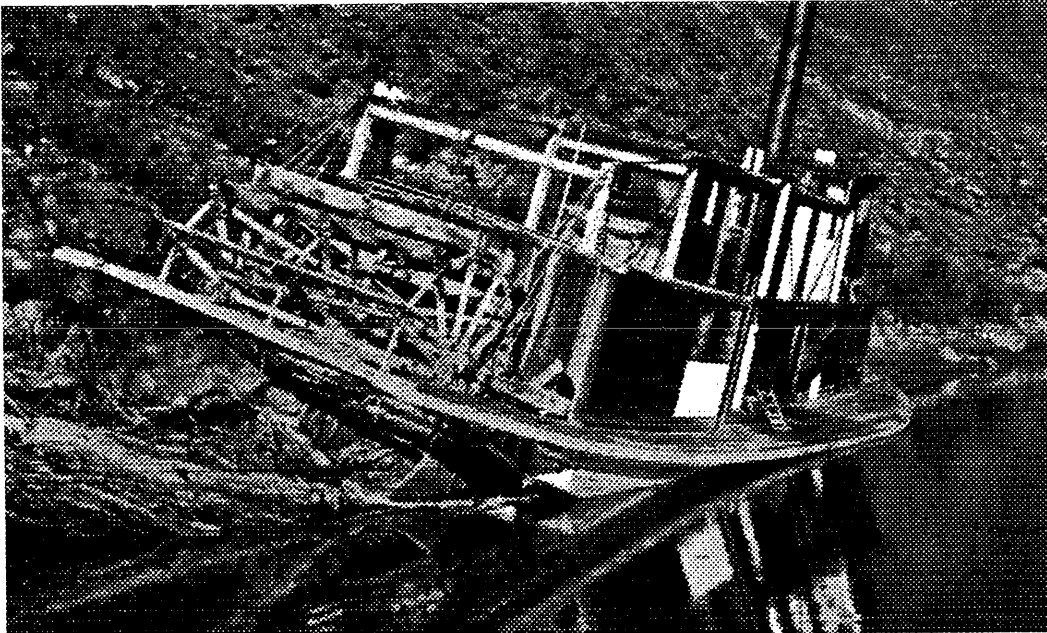
"As he has done many times in the past, the Holy Father recognizes science as a depository of values that are on the same plane as those of the faith," said Antonino Zichichi, a noted Italian nuclear physicist and one of the moving spirits be-

hind European nuclear research.

"The third millennium will set the stage for this grand alliance between faith and Galilean science," he said.

The earlier expressions about evolution by Pius came against the 1950s backdrop of concern over the spread in Europe of communism, which denied the existence of God.

Evolution, he wrote, was "gladly made use of by the proponents of communism to make of themselves defenders



Steamboat Charles H. Spencer, constructed to transport coal from Warm Creek to Lees Ferry for Placer Mining. From Gregory, Herbert E. and Raymond C. Moore, *The Kaiparowits Region - A Geographic and Geologic Reconnaissance of Parts of Utah and Arizona*; U.S.G.S. Professional Paper 164. Washington: 1931.

and propagandists of dialectical materialism and to take from minds every notion of God."

At least since that time, Catholic Biblical theology dropped any pretense to viewing the Biblical depiction of creation in Genesis as a literal text, preferring to see it as a symbolic presentation that left room for scientific hypotheses of the origins of humanity and the universe.

Though Protestant fundamentalists have firmly continued to oppose the Darwinian view, and have taken a literal view of the creation texts of Genesis, the problem of reconciling the views has been less virulent in predominantly Roman Catholic societies.

Monsignor Francis Maniscalco, a spokesman for the National Conference of Catholic Bishops, warned against the misunderstanding that the pope was basing his evaluation of evolution on his religious authority or presenting it as a teaching of the Catholic Church rather than on the scientific evidence in its favor.

"What belongs to science belongs to science, and what belongs to religion belongs to religion," he said. Religious truth and scientific truth must ultimately be in harmony, he said, but even when they have implications for each other, he added, they rest on different grounds.

But the pope also clearly distinguished between varying "theories" of evolution, and came down in favor of those of a more spiritual bent.

"In truth, rather than of a theory of evolution, one should speak of theories of evolution," he said.

"This plurality depends, on the one hand, on the diversity of explanations that have been put forth of the mechanism of evolution, and on the

other, on the varying philosophies to which it refers. We have thus materialistic and reductionist readings, and spiritualist readings."

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Does the Bible Allow for Martians?

by Margaret Wertheim

[*The New York Times* August 10, 1996]

Would the discovery of life on Mars be a blow to the idea of biblical creation? Should the knowledge of alien organisms shatter faith in a God who was supposed to have created heaven and earth and life in a week?

As it turns out, biblical creationists have been touting the existence of aliens for years - and Mars itself has featured prominently in their scenarios.

Ronald Numbers, a professor of the history of science at the University of Wisconsin at

Madison and the author of "The Creationists," a history of this movement, was himself raised in a fundamentalist Seventh Day Adventist community where belief in life on Mars was no big deal.

According to the Bible, Numbers explains, Satan and his cohorts were thrown out of heaven, so the question arises: Where did they go? At his high school in rural Tennessee, Numbers was taught by his teacher, who was also a Seventh Day Adventist, that they were hurled to Mars. The famous Martian canals were cited as evidence of this habitation.

"For some creationists," Numbers said, "extra-terrestrial life is almost a necessity." Here, inspiration comes directly from the great prophet of Seventh Day Adventism, Ellen G. White. In "The Story of Patriarchs and Prophets" (1890) White recounted the tale of Satan's conflict with God.

At a pivotal point in the encounter, she noted,



Rock monuments weathered from Entrada sandstone, Collett Creek, southeast of Escalante. From Gregory and Raymond, op. cit.

NewsNotes

it became "necessary to demonstrate before the inhabitants of heaven and of all the worlds, that God's government is just." For White, then, extraterrestrial life was a given.

Taking his cue from White, George McCready Price, the founder of "creation science," argued in the early 20th century that Genesis referred only to life on earth. Thus while earthly life is, according to the Bible, only 6,000 years old, other worlds may have older life forms.

Belief in extraterrestrials is, some creationists believe, also supported by the Bible. Genesis 6:2 says that "the sons of God saw that the daughters of men were fair; and they took to wife such of them as they chose."

McCready Price's disciple, Henry Morris, an engineer who founded the Institute for Creation Science in San Diego, has construed this passage to mean that evil angels from outer space were coming down to violate earthly women.

The problem for creationists – whether Christian, Jewish or Islamic – is not the fact of life beyond Earth, but what happens to life once it gets there.

Evolution, for most creationists, is not an option. If the Bible is taken literally, God created all life at once. Yet the evidence from the Martian meteorite then raises some awkward questions. The organic molecules detected so far are consistent with the presence of very simple bacteria. If

God were going to put life on Mars, wouldn't He have chosen something a little grander than bacteria?

This is where more liberal Christian interpretations become necessary. They can accommodate not only extraterrestrial life but evolving life as well.

According to Robert Russell, who is a physicist, minister and the founder of the Center for Theology and the Natural Sciences in Berkeley, Calif., extraterrestrial life, Martian or otherwise, would be but "another manifestation of God's creativity."

Father George Coyne, the Jesuit priest and astronomer who heads the Vatican Observatory agrees: "In the Augustinian tradition that God is absolute goodness, there is almost a necessity for goodness to reproduce itself, to pour itself out."

In other words, mainstream theologians would not see Martian life as satanic. Nor are they averse to the possibility that it could evolve.

"Most mainline Protestant and Catholic theologians today would say that God creates via the processes of evolution," says Russell. Since the laws of evolution are universal, and since science tells us no place is more special than any other, there is no reason these laws might not be at work on other planets as well. Hence, Russell says, "it is not surprising that we would find life elsewhere."

What mainstream Christians have been worried about, however, is that classical Darwinian theory relies completely on chance. If life evolves only by a series of random events, there is no role for God



Glen Canyon West of Mouth of Kane Creek. Monuments and buttes of hard sandstone (Entrada, Summerville, and Morrison formations) on a broad bench formed by erosion of weak strata (Carmel formation) overlying hard sandstone (Navajo). From Gregory and Raymond, op. cit.

as an active creator.

But even there, scientists and theologians may be less different than one might expect. At a recent international conference on God and evolution at the Vatican Observatory headquarters in the pope's summer residence outside Rome, Paul Davies, an English physicist who is also a recent winner of the Templeton Prize (for progress in religion), suggested how science and Christian theology are drawing closer.

The new science of complexity theory, he noted, suggests that the universe is not ruled by chance alone but by an "innate tendency to develop more complex structures."

From a theological perspective, this opens a door to God because, as Davies put it, "the universe now seems purposefully tailored to ensure the emergence of beings like us." Not humans per se, but some form of sentient creatures. It is evidence, he said, that God chose laws of nature which would guarantee the evolution of intelligent, self-reflecting beings. In such a universe, one might well imagine life evolving in many different places - like Mars.

If the meteorite does indeed prove to be our first glimpse of alien life, both Darwin and God will thereby be enhanced. As Coyne notes, that discovery would provide a "beautiful opening in which to reconsider the rich theological tradition of God as goodness."

[Margaret Wertheim is writing and producing a television documentary about the relation between science and religion.]

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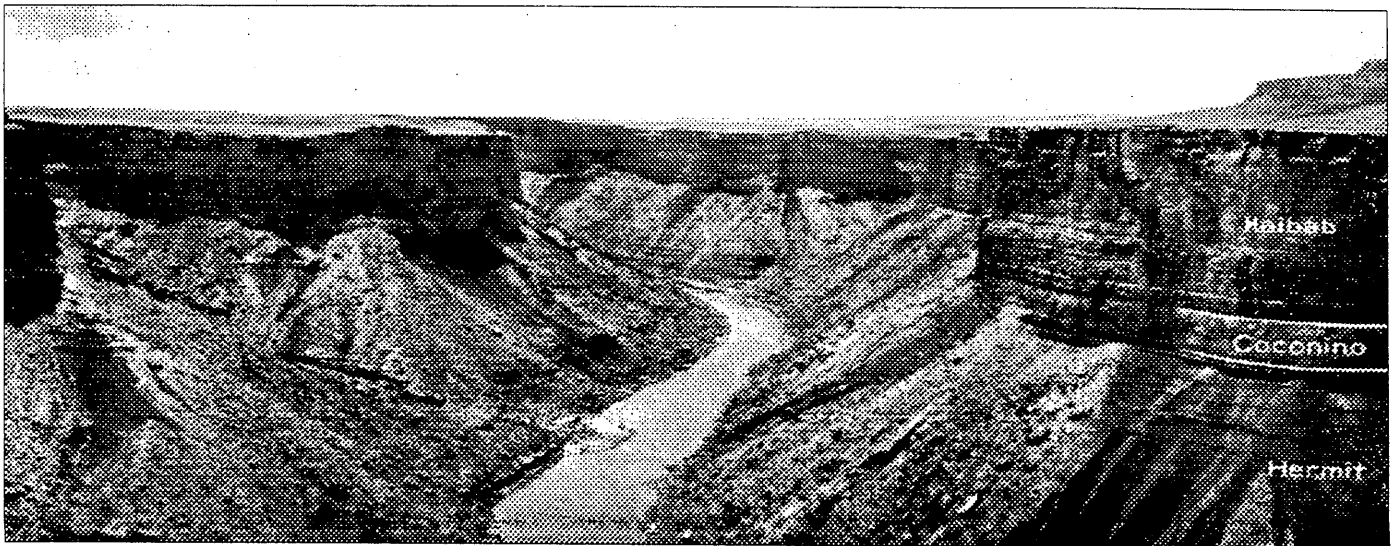


Treasurer's Report

Rob Freed

NMAC Financial Statement 01/01/96 - 12/17/96

Beginning Balance 1/1/96	\$ 21,765.88
INCOME	
Dues	\$ 5,385.00
Publications	3,631.50
Miscellaneous	39.89
Interest	1,094.05
Historic Preservation Week	3,575.00
Templates	265.00
Chuska Field Trip	350.00
Archaic Conference	4,061.29
Education Fund	20.00
Total Income	\$ 18,421.73
EXPENSE	
<i>NewsMAC</i>	\$ 2,424.52
Publications	430.58
Durango Conference	2.11
General Operating Budget	1,093.14
Historic Preservation Week	3,646.00
Chuska Field Trip	193.70
Archaic Conference	1,274.25
Total Expense	\$ (9,064.30)
Ending Balance 12/17/96	\$ 31,123.31
Current membership total	222



Marble Gorge. View looking downstream 12 miles south of Lees Ferry. From Gregory and Raymond, *op. cit.*

Current Research

(Continued from page 5)

parts in the technology of ethnographically documented southwestern farmers. These facilities and their associated field systems attest to the wide range of tactics and technologies employed by prehistoric inhabitants of the region. The challenge facing those of us concerned with these issues is how to situate these diverse strategies within integrated systems of agricultural practice.

The diversity of rainfall, runoff, and stream-fed agricultural systems documented in these studies suggests that the organization of Prehispanic economies in the Southwest was complex, sophisticated, and locally varied. The research represented in this volume exemplifies the disciplinary growth from a narrow focus on the functional and temporal attributes of agricultural features to a broader concern with the spatial and technological organization of prehistoric landscapes as systems of production.

The authors in this volume [explore these issues] from a variety of theoretical, methodological, and substantive vantage points. The book stems from an inter-disciplinary conference organized by [NMAC] in October 1992... Many of the papers suffer from being reports of work in progress, rather than completed studies. On the other hand, one of the strengths of the volume is the dissemination of data that might otherwise languish in the gray literature for some time to come. As southwestern archaeology moves toward a more sophisticated understanding of prehistoric production systems, these data will become increasingly important.

Copies of the publication may be obtained by sending a check for

\$25.00 to the New Mexico Archeological Council, P.O. Box 1023, Albuquerque, NM 87103.

El Camino Real de Tierra Adentro - National Historic Trail Feasibility

In response to Public Law 103-26, November 17, 1994, the National Park Service has prepared and distributed a *Draft National Historic Trail Feasibility Study Environmental Assessment* for El Camino Real de Tierra Adentro in New Mexico and Texas. The report is dated October 1996.

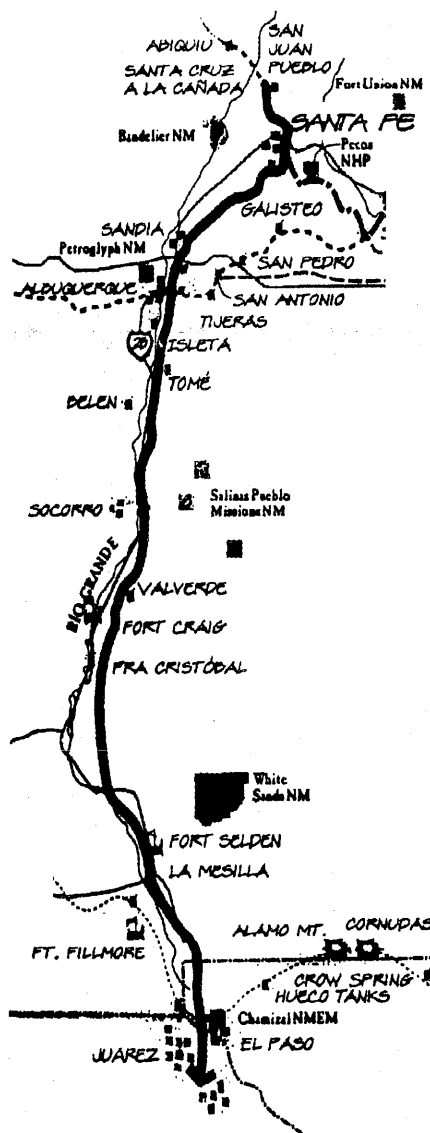
The Camino was used for more than 300 years as the primary route between northern Mexico and what is now the southwestern United States.

The study has documented the international significance of the entire route from Mexico City to San Juan Pueblo NM. However, its emphasis is on the part of the trail that is in the U.S. It contains detailed maps of the trail route, descriptions of cultural and natural resources, and of public use sites along the route.

The study has documented the fact that El Camino Real de Tierra Adentro meets the criteria of section 5b of the National Trails System Act for feasibility and desirability. The trail is significant because of its use for colonization, missionary supply, commerce, cultural exchange, and military campaigns.

The state of New Mexico and the Bureau of Land Management are working together to develop an El Camino Real International Heritage Center. Several other programs related to El Camino Real are being implemented by the NM Dept. of Tourism, the NM Highway Dept., and NM State Arts, a Division of the Office of Cultural Affairs.

Following consideration of comments on the draft, the completed study will be transmitted to Congress for its consideration in early 1997. Unless or until Congress decides to take any legislative action, federal involvement regarding the study will cease upon its submittal.





Places of Interest on the Internet

Related to Articles in This Issue

Dr. Timothy H. Heaton's Alaska Research:
<<http://www.usd.edu/~theaton/alaska/>>.

NAGPRA text: <<http://spirit.lib.uconn.edu/ArchNet/Topical/CRM/USdocs/nagpra14.htm>>.

Tri-City Herald (Washington) web site about Kennewick Man: <www.tri-cityherald.com/bones>.

Center for the Study of the First Americans at Oregon State University: <<http://www.orst.edu/Dept/research/centers/censtu/censtu.htm>>.

Links to 36 CFR 800 text, current Section 106 materials, proposed changes to Section 106 regulations, and an evaluation of the proposed changes: <<http://seamonkey.ed.asu.edu/swa/legal.html>>.

Society for American Archaeology home page: <<http://saa.org>>; and SAA Bulletin: <<http://www.sscf.ucsb.edu:80/SAABulletin/14.5/SAA4.html>>.

Text of the Vermillion Accord on Human Remains can be found on the World Archaeological Congress web site at: <<http://avebury.arch.soton.ac.uk:80/wac/ethics/vermillion.accord.html>>

Vatican Information Service press release about the Pope's statement to the Pontifical Academy of Sciences: <http://www.vatican.va/vis/e1_en.htm>.

TechNote: Adobe Acrobat Files

To view formatted text files, one needs to have the same font files which were used in their creation. Otherwise, the viewer's operating system will substitute typefaces with unpredictable results. Copyright protections prohibit distributing many fonts along with the documents which use them. This has become a major problem for documents distributed over the Internet.

Adobe created its Acrobat technology to overcome this problem. It sells document creation software and distributes reader software at no charge. Acrobat files (extension .pdf – "portable document file") have font files embedded in the documents. Thus, .pdf files can be read just as they were created.

For example, the 36 CFR 800 documents noted above are in .pdf format. All one needs to

read them is to obtain a free copy of the reader program – available as two types: one that integrates with Netscape Navigator, and one which operates as a standalone package much like a word processor. Reader programs are also available for Windows, DOS, and the Mac.

Readers (about 1.5 Meg) may be downloaded via the WWW at <<http://www.adobe.com>> and at the Adobe ftp site at <<ftp://ftp.adobe.com/pub/adobe/ Acrobat>> (look at the accompanying README.TXT file for installation instructions). Readers may also be found on commercial and shareware CD-ROM's and on AOL. The current Acrobat version is 2.1; version 3 is available as a beta test system.



Editor's Notes

Alan Shalette

Despite my intentions, *NewsMAC* looks different. Here's why.

First, to reduce its production and delivery cost, we decided to use 8½ x 11 in. paper, and have renewed NMAC's own bulk mail permit.

Second, to improve readability, I've organized its content into departments and added more graphics.

Third, in response to early results of the survey included with the membership form, I've added the Internet section [earlier on this page] and hope to make the overall content more Internet-aware. (A compilation of the survey results will follow in the next issue.)

Finally, to highlight a significant problem in the field, I've compiled a special report from various sources, on the Kennewick man controversy – something I hope to do on a regular basis in the future.

Please note that nothing warms an editor's heart like reader responses – whether favorable or not. So, if you see something you feel strongly about, please let me know. I'd like to add a Letters to the Editor section, and make this publication responsive to your interensts.

On another front, please note that I'm now maintaining our mailing list. So, you have an option to send any changes in your mailing information to me directly – especially if it's getting close to a mailing deadline.

Hope you find these changes favorable. Please let me know if you have additional ideas for improvement.

New Mexico Archeological Council

NMAC is a nonprofit organization whose purpose is maintenance and promotion of the goals of professional archaeology in the State of New Mexico. NMAC's goals are to:

- Promote scholarly research regarding the cultural resources of New Mexico and encourage dissemination of resulting information by and among the anthropological community.
- Promote public and corporate awareness of New Mexico's prehistoric and historic heritage and the need to protect its cultural resources.
- Cooperate with local, state and federal government agencies and private organizations in attaining the foregoing goals.
- Encourage a professional standard of ethics that is appropriate for the management of cultural resources.
- Provide support for the legal protection of cultural resources.
- Promote the education of archaeologists in cultural resource management.

NewsMAC

NewsMAC is a quarterly newsletter concerned with cultural resource management and archaeological research in the Southwest. It is published for NMAC members - dues are \$20.00 per year for individuals; \$35.00 for sponsors; and \$35.00 for institutions.

NMAC encourages and gives priority to publishing member contributions to *NewsMAC*. They may be submitted in four ways (in descending order of preference):

- Contained within an e-mail message.
- As an unformatted text file attached to an e-mail cover message.
- As an unformatted text file contained in a PC-compatible floppy disk.
- Printed, via U.S. mail or via fax.

Articles or letters to the editor should be sent to

Alan Shalette, NewsMAC Editor
<AlShal@aol.com>
5294 Mesa del Oso NE
Albuquerque, NM 87111
(505) 291-9653 (voice & fax)

See below or refer to the calendar on page 2 for the next issue's submission cutoff date.

News NMAC

NEWSLETTER OF THE NEW MEXICO ARCHEOLOGICAL COUNCIL

P.O. Box 1023

Albuquerque, NM 87103

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- *Paid your dues for 1997? (Check your label.)*
- *Membership meeting on January 11th.*
- *Submission cutoff for the next issue is March 14.*

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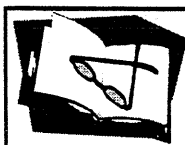
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News NMAC

NEWSLETTER
OF THE
NEW MEXICO
ARCHEOLOGICAL COUNCIL

1997 Number 2

April 1997



President's Report

David Phillips

Spring Field Trip to Northern Mexico

It's not too late to sign up for the NMAC spring field trip to Casas Grandes in Chihuahua. At this point, the "basic" trip (April 25-27) still includes visits to Paquimé (the main site of the Casas Grandes culture) and to Mata Ortiz (home of Casas Grandes revival pottery). The "extended" trip will be to Cave Valley in the fabled Sierra Madre.

For trip information, please contact me by phone or email. There will be no charge for the trip, just your own travel expenses.

NMAC's Internet News Group, NMAC-L Is On the Way!

NMAC will soon feature a new membership service, NMAC-L. If you haven't heard of a list server before, it's software that maintains a list of e-mail addresses and that is set up so that mail sent to the list goes to everyone on the list.

The main reason for creating NMAC-L is to be able to send members electronic alerts on urgent issues such as pending legislation.

However, NMAC members will be able to use NMAC-L for other purposes. It's common, for example, for list members to develop "threads," or series of messages with a common subject heading, to have roundtable discussions on hot issues (e.g., should archaeologists be licensed?). Or if you're looking for an obscure publication or information on a site or artifact type, you can send out a query to the other members of the list.

If you've already submitted your e-mail address to NMAC, you'll be automatically subscribed to NMAC-L sometime this spring (unless you e-mail me to keep your name off).

Or you can subscribe now by sending a message

to <listserv@unm.edu>. Leave the subject field blank; in the body of the message type "subscribe nmac-L <your first name> <your last name>" and nothing else. You'll be added to the list server as soon as I confirm that you're a member of NMAC.

Once you're aboard, any message you send to nmac-L@unm.edu will be automatically sent out to all the other members.

To remove yourself from the list, follow the instructions for signing up -- but instead of using the word "subscribe" use the word "unsubscribe." If you have problems with NMAC-L, please contact me at <dap@unm.edu>.

NMAC has always struggled to overcome the barriers imposed by huge size of the state. It's hard for a member in Farmington to get to meetings in Albuquerque or Santa Fe, let alone interact with a fellow archaeologist in Carlsbad or Las Vegas or Silver City. And, of course, we have many members who are out of state!

Now, no matter where you are, you can be in touch with the other members of NMAC. Unless you're not doing e-mail yet -- but in that case, this is

(Continued on page 3)

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Calendar

NMAC

- Apr 25-27 **NMAC Field trip to Paquimé and Mata Ortiz .**
- Jun 14 **Latest date to submit articles for the July issue of NewsMAC.**
- Sep 12 **Latest date to submit articles for the Oct issue of NewsMAC.**

OTHER

- April 10
Albuquerque NM **Searching for Human Origins in Northern Kenya** – lecture by **Maeve Leakey**, Curator & Section Head, Dept. of Paleontology & Paleoanthropology, National Museum of Kenya. At 7:30 in UNM's Woodward Lecture Hall 101. Reception will follow at the Maxwell Museum. Admission \$10.00 general/\$6.00 students & Maxwell Museum Association members. Info: (505) 277-5963.
- April 10-12
Deming NM **Historical Society of New Mexico Annual Meeting** – Info: Robert J. Torrez, Historical Society of New Mexico, P.O. Box 1912, Santa Fe NM 87504; phone: (505) 827-7332; fax: (505) 827-7331.
- April 16-19
Albuquerque NM **Within and Beyond Sacred Mountains – A Decade of Cultural Exchange** – UNM Office of Contract Archaeology's Tenth Annual Navajo Studies Conference. Info: e-mail Joe Winter at <jwinter@unm.edu> or visit the conference web site at <http://www.unm.edu/~oca/navst/ >.
- April 23-26
Albuquerque NM **Western Social Science Association Meeting 39th Annual Conference** – Info: Brooks Flippen, Social Sciences Dept., Durant, OK 74701; phone (405) 924-0121 ext. 2511; fax (405) 920-7475.
- April 24
Corvallis OR **Who Were the First Americans?** – 58th Annual Biology Colloquium sponsored by Oregon State University. Conference info: (541) 737-4595; fax (541) 737-3651; e-mail <halla@cla.orst.edu >. Lodging info: (541) 757-1544 or <http://www.visitcorvallis.com/ccvb >.
- May 2-4
Las Cruces NM **Archaeological Society of New Mexico 1997 Annual Meeting** – Hosted by Doña Ana Archaeological Society at two sites in Las Cruces. Info: P.O. Box 15132, Las Cruces NM 88004. [See box on page 24.]
- April 25-26
Tucson AZ **Linear Archaeological Features/Sites – Their Study and Treatment** – topic for the semi-annual AAC conference at the Arizona State Museum, Univ. of Arizona. Info: Dennis Gilpin (520) 774-5500.
- May 10
Albuquerque NM **Archaeology Fair** – Cottonwood Mall. [See News from SHPO on page 11.]
- May 17
Santa Fe NM **Introduction to Hispanic New Mexican Pottery** – panel discussion at Plaza Resolana in Santa Fe, 2:00 pm - 5:00 pm. Info: Barbe Awalt (505) 344-9382 in Albuquerque.
- August 5-10
Albuquerque NM **South Seas Symposium: Easter Island in Pacific Context** – sponsored by the Easter Island Foundation and the Maxwell Museum of Anthropology. Info: Renie or Mary Dell at Far Horizons (800) 343-9400 <journey@farhorizon.com >. [See article on page 26.]
- August 14-17
Chaco Canyon NHP **1997 Pecos Conference** – see NewsMAC 1997 Number 1, page 3.

NEW MEXICO ARCHEOLOGICAL COUNCIL

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President's Report

(Continued from page 1)

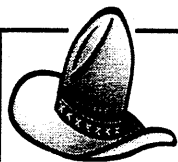
one more reason to find out what the Internet is about.

I also encourage our sister organizations, such as the avocational archaeology societies, to designate a member to subscribe to NMAC-L, and to use it to post announcements that will be of interest to the the professional community.

See you in cyberspace!

Executive Committee Actions

Since the previous NewsMAC, the executive committee voted to approve a \$100. donation towards a reception (held March 6) in honor of the new SHPO, Lynne Sebastian.



T-PAS Report

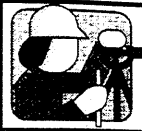
Deni Seymour <djlmas@aol.com>

Topics discussed during the last Trans-Pecos Archaeological Society meeting, held March 18th, included a summary on the progress of the New Mexico Oil and Gas Association (NMOGA) committee meetings. Rose-Marie Havel was selected as T-PAS representative to voice the archaeological community's concerns and opinions at these NMOGA meetings.

Participants in the NMOGA meetings are oil producers, BLM, SHPO, and archaeologists. The group is attempting to communicate about a wide range of issues to foster greater understanding. Oil producers want royalty relief in exchange for putting up some money for data recovery projects and preparation of a research design. They are tired of paying for survey after survey, say we've surveyed enough, and that we aren't learning anything new. SHPO and BLM are willing to deal if they can get some sites dug and get a SE NM research design paid for. The goal is arriving at mutually beneficial, innovative approaches to dealing with the archaeology in that part of the state so that all sides win.

Presentation of and publication of a series of papers on southeastern New Mexico were discussed at the T-PAS meeting. Information is being gathered on interested authors, on appropriate conferences, and appropriate journals to disseminate.

(Continued on page 29)



Current Research

Australopithecus spiff-arino?

[The following is purported to be an actual letter. With April 1st having just passed, and the following having flowed via the Internet, who knows?]

Paleoanthropology Division
Smithsonian Institute
207 Pennsylvania Avenue
Washington, DC 20078

Dear Sir:

Thank you for your latest submission to the Institute, labeled "211-D, layer seven, next to the clothesline post. Hominid skull." We have given this specimen a careful and detailed examination, and regret to inform you that we disagree with your theory that it represents "conclusive proof of the presence of Early Man in Charleston County two million years ago."

Rather, it appears that what you have found is the head of a Barbie doll, of the variety one of our staff, who has small children, believes to be the "Malibu Barbie". It is evident that you have given a great deal of thought to the analysis of this specimen, and you may be quite certain that those of us who are familiar with your prior work in the field were loathe to come to contradiction with your findings.

However, we do feel that there are a number of physical attributes of the specimen which might have tipped you off to it's modern origin:

1. The material is molded plastic. Ancient hominid remains are typically fossilized bone.
2. The cranial capacity of the specimen is approximately 9 cubic centimeters, well below the threshold of even the earliest identified proto-hominids.
3. The dentition pattern evident on the "skull" is more consistent with the common domesticated dog than it is with the "ravenous man-eating Pliocene clams" you speculate roamed the wetlands during that time.

This latter finding is certainly one of the most intriguing hypotheses you have submitted in your history with this institution, but the evidence seems to weigh rather heavily against it. Without

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going into too much detail, let us say that:

- A. The specimen looks like the head of a Barbie doll that a dog has chewed on.
- B. Clams don't have teeth.

It is with feelings tinged with melancholy that we must deny your request to have the specimen carbon dated. This is partially due to the heavy load our lab must bear in its normal operation, and partly due to carbon dating's notorious inaccuracy in fossils of recent geologic record.

To the best of our knowledge, no Barbie dolls were produced prior to 1956 AD, and carbon dating is likely to produce wildly inaccurate results.

Sadly, we must also deny your request that we approach the National Science Foundation's Phylogeny Department with the concept of assigning your specimen the scientific name *Australopithecus spiff-arino*. Speaking personally, I, for one, fought tenaciously for the acceptance of your proposed taxonomy, but was ultimately voted down because the species name you selected was hyphenated, and didn't really sound like it might be Latin.

However, we gladly accept your generous donation of this fascinating specimen to the museum. While it is undoubtedly not a hominid fossil, it is, nonetheless, yet another riveting example of the great body of work you seem to accumulate here so effortlessly. You should know that our Director has reserved a special shelf in his own office for the display of the specimens you have previously submitted to the Institution, and the entire staff speculates daily on what you will happen upon next in your digs at the site you have discovered in your back yard.

We eagerly anticipate your trip to our nation's capital that you proposed in your last letter, and several of us are pressing the Director to pay for it. We are particularly interested in hearing you expand on your theories surrounding the "transpositating fillifitation of ferrous ions in a structural matrix" that makes the excellent juvenile *Tyrannosaurus rex* femur you recently discovered take on the deceptive appearance of a rusty 9-mm Sears Craftsman automotive crescent wrench.

Yours in Science,
(Harvey Rowe)
Curator, Antiquities

Explaining Artifact Variability

Michael Brian Schiffer and James M. Skibo
American Antiquity v62n1 (1997)

We furnish a theoretical framework for explaining that portion of formal variability in artifacts attributable to the behavior of the artisan. Major causal factors are the artisan's knowledge and experience, extent of feedback on performance in activities along the artifact's behavioral chain, situational factors in behavioral chain activities, technological constraints, and social processes of conflict and negotiation. In identifying the causal factors at work in a specific case, the investigator must focus analytically on activities – that is, on people-people, people-artifact, and artifact-artifact interactions – and on the performance characteristics relevant to each. Application of this behavioral framework allows abandonment of many cherished but unhelpful concepts, including style and function. Ceramic artifacts, the low-fired, clay cooking pot in particular are employed for illustrative purposes.

Prescott Ceramic Conference Results

Kelley Hays-Gilpin and Mary-Ellen Walsh-Anduze
Arizona Archaeological Council Newsletter,
v21n1 (January 1997).

Participants at the 1996 Prescott Ceramic Conference agreed to retain Prescott Gray Ware as the formal ware grouping for the pottery associated with the Prescott culture (as decided by the 1980 West-Central Arizona Ceramic Conference).

Formal ceramic types recognized by the conference are Prescott Gray, Prescott Black-on-gray, Prescott Red-on-gray, Prescott White-on-gray, Prescott Buff, Prescott Red-on-buff, Aquarius Orange, and Aquarius Black-on-orange. Type definitions will be updated to include a range of variation not previously incorporated into the descriptions.

The conference also examined the relationships among Prescott Gray Ware, Verde Brown, Tizon Brown Ware, and San Francisco Mountain Gray Ware to more clearly define the range of variability within Prescott Gray Ware.

Additional conferences were proposed to deal with specific types within the Tizon Brown Ware, San Francisco Mountain Gray Ware, and Southern Sinagua ceramics.

The conference also agreed to formally define a new ware, Wingfield Brown, with the associated

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types Wingfield Plain, Wingfield Black-on-brown, and Wingfield Red. It was accepted that Wingfield Brown Ware ceramics were predominantly tempered with phyllite (individual mica grains not visible) rather than mica schist (individual mica grains visible to the naked eye). Potters living across a broad area produced such ceramics, therefore Wingfield Brown Ware crosscuts archaeological culture areas.

A publication of the Prescott Ceramic Conference is expected in draft form by the summer of 1997. Dr. David Wilcox stated that the Museum of Northern Arizona (MNA) would continue to support future ceramic conferences whose suggested topics include Alameda Brown Ware, Tizon Brown Ware, San Francisco Mountain Gray Ware, Hohokam and Verde Valley ceramics. Those interested in organizing a conference for 1997 or 1998 should contact Dr. Wilcox at the MNA: (520) 774-5211.

Power, Labor, and the Dynamics of Change in Chacoan Political Economy

Dean J. Saitta

American Antiquity, v62n1 (1997)

[This paper was originally presented in Albuquerque at the December 1993 meeting of NMAC.]

Although well studied for decades, the precise nature of Chacoan social organization (whether egalitarian, stratified, or something else) and the dynamics of Chacoan social change are still vigorously debated by southwestern archaeologists.

In this paper I argue that, to better clarify the

nature of Chacoan organization and change dynamics, we need to rethink the relationship between social power and the appropriation of surplus labor in middle-range societies.

A concern for this relationship has been central to many recent considerations of such societies in both Europe and the Americas. Specifically, I argue that we need to disaggregate power and labor relations and allow each a relative autonomy – that is, some degree of independence – in constituting social forms. Too often archaeologists merge differential social power (of the sort that accompanies political hierarchy) with direct and even coercive control over labor (exploitation). In other words, we assume that holding power correlates with, or at least strongly implies the ability to extract surplus labor for one's own benefit.

One consequence of merging power relationships with specific forms of control over labor is that we miss *variation* in the ways ancient societies were socially integrated, as well as variation in the social dynamics (“internal tensions and struggles”) that transformed them. And, where we miss such variation, we miss an opportunity to better explain the puzzling empirical phenomena – Chaco foremost among them – that confound archaeological interpretation in the American Southwest and elsewhere.

In the first part of the paper I justify my claim that power and labor relations have a relative autonomy in social life. I outline a “thin definition” of specifically communal social formations to allow for this relative autonomy. This definition holds that no necessary correlation exists between communal relations of labor appropriation and the various other social processes that organize human

Features of the Chaco Phenomenon

- 1 Existence of two different kinds of contemporaneous settlements within the Chaco Canyon core area. These settlements are known as great houses and villages. Great houses are planned, multistoried constructions averaging about 200 rooms with enclosed plazas containing great kivas. Villages are much smaller, single-storied pueblos ranging between 20 to 40 rooms and lacking great kivas.
- 2 Association of Chacoan sites with objects indicating widespread exchange, interaction, and perhaps, specialist production. These objects include turquoise and shell jewelry, copper bells, skeletons of macaws, and cylindrical, vase-shaped jars.
- 3 Distribution, well beyond Chaco Canyon proper, of great house structures known as “outliers,” built in masonry styles similar to those characterizing Chaco Canyon great houses.
- 4 A network of prehistoric roadways connecting different elements of the system. The most striking feature of these roads is their failure to conform with topographic contours. Instead, they run very straight, with any change in direction occurring abruptly and usually at a great house.

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life. Just as capitalist labor appropriation does not always require the existence of wealth and power inequalities between interacting parties, communal labor appropriation does not require the absence of such inequalities. In communal social forms, *equal* access to resources and power is not required; what matters is the maintenance of *guaranteed* access to socially determined portions of surplus labor or what might be termed "communal social entitlements." These communal entitlements can include subsistence goods as well as the exotic prestige goods necessary to validate important life events and transitions.

In the second part, I summarize the key archaeological features of the Chaco Phenomenon and current frameworks for explaining those features.

In the third part, I present an alternative view of Chacoan social organization and change dynamics, one informed by a thin definition of communalism. I use archaeological evidence from the Chaco (AD 900-1150) and post-Chaco (AD 1150-1250) eras in the northern Southwest to support the argument.

My aim is not to "prove" conclusively this case, but rather to frame new interpretive possibilities and research directions.

In the conclusion I summarize these contributions and offer some suggestions for developing a political economy of the Chaco Phenomenon that better respects the difference or "otherness" of the past.

Did the Drab-Egg People Settle at Casas Grandes?

The Associated Press

© *Salt Lake Tribune* (December 2, 1996)

[Via SASIG]

When the people of New Mexico's Acoma Pueblo speak of their origins, they tell a tale of two eggs. Their ancestors, they say, were traveling southward with the parrot eggs, one bright blue and the other dull-colored. But when they reached Acoma, they had to choose between the two. When the blue egg broke and crows flew out, the chief told those who had chosen it that they would have to stay at Acoma. The others continued southward, and nobody knows where they ended up.

Stephen Lekson thinks he might know where the people of the drab egg settled, and much more

about the mysterious ancient history of the Southwest. A simple observation, so obvious that anybody with a ruler and a road map could have seen it, has led him to construct a history for the original inhabitants of the region spanning 600 years and 400 miles.

Lekson argues that the three biggest archaeological sites in the Southwest - Chaco Canyon, Aztec Ruins and Casas Grandes - represent three successive stages of the same political regime. That regime enjoyed control of the labor necessary to build giant apartment-like complexes out of stone and adobe, and had access to luxury goods such as turquoise, brightly colored macaw feathers, copper bells and shell jewelry, some of it coming from the Mexican coast, 1,000 miles away.

In research presented at this year's meeting of the Society for American Archaeology and published in an upcoming issue of *Archaeology* magazine, Lekson connects the Southwest's three biggest archaeological sites with an imaginary line 400 miles long. The line runs due south from Aztec Ruins, a giant complex near the Four Corners, to Casas Grandes, a similar complex 100 miles south of the Mexican border.

Once they see it, Lekson argues, nobody can deny that the builders of the three complexes meant to put them on that line. Yet his colleagues most certainly do. "When I presented this at the Society for American Archaeology meetings last year, it created a fair ruckus," said Lekson, an archaeology professor at the University of Colorado in Boulder. Extraordinary claims require extraordinary proof, and most archaeologists are skeptical that the same people created the Southwest's three largest archaeological sites.

"Could have. Yes. Did they? That's another question," said William Lipe, president of the Society for American Archaeology. Lekson said he noticed the north-south alignment of the sites more than 10 years ago, but initially ignored it. But then research showed the three sites fall along a time line in addition to a geographic line, he said.

Chaco Canyon was occupied first, from A.D. 900 to 1125. Then Aztec Ruins, a complex of buildings on Animas Creek in northwestern New Mexico, became the center of the Southwestern world. It lies 60 miles north of Chaco Canyon, and was occupied from 1110 to 1275. Finally, the cultural center of the Southwest shifted 400 miles south to Casas Grandes, a maze of adobe buildings in northern Mexico. People lived there from 1250

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until about 1500 – eight years after Columbus arrived in the Americas.

Lekson speculates the ancient people must have located their major cultural centers along a north-south line because something about that axis was significant to them.

The giant sites required enormous amounts of labor to build and maintain. The buildings at Chaco Canyon are made of huge stone blocks, and roofed with logs that had to be transported from 60 miles away. Similarly, Aztec Ruins and Casas Grandes took millions of hours of labor to build.

"They're not the pyramids of Egypt," Lekson said, "but they're not bad." It's not just the alignment of the three sites that suggests geography, politics and perhaps religion were closely tied together for the people of the ancient Southwest.

There's also an elaborate road system that obviously wasn't built for transportation. The people who lived in the Southwest 1,000 years ago didn't have wheels or pack animals, so they had no need for the wide, ruler-straight roads they built throughout the region. Some of that ancient road network, which covers an area about twice the size of Maryland, is still visible on the landscape today. Most astonishing of them all is the Great North Road, which starts behind a giant building at Chaco Canyon known as Pueblo Bonito. From there, it heads to the edge of the canyon, climbs the nearly vertical canyon wall and shoots across the mesa. Except for a small jog as it crosses another canyon 1,000 feet deep, the road runs in a nearly perfect north-south line to Aztec Ruins, the second of the major Southwestern sites.

There are other, shorter roads too, that leave major sites only to peter out in a few hundred yards. By extrapolating those roads out across the countryside, Lekson has found that they point to outlying sites miles away. Sometimes the roads even start up again as they near their destinations.

Why would the ancient people of the Southwest build such a screwy road system? Because the roads weren't just roads. "They were also monuments," Lekson explained. "You legitimize a new political center through reference to the old."

In other words, when powerful people moved, they wanted to make sure their power moved with them. And they did that by recording their movements in the land. And perhaps in the stories they tell. The move from Aztec Ruins to Casas Grandes,

which would have taken years to complete using fundamental surveying techniques, could be the same journey described in the Acoma origin story.

Maybe the people of the drab egg settled in Casas Grandes, where the remains of 500 brightly-colored macaws have been found in pens specially designed for the birds. Or maybe not.

The people of Acoma Pueblo are interested when they hear his story, Lekson said, just as he is when he hears theirs. But he doesn't think his work and Acoma beliefs need to corroborate each other to be valuable. "I would never talk of this validating an Acoma myth," he said. "They don't need that."

Botanical Signatures of Water Storage Duration in a Hohokam Reservoir

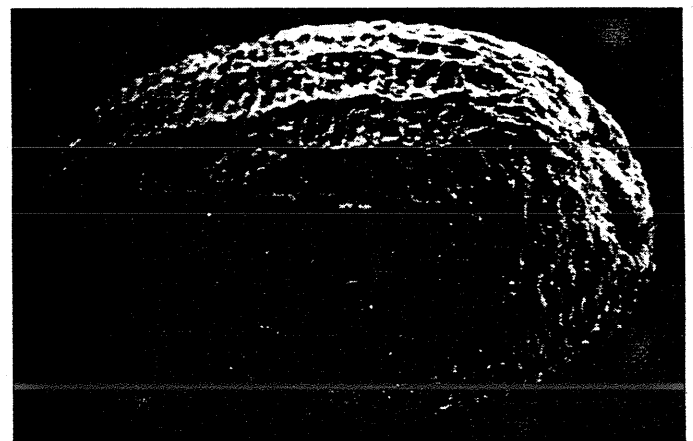
James M. Bayman, Manuel R. Palacios-Fest, and Lisa W. Huckell

American Antiquity, v62n1 (1997)

Although large-scale canal irrigation technology is commonly associated with the prehistoric Hohokam (AD 200-1450) of south-central Arizona, earthen reservoirs were essential for domestic water storage in areas of the Sonoran Desert away from perennial streams.

Interpretations of seasonal water storage in prehistoric Hohokam reservoirs are often based upon direct analogy with the historic Tohono O'odham. This assumption of seasonal water storage is a hypothesis that should be tested rather than uncritically accepted by archaeologists.

Sediments recovered with a hand-driven bucket auger from an earthen reservoir at a large Classic-period (ca. AD 1200-1450) Hohokam site



Scanning electron photomicrograph of Lemma seed from Bayman, et al.

Current Research

(AZ AA:3:32 [ASM]) yielded uncarbonized seeds of an aquatic plant belonging to the genus *Lemma* (duckweed). The high number of *Lemma* seeds indicates that water may have been stored on a long-term, perhaps perennial, basis.

Analyses of sediments from other reservoirs should generate further discoveries of uncarbonized seeds or other biological remains (e.g. pollen, phytoliths, diatoms, snails) and refine our understanding of prehistoric water storage facilities throughout the world.

Gender and Status in the Hohokam Pre-Classic to Classic Tradition

Patricia L. Crown and Suzanne K. Fish
American Anthropologist, v98n4 (December 1996)

The pre-Classic to Classic transition was a time of social change the Hohokam, characterized by increasing social differentiation. In this article we have pursued the question of how women's lives changed during this transition.

In terms of the division of labor, we maintain that women undertook many of the same tasks throughout the Hohokam sequence, but that two aspects of their productive activities changed. First, specific tasks – including cooking, pottery making, and fiber processing – apparently became more costly in terms of time and energy expenditure, so that women's workloads may have increased during the Classic period. Burial data also hint at a possible change in the investment the Hohokam were making in their children. Increased GLVs (Grave Lot Values – based upon assignments of values to each artifact type and totaling the values of artifacts in individual burials; both means and ranges) for infants and juveniles suggest that children were accorded higher social honor in the Classic period than in the pre-Classic. Placing greater value on young children might translate into increased energy investment in child care. Although a heavy burden of child care may reduce women's potential influence outside of the domestic sphere, such investment in children may ultimately promote women's power and prestige.

Second, there was an increase in productive specialization, with some women manufacturing crafts above the needs of the household. Craft specialization may have provided an avenue for social prestige. Unfortunately, we do not know

who controlled the results of women's craft production.

In terms of sexual stratification, we posit that two contrasting processes affected women's status in Hohokam society from the pre-Classic to the Classic period. We maintain that different types of domestic architecture, with some houses enclosed within compound walls, some having open courtyards, and some elevated above compound walls on platform mounds, created differential access to knowledge, community activities, and gossip. Inequalities in spacial access and daily visibility led to inequalities in knowledge, autonomy, and perhaps power within a village community. It is likely that the influence of most women within the public sphere declined during the Classic period.

In contrast, we propose that women's crucial positions in productive as well as reproductive activities provided access to prestige within the **more highly integrated** corporate groups occupying compounds. The presence of discrete groups of households enclosed by compound walls and the presence of spatially discrete and bounded cemeteries associated with the compounds indicate the increased **importance** of corporate groups in Classic period Hohokam society. Cross-cultural studies indicate that formal cemetery areas are associated with corporate groups with rights inherited through lineal descent. Classic period Hohokam compound corporate groups likely held rights over critical resources, with membership controlled through lineal descent. The fact that some corporate groups occupied platform mounds in the late Classic period, together with various lines of data demonstrating differences in the relative size of rooms, differences in proximity of compounds to the platform mounds, differential wealth among compounds off the mounds, and differential wealth in cemetery areas, suggests wealth differentials among corporate groups in compounds. The products of women's labor, including children, food, pottery, and fiber for textiles, were crucial for the maintenance of Hohokam society and served as a foundation for this emerging differentiation in wealth and prestige during the Classic period. As differential wealth became an acceptable dimension of Hohokam society, walled compounds were constructed, shielding harvest abundance and material goods from the larger community. At the same time, walling the compounds segregated women's productive activities from prying eyes, protected women and

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children from raids, and promoted greater integration for women within the compound group, while segregating them from outsiders. If, as the burial data suggest, wealth and authority were inherited and disseminated through a kinship-based structure rather than achieved by individuals, walling the compounds may partially reflect greater investment in child care and socialization. In a sense then, women, children, and their productive activities became part of the wealth differential that the Hohokam shielded from view behind enclosing walls. As women's influence within the broader community declined, their importance within the corporate group increased, with their prestige deriving in part from the position of their compound group within the community.

We can describe several specific aspects of the gender hierarchy as well. First, the fact that some women occupied domestic spaces and were buried on top of platform mounds indicates that these women were accorded higher honor than both men and women occupying compounds and buried off the mounds, in most instances probably because of ties established through birth or marriage. In addition, the burial data show that, for the most part, prestige derived from different realms for males and females. While men were differentiated at death by their access to exotic items, ornaments, and ritual paraphernalia, women were more often differentiated by the tools of productive activities and locally produced items. Yet the range of GLVs and differential burial locations indicate that Classic period women had a prestige hierarchy that paralleled that of men. Within this hierarchy, women were honored for their productive activities, for kinship with groups living on platform mounds, and for unusual abilities such as curing. Furthermore, the position of any woman in Hohokam society had the potential to change over her life cycle; for instance, women beyond child-bearing age apparently could hold positions as curers.

We conclude that sexual asymmetry was present among the Hohokam in both the pre-Classic and Classic periods, but that a status hierarchy arose among women in the Classic period that was complementary to that of men. Among the Hohokam, women were not often honored in the overt ways that men were at death. They apparently lacked equivalent access to exotics, ritual

items, and perhaps the spoils of warfare, and they were probably not often prominent in community political and ritual activities. However, women potentially wielded considerable influence because of men's dependence on them for productive activities. Such dependent productive relationships serve to keep power in balance.

Hohokam women may well not have cared that they were not treated in the same way that Hohokam men were, particularly given the Classic period development of their distinctive prestige hierarchy. Women and men may not have coveted equally the goals of political power, possession of exotic items, and burial in highly visible locations.

Shell Ornament Consumption in a Classic Hohokam Platform Mound Community Center

James M. Bayman

Journal of Field Archaeology, v23n4 (Winter 1996)

Classic period (ca. AC 1100-1450) Hohokam platform mound settlements are commonly interpreted as community centers for the circulation of information as well as economic resources. Evidence for spatially concentrated craft production or consumption, particularly of high-value exotic goods, is one possible dimension of this function.

This study presents evidence for the spatially centralized consumption of shell ornaments at Marana, an Early Classic (Tanque Verde phase, ca. AC 1100-1300) platform mound community in the Tucson Basin of Arizona. Data from domestic refuse middens in community sites include whole unmodified shell, production debris and worked shell, partially manufactured ornaments, and finished shell ornaments.

The relevance of patterning at Marana is explored with respect to Classic period political economy and community organization among the Hohokam.

Lithic Organic Residue Analysis: An Example from the Southwest Archaic

Kristin D. Sobolik

Journal of Field Archaeology, v23n4 (Winter 1996)

Organic residue analysis from the surface and edges of lithic artifacts is a useful technique to determine stone tool function. This study reports the results of organic residue analysis from 55 stone tools excavated from Hinds Cave in the

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lower Pecos region of southwestern Texas.

Organic residue analysis is combined with stone tool edge-angle and use-wear analyses to determine correlations between tool type and tool function, and types of material used for hafting tools to handles.

Although a wide variety of organic residue was observed on the tools, rodent hair and plant debris, mainly of raphid phytoliths and various epidermal fiber fragments, were the most prevalent. The study indicates that the stone tools were multipurpose, used for slicing or cutting both plant and animal remains. The most common hafting material was from yucca and agave fiber.

Request for Assistance: Identification of Human Burials

[Via acra-1]

I (sic) am seeking citations, published or otherwise, on methods to differentiate potential human burial features (in the absence of skeletal material) from other types of cultural features or natural phenomena. For example, research on soil silhouettes, micromorphology, and geochemistry is preferred. Not of interest are inferences based on artifacts or inferred association based on burial contexts (e.g., mounds, historic cemeteries). Anyone have any ideas? Many thanks in advance, and I would gladly repost the collected references if requested.

Kathleen E. Callum

Robert A. Sloma

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< geoarch@sover.net >

Request for Assistance: Identification of Pueblo-Related Rock Art in Nebraska

Kim Vrtiska, Tecumseh Public Schools

[Via SASIG]

I am from the Southeast corner of Nebraska from a small town named Table Rock. Outside of town there is some Caves and some "picture rocks" that

have intrigued me for years. I have been able to find little information about the tribes that lived here except for a newspaper article from the Lincoln Journal dated April 2nd, 1933. The author of the article said he showed pictures of the rocks to a Chief Tomo of Puye, New Mexico. Chief Tomo stated that these were "works of art" created by his ancestors who after each generation had their "chase for manhood" and then add to the art of the preceding generations. Located here is a Rain God, a turtle, lizard, water buffalo, Rocky Mountain Bighorn and many, many others. Is this possible or could they just be works of nature? If you would like to see the article or pictures please let me know and I would be glad to oblige. Thank you for your help. Please reply to:

< kvrtiska@esu6.esu6.k12.ne.us >

Request for Assistance: Ceramic Effigy Vessels

[Via SASIG]

I'm doing a bibliographic search for datura pots (ceramic effigy vessels) throughout all of the Southwest. I'd appreciate getting references, and particularly references to photographs, of such pots, especially those in the gray literature.

Thanks for your help!

Claudette Piper

Office of Grant and Contract Services

Northern Arizona University

Box 4130

Flagstaff, AZ 86011

Phone: 520-523-1656

FAX: 520-523-1075

e-mail: < Claudette.Piper@nau.edu >

Request for Assistance: Hohokam Stone Figurines

Laurie V. Slawson < aztlan@aztlan.com >

Aztlan Archaeology, Tucson AZ

[Via SASIG]

We recovered several partial stone figurines during fieldwork in the Silver Bell Mountains and are trying to locate photographs, drawings, references, or other information on Hohokam figurines that have been found in Arizona. We have plenty of information on clay figurines, but not stone. Any help would be appreciated.



Sebastian Appointed NM SHPO

Dan Reiley, Staff Archaeologist

NM Historic Preservation Division (Feb. 14, 1997)

Lynne Sebastian, New Mexico's State Archaeologist and a nine-year veteran of the State Historic Preservation Office, has been named director of that agency by John A. Garcia, Interim Director of the New Mexico Office of Cultural Affairs.

Sebastian replaces Phillip Shelley as Historic Preservation Officer. Shelley resigned the post in December to resume his teaching position in the Department of Behavioral Sciences at Eastern New Mexico University in Portales.

Sebastian, who has served as Deputy State Historic Preservation Officer since 1987, will direct an OCA division charged with identifying, preserving and encouraging the restoration and reuse of New Mexico's archaeological and historical resources. The Historic Preservation Division employs 25 people with an annual budget of approximately \$1 million.

Sebastian holds a bachelor's degree in English and Secondary Education from the University of Michigan, a master's degree in English Literature from the University of Utah, and doctorate in Anthropology from the University of New Mexico. She is currently an Adjunct Assistant Professor in UNM's Department of Anthropology and Secretary-elect of the Society for American Archaeology.

In addition to a wealth of archaeological fieldwork in the S.W., Sebastian has conducted archaeological research for the Office of Contract Archaeology at UNM, the National Park Service's Southwest Region and the Bureau of Land Management. As State Archaeologist, Sebastian reviews state and federal undertakings for their effect on prehistoric resources, issues and monitors permits for archaeological work on state lands and provides information about the archaeology of NM to the public.

Sebastian, who resides in Corrales, assumed the SHPO position on February 10.

News from SHPO

Lynne Sebastian

State Historic Preservation Officer

A slight correction in the previous NewsMAC re-

port about the personnel changes in the SHPO's office. I am, as reported, the new SHPO, but we have not, as reported, filled the State Archaeologist's position. Previously the State Archaeologist and the Deputy SHPO jobs belonged to the same individual, who usually found herself unable to do an even halfway adequate job of either position. So, I have reorganized the office, dividing the Deputy SHPO responsibilities between two people - Dave Cushman for the archaeology program and Dorothy Victor for the architectural side of things -- and we will be advertising soon for applicants for the State Archaeologist's position. Until that position is filled, Dave Cushman is serving as Acting State Archaeologist.

And to answer the burning question: Whatever happened with the Section 106 workshop that we held last year? That is one of the many things that the former State Archaeologist/Deputy SHPO didn't do a very good job of, especially after she became Acting SHPO as well. But now that I have two terrific Deputy SHPOs and some hope of hiring a new State Archaeologist pretty soon, I plan to get back to the task of reporting the results of the Section 106 workshop as soon as I can.

And finally, Heritage Preservation Week and the Archaeology Fair. Preservation Week posters and calendars should be available in early April; the Archaeology Fair is May 10 at Cottonwood Mall. If you are willing to volunteer to help with the Fair or have an exhibit that you would like to have included in the Fair, contact me at (505) 827-4044, or Dave Cushman at (505) 827-4045.

Use It or Lose It: A Call for Professional Involvement in Public Lands Archaeology in Southeastern NM

Dave Cushman

Deputy State Historic Preservation Officer

I'm writing to address what I think is a serious lack of professional interest in, and attention to the archaeological record of Southeastern NM.

With some notable exceptions, very few professionals have conducted research in this part of the world. The region lies in limbo: too far east for the Mogollon Conference, too far west for the Texas Archaeological Society, and too far south for the Anasazi enthusiasts. As a result, in comparison to other areas of the state, very little research attention has been directed to the Middle Pecos River Valley and points south and east.

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The archaeology that has been done in this area is almost entirely CRM-related, driven by energy development on state and BLM land. The federal preservation mandate has produced huge amounts of data over the past 20 years, but because of a lack of basic research, we have very little knowledge about the record or the behaviors that it represents. We need a better understanding of the area's culture history, cultural ecology, geomorphology, and site formation processes, as well as basic analysis of stone tool technology, ceramic sequences, feature morphology, and a critical need for absolute dates, among other things. Parts of this puzzle have been pieced together over the years, and two regional overviews exist. But, lack of concerted and sustained investment in research on the fundamentals provides very little means of addressing larger, processual questions.

The sad thing is that without the involvement of the professional archaeological community – academics and contract archaeologists alike – the oil and gas industry has been able to set the parameters for archaeological investigations in the region, with very negative results for the archaeological record.

I have developed this concern over the past eight years in my role as the SHPO reviewer for the BLM Roswell District, which is divided into two administrative units: the Roswell Resource Area and the Carlsbad Resource Area. Together these areas encompass nearly 20 million acres of land, 3.7 million acres of which is federally managed. State lands and private land holdings exist adjacent to and in between the BLM lands. All 3.7 million acres of BLM land are subject to federal CRM regulation.

The Carlsbad Resource Area (CRA) alone handles more energy development actions than any state in the entire BLM system nationwide. Last year, this amounted to over 900 consultations with the SHPO's office on everything from individual well pads to huge seismic surveys covering 100 square miles at a time. Historically, the CRA has taken a minimalist approach to managing its cultural resources, but now with agency budget cutbacks and staff downsizing, the agency is prevented from hiring more than two archaeologists at one time to staff the Carlsbad office. These people are given the Herculean task of managing the effects of development on approximately 5,000

known sites in the CRA alone, and more are discovered every year as development moves into new areas. These sites span the complete range of human occupation in the New World from Paleo-Indian through Apachean and Euro-American, and yet most of this record has been woefully under-investigated.

One reason why is that in 1980 the BLM entered into an agreement with the SHPO and the President's Advisory Council on Historic Preservation (ACHP) that allows the agency to approve applications to drill and other development actions if archaeological sites are avoided. This agreement was entered into with the best of intentions to protect archaeological sites while facilitating development of the public lands. Ironically, this "flag and avoid" policy has resulted in a virtual absence of subsurface investigation.

In their 1993 overview of the Southeastern portion of the state, Susanna and Paul Katz estimated that less than 1% of the known sites in this part of the state have ever been formally tested or excavated. Archaeology in the Carlsbad area since 1980 has done little more than to collect two-dimensional data on a three-dimensional phenomenon. As a result, the BLM lacks critical baseline information on the very record that they are responsible for managing.

Despite this, the BLM is required to make management decisions on a daily basis and under very trying circumstances, but because it lacks a good understanding of the archaeological record and all that it represent, I believe that sites are being affected and otherwise lost to a combination of direct, indirect and cumulative effects over time. In my opinion, the present means of meeting the BLM's regulatory responsibility are not adequate; the good news is that the upper levels of BLM management know this.

In late 1995, the BLM conducted an internal review of the BLM Carlsbad Office, with SHPO involvement, and thoroughly investigated the problems that exist with the CRM program. A final report containing a number of very good recommendations was submitted to the BLM State Director in May 1996. Another bright spot has been the formation of the Trans-Pecos Archaeological Society (T-PAS) – now a chapter of NMAC – to provide a forum for professional archaeologists working in the Roswell area on CRM projects. T-PAS has become involved in discussions with the BLM and the oil and gas industry over how to improve the

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quality of archaeological investigations that are conducted on the public lands in Southeast New Mexico.

Despite these positive developments, it is still very much the case that the industry uses its considerable influence to establish the limits within which the BLM meets its Section 106 responsibilities for oil exploration and development. At present, the BLM has very little means of justifying a major change to the status quo. Without a better understanding of the value of the archaeological record, the agency's own archaeologists cannot counter the assumption widely held by both BLM and industry, that the archaeology of Southeast New Mexico is of little importance.

It's time to change this impression. The professional archaeological community – academics and contract archaeologists – working together, must become more involved in basic research in this region, and in the lobbying/educational efforts needed to convince the public that the archaeological record in southeastern New Mexico has value and is worthy of preservation.

I bring this issue before the NMAC membership because I believe that the professional archaeological community has a responsibility to become more involved in this region and can act potently as a third party in the political process required to bring about change. The truth of the matter is that the we have also contributed to the view that the area is "marginal" – an assumption that goes all the way back to A. V. Kidder – and as a result, little research attention has been paid to the region, thereby perpetuating the overall impression in the public's mind. It is ironic that a lack of knowledge gained through basic research now threatens to make the marginalization of the archeological record a self-fulfilling prophecy.

The archaeological record of southeastern New Mexico is under assault by energy development on the public lands, and has been for many years. It's your basic slow riot type of situation; but as the pace of energy development has increased over the past five years, so has the level of damage to the record. Changes in BLM management policy affecting how the agency meets its regulatory responsibilities are required in order to meet this threat.

However, only the professional archaeological community has the expertise to advise the agency

on what's at risk and why it's important. That input is needed now more than ever. I urge the membership to explore the considerable research potential of this area.

A good start in this direction would be a NMAC-sponsored conference on the problems and potentials of archaeology on the public lands in southeastern New Mexico, to be held at the BLM office in either Carlsbad or Roswell.

[See T-PAS Report on page 3 for related information.]

NM Heritage Preservation Alliance Holds Its First Annual Meeting

Richard D. Holmes

TRC Mariah Associates Inc., Albuquerque

The New Mexico Heritage Preservation Alliance (NMHPA) held its first annual meeting on January 18, 1997, at the La Posada Hotel in Albuquerque. Called to order by Thomas Merland, this was the formal beginning of the organization, according to the organization's bylaws.

Incorporated in June 1995, the NMHPA is a lobbying group advocating the preservation of archaeological sites, structures, and open space. It is a forum for organizations across the state and seeks to end the isolation of preservationists. There are 170 members: 143 individuals and 27 corporate members.

The following were elected directors: Elmo Baca, Española; Susan Berry, Silver City; Mary Davis, Corrales; Shelie Gaspar, Zuni; Mary Grzeskowiak, Santa Fe; Victor Johnson, Santa Fe; Steve Kells, Albuquerque; Thomas W. Merlan, Santa Fe; Norman B. Nelson, Golden; George C. Pearl, Albuquerque; Jerry Rogers, Santa Fe; Lynda A. Sanchez, Lincoln; Laurel Seth, Santa Fe; and Phillip Shelley, Portales. Non-voting, *ex officio* members of the Board include the presidents of NMAC and the Archaeological Society of NM.

Kelly Lally, coordinator of the National Trust for Historic Preservation in New Mexico, Oklahoma, and Texas, spoke about the Statewide Initiatives of the National Trust as a means to strengthen and support historic preservation at state and local levels. Organizations in 20 states now participate in the program, including Historic Oklahoma, Historic Texas, and the NM Heritage Preservation Alliance. The National Trust provides technical assistance grants and matching challenge grants to these state-level organizations.

Dorothy Victor of the NM Historic Preservation

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Division (NMHPD), discussed the upcoming Historic Preservation Week.

Elmo Baca, past president of the Route 66 Association spoke about improving signage for the historic highway, plans for a brochure on public art of Route 66, and the NM Scenic Byways System.

Diane Souder reported on the recent Open Space election in Albuquerque and the many sites located on land the city will acquire. She also discussed the efficacy of mail-in ballots for a specific initiative - as was used for the Open Space vote.

Kit Sargeant spoke about Anderson Field, one of the properties intended to be acquired in the Albuquerque Open Space plan. Part of this parcel contains the very important Spanish Colonial plaza of Los Poblanos, and the settlement of Los Gallegos extended into Anderson Field.

Jacquiline Martin of the Valley Improvement Association of Valencia County reported on the archaeological investigations at Tome Hill, the park site being developed at the base of the hill, and sculpture commemorating the Camino Real. Tome Hill is on the National Register as a traditional cultural property. The Abo Pass Trail has been nominated as a Scenic Byway, to tie together the Salt Missions Trail and the Camino Real.

Nelson Van Valen of the Valencia County Historical Society reported on a surviving trackside Harvey House that the society is interested in having named to the National Trust's list of endangered places.

John Slown, a planner with Bernalillo County, spoke about restoration of the Sanchez House, an archive of South Valley history, and an open spaces plan for unincorporated portions of the county.

Shelie Gaspar, who has worked with Cornerstones and the Pueblo of Zuni, discussed the "Seeds and Stones" program of conservation in agriculture and building, and reconstruction of waffle gardens along the river at Zuni.

Cindy Tidwell of Corrales reported that the Albuquerque Museum acquired Casa San Isidro in Corrales. A joint powers agreement between Albuquerque and Corrales is being negotiated.

Two presentations about the destinations for fieldtrips later in the day followed. Diane Souder of Petroglyphs National Monument talked about the background history of and current threats to the 7,200 acre monument. Specific issues raised

were road construction matters; the non-applicability of ARPA to land not actually owned by the Federal government; and the lack of support by the city for any park plans until a road goes through the monument.

David Kammer made a presentation on the old Albuquerque Airport. This facility was replaced by the Albuquerque International Sunport in 1965. Used as the Albuquerque Museum before its present building was constructed, the airport is significant for its role in commercial aviation and as an example of New Deal-era art and architecture. It is the only WPA adobe airport in the country.

At a lunch after the business meeting, author V.B. Price presented a lecture on heritage preservation and the sense of place in Albuquerque.

ARMS News

ARMS Staff

Thanks to the new user fees and renewed commitments from federal agencies, the financial situation at ARMS has now stabilized, and we will be returning to our former schedule. ARMS office hours are now as Monday through Friday, 8:00 AM - 12 noon and 1:00 - 5:00 pm.

Please note we are closed from 12:00-1:00 PM for lunch and you will be asked to leave during this time. Also note that visitors with appointments will have first preference. Anyone who has visited us in the last 2-3 years is well aware of the fact that we are running out of space at ARMS in a serious way. Expansion of the Laboratory of Anthropology is in the planning stages now, but it will be years before the legislature is likely to approve any further expansion projects at the Camino Lejo complex. Until then, we need your help in scheduling your visits to ARMS. Some days we have so many visitors at ARMS that there is quite literally no table space available to lay out maps and records. We are requesting that if you need to visit ARMS for any significant amount of time, please make an appointment. If you just need to perform a quick map or records check, you can still just walk-in, but if you anticipate spending some "quality time" at ARMS, we'd like to make sure we have the room to accommodate your need for a chair, terminal, and table.

Requests for records and map checks are now handled during regular business hours as are site and survey registrations - via telephone (827-6347, 827-8002), fax (827-6497) and e-mail



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SAA's Legislative Agenda in 1997

Judith A. Bense

Chair, Government Affairs Committee

Donald Forsyth Craib

Manager, Government Affairs, and Counsel

[Via SASIG]

Several issues will dominate the attention of SAA's government affairs office during the first session of the 105th Congress:

- 1) Proposed amendments to the Native American Graves Protection and Repatriation Act (NAGPRA).
- 2) Reauthorization of the HPF.
- 3) FY'98 funding for federal archaeological programs and the Historic Preservation Fund (HPF).
- 4) Reauthorization of the Intermodal Surface Transportation Efficiency Act (ISTEA);
- 5) Amendments to the Antiquities Act.
- 6) Oversight of the National Historic Preservation Act.

The hottest issue lately is the proposed NAGPRA amendment in the Senate (S.110), which the leadership of the SAA has analyzed and written a letter of response [which follows].

SAA Response to Proposed NAGPRA Amendment (S. 110)

[Via SASIG]

February 14, 1997

The Honorable Ben Nighthorse Campbell
Chairman, Senate Committee on Indian Affairs
Washington, D.C. 20510

Dear Chairman Campbell:

The Society for American Archaeology (SAA) wishes to comment on a bill that was recently introduced by Senator Inouye and that falls within the jurisdiction of your committee. This bill is S. 110 - proposed amendments to the Native American Graves Protection and Repatriation Act (NAGPRA). With over 6,000 lay and professional members, SAA is the largest organization devoted to the study of the archaeology of the Americas. SAA supports Native American and Native Hawai-

ian rights with respect to affiliated ancestral human remains and cultural items, and worked closely with Native American groups and members of Congress to obtain passage of the current version of NAGPRA.

SAA agrees that clarification of certain components of NAGPRA is desirable. SAA believes, however, that S. 110 as currently written is much more than a clarification, and that the four individual changes proposed by S. 110 need to be considered separately. We have detailed our arguments in an attachment to this letter; a brief summary appears below.

The first change, S.110 Section 1(a), requires written consent by lineal descendants or appropriate tribes before the excavation of human remains on federal land. As currently worded, this amendment has the potential to transform NAGPRA into a major tool that could be used by tribes, Native Hawaiian organizations, or other groups to stop many kinds of economic development or land management activities on Federal land. In order to understand why this is so, one must recognize that virtually all archaeological excavation of Native American graves on Federal land is done in the context of construction or land management activities that will destroy or damage the graves. These archaeological excavations are a direct consequence of the way in which the National Historic Preservation Act is applied when archaeological sites are impacted by Federal agency activities or by economic development projects done under federal permit. We believe that such a change would not be good public policy and that the backlash resulting from project stoppage would harm the broader interests of native peoples and of historic preservation. SAA recommends withdrawing this proposed change.

The second change, 1(b), requires that when there are inadvertent discoveries of human remains or cultural items on Federal land that appropriate tribes are notified in a timely way. It also makes clear that, once made, inadvertent discoveries are to be treated in the same manner as intentional excavations, with respect to ownership, removal, and consultation with tribes. SAA strongly supports the proposed changes (with minor rewording) as appropriate clarifications of NAGPRA's intent.

The third change, 1(c), extends the responsibilities of the NAGPRA Review Committee by asking it to compile an inventory of funerary objects

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associated with culturally unidentifiable human remains and by asking it to include these funerary objects in their recommendations concerning the disposition of culturally unidentifiable remains. SAA believes this is a significant extension of the NAGPRA through a paragraph in the law whose interpretation is already contested. SAA believes that the Review Committee already has before it a tremendous amount of important work and recommends a substitute amendment that would eliminate the amended paragraph [Section 8(c)(5)] from NAGPRA.

The fourth change, also labeled 1(c), but presumably, 1(d), directs the Secretary of the Interior to use NAGPRA penalties for further enforcement of NAGPRA, permits payment of rewards for information relating to NAGPRA enforcement, and allows payment of restitution to aggrieved parties rather than the collection of penalties. SAA strongly supports the proposed changes in order to enhance the enforcement of NAGPRA, but suggests a minor rewording of one paragraph.

Finally, SAA is concerned that Section 3 (Ownership) of NAGPRA does not, in two respects, weigh the interests of the affected parties in what we see as appropriate ways. (1) SAA believes that when the scientific value (ability to contribute information about the past) of a set of remains or objects is great, the public interests in the past should outweigh the concerns of a modern tribe that lacks clear cultural affiliation with the remains in question. (2) SAA supports the central principle that underlies much of NAGPRA: the closeness of cultural relationship should transcend contemporary property rights in determining the disposition of human remains and cultural items. However, Section 3 is inconsistent with that principle when it gives contemporary tribal land ownership priority over cultural affiliation. This results in NAGPRA assigning ownership over human remains that are indisputably the recent ancestors of one tribe to a different tribe, just because the latter tribe now controls the land on which the remains were found. SAA asks that when hearings are held, the committee take testimony on these additional concerns as a part of its consideration of amendments to NAGPRA.

SAA believes S. 110 has important implications that need to be further understood before it is

considered by the Senate. We therefore recommend the changes outlined here and suggest that the Senate Committee on Indian Affairs convene a hearing to take testimony from Federal agencies, state historic preservation officers, private businesses operating on public lands, archaeological organizations, and Native American and Native Hawaiian groups. SAA would be pleased to consult with you on draft language that would avoid the problems it sees with the present version. SAA thanks you for your attention and looks forward to your response.

Sincerely, William D. Lipe, Ph. D., President

TCP as Bad Anthropology

Brian Haley <6500hale@ucsbuxa.ucsb.edu >
Dept. of Anthropology, UCSB
[Via acra-l]

[The following recaps an e-mail-based discussion recently conducted within the ACRA (American Cultural Resource Association) newsgroup.]

In frustration, David Rotenstein declared that discussion of TCPs and especially "genuine and "spurious" traditions revealed archaeologists did not understand tradition. He listed sources in anthropology and folklore, and demanded that the expertise of cultural anthropologists and folklorists be utilized.

Joel Klein agreed, and pointed out instances where requirements for expertise in cultural anthropology, folklore, or TCPs were glaringly absent. Bill Dodge and Lynne Sebastian asked for more information on tradition from anthropology and folklore. I then offered two papers from my work on Point Conception with Larry Wilcoxon that might be useful in learning the anthropological data and theory on tradition.

I noted that assumptions about tradition, identity, persistence, etc. in the TCP guidelines are flawed from an anthropological perspective, and listed a few of those, including creation of new identity and tradition, problems with genuine/spurious distinctions, the traditional communities aren't bounded units of culture, political use of the past is a common way of creating tradition, etc. Lastly, I raised the question of how all this might pertain to policy.

This initiated 34 postings to ACRA-L (including my subsequent posts), and another 23 directly to me. Discussion under the "TCP as Bad Anthropol-

ogy" thread is multi-stranded, as follows.

Policy Intent vs Anthropological Validity

Lee Tippett charged the intent of TCP is "to aid indigenous peoples when they choose to oppose Federally funded, licensed, and permitted projects," and thus "the anthropological validity of TCPs becomes secondary."

Rotenstein, Tom King, and I each agreed with this argument (though the "anthropological validity of TCPs" was never my concern). King clarified that Bulletin 38 was intended to ensure that the culturally valued places of indigenous peoples "are considered in planning, not necessarily to help them oppose projects."

Tippett replies there was no such need that could not be met through education. Rotenstein added that Bulletin 38's use of "Tradition" fails to grasp the diverse uses and meanings of the term, and King asks why it should. I also charged that Bulletin 38 uses the authority of social science to justify its existence and implementation.

Intent vs Effect

King has countered my critique by arguing that whatever anthropological flaws in the concept of TCPs may exist, they are acceptable in light of the importance of the policy's intent. He, too, mistook my critique as concerning the epistemological validity of TCPs. King also notes that anthropology is not the only academic tool for dealing with TCPs, and observes that TCPs are not anthropological resources.

Clark Dobbs takes umbrage with King's depiction of the influence of archaeologists in overlooking TCPs prior to Bulletin 38, but King stands his ground.

In response to King's dismissal, I said that we should be concerned with the effects of the TCP guidelines, not their intent. I have argued (from limited observation and experience, and ethnographic studies of similar policies) those effects include 1) fostering and empowering neo-traditionalism, 2) differential results based on the expertise of the evaluator, 3) creation of important places and indigenous identities, 4) undermining the importance of places and identities, and 5) fostering conflict between Native Americans and evaluators (usually anthropologists) over the results of TCP studies and the right of white researchers to evaluate the authenticity of Native

American beliefs.

Point Conception exemplified how the guideline's treatment of qualities of tradition as mutually exclusive (spurious vs. genuine, invented vs. authentic, indigenous vs. non-indigenous, traditional vs. modern) is in error, and the formulation of these terms in the guidelines is useless and misleading in conducting a TCP study.

In agreement, Rotenstein posted two more examples (along with some text from his dissertation) that illustrated how places can have spurious, genuine, invented, and authentic importance all at the same time, and how modern tradition can be.

The main response to these arguments appears to be incredulity. Richard Davis opines that my perspective is mere theory without real-world experience, and the "polite legal fictions" of the guidelines are all that really matters given the practical needs of getting a client through the review process. Davis, however misunderstood the extent to which I was arguing from real world experience.

Evaluators

Rotenstein argued that folklife specialists or cultural anthropologists – but not archaeologists or historians—should evaluate native perspective on TCPs and provide consultation needed to mitigate impacts to TCPs. King says anthropology is an appropriate tool for identifying and dealing with TCPs, but that the writers of Bulletin 38 deliberately resisted pressures to say that only cultural anthropologists, folklife specialists, etc. ought to do TCP studies. He thinks no one should be better at evaluating the native perspective than the natives themselves, and that anyone sensitive to the issues and can do the TCP evaluation. Richard Davis characterizes advocacy of TCP study just by cultural anthropologists as an unimportant "turf war," and draws a parallel to the preservation of architecture and the minor role of architects in that. John Snyder suggests there is no parallel, since for decades American architects seldom were taught architectural history.

An interesting remaining question is how anthropological knowledge about tradition, identity, etc. can be irrelevant to TCP implementation, yet simultaneously anthropology is an important tool of TCP evaluation and management.

Evaluation and Legitimization

I challenged King, since I thought the wording of Appendix II in Bulletin 38 heavily favored having

ethnographers do the evaluation. By allusion to arguments published by Native American activists, I implied that placing ethnographers in the position of judging the "authenticity" (i.e. legitimacy) of Indian (or other community) traditions was hazardous for the individual evaluator and the future of TCP studies.

My 29 Nov post sowed confusion, but when it was sorted out, King agreed that the evaluator was in the position of judging age and "authenticity" of tradition (though somehow he fails to see this IS legitimization). King adds, moreover, that the Keeper of the Register also occupies this gate-keeper role.

King and I anticipate different effects from Appendix II. Where I see wording that selects for evaluation and consultation by cultural anthropologists (i.e. persons with advanced training in this field) and thus creating conflicts with members of the communities, King envisions "usually" and "normally" as opening the door for non-anthropologists to do this work, particularly members of the communities themselves. He adamantly opposes the notion that cultural anthropologists "should" be the evaluators or legitimizers.

There have been strong objections to my claim that evaluation influences the content, power, value, and effectiveness of tradition. John Cullinane accuses me of "double-speak," an inability to understand traditional cultures and TCPs, and links me to a decline of higher education. He believes the evaluator's findings cannot affect the value of a TCP. Mike Polk finds my argument "way to esoteric," and doesn't want to think about the consequences of TCP studies, because they are "complicated and stressful enough."

Tippett challenges my aside that "spurious" and "invented" are needlessly pejorative, because he feels their pejorativeness captures the "political essence of how TCPs are being used so wonderfully well." I think the 50 year rule can catch most that arise for purely immediate gain, have found that "spurious" and "invented" don't distinguish non-eligible TCPs.

Authenticity is well established in social science literature as being a judgment of legitimacy that helps to shape tradition. Some prominent Native writers have excoriated non-native scholars of the invention of tradition precisely for making such judgments. The lack of familiarity with this evi-

dence is glaringly apparent in Bulletin 38 and the positions some have adopted (e.g. Cullinane, Polk, and King). Controversy surrounding judgments of authenticity is rapidly becoming an important professional ethical dilemma (see for example the Nov 1996 issue of the journal *Cultural Anthropology* which is devoted entirely to this topic - unfortunately it is laden with jargon). There is an urgent need for those doing or advocating TCP studies to become more familiar with this controversy and their own roles in it. I suggest the stressfulness of TCP study noted by Polk is a part of this controversy.

Motives of Criticism

In response to Tippett's criticism of TCP studies, King states, "I can't help but wonder whether what upsets some people about TCPs is that those who are perceived as 'manipulating' their value tend to be folks like Indian tribes and other minority populations, rather than professional cadres." I responded that TCP promotes the paternalistic colonial stereotype of static traditionalism, factionalizes communities, engages in outside judgments of authenticity decried as racist by activists, and is not employed exclusively by Indians or minorities.

At the same time, it can be empowering to particular Indian or minority groups, and therefore is morally complex. King believes the "timeless tradition" effect is endemic to the National Register and not specifically to TCP. While I agree the Register creates timeless tradition in general, TCP does this in a manner that directly maintains an ethnic stereotype and disenfranchises those ethnics who don't fit it. A great deal of Native American traditionalism is less than 50 years old and has proven vulnerable to judgments of authenticity. TCP has the seemingly contradictory effects of elevating tradition but debunking traditionalism, a distinction that is only possible through evaluation. Therefore, TCP is a risky strategy for Native Americans to pursue.

Is It Good Policy?

Tippett has suggested that TCP is flawed policy that "touches on concepts like the fair exercise of governmental authority, responsible decision making in the broad public interest, and the future of CRM as a legitimate concern of government and industry."

King asks if there are any better ways to ensure the consideration of the important places of indigenous peoples, and answers himself with the

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argument "the Register is what we've got." Tippet responds that the political intent of TCP conflicts with the historic preservation purpose of the Register, giving it a political purpose instead, and that this is a threat to all historic preservation efforts.

Comments

While all this has been interesting in its own right, little of it addresses my central interest which is, does Bulletin 38 employ concepts of tradition, identity, etc. in a fashion that comprehends the way they work in the real world in order that it may frequently achieve its intent? Indeed, given the ways in which tradition, identity, etc. do operate in the real world, can a policy such as TCP even hope to achieve its intent a majority of the time? Discussion has been tangential to the points both Rotenstein and I raised about anthropological knowledge of tradition, identity, etc., or has denied its accuracy or relevance.

However, most commentators appear unfamiliar with this sector of anthropological knowledge, as Rotenstein first attested, and are probably not well equipped at this time to evaluate the relevance of it and its associated controversies.

Thus, it is difficult if not impossible to say that anything has been learned or resolved in this discussion beyond revealing a platform of defense of TCP studies based on their intent, and a critique based on real or anticipated effects (except Tippet).

I would argue that the professional community has two options: 1) learn more about tradition and monitor the implementation of TCP studies so the effectiveness of TCP policy can be evaluated, refined, or discarded, or 2) cross your fingers and hope things work out. Meanwhile, I'll do my part by publishing our Point Conception experience in light of this body of academic knowledge, and I urge others to do the same.

FOIA and Archaeological Databases - An Overview

Pat A Day, FOIA Officer
Bureau of Land Management
[Via SASIG]

[This information was presented at the AZSITE Consortium's Workshop held in Phoenix on February 20-21, 1997.]

The Freedom of Information Act (FOIA) was en-

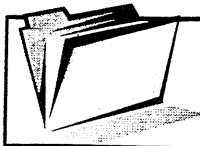
acted in 1966 as 5 U.S.C. 552. It provides that any person has a right of access to the information in federal agency records. The FOIA was enacted to ensure that citizens were informed and that your government had no secret laws. It provides that agency records must be disclosed unless exempt or excluded or if there is a public interest in withholding the information (i.e., national security and privacy law enforcement exemptions)

The FOIA has been amended several times. The 1986 amendment covers fees & exclusions. In 1993, President Clinton issued a memorandum directing all federal agencies to take steps to ensure that they comply with both the letter and the spirit of FOIA. In this memo, the president encourages agencies to use discretion in releasing information even if a FOIA exemption allows the withholding of that information - if there is no foreseeable harm in releasing, then release. For example, FOIA, exemption 5 allows agencies to withhold internal draft memoranda, but if there is no harm in releasing, then the new rule is to release the document.

The latest change in the FOIA law was enacted in October, 1996. The Electronic Freedom of Information Act. The bill addresses electronically stored information. The electronic FOIA bill addresses issues that were never dreamed of back in 1966 - such as access to databases, the virtual office, electronic mail and even voice mail. The new electronic FOIA bill requires agencies to provide an index of their databases to the public. The bill allows the public to request records in the format of their choice, electronically and through the internet. It requires that agencies make frequently requested FOIA information available to the public without having to invoke the FOIA. In our department, if we receive the same FOIA request for information three or more times a year, that information will be made available over the internet or in our public reading rooms.

Exemption 3 of the Freedom of Information Act allows an agency to withhold records that are specifically exempt from disclosure by other federal statutes. Information may be withheld only if the statute requires that the matters be withheld from the public in such a manner as to leave no discretion on the issue, if it establishes particular criteria for withholding, or if it refers to particular types of matters to be withheld. Exemption 3 applies to release of site locations of archeological artifacts. This exemption also allows an agency to

(Continued on page 28)



Local Archaeology: New Mexico vs. Arizona

Unearthing a Controversy

Douglas Holt

© Dallas Morning News

SANTA FE, NM – To some Tewa-speaking American Indians, the ancient artifacts are so sacred they should not be seen.

Amateur archaeologist Forrest Fenn calls them relics, which he unearthed on his property, the find of a lifetime: A medicine man's altar stone. A wooden idol with obsidian eyes. Helmet-shaped objects with bear-like snouts that are the first known prehistoric masks recovered in the American Southwest.

"They're beautiful masks, capable of fitting over your head," Mr. Fenn said. "They were painted five different colors in really nice designs. They're very pleasing from an aesthetic standpoint."

State archaeologists and American Indians are anything but pleased. Mr. Fenn's do-it-yourself archaeology has spawned lawsuits, ethical quandaries about private land ownership and the nation's ancient past, and a bitter split within New Mexico's archaeological groups.

Mr. Fenn, a 66-year-old former Santa Fe art dealer, has had at his disposal one tool few professional archaeologists: money.

Eleven years ago, he set up a corporation that bought the San Lazaro Indian Ruins south of Santa Fe, a site explored in 1912 by New York archaeologist Nels Nelson and declared a National Historic Landmark in 1964. One of eight Pueblo ruins in the Galisteo Basin, it was relatively untouched, private ranchland until foreclosure in 1986.

Since Mr. Fenn's San Lazaro Corp. bought the tract, he has spent countless hours and thousands of dollars chipping away at his personal prehistoric village in the rolling desert. The sprawling, 4,000-room ruin is partly exposed and partly hidden under earth mounds, cholla cactus, and salt cedar.

A former Vietnam fighter pilot who was shot down behind enemy lines, Mr. Fenn said he values

the site as a refuge from modern life – and as a place to dig for artifacts.

"I just love archaeology," said Mr. Fenn, an affable man with a shock of white hair and reddish cheeks, as he bounced along in his four-wheel drive on the dirt road leading to the 95-acre site. "I have a problem with hard-nosed archaeologists who think nobody should own a pot shard but them. They just don't think I should be excavating at all because I don't have a Ph.D. in archaeology?"

State historic preservationists say Mr. Fenn is destroying history at one of the most important archaeological sites in New Mexico – a state that is home to more than 100,000 such sites. They say his lack of scientific rigor earns him the derisive epithet of the professional archaeologist: pothunter.

"I'm always concerned about any site that's being systematically looted," said Lynne Sebastian, until recently New Mexico's state archaeologist and now director of the state's historic preservation division.

Today, chaise lounges and a Weber grill sit next to ruins, where the area's first inhabitants preceded the pilgrims by more than 400 years. Bits of pottery and sharpened volcanic rocks, most retrieved by Mr. Fenn, glint on a rock face.

Centuries ago, perhaps because the village was under attack, the rooms excavated by Mr. Fenn were hurriedly abandoned. Easily portable household items were left behind. Sacred ceremonial objects were jettisoned.

"In that kind of situation, the more meticulously you excavate the more you can learn about the past. You can recreate that moment in time," Ms. Sebastian said, "it's really unfortunate he happened to hit that, because it's very rare. He hit the mother lode."

Some American Indians say he is treading heavily on cultural treasures and would prefer the site be left alone.

"I think he's not being responsible," said Tessie Naranjo, a Santa Clara Pueblo Indian and chairwoman of a national review committee that hears disputes over Indian relics found on public land.

"He's treating anything he collects as objects for his own ownership and his own ends," she said. "People don't realize how hurtful it is for Indian people to watch this happen."

Mr. Fenn responds that he has sold nothing from the site, although some of the objects appear in a glossy, \$95 book called, *Spirits in the Art*, sold at the Fenn Galleries in Santa Fe, which Mr. Fenn

Special Report

no longer owns.

Some items displayed in the book are for sale, such as a "horse dance stick" for \$25,000.

Federal and state laws offer little protection to archaeological sites on privately owned land. Unlike most countries where laws consider archaeological sites part of the national patrimony, U.S. law gives landowners wide latitude, including the right to grant "looting rights," putting artifacts in the same category as mineral or oil deposits,

Nationwide, "our biggest problem is on private land," said Mark Michael, president of the Archaeological Conservancy. "Almost all this looting being done is legal."

Mr. Fenn contends that he bought the land to protect it from a Colorado man who planned to bulldoze it; his excavations have been lawful. Property rights "guaranteed under the Constitution are more important to Americans than archaeology," Mr. Fenn said.

Cliff Ami, a Tewa chief who has visited the site, said no one can own the ruins – they belong to the creator. A village abandoned under duress should have been left alone, he said.

"I call this a case of ignorance and curiosity," Mr. Ami said. "We pray for him because we hope what he is doing is not going to come back and haunt him. That is a risk."

In 1990, New Mexico authorities sued Mr. Fenn, alleging he violated the state's unmarked burial laws. Investigators said "obvious human remains were visibly piled up and scattered... as a result of an amateur, volume-oriented mining, inventorying and removal of ancient Pueblo artifacts."

The attorney general's office dropped the suit when Mr. Fenn agreed to withdraw a claim that the state was guilty of trespassing and illegal search and seizure. Mr. Fenn has denied that the bones were human, but some state officials still insist they were.

San Lazaro regained the attention of authorities one fall day in 1992, when Mr. Fenn dug in an area known as Roomblock I. He began discovering odd things clearly unrelated to domestic daily life.

"I had been finding pieces of medicine – painted stones, concretions, worked crystals and that sort of thing," he recalled. Then, in a corner, he discovered one of two masks.

"It was very exhilarating because I knew these

masks had never been reported before," he said.

Sensing he was out of his depth, Mr. Fenn called the Museum of New Mexico's office of archaeological studies.

Museum archaeologists agreed to properly retrieve the masks and other objects from Mr. Fenn's site. The decision astonished other archaeologists, who fought to end any state role in an unscientific excavation of San Lazaro.

A public institution that associates with Mr. Fenn "may be perceived as legitimizing what is in fact systematic pothunting and the destruction of significant portions of a National Historic Landmark," Ms. Sebastian, then the state archaeologist, wrote in the New Mexico Archaeological Council's newsletter.

In addition to protesting to the museum's board of regents, Ms. Sebastian acknowledged her allies had threatened to censure or even withhold archaeological work permits to those working with Mr. Fenn.

One of those archaeologists, Eric Blinman, assistant director at the museum, said: "There's a degree to which I'm bitter about the whole venture."

Timothy Maxwell, director of the museum's office of archaeological studies, said involvement with a reputed pothunter was seen as a way to prevent a "tragedy."

"From our point of view, important scientific data was going to be lost," he said. "This may be the earliest use of masks in Pueblo society. We just didn't feel we could walk away from it."

"They are a glimpse," Mr. Maxwell said, "into a sacred past that few of us get to see."

Museum officials agreed to retrieve and document the artifacts only if Mr. Fenn would agree to repatriation hearings – a chance for the probable descendants of San Lazaro residents to decide whether to take control of the relics, donate them to a third party, or even destroy them.

Eight elders from the Hopi-Tewa tribe in Arizona, who arrived at Mr. Fenn's expense, toured the entire site and viewed the objects in private.

For now, the masks and other priceless clues to life at San Lazaro sit packed in sand and Styrofoam, in wood drawers inside a padlocked metal cabinet at the museum in downtown Santa Fe. Mr. Fenn keeps a few items at his home.

"In the minds of the Hopi-Tewa, these materials are extremely powerful, but not dangerous as long as they're treated with respect," Mr. Blinman

said.

Unlike the Tewa from Arizona, some Tewa-speaking Indians along the Upper Rio Grande have refused to look at the objects, saying they are sacred objects only to be viewed by healers, Mr. Blinman said.

Out of respect, the museum has refused to display the objects or allow them to be photographed.

The future of San Lazaro is up to Mr. Fenn and the co-owners. He has talked of donating the land and artifacts to a museum or nonprofit group.

But at least two organizations – Crow Canyon Archeological Center in Colorado and the Archaeological Conservancy – have ceased negotiations with Mr. Fenn because he insists on retaining rights to personally dig at the site and on extracting promises that the new owners would aggressively excavate San Lazaro.

Someday, Mr. Fenn said, he hopes to produce a children's book based on the site to pique interest in archaeology and Indian history. He already has an artist's sketches of the Indians who lived there, the men with bowl-shaped hair cuts, and the women in traditional dress.

"I'm appealing to 12- to 14-year-olds," he said. "I want to tell the story of San Lazaro."

A Brief History of Phoenix Archaeology

Todd W. Bostwick, Phoenix City Archaeologist
Archaeology in Tucson, v11n1 (Winter 1997)

Phoenix was incorporated in 1870, and although it has a relatively short history as a municipal government, it was the first city in the nation to hire a city archaeologist. In 1929, as several Arizona archaeological organizations and institutions were being initiated, the City of Phoenix hired Odd Halseth to develop and manage the prehistoric Hohokam site of Pueblo Grande.

Pueblo Grande is a platform mound built by the Hohokam. Currently, it is one of the few surviving platform mounds in the Phoenix Basin since most of the 50 or so mounds were destroyed by farming and development over the last 100 years. The mound, a ballcourt, canals, and the remains of pithouses and compounds lie within the park boundaries.

By the mid-1930s, Odd Halseth had built

Pueblo Grande Museum and initiated several archaeological projects. Between 1936 and 1940, he oversaw Julian Hayden's excavation of the Pueblo Grande platform mound, and from 1938 to 1940, he coordinated the Works Progress Administration (WPA) survey of more than 100 sites in the Salt River Valley. Archaeological work slowed during and after World War II. However, over some 30 years, Halseth was an active player in the development of archaeology in the Phoenix area.

Donald Hiser became city archaeologist in 1960, and during his 25-year tenure, the Pueblo Grande Museum was rebuilt and expanded. Hiser also conducted various archaeological assessments of city development projects as required by federal and state historic preservation laws established during the late 1960s and early 1970s. New legislation protecting cultural resources caused a boom in archaeological projects as buildings and highways were constructed in Phoenix.

David Doyel took over as city archaeologist upon Hiser's retirement in 1984. During his six years, Doyel managed federally sponsored city projects, such as the Squaw Peak Parkway excavations of Casa Buena and Grand Canal Ruin, and conducted research at Pueblo Grande.

In 1990, I was hired as City Archaeologist after Doyel resigned to pursue other opportunities. A recent evaluation of the city's new historic preservation ordinance had determined that the ordinance did not require archaeological investigations for city projects if no federal or state funding or permits were involved. A committee was formed to prepare a revised ordinance that included archaeology, but unfortunately, it was not approved.

In the absence of required archaeology, I began an aggressive compliance program in which city projects voluntarily conduct archaeological investigations if important sites are to be impacted. In some situations, fundraising is needed to supplement the city's financial contribution, as was the case with the Chinatown Project at the America West Arena. The local Chinese community donated over \$200,000 to the project, which investigated a portion of Phoenix's second Chinatown.

Community involvement in this and other projects is high, and many individuals volunteer at the Pueblo Grande Museum. These individuals operate the gift shop, catalog books for the library, and help organize the museum's collections.

The city archaeologist is responsible for managing all city archaeological projects within the 460-

square-mile boundary of Phoenix. A variety of sites lie within this area, including boulders covered with petroglyphs in the South Mountain Park, Hohokam villages, canal systems running from the Salt River, and foundations and backyard features associated with Phoenix's historic residents. Because the office has been located at Pueblo Grande Museum since its inception, the position is administered by the Parks, Recreation and Library Department.

Currently, more than 400 city development projects are reviewed every year, with the City spending over a million dollars annually on archaeological projects and programs. To this day, Phoenix is one of fewer than six cities in the United States with a city archaeologist.

Pima County Historic Preservation Bond Election

Linda Mayro < lmayro@GIS.Pima.gov >
[Via SASIG]

As development in Tucson and Pima County intensifies and expands, cultural and historical properties that define Pima County's historical foundations and identity are forever removed from the landscape and removed from our collective sense of place and sense of the past. In response to this threat to Pima County's historic heritage, the Pima County Board of Supervisors has approved an Historic Preservation Bond Proposal totaling \$6.4 million. If approved on the Pima County May 20, 1997 ballot, this bond will facilitate acquisition, conservation, restoration, rehabilitation, and protection of historical, and archeological sites so important to Pima County's historical and cultural identity.

Eleven candidate bond projects have been selected for their archaeological and historical significance and for their potential to provide the broadest public benefit. These projects include Mission San Agustin del Tucson, Colossal Cave, Agua Caliente Ranch, Empirita Ranch, Robles Ranch, Canoa Ranch, and establishment of 60 miles of public access and parks along the Anza National Trail and the six Anza campsites. Archaeological sites that would be acquired for the purpose of protection and public interpretation include Tumamoc Hill, Los Morteros, the Valencia Site, and the Pantano townsite.



Excavation in Chile Pushes Back Date of Human Habitation of Americas

John Noble Wilford

© *The New York Times* (February 11, 1997)

After long, often bitter debate, archeologists have finally come to a consensus that humans reached southern Chile 12,500 years ago. The date is more than 1,000 years before the previous benchmark for human habitation in the Americas, 11,200-year-old stone spear points first discovered in the 1930s near Clovis, N.M.

The Chilean site, known as Monte Verde, is on the sandy banks of a creek in wooded hills near the Pacific Ocean. Even former skeptics have joined in agreeing that its antiquity is now firmly established and that the bone and stone tools and other materials found there definitely mark the presence of a hunting-and-gathering people.

The new consensus regarding Monte Verde, described in interviews last week and formally announced Monday, thus represents the first major shift in more than 60 years in the confirmed chronology of human prehistory in what would much later be called, from the European perspective, the New World.

For American archeologists it is a liberating experience not unlike aviation's breaking of the sound barrier; they have broken the Clovis barrier. Even moving back the date by as little as 1,300 years, archeologists said, would have profound implications on theories about when people first reached America, presumably from northeastern Asia by way of the Bering Strait, and how they migrated south more than 10,000 miles to occupy the length and breadth of two continents. It could mean that early people, ancestors of the Indians, first arrived in their new world at least 20,000 years before Columbus.

Evidence for the pre-Clovis settlement at Monte Verde was amassed and carefully analyzed over the last two decades by a team of American and Chilean archeologists, led by Dr. Tom D. Dillehay of the University of Kentucky in Lexington. Remaining doubts were erased by Dillehay's comprehensive research report, which has been circulated among experts and is to be published next month.

by the Smithsonian Institution. And last month, a group of archeologists, including some of Monte Verde's staunchest critics, inspected the artifacts and visited the site, coming away thoroughly convinced.

In his report of the site visit, Dr. Alex W. Barker, chief curator of the Dallas Museum of Natural History, said: "While there were very strongly voiced disagreements about different points, it rapidly became clear that everyone was in fundamental agreement about the most important question of all. Monte Verde is real. It's old. And it's a whole new ball game."

The archeologists made the site inspection under the auspices of the Dallas museum, where their conclusions were reported Monday, and with additional support by the National Geographic Society. The archeologists, all specialists in the early settlement of America, included Dr. C. Vance Haynes of the University of Arizona, Dr. James Adovasio of Mercyhurst College in Erie, Pa., Dr. David J. Meltzer of Southern Methodist University in Dallas, Dr. Dena Dincauze of the University of Massachusetts at Amherst, Dr. Donald K. Grayson of the University of Washington in Seattle and Dr. Dennis Stanford of the Smithsonian Institution in Washington.

Dincauze, who had expressed serious doubts about the site's antiquity, said that Dillehay's report made "a convincing case" that the remains of huts, fireplaces and tools showed human occupation by a pre-Clovis culture.

"I'm convinced it's 100 percent solid," Dr.

Brian M. Fagan, an anthropologist at the University of California at Santa Barbara, said of the new assessment of Monte Verde. "It's an extraordinary piece of research."

Finally vindicated, Dillehay said, "Most archeologists had always thought there was a pre-Clovis culture out there somewhere, and I knew that if they would only come to the site and look at the setting and see the artifacts, they would agree that Monte Verde was pre-Clovis."

ASNM 90th Annual Meeting

The Doña Ana Archaeological Society will host the 90th Annual Meeting of the Archaeological Society of New Mexico (ASNM) on May 2-4, 1997 in Las Cruces NM.

Headquarters for the meeting will be the Holiday Inn de Las Cruces, 201 East University Ave where poolside reception will be held on the evening of Friday, May 2. This will also be the location of a banquet on the evening of Saturday, May 3, at which Dr. Karl Laumbach, honored as ASNM's Bandelier Lecturer, will discuss *Victorio Peak, Apaches, Buffalo Soldiers, and Lost Gold: An Archaeological Perspective of the Hembrello Battlefield*. Dr. Laumbach is Associate Director of Research and Public Education at Human Systems Research.

A full day of papers and reports will be presented Saturday, May 3 at the recently opened Farm and Ranch Heritage Museum, 4100 Dripping Springs Road (an eastward continuation of University Ave).

Field trips on Sunday, May 4 will include: the NMSU exhibit *Time, Space, Nature, and Culture: Pictographs and Petroglyphs of the Middle Rio Grande*; Fort Selden State Monument; Lucero Arroyo rock art; and a walking tour of La Mesilla during the traditional Cinco de Mayo fiesta.

Registration for the meeting is \$20.00 until April 23, and \$25.00 thereafter. The Banquet cost is \$20.00. Send registrations and payments attn: Treasurer Carl Miner, P.O. Box 15132, Las Cruces NM 88004-5132.

Accommodations at the Holiday Inn are available for conference attendees at \$55.00. Reservations should be made by April 18: (505) 526-4411.

Monte Verde, on the banks of Chinchihauipi Creek, is in the hills near the town of Puerto Montt, 500 miles south of Santiago. Dillehay and Dr. Mario Pino of the Southern University of Chile in Valdivia began excavations there in 1976. They found the remains of the ancient camp, even wood and other perishables that archeologists rarely find, remarkably well preserved by the water-saturated peat bog that covered the site, isolating the material from oxygen and thus decay.

As Dillehay reconstructed the prehistoric scene in his mind, a group of 20 to 30 people occupied Monte Verde for a year or so. They lived in shelters covered in animal hides. They gathered berries in the spring, chestnuts in the fall and also ate potatoes, mushrooms and marsh grasses. They hunted small game and also ancestors of the llama and sometimes went down to the Pacific, 30 miles away,

for shellfish. They were hunters and gatherers living far from the presumed home of their remote ancestors, in northeastern Asia.

The evidence to support this picture is extensive. Excavations turned up wooden planks from some of the 12 huts that once stood in the camp,

and logs with attached pieces of hide that probably insulated these shelters. Pieces of wooden poles and stakes were still tied with cords made of local grasses, a telling sign that ingenious humans had been there. "That's something nature doesn't do," Barker said. "Tie overhand knots."

Stone projectile points found there were carefully chipped on both sides, archeologists said. The people of Monte Verde also made digging sticks, grinding slabs and tools of bone and tusk. Some seeds and nuts were shifted out of the soil. A chunk of meat had managed to survive in the bog, remains of the hunters' last kill; DNA analysis indicates the meat was from a mastodon. The site also yielded several human coprolites, ancient fecal material.

Nothing at Monte Verde was more evocative of its former inhabitants than a single footprint beside a hearth. A child had stood there by the fire 12,500 years ago and left a lasting impression in the soft clay.

Radiocarbon dating of bone and charcoal from the fireplaces established the time of the encampment. The date of 12,500 years ago, said Meltzer, author of *Search for the First Americans*, published in 1993 by the Smithsonian Institution, "could fundamentally change the way we understand the peopling of the Americas."

The research, in particular, shows people living as far south as Chile before it is clear that there existed an ice-free corridor through the vast North American glaciers by which people might have migrated south. In the depths of the most recent ice age, two vast ice sheets converged about 20,000 years ago over what is now Canada and the northern United States and apparently closed off human traffic there until sometime after 13,000 years ago. Either people migrated through a corridor between the ice sheets and spread remarkably fast to the southern end of America or they came by a different route, perhaps along the western coast, by foot and sometimes on small vessels. Otherwise they must have entered the Americas before 20,000 years ago.

Dr. Carol Mandryk, a Harvard University archeologist who has studied the American paleoenvironment, said the concept of an ice-free corridor as the migration route emerged in the 1930s, but her research shows that even after the ice sheets began to open a path, there was not enough vegetation there to support the large animals mi-

grating people would have had to depend on for food.

"It's very clear people couldn't have used this corridor until after 13,000 years ago," Mandryk said. "They came down the coast. I don't understand why people see the coast as an odd way. The early people didn't have to be interior big-game hunters, they could have been maritime adapted people."

No archeologists seriously considers the possibility that the first Americans came by sea and landed first in South America, a hypothesis made popular in the 1960s by the Norwegian explorer Thor Heyerdahl. There is no evidence of people's occupying Polynesia that long ago. All linguistic, genetic and geological evidence points to the Bering Strait as the point of entry, especially in the ice age, when lower sea levels created a wide land bridge there between Siberia and Alaska.

Although several other potential pre-Clovis sites have been reported, none has yet to satisfy all archeologists in the way Monte Verde has just done. But archeologists expected the verification of Monte Verde would hasten the search for even older places of early human occupation in the Americas.

Scientists Trace 9,000-Yr-Old Skeleton's Kin

LONDON (Reuter) March 8, 1997
[Via SASIG]

British scientists using DNA tests have traced a living relative of a 9,000-year-old skeleton, establishing the oldest known link in the world in a family tree.

They took DNA from the tooth cavity of the skeleton, found in a cave in south-west England and known as Cheddar Man, and compared it with the DNA of some 20 local residents.

To their amazement, they found a near perfect match with 42-year-old history teacher Adrian Targett. "They would have shared a common ancestor about 10,000 years ago so they are related," Bryan Sykes of Oxford University's Institute of Molecular Medicine said on Saturday.

"We were astonished to come up with a result. We took samples from children and teachers at Cheddar school and people whose families we knew had been in the area for generations," said television producer Philip Priestley, who was making a programme about the experiment.

"There are no ifs or buts. The results make it

100 per cent certain that the two men are linked through a female line of descent," Priestley said.

Targett said he was overwhelmed by the news. "I was astonished when the scientists said I was the descendant. I only took part to make up the numbers," he said. "Appropriately enough I am a history teacher but I have to admit I know next to nothing about Cheddar Man. I suppose I really should try to include him in my family tree," he added.

The skeleton, of a male hunter-gatherer, was discovered in 1903 in a cave in Cheddar Gorge, in Somerset. It had been buried alone in a chamber. The oldest human remains from which DNA had previously been extracted were those of the 5,000-year-old Ice Man discovered in the Italian Alps some five years ago. The oldest previously recorded relative was the great-great-great-great grandfather of Confucius, who lived in the 8th century BC.

Ghost Ranch News

Anne Baldwin, Carson NF

The Ghost Ranch Conference Center, Abiquiu NM, would appreciate donations of surplus equipment for its highly popular archaeology seminar. One aspect of the program, held each summer, is mapping the resources on the conference center's 23,000 acres. If anyone has a used transit, alidade, or plane table they are willing to donate to the program, please contact Cheryl Muceus at the conference center: (505) 685-4333, or Anne Baldwin at the Ghost Ranch Living Museum: (505) 685-4312.

The Ghost Ranch Living Museum, Carson National Forest, is in its third year of planning for a major exhibit on acequias in NM. Entitled *More Than a Ditch: Life Along the Acequia*. The exhibit is scheduled for installation next year at the Living Museum. It will feature the history, language, technol-

ogy, natural world, and controversy surrounding these special resources. The acequia exhibit is a companion to the highly regarded *Gateway to the Past* heritage museum located at the living museum. Stay tuned for an invitation.

South Seas Symposium: Easter Island in Pacific Context, August 5-10, 1997

[Via SASIG]

The peopling of the Pacific has fascinated both scholars and adventurers alike for most of this century - questions arise about how they settled their far flung islands and how they survived the journey and their subsequent arrival in an unknown land.

Perhaps the most intriguing landfall of all was Easter Island, or Rapa Nui. Separated by thousands of miles of open sea, this windswept island lay in unprecedented isolation, yet these early settlers managed to create one of the world's most complex Neolithic cultures - they created the birdman cult, invented a script, tracked the stars and of course, produced and transported the famed monolithic sculptures known as moai. Yet Rapa Nui is Polynesian, and to understand this ancient society one must study it in the context of its Polynesian background.

The Easter Island Foundation and the Maxwell Museum of Anthropology, University of New Mexico (UNM) are pleased to announce the 1997 South Seas Symposium - Easter Island in Pacific Context, August 5 - 10, 1997. Designed for both scholars and interested lay people, this international symposium will focus on the place of Rapa Nui within the Pacific and bring together world renowned scholars who will share their most recent discoveries, interpretations and theories.

Special events have been planned to augment the symposium. Honorary Chairman, Governor

Call for Papers: Southern New Mexico Historical Review

The Doña Ana Historical Society will consider for publication articles concerning events, people, organizations, institutions, structures, and natural formations of historical significance to the southern part of the state of New Mexico (non-technical archaeological articles will also be considered). Reviews of books relating to southern New Mexico may also be submitted.

The next (fifth) issue of the journal is expected to be distributed by mid-December, 1997. Deadline for submissions is June 15.

For information, contact:

Win Jacobs, Editor

Southern New Mexico Historical Review

Doña Ana County Historical Society

500 North Water Street

Jacobo Hey of Easter Island will welcome registrants at reception on August 5. On August 7, the renowned explorer, Dr. Thor Heyerdahl, will present a talk at UNMs Woodward Hall. Performances by Polynesian dancers and musicians and demonstrations by artists and craftspeople will be presented throughout the conference. On Saturday afternoon, a specially arranged private tour of the archeological sites of Quarai and Abo, part of the 17th-century Salinas Missions National Monument, will culminate in a gala banquet with a lively dinner show featuring Polynesian and Hispanic dance performances.

In addition, a major exhibition of contemporary Easter Island wood carvings will be presented at UNMs Maxwell Museum of Anthropology. Curated by former Easter Island Foundation president, Dr. Joan Seaver Kurze, it will feature carvings collected over a 30-year period set against the backdrop of Mark Oliver's stunning photographs. On August 6, the Maxwell Museum will host a special reception for conference attendees to preview this exhibit.

For information on the South Seas Symposium, contact Renie or Mary Dell at Far Horizons: (800) 343-9400 or send e-mail to: < journey@farhorizon.com >.

NM Acequia Development and Preservation

[Via SASIG]

Please be advised that I have completed an overview of New Mexico acequia development and preservation management recommendations. Copies are available from the Historic Preservation Division in Santa Fe. Interested parties should contact Dr. Glenna Dean, 228 E. Palace Ave, Santa Fe, NM 87503 or call (505) 827-3989.

Handbook of North American Indians Volume 17 to Be Released

The eleventh volume of the *Handbook of North American Indians* - Volume 17 - *Languages* - will be released soon.

Priced at \$74.00 including postage and handling, it may be ordered from the U.S. Government Bookstore, Norwest Banks Building, 201 West 8th Street, Pueblo CO 81003. Orders may also be faxed to (719) 544-6719.

Payment may be by check payable to the Super-

intendent of Documents, by VISA or MasterCard, or by GPO Deposit Account. Include your mailing address, daytime phone number, and charge card expiration date. Additional information can be obtained by calling (719) 544-3142.

New Titles in the Arizona State Museum (ASM) Archaeological Series

E. Charles Adams

Arizona Archaeological Council Newsletter
v21n1 (January 1997).

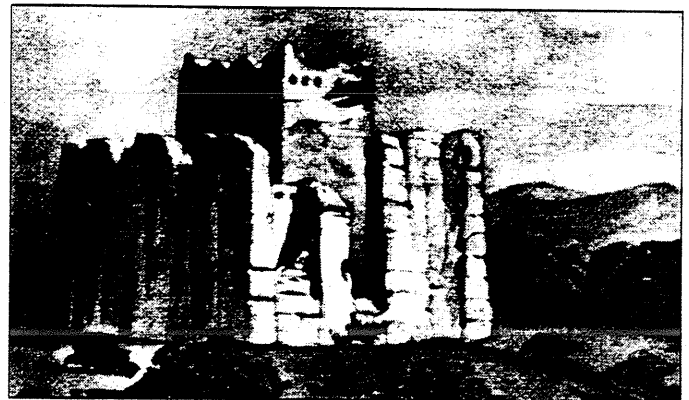
Series number 185, *River of Change: Prehistory of the Middle Little Colorado River Valley, Arizona*, is a summary of the ongoing research at Petrified Forest National Park and Homol'ovi Research Program, as well as a regional overview of the lower Little Colorado River area.

The next volume in the series (No. 186) to be released this fall, is *Prehistory of the Borderlands: Recent Archaeological research in Northern Mexico and the Southern Southwest*. It presents the proceedings of a symposium organized for a conference of the Arizona Archaeological Council in Tucson. Contributions cover a wide range of topics on current investigations on both sides of the international border.

Also recently published is Victoria Vargas' volume, *Copper Bell Trade Patterns in the Prehispanic U.S. Southwest and Northwest Mexico*. This is a synthesis of the origin and spatial and temporal distribution of copper bells in Arizona, New Mexico, Sonora, and Chihuahua.

The University of Arizona Press now handles sales of the ASM's Archaeological Series publications. Orders should be addressed to:

University of Arizona Press
1230 N. Park Avenue Ste 102
Tucson, AZ 85719-9140
(800) 426-3797



Sketch of Casa Grande ruin by John R. Bartlett (1852).

State CRM Update

(Continued from page 14)

< register@arms.state.nm.us > or
< registrar@arms.state.nm.us >).

Users should also note that new guidelines for handling documents at the ARMS repository will soon be implemented. Details of these changes will be available at ARMS, and will be conspicuously posted. Please familiarize yourself with these procedures during your next visit and share the information with your co-workers. Although you may at first find the guidelines restrictive, please bear in mind the paper records are extremely fragile and irreplaceable, and certain groups of records see a great deal of researcher traffic. The alternative is a "closed" repository where only the ARMS staff handles the records.

Debie Snow is now a member of the ARMS staff. Debie brings many years of archeological experience to ARMS, including several years running the old "Survey Room" at the Laboratory of Anthropology. Full-circle. And she did it all by herself without computers!

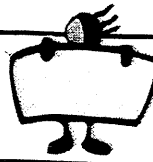
Federal CRM Update

(Continued from page 19)

withhold records that are specifically exempt from disclosure by other federal statutes. The statute which covers archaeological data is the Archaeological Resources Protection Act of 1979 16 U.S.C. 470hh(a), National Historic Preservation Act Amendments 16 U.S.C. 470w-3 1988.

In considering access to database information, some key points to remember are:

- Portions of your data are protected from release under the Archaeological Resources Protection Act.
- If we should receive a FOIA request for data, we will deny the request for any sensitive data based upon Exemption 3 of the FOIA.
- The Archaeological Resources Protection Act leaves no discretion – we must withhold the sensitive data under penalty of law.
- Design access to your database to make any non-sensitive information available, but lock out access to sensitive information (e.g., site locations), and provide as much public information available up front – possibly on an internet home page. This way you will actively disseminate information instead of having people request things they can't have.



Education Committee Report

Loni Vicklund

The purpose of NMAC's Education Committee is to propose and implement programs to educate the general public about the methods and goals of archeology and about the nonrenewable nature of archeological and historical resources. Further, we strive to expand public awareness of conservation and preservation of cultural and heritage resources within the state.

Most of the first quarter of the year was spent bringing our materials up to date. For the Speakers Bureau Directory, we refurbished the announcement flyer and expanded our mailing list to include civic groups around the state. To update the directory, we contacted all the speakers on the existing list and confirmed their addresses and phone numbers. Happily, all speakers on the list opted to remain listed – even those who have moved from the state. What dedication!

Our Resource Directory, *Archaeology and the Public*, also has been updated. We hope to distribute copies to members soon. If you have something to contribute to the Resource Directory please give me a call (505) 984-1151, fax it to me at (505) 982-2280, or mail it to me at 121 Alamo Drive, Santa Fe NM 87501.

Thanks to Todd Van Pool, the Speakers Bureau Directory and the complete Resource Directory have been posted on NMAC's web site:

< <http://www.unm.edu/~vanpool/nmac.htm> >. Todd also made sure they're cross-referenced with other, education-oriented internet addresses.

Finally, Meli Duran is continuing with her award program designed to recognize educators who have made significant efforts to advance archaeological education in New Mexico. The award will consist of a plaque, \$250 in cash to the individual(s), and \$250 to benefit the individual's institutional affiliation. The nomination is to be restricted to one (1) page with supporting documentation as well as three references. Nominations need not be restricted to public school teachers or programs.

We hope to present the award in the beginning of 1998, at the changing of the NMAC officers. For more information, please contact;

Meli Duran:

voice: (505) 524-9456;

fax: (505) 526-6144

e-mail: < msduran@aol.com >



Internet Notes

Useful Sites

The New Mexico Statutes are now on the Web. For the Cultural Properties Act go to: < [http://fws.michie.com:8080/folio.cgi/nmsa.nfo/query=\[jump!3A!2718!2D6!2D1!27\]/doc/{@62795}?](http://fws.michie.com:8080/folio.cgi/nmsa.nfo/query=[jump!3A!2718!2D6!2D1!27]/doc/{@62795}?) >.

Colorado Archaeology Network: < <http://www.netone.com/~mlandem/index.html> >.

Federal regulations: < <http://asa.ugl.lib.umich.edu/chdocs/federalregs/cfrtoc.html> >.

Friends of Northeast Texas Archaeology, who co-sponsor the Annual East Texas Archaeological Conference: < <http://www.skiles.net/fneta> >.

National Trust for Historic Preservation: < <http://www.nthp.org/> >.

1998 SHA Meeting: < <http://www.mindspring.com/~garrowga/SHA1998/index.html> >.

TechNote: Telnet via AOL

Those who use ARMS/NMCRIS or other telnet sites (e.g. aix.unm.edu) and have accounts at America Online (AOL) may find it convenient to access telnet sites via AOL. The chief advantage is potential avoidance of long-distance telephone charges. And the chief trade-off is somewhat sluggish performance.

First you should download a telnet client from AOL. The version you'll need depends on whether you're running AOL for Win 3.1 (even on a Win95 machine) or AOL for Win95.

- Go to the AOL software center via keyword "software."
- Select the Search button and use keyword "telnet" to show a list of telnet clients and other, telnet-related information.
- Browse the resulting list to find a package compatible with your AOL/Windows software and other preferences.
- Download and install your choice(s).

To operate using telnet, you must first log on to AOL and then start your telnet client. The rest should be familiar to you. Telnet will not work if you start it before you log on to AOL.

For more information, contact Alan Shalette < AlShal@aol.com >.

T-PAS News

(Continued from page 3)

nate information on the nature of resources in the area and important finds. Interested authors are encouraged to contact the secretary or chair.

During this meeting, informal presentations were given and a site visit made so that members could share in some of recent findings, and current preservation and management issues. Future site visits will focus on arriving at a common perspective on site evaluation and survey methods.

The next T-PAS meeting is scheduled for Monday, August 4, in Carlsbad. Topics of discussion and location will be announced in the future. All are invited.



Editor's Notes

Alan Shalette

Reading for 200

Thanks to all who took the time to comment on my first edition of *NewsMAC*. Please continue to convey your likes and dislikes about format and content. Your feedback will help me shape the publication as you'd like to see it. Moreover, despite the increased size of the newsletter, I leave much behind as I put each issue to bed. Reading for 200 isn't so tough. Determining what to cut is the chore. It'll be easier with your guidance.

I'm also happy that this issue has a significantly greater content contributed by NMAC members. At the membership meeting in January, I mentioned my concern that too much of my first issue came from outside sources and that the newsletter didn't say much about NMAC itself. Thanks to those who filled the gap. I hope more of you will take the time to let others know what you're up to and what you think about current goings-on in the field. (Care to send a letter to the editor?)

Corrections to Jan 1997 issue

Apologies to Wolky Toll for misspelling his name on page 2.

Also, I inadvertently cut the following from the bottom of page 11:

...will be extended to additional states in the future. I can be reached directly at (602) 966-2080 or < fiatv8@imap2.asu.edu >.

Charles Randall Morrison

New Mexico Archeological Council

NMAC is a nonprofit organization whose purpose is maintenance and promotion of the goals of professional archaeology in the State of New Mexico. NMAC's goals are to:

- Promote scholarly research regarding the cultural resources of New Mexico and encourage dissemination of resulting information by and among the anthropological community.
- Promote public and corporate awareness of New Mexico's prehistoric and historic heritage and the need to protect its cultural resources.
- Cooperate with local, state and federal government agencies and private organizations in attaining the foregoing goals.
- Encourage a professional standard of ethics that is appropriate for the management of cultural resources.
- Provide support for the legal protection of cultural resources.
- Promote the education of archaeologists in cultural resource management.

NewsMAC

NewsMAC is a quarterly newsletter concerned with cultural resource management and archaeological research in the Southwest. It is published for NMAC members – dues are \$20.00 per year for individuals; \$35.00 for sponsors; and \$35.00 for institutions.

NMAC encourages and gives priority to publishing member contributions to *NewsMAC*. They may be submitted in four ways (in descending order of preference):

- Contained within an e-mail message.
- As an unformatted text file attached to an e-mail cover message.
- As an unformatted text file contained in a PC-compatible floppy disk.
- Printed, via U.S. mail or via fax.

Articles or letters to the editor should be sent to

Alan Shalette, NewsMAC Editor

<AlShal@aol.com>

5294 Mesa del Oso NE

Albuquerque, NM 87111

(505) 291-9653 (voice & fax)

See below or refer to the calendar on page 2 for the next issue's submission cutoff date.

News NMAC

NEWSLETTER OF THE NEW MEXICO ARCHEOLOGICAL COUNCIL

P.O. Box 1023

Albuquerque, NM 87103

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Permit No. 564

- *Submission cutoff for the next issue is June 14.*
- *Contact Dave Phillips for details on NMAC's trip to Mexico.*

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CHRISTOPHER A. TURNBOW [97]

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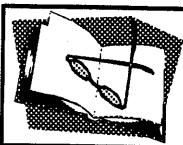
ALBUQUERQUE NM 87109

News NMAC

NEWSLETTER
OF THE
NEW MEXICO
ARCHEOLOGICAL COUNCIL

1997 Number 3

July 1997



President's Report

David Phillips

Petroglyph Roads Bill

Senator Pete Domenici has introduced a bill to allow Paseo del Norte to be extended through Petroglyph National Monument. The road alignment will physically impact a minimum number of petroglyphs, but there may be indirect effects (including on Pueblo Indians' ability to use that part of the monument for religious purposes). In addition, the bill raises issues about whether park boundaries should be modified to allow construction of roads that are unrelated to the park.

NMAC has tried to set up a meeting with Senator Domenici about his bill, but thus far without success. I encourage each of you to find out more of this bill, and to inform Senator Domenici and other New Mexico legislators where you stand on the issue.

[See Issues & Viewpoints column on page 18. Ed.]

NMAC Visits (Soggy) Casas Grandes

The NMAC field trip to Casas Grandes was great fun, despite unseasonably wet weather. The trip segment to Cave Valley on April 25 was dropped due to snow in the Sierra Madre; instead the advance group went to a large unexcavated Casas Grandes site in the foothills of the Sierra. While walking about the site, NMAC member Judith Gregory found a prehistoric copper bell (possibly a Type IC12a; Vargas 1995), which later that day she turned over to the nearest INAH representative, the director of the new museum at Paquimé. Non-archaeologist Gregory's luck was the envy of the professionals in the group.

On April 26, the advance and main parties joined forces and visited Mata Ortiz (where many a pot was purchased), the pre-revolutionary Hacienda San Diego, and the site of Paquimé or Casas

Grandes. The new museum proved to be an extensive and well-designed display of the materials excavated at the site by Charlie Di Peso (as well as of other items from the Greater Southwest). The day closed with margaritas and supper at the Motel Hacienda; on Sunday morning the group dispersed for the trip home. My thanks to all who braved the storm to show up for the trip.

(Reference: Vargas, Victoria D., 1995, *Copper Bell Trade Patterns in the Prehispanic U.S. Southwest and Northwest Mexico*, Arizona State Museum Archaeological Series 187, Univ. of Arizona, Tucson.)

NMAC-L is Online

NMAC-L, our list server, is now in operation. E-mail sent to < nmac-l@unm.edu > by any subscriber will be forwarded to the more than 80 NMAC members whose e-mail addresses we know. This is a great way to announce meetings and job openings, track down an obscure reference, or get help from

(Continued on page 3)

IN THIS ISSUE ...

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 - 3 Current Research
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 - 16 Federal CRM Update
 - 18 Issues & Viewpoints **NEW**
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 - 25 Internet Notes
 - 27 Editor's Notes
- Attachment: Member Survey & Speakers Bureau Sign-up Form

President's Report

(Continued from page 1)

fellow members for almost any archaeological project. The simplest way for NMAC members to subscribe, unsubscribe, or get other nmac-l service is to send a request to me at < dap@unm.edu >.

In a few cases, mail to members has generated error messages and those addresses have been dropped from NMAC-L. If you're not receiving NMAC-L, you may have one of the "problem addresses" -- please contact me to get the matter straightened out.

Finally, I'd like to remind everyone that if you want to reply to the individual sending a message via nmac-l, use the address of the individual who sent the message. Don't address your response to nmac-l unless you want everyone to read your mail.

Let us Know about Your Work!

With the demise of *American Antiquity's* Current Research section, it's getting harder to know who's doing what in New Mexico. NewsMAC has published Current Research issues in the past, but it's an editorial chore and many people seem incapable of meeting the deadline.

There is an alternative: to provide updates for the readership whenever the spirit moves you. This will also help Alan Shalette's quest to publish more original material and fewer reprinted pieces.

Since I'm a great believer in practicing what I preach, I've prepared a summary of SWCA's larger New Mexico surveys in recent years. I hope that the next issue will contain similar summaries from SWCA's friendly rivals in the CRM business, and perhaps even a report or two from the field schools rumored to be operating in the state.

NMAC Elections Approach

By September 30, NMAC will mail out ballots for its annual election. Under the new bylaws, NMAC will be electing a new president and treasurer, each of whom will serve for two years (Jan. 1, 1998 through Dec. 30, 1999).

A nominating committee will be established to find candidates. Meanwhile, if you're willing to run for either of these positions, please contact any member of the executive committee to express your interest.

(Continued on page 27)



Current Research

SWCA, Inc. - Albuquerque

David Phillips

Since September 1993, SWCA has completed a number of projects for the Bureau of Reclamation's Albuquerque Area Office (represented by Rob Freed). The following is a summary of the major projects in New Mexico. Reports are available through the BOR or at cost from SWCA.

El Vado and Heron Reservoirs, Rio Arriba County, NM

Prehistoric sites are common but usually consist of small lithic artifact scatters. Historic sites are often dam construction camps or other small camps whose exact function is unclear. The research included a study of the inundated village of El Vado. Two final reports have been completed.

Sumner Lake

Guadalupe & De Baca Counties, NM

SWCA surveyed the south shore of Sumner Lake; earlier, the north shore was surveyed by TRC-Mariah. Most of the prehistoric sites were lithic reduction areas. Historic sites were often related to early grazing in the area or to dam construction. The final report has been completed.

Elephant Butte and Caballo Reservoirs Socorro & Sierra Counties, NM

SWCA has completed archaeological surveys of the Elephant Butte Dam area and of the west shores of both reservoirs. Completed reports include an overview (updating Lekson's earlier reviews), a historic building survey of the dam area, and a National Register district nomination for the dam area. Preliminary results include documentation of a large number of sites related to dam construction and two CCC camps established at the dam in the 1930s. Reports on the surveys are in preparation. During its research, SWCA has located detailed topographic maps predating the filling of the Elephant Butte and Caballo reservoirs.

Elephant Butte Irrigation District, Sierra & Doña Ana Counties, NM

Working with Neal Ackerly of Dos Rios, and based on Ackerly's earlier study of the system, SWCA prepared a National Register district nomination

Current Research

isolated and pristine as they appeared to Bureau of American Ethnology researchers and other late XIX-century anthropologists.

The perspective created by these American investigators was essentially a myth regarding the static nature of Pueblo society, as if suspended in time, which could be projected into prehistory as one of the unilineal stages through which humankind had passed. Since then however, this myth of the unchanging pueblos has been used by succeeding generations of researchers over the past century.

Through a detailed historical approach, a more dynamic perspective of the Western Pueblos is indicated that provides a means for examining postcontact changes and separating these from patterns that have continuity in the past, which can be directly linked to the archaeological record.

Seeds Reveal Squash - Not Corn - Planted in Mexico 10,000 Years Ago

Curt Suplee
Washington Post
Friday, May 9 1997
[Via SASIG]

Ancient Americans took up farming twice as long ago as previously thought, and their first big crop was not the fabled corn plant, but squash, a new

analysis has found.

About 10,000 years ago, hunter-gatherers in what is now southern Mexico started hedging their edible bets by cultivating a baseball-size squash called *Cucurbita pepo*, probably to supplement

less predictable food sources, Smithsonian scientist Bruce D. Smith writes in today's issue of the journal *Science*.

That is at least 5,000 years before the first evidence of domesticated beans and corn - the other two staple cultivars of meso-American prehistory - and roughly coincident with the dawn of agriculture, which occurred independently at a half-dozen sites around the planet.

"This pushes Mexico back in the time frame to approximately the same as the Near East," where barley first was raised in the Jordan Valley 10 millennia ago, said Smith, who directs the archaeobiology program at the National Museum of Natural History.

In the Near East and Asia, "it is often assumed that hunters and gatherers made a very short transition to farmers," Smith said, with some estimates as brief as 500 years. But his new analysis of squash seeds, stems and rinds from a cave in

Oaxaca show that the changeover lasted some 6,000 years in the Americas.

"The new dates," he said, "are going to force

Call For Papers

THE TRANSITION FROM PREHISTORY TO HISTORY IN THE SOUTHWEST

This conference will focus on the transition from prehistory to history throughout the Southwestern Culture Area. It will be held on February 27, 28, and March 1, 1998 in Albuquerque. It will be sponsored by NMAC, Lone Mountain and COAS.

Perspectives from both historians and archaeologists relating to AZ, NM, Sonora, Chihuahua, CO, UT, and TX will be included. Talks will focus on current research, synthetic presentations, and theoretical perspectives. We are speaking with university presses about publication and they have shown interest.

The conference is being held because a lot of interesting research is being conducted and most people studying this time period limit their perspectives to a single state, group, or area.

Substantial advances can be made once archaeologists and historians get together and become familiar with each other's work.

Some real breakthroughs are occurring and it is time to get the information out. We hope this will be the forum in which that will occur.

Abstracts are due August 20, 1997. Papers will 15 minutes long and abstracts should be 50 to 100 words, preferably in Spanish and English. Registration fee will be \$25.00. For more information contact:

Deni Seymour, Ph.D.
Lone Mountain Archaeological Services, Inc.
2625 Pennsylvania NE, Suite 2000
Albuquerque, NM 87110
voice: 505-881-0011; fax: 505-881-0020
< djslmas@aol.com >

or

Patrick H. Beckett
317 North Main
Las Cruces, NM 88001
(505) 524-8471

Current Research

to a stream that rarely flows.

It turns out the improbable-looking solution fit the clues unearthed last week by a multidisciplinary team led by Kenneth R. Wright, the 68-year-old president of Wright Water Engineers Inc.

Wright believes the mound is a reservoir of the Pueblo II period, A.D. 900-1100. Everyone at the site was personally convinced of it, he says, after four days of excavation, May 16.

It was a massive public works project for that era, Wright says. The reservoir was off-channel, built to the side of the canyon's ephemeral stream. It was fed by what ultimately became a 1,400-foot-long canal that intersected the stream higher in the canyon.

Wright, known for his work on ancient waterworks in the Incan city of Machu Picchu in the Peruvian Andes, admits he is surprised these vanished Southwest Colorado natives could have constructed a project of this scale.

"Something this big doesn't come easy," he says.

The massive canal also was built up to 15 feet above the valley floor and stream bed, its steep sides shored with beautifully aligned large stones of a sort a team geologist says are not found in this canyon. John Rold, a 69-year-old former Colorado state geologist, hazards a guess the canal might have been 4 to 8 feet wide and perhaps was only 1 to 2 feet deep.

The canal has a 1 percent gradient – like modern irrigation works, it falls 1 foot in elevation for every 100 feet it traverses.

Even though it is only mid-May and Morefield Canyon is at its greenest, the stream bed is dry. The ancient inhabitants planned and built, Wright believes, to capture the rare big rains that would roar through the canyon every couple of years.

But why would a reservoir resemble a giant dirt pie? Team member Eric Bikis calls it the inverted frying pan because the canal resembles a long handle.

Wright and the 20 or so experts and other volunteers on the project think the flash floods transported a lot of sediment that quickly filled the reservoir's depression.

The canyon inhabitants attempted, with crude tools, to push out the sediment filling the basin, the scientists speculate. Wright's group found evidence of small berms that would be formed by dirt

scooped out of the reservoir and left along its shore.

In this way the inhabitants built up the level of the reservoir, Wright says, and they kept reworking the canal so it would intersect the stream farther and farther up the canyon and so still feed their elevated impoundment.

Wearing a blue hard-hat with four stars (presented by a crew well aware of his skills as field marshal), Wright cautions that more analysis of data is needed for definitive results. Proof is far different, he says, than the educated guesses flying around the dig recently.

The dig had been preceded by roughly two years of reconnaissance surveys and studies on the mound. Wright, whose Denver-based company and a Colorado Historical Society grant paid the project's \$35,000 in expenses, decided it was finally time May 13 to slice open the mound and get to the bottom of it.

Wright harnessed his resources – people, like Rold, who donate their expertise and time for the pleasure of solving an earthen riddle. Many of the team members work for Wright Engineering.

"It sharpens our skills in everyday work," Wright says. "It helps teach our people discipline and focus."

Bikis, a 42-year-old hydrogeologist who works for Wright out of Durango, says the common bond is curiosity.

"No one is here because they feel obliged," Bikis says.

The mound had been just one of hundreds of ancestral Pueblo sites found in the park for which there has been neither time nor money to fully investigate. But Wright believes the mound is unique, and that's why he vowed to solve the puzzle.

Nothing like it, raised above the floor the way it is, has been found elsewhere in the park, he says.

One of the park's conditions on Wright's project permit was that the new trench had to follow as closely as possible the scar of the old trench, which threw the modern investigators a curve. A straight cut is much preferable because scientists want to make a near-perfect grid, record precise origins of samples and correlate findings on opposite walls of the trench. It is all harder to do in an arc, but they do it.

"We're going to try to answer questions from three or four different angles," says 42-year-old soil expert Doug Ramsey, who works for the U.S. Natu-

Current Research

"Populations were enormous because it's a very long, wet period," Grissino-Mayer said.

"It was definitely a complicated phenomenon, but they had painted themselves into a adaptive corner," said John Ware, an archaeologist at the Museum of New Mexico in Santa Fe.

Ware points out the effect of climate changes on earlier populations in the Animas Valley of southern Colorado. These people, he said, had the flexibility to move around in response to climate changes, moving to higher, wetter ground in response to drought.

Grissino-Mayer's data appear to support that idea, showing the Anasazi drought was far more mild than the dramatic drought that lasted from 300 to 500.

Grissino-Mayer and his colleagues are continuing to gather tree ring data on NM's climate. They'll return to the Sandia Mountains this summer to a site near Sandia Crest that has ancient trees similar to those found at the Malpais.

And they are paying special attention to the explosive tree growth in the past 20 years, which is well recorded in the Sandia trees, said Tom Swetnam, one of Grissino-Mayer's colleagues at the University of Arizona's Laboratory of Tree-Ring Research.

"It is really just off the scale," Swetnam said.

There is some evidence, he said, that spring is arriving earlier in the Northern Hemisphere.

"The growing season is lengthening," Swetnam said.

[The article includes a chart of Grissino-Mayer's data. Ed.]

S.W. Archaeological Obsidian Project

Steven Shackley

Glyphs Vol. 47(12), June 1997

For more than a decade, first at Arizona State University, and currently at the University of California at Berkeley, members of the Archaeological XRF Lab, under the direction of Steve Shackley, have discovered, mapped, and chemically characterized more than 30 primary and secondary sources of archaeological obsidian in the greater American Southwest.

Before the early 1980s, however, virtually nothing was known concerning these sources, and few archaeologists realized the potential that these data can yield to deal with issues of exchange,

group interaction, and territory.

While rather intensive investigation of archaeological sources of obsidian has occurred in other regions of the world, petrological and archaeological study of obsidian in the Southwest had remained rather restricted in scope. It was based upon the pioneering work of Jack and Carmichael at Berkeley in the early 1970s, and a density analysis of NM obsidians by Boyer and Robinson in the 1950s. Additionally, other than the recent work by the Berkeley lab, no attempt has been made to determine the secondary depositional extent of these sources, certainly an important factor in attempts to understand exchange and interaction based upon distance to source models.

Sources such as Cow Canyon, Saucedo Mountains, Los Vidrios, Burro Creek, Gwynn Canyon, Devil Peak, and nearly all the sources in Baja California, were unknown as late as 1984. If any archaeological attention was paid to this raw material at all, only two sources were frequently assumed to be the provenance: Government Mountain in the San Francisco Volcanic Field, or Superior (Picketpost Mountain) in central Arizona. By the early 1980s, interest in this utility of obsidian studies began at ASU, UA, and UNM, but it wasn't until the mid-1980s that a systematic problem-oriented project began to locate and to characterize these sources of silicic glass.

The field portions of these studies require rather extensive knowledge of silicic melt petrology and geochemistry, extensive stays in remote regions, and an ability to communicate with the local populations on both sides of the border. The latter two aspects of the project sometimes make for interesting and eccentric field seasons.

Many of the primary sources in the S.W. have been located by "trading knowledge" with rock hounds and various travelers in very arid regions.

The XRF Lab processes over 1,000 archaeological and source samples yearly, mainly from the greater American Southwest.

In the last several years, obsidian research in Classic and post-Classic periods in central AZ has become the most enticing to archaeologists who focus on social process, intra-group interaction, as well as exchange. Many of these studies have been published recently in *Kiva*, *American Antiquity*, the *Journal of Field Archaeology*, the *Journal of California and Great Basin Anthropology*, as well as regional contract reports.

Our concept of the social and economic con-



Local CRM Update

[In a special report titled Local Archaeology: New Mexico vs. Arizona, NewsMAC 1997(2) contained articles contrasting attempts in NM & AZ to preserve archaeological resources beyond the reach of federal or state regulation.

One of the reports concerned an historic preservation bond issue in Pima County AZ. The first two articles below present additional background on the bond issue and on its outcome.

In consideration of the importance of these issues, this section on Local CRM has been inaugurated. Additional articles follow those on the Pima County bond election. Ed]

AZ Preserve Initiative Expansion Bill Signed

Kathleen Ingley

The Arizona Republic May 1, 1997

[Via SASIG]

The rich stands of cottonwood and willow along Cave Creek are on the way to being preserved. So are the foothills of the Superstition Mountains. Gov. Fife Symington signed a law April 30 that extends the reach of the Arizona Preserve Initiative to some of the Phoenix metro area's most valuable wildlife habitat. But through a technical glitch, Pima County was mostly dealt out of the expanded Preserve Initiative. "We were disappointed," said Pima County parks analyst Steve Anderson. "We expected, as the second most populous county in the state, to be included."

Symington chose Cave Creek, one of the few year-round sources of water in Maricopa County, as a dramatic backdrop for signing the bill. The new law opens the door for the Desert Foothills Land Trust to preserve 25 acres around the creek.

With its thicket of trees and bushes, the creek is a startling sight in the desert and attracts a picture book of desert wildlife, from Gila monsters and javelinas to coyotes and bobcats. "This is a wonderful step for us," said Patricia Ann Seitts, Desert Foothills executive director.

Lawmakers had wrangled up to the last hours of the session over whether to expand the Preserve Initiative, with Arizona Republican Sen. John McCain urging approval. The law sets up a way to conserve state trust land, which was set aside at statehood to benefit education and other public institutions, by buying or leasing it.

But it was limited to trust land within three

miles of large cities and one mile of towns with populations of 10,000 or less. That left Cave Creek a tantalizing one-tenth mile out of reach for those who wanted to preserve it. The new law allows land to be preserved for an extra 10 miles under certain conditions. It also specifically includes areas around the Superstition and Tortolita mountains.

Rural lawmakers resisted other exceptions, such as state trust land around Prescott and Flagstaff. They also limited the 10-mile extension to counties with a population of 700,000 or more. Besides giant Maricopa County, that should cover Pima County, with its estimated 752,000 people.

But somehow, standard language was added to the bill, specifying the population under the 1990 census - when Pima County had 667,000 people. "Nobody noticed until the very, very last day, and it was too late to do anything," said Arlan Colton of the State Land Department. "That's a little bit frustrating because it was nobody's intention."

"We think it's a mistake," Anderson agreed. Until the next census or a change in the law, Anderson said, it will be impossible for Pima County to take any steps to acquire trust land in the Rincon Valley, which would have been part of the 780-mile Arizona Trail from Utah to Mexico.

However, Anderson is pleased that trust land in the Tortolita Mountains, in the north part of Pima County and lapping into Pinal County, is eligible for preservation. On May 20, voters will decide in a bond election whether to put \$7.1 million into acquiring land and building trails in the Tortolitas.

To the State Land Department, which oversees trust land, the expanded Preserve Initiative is "another management tool, and we look forward to using it," Colton said.

The law sets out a complex process. The land must be classified as worth preserving, appraised and then put up for auction. Existing leases cannot be canceled. Money is the biggest hurdle. For the Cave Creek area, the Desert Foothills group landed a \$100,000 grant from a Washington state group and has raised \$118,000 in matching funds.

"We may have to come up with more funds, but it's a darned good start," said Chuck Bune, president of the group. To save land around the Superstitions, "we have to raise millions and millions of dollars," said Anne Coe, a founder of the Superstition Area Land Trust. While that's a daunting challenge, she said, "to pass up this opportunity would be foolhardy."

Local CRM Update

NM Subdivision Law Taking Hold

David Cushman

Deputy NM State Historic Preservation Office

As you may know, in 1996 a new law went into effect that more tightly regulates subdivision development in New Mexico. Called the Subdivision Act, the law contains language that relates to historic preservation and has the potential of being a useful preservation tool for archaeological sites. The following is an update of where we are with this new law and what it may provide for archaeology in the state.

The new law gives counties the responsibility of writing regulations that, among other things, require the protection of unmarked human graves, pursuant to existing law, and consultation with the Historic Preservation Division if a proposed subdivision may affect a property that is registered on the State Register of Cultural Properties. That's registered properties, and since there are only about 1,800 of these, the scope of the law limited.

The value of the new law, however, is not so much that it requires the counties to do much of anything, but that for the first time counties in New Mexico have to pay attention to this "cultural resource thing" and that has given HPD the opportunity to talk with county staff about the need to preserve the archaeological record. You might be surprised to know that there are people out there in local government who are sensitive to the preservation problem that private development poses for the archaeological record, and would like to do something about it.

That's encouraging, however, it's going to take a good long sustained effort to convince local governments that preservation is in their best interests, especially when there are formidable forces that are opposed to the idea.

Nonetheless, some counties are beginning on their own to develop comprehensive plans which acknowledge the importance of the archaeological record, such as Grant County (yes, that's Grant County). They now have a legal basis in their own law for developing a preservation ordinance. Or take San Miguel County, they adopted parts of Santa Fe County's preservation ordinance, and as a result, archaeological surveys are being done in a part of the world where there has been little systematic investigation. The same is true of

Bernalillo County. The county adopted a survey requirement for very large projects as part of their new subdivisions regulations which went into effect last fall. I have seen several large scale archaeological surveys for tracts of land within the county that even a year ago would not been investigated. Lastly, there is Rio Arriba County, who informed me last week that they want to develop a preservation ordinance for their county.

The upshot of all this is that there appears to be some momentum towards county and municipal based preservation requirements under local law in New Mexico. It's a fragile thing at this point, and sustaining this and giving it direction will be the hard part, but we're working on it. Every professional archaeologist should know that at some point you may be asked to become involved in supporting a local preservation ordinance or comprehensive plan in your community. In the mean time, the begging, pleading, and cajoling continues.

For more information, please contact me at 827-4045 or < cushman@arms.state.nm.us >.

Educating City Hall

NCPTT Notes Number 17, April 1997

Getting the message to local governments that historic preservation can improve the quality of life in their communities isn't easy – there is no formal education program for mayors, city managers, or city councils. So NCPTT [National Center for Preservation Technology and Training, Dept. of the Interior] in 1996 conducted a two-part survey to identify programs for city officials and to determine how a model educational program could be developed.

From the National Council of State Historic Preservation Officers, the National Alliance of Preservation Commissions, and the staffs of several SHPOs, it was learned that no state offices offer formal training programs expressly for city officials, relying instead on newsletters, brochures, slide and video presentations, and web sites on the Internet.

Many SHPOs present education programs at preservation conferences, but public officials who attend are already knowledgeable about the social and economic benefits of preserving their communities. The problem is reaching officials who don't attend preservation conferences and don't read articles on preservation issues.

(Continued on page 15)

State CRM Update

host a meeting on the subject on the morning before the September 19 CPRC meeting. If you would be interested in participating in this discussion, please let me know (I'm trying to figure out how big a room we will need).

CPRC Apology to HSR On Work at Elk Ridge Ruin

Finally, on a related issue, the Cultural Properties Review Committee has asked me to publicly apologize for them to Human Systems Research, Inc. HSR has been the subject of some unwarranted gossip in the profession because the CPRC delayed issuing their human burial excavation permit this year. The Committee has asked me to explain that this delay in no way indicated that they believed that HSR had made inappropriate use of their

permit or had acted unethically or unprofessionally.

The Committee delayed issuance of the HSR permit because some issues raised about HSR's work at Elk Ridge Ruin made the Committee realize that they might want to have a more formal policy about burial permits and work on private land. They initially delayed issuing the HSR permit because they thought they might want to formulate this policy first; subsequently they realized that formulating the policy would be a long process and voted unanimously to issue the HSR permit immediately.



Humpbacked stone figurine from Pecos Pueblo. From Riley, Carroll L., *Rio Del Norte*, Salt Lake City: 1995

Local CRM Update

The survey identified two primary problems. First, because local public officials serve short terms, the sheer number of newly elected or appointed officers each year makes it financially impossible for SHPOs to conduct educational pro-

Local CRM Update

grams for them. Second, most public officials have little time to spend on any one special interest such as preservation.

Some SHPOs have designed programs for this audience that are tied to other activities. The California SHPO last year invited newly elected public officials on a bus tour of historic sites and a dinner at which Donovan Rypkema spoke about the economics of preservation – total cost, \$1,500. Cherylyn Widell, California deputy SHPO, reported that there was greater demand for the tour and dinner than could be accommodated.

For the second part of the survey, NCPTT sent questionnaires to SHPOs in every state and nine US territories and had a 70 percent return rate. The results show that SHPOs believe that:

- Their role in educating local officials is to provide assistance – materials, funding, training – to preservation commissions and government staffs.
- Partnerships with local preservation commissions and statewide non-profit organizations are good for delivering introductory training.
- Preservation training should cover preservation economics, financial incentives, historic designation, local and state preservation ordinances, land use and community planning, and maintaining community character.
- The best means to communicate with local officials are one-on-one discussions, public meetings, group presentations, slide and videotape programs, and television.
- The least effective means are annual reports and videoconferencing.
- SHPO training programs can be improved by increased program funding, scholarships for local officials, and training in the education process itself.

Finally, the surveys show that SHPOs want to work with local commissions and statewide preservation organizations. NCPTT hopes to participate in this effort.

This article was contributed by Barbara Anderson, a preservation consultant based in Manhattan KS, who conducted the surveys for NCPTT. For a copy of her report, contact NCPTT Training Coordinator Fran Gale.

Federal CRM Update

- Compile a comprehensive bibliography of major Paleo-Indian source materials.
- Assess the current status of Paleo-Indian cultural resource management efforts.
- Support designation or documentation upgrade of at least 20 Paleo-Indian NHLs.
- Develop nation-wide goals and priorities for Paleo-Indian research and resource preservation.

What you can do:

- Provide information
- Review product projects.
- Sponsor potential NHL property nomination.
- Upgrade information for an existing Paleo-Indian NHL property.

Interested or want more information? Contact Tim Seaman at < seaman@arns.state.nm.us > or (505) 827-6347 x7505.

Dept. of Interior Nominations

Loretta Neumann

ACRA/SOPA Weekly Online News

Vol. 2(22) (June 13, 1997)

This week, the nomination was sent to the Senate for confirmation of Pat Shea for director of the Bureau of Land Management (BLM). Mr. Shea is, according to a BLM release, "a prominent Utah lawyer, educator, and businessman. Along with practicing law in Salt Lake City and the District of Columbia, he is an Adjunct Professor of political science at the Brigham Young University Law School." Shea also worked as Counsel to the U.S. Senate Foreign Relations Committee from 1979 to 1980. He is president of the City Creek Canyon Park, a natural history park in downtown Salt Lake City, and serves as trustee of the Nature Conservancy's Utah chapter, native of Salt Lake City, Utah, Shea earned a law degree from Harvard University, in 1975, Rhodes Scholar, 1970-72, master's degree from Oxford University in 1972, and bachelor's degree from Stanford University in 1970.

Still no word on when the nominations will be sent forward for the Director of the National Park Service (now subject for the first time for Senate confirmation), and the Assistant Secretary for Fish, Wildlife and Parks, both in the Department of the Interior.

Revisions to Federal use of Electronic Commerce

Marc Kodack < mkodack@icon-stl.net >

[Via acra-l]

In going through a stack of computer magazines on my desk, I ran across an article in the May 12, 1997, issue of Federal Computer Week entitled "Proposed Bill Would Eliminate Mandatory Use of FACNET." The article says the the Department of Defense plans to introduce a bill this summer that would allow federal agencies to use any electronic commerce products and services. The bill would also eliminate the mandatory use of the Federal Acquisition Computer Network (FACNET). The bill's intent is supported by a General Accounting Office report from January 1997 that said that few agencies currently use FACNET.

EC/EDI and CCR

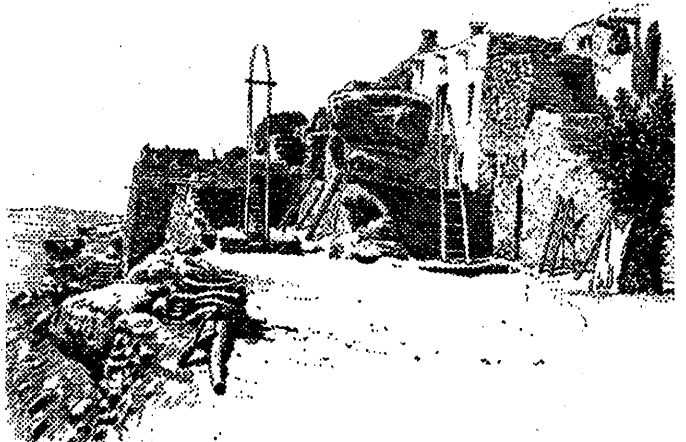
Tom Wheaton < TomWheaton@aol.com >

[Via acra-l]

Yesterday [5/20/97], I received a notice in the mail that all companies, whether they use EC (Electronic Commerce) or not, must be registered with the CCR (Central Contractor Register) by September 30 or they will not be allowed to do work with the federal government on future projects. You can register via fax, the web, by mail, etc.

ACRA has provided a link to more information (including application forms and instructions) at our website at < <http://www.mindspring.com/~wheaton/ACRA.html> >. Just click on the EC/EDI button for a description of EC/EDI and to learn how to register.

If you already have a VAN (Value Added Network) account, you are probably already registered. Check with your VAN to be sure.



Issues & Viewpoints

106 process. Is this a safe assumption, however?

I'm more concerned with the principle that federal park boundaries can be modified for the convenience of commuters. My sense is that the Paseo del Norte extension is not truly necessary, but that it's being pushed because the homeowners in the Paradise Hills area have a case of NIMBY and while homeowners vote, petroglyphs don't. Do we really want a road through a park when it's a matter of convenience not necessity?

Anyway, that should be enough to get a discussion started - I know for a fact that there are people who will disagree with this analysis! At this point NMAC has NOT taken an official position on Domenici's bill, and it would be helpful to hear what members are thinking about the subject.

Viewpoint: Lynne Sebastian, NM SHPO

Some time back, when questions were raised about possible threats to Petroglyph National Monument, I promised to let the list know as soon as any actual legislation was introduced. Senator Domenici has introduced S.633 and Rep. Schiff has introduced H.R. 1424, companion bills that, if passed, will re-draw the boundaries of the Monument to exclude the corridor through which Paseo del Norte, a 6-lane freeway, will be constructed. Construction of the road has been stymied by the NPS refusal to grant a right-of-way; this legislation would remove the corridor from NPS jurisdiction. The effect would be to cut the monument in two, leaving a small northern

island cut off from the rest of the monument by a freeway.

NM SHPO is on record as saying that construction of a road through the Monument would be an adverse effect both directly on petroglyphs in the



A couple of points of clarification about Paseo del Norte, Petroglyph National Monument, and recently introduced legislation.

First, there are two bills, the senate bill introduced by Sen. Domenici and a companion house bill introduced by Rep. Schiff.

Second, the bills do not authorize a road through the Monument; instead, they redraw the boundaries of the monument so that the road corridor will no longer be part of the monument. This difference is important because of the precedent it establishes "If a national park or monument is in the way of local development, we can just have our senator introduce legislation to gerrymander the boundaries to get it OUT of the way" and because this will remove a number of important legal protections - including Section 106.

If the legislation were to pass, there would be no federal land involved and no federal money. The city has committed to treat all parts of the Monument, regardless of land status, as if they were federal land for the purposes of compliance with federal laws, but this corridor would no longer be part of the Monument. The New Mexico State Highway Department treats all state road work as if it were federal for the purposes of cultural resource compliance, but this would not be a state road project.

Lynne Sebastian

[In an additional message. Ed.]



path of the road and indirectly through the introduction of visual and auditory intrusions and interruption of traditional uses of the area. The Native American community views the whole escarpment within the Monument as a sacred area where religious rituals are still being performed and view the road as a desecration. Preservation and conservation organizations are very concerned about the precedent that this legislation would set for the relationship between local development and National Parks.

It is my understanding that the senate bill will be heard in the Energy and Natural Resources Committee and the house bill in House Resources.

Viewpoint:

Gary L. Moore

Boundaries of cultural properties seldom seem to have anything to do with the cultural property itself. More often they are political or economic. Highway and pipeline sites are usually long and slender who would have think it?), well pad sites

are square - 10 - 40 acres depending upon the size of the well pad (in fact, at a Bairoil, Wyoming project, sites were exactly 40 acres in size - as in 40 acre divisions of a section, and if we were doing surveys of irrigation sprayer circles, I imagine the sites would be rather round.

It's been said that isolated finds along a pipeline usually occur "a stone's throw" away from

human habitation, etc) and vis-a-vis human consumption and activity.

I look around the undeveloped Sonoran Desert and laugh when someone tells me that it is pristine – introduced species and fire histories abound and can be read across the hillslopes; some stands of forests look healthy, but timber density is high and few large old yellow ponderosa pine remain since the time cattle were introduced into the forests for grazing. We have directly changed both the urban and the developed areas; we also have changed the undeveloped desert and forest and probably none of it is pristine – it changes all the time. Given constant environmental change and human interaction with our natural and cultural environments, it would be interesting to take the hybrid approach and seek a methodology that measures a continuum rather than a static snapshot of the vitality and health and the goods and services produced by environment and man. But, I am not sure how such a study methodology would be organized at this point in time.

As a final note, I wonder if (in the classical juxtaposition) the analogy would hold true that archaeologist is to cultural resource manager as ecologist is to economist? I ask this because I saw a local television news report a few days ago that pitted local well-known avocational archaeologists against the development of private property.

The developer can destroy the archaeological site, but has hired an archaeological monitor in the case human remains are encountered. The avocationalists live and walk near the property on a daily basis and decry the fact that someone would dare deprive them of no-cost open space within which to walk, and, archaeological sites. The avocationalists would not value the sites (infinitely priceless?) while the CRM manager and the developer have agreed on the price and value of orderly change from one state of condition to the next.

It seems to me that appropriate preservation will take place only when we can make compelling arguments for properly valuing the productivity and health achieved by digging some sites for redevelopment, some for educational venue, while leaving others as recreational open space, and yet others as the undiscovered potential that establishes the ethos and mental template defining our national reserve of cultural patrimony.



Through the Generations: Identifying and Protecting Traditional Cultural Places (Video).

USDI, National Park Service; USDA, National Resources Conservation Service; and Advisory Council on Historic Preservation.

Review by Susan E. Perlman, SWCA, Inc.

Through the Generations is a well-organized and informative video for those who are beginning their journey into the world of Section 106 compliance. I found it to be comprehensive, in that it examines most of the aspects of the Section 106 process and how they relate to traditional cultural properties (TCPs). Beginning with an explanation of the legislation involved in compliance -- NEPA, NHPA, and AIRFA -- it also touches on the major points covered by National Register Bulletin 38.

One aspect of the video that I find important is that it states that there are traditional groups throughout the country, in addition to Native Americans, that have beliefs and practices that may be classified as TCPs. This fact is often overlooked by those working in CRM. The video also backs up its explanations of legislation and regulations with real-life examples, as when it explains why a parking lot in a rural area of New Mexico still has integrity for traditional dances.

Through the Generations delves into a particularly difficult area of how those doing compliance need to be sensitive to the concerns of traditional groups that they are consulting with. I feel that this portion of the video is presented in an open-minded and fair manner, giving good advice on how to avoid ethnocentrism when working with a variety of diverse cultures by being sensitive and respectful to the beliefs and values of traditional groups.

Although I would recommend this video as an introduction to the Section 106 process, I feel that it is also a good review for those of us who have been involved in TCP work for several years. Perhaps this video would be most useful at the beginning of Section 106 courses such as the ones presented by the University of Nevada and also those conducted by SHPOs.

tered, the types of archaeological features (props) to be placed in the test-bed (e.g. burned structures, bone beds, pithouses), or any other requirements they feel should be considered in the final design. This will be a national facility so it is important that problems being faced by researchers in other regions be addressed in the test-bed design.

Please contact Darby Stapp, CH2M Hill Hanford, to discuss design considerations: < Darby.C.Stapp@cmail.pnl.gov >; voice (509-372-9617; fax 372-9617), Thanks.

Archaeological Conservancy Begins Publication of American Archaeology

Pursuing its goal to inform the public about North and Central American archaeology and related issues, the Archaeological Conservancy has begun publishing *American Archaeology* for its members.

"This is a five-year experiment," said Jim Walker in an interview. Walker is the Conservancy's Southwestern Regional director and a NMAC member.

"We're aiming to fill a real gap in information of this type available to the lay public," he said, adding that most other archaeology magazines are Old-World oriented, "creating a niche we can fill."

As described in the publication, "*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."

In addition to Conservancy news, the quarterly magazine contains archaeology-related news, feature articles, and listings of events, field work opportunities, and tours.

Initially for Conservancy members, replacing its former newsletter, "success will be measured by sales through retail outlets as well as growth of the Conservancy's membership," Walker said.

When asked how NMAC members might support or be involved with the publication, Walker pointed out that two other NMAC members, Lynne Sebastian and John Roney serve on the magazine's

Editorial Advisory Board.

In addition, though the magazine is professionally written, Walker said it would welcome suggestions for, and consultation on articles and book reviews, notices of field work opportunities and events. *American Archaeology* is edited by Rob Crisell, who may be reached at:

Archaeological Conservancy
5301 Central Ave NE Ste 1218
Albuquerque NM 87108-1517
(505) 266-1540

Signs of the Times: S.W. Avocational Groups in Disarray

Mary Russell, President
El Paso Archaeological Society
El Paso Archaeology Vol 30(5), May 1997

To the Southwest Federation of Archeological Societies (SWFAS)s:

The El Paso Archaeological Society (EPAS) representatives cannot, at this time, attend the meeting on April 12 to discuss critical decisions about the SWFAS. Following is EPAS's response to the questionnaire submitted by the chairman and other members of SWFAS:

1. Do you feel the Federation is still important?
Not in its present state.
 - a The purpose of the federation ("regional cooperative arrangement among archeological societies... for the advancement of amateur archaeology") may no longer be relevant. Few individuals or organizations are involved in independent or nonprofessional archaeological projects. Those who have more communication and reporting opportunities than were available at the time the federation was formed - state organizations' meetings and bulletins; regional meetings such as the Jornada and Mogollon conferences, which publish their papers (or purport to); more local and regional journals.
 - b Research in the federation area by professional contract companies or government agencies is now common. This, in itself, negates the federation's implied purpose of sharing information about a region that was once a sort of archaeological no-man's land. Also, programs such as the



Education Committee Report

Loni Vicklund

The updated NMAC Speakers Bureau Directory is ready for distribution. Heartfelt thanks go to Wendy Brunneman of Albuquerque Open space for designing the new format. Wendy also started hooking into newsletter systems of public schools around the state so we can send information about NMAC's outreach endeavors. So far, we received one request for the Speaker's Bureau Directory from a teacher's aide in Alamogordo.

NMAC members desiring a copy of the directory to pass onto their educator contacts should call me at (505) 982-2280 or Wendy at (505) 873-6633. If you'd like to participate in the Speakers Bureau, please complete the enclosed form. Following is an example:

NAME: Roger A. Moore

INSTITUTIONAL AFFILIATION: Director, Moore Anthropological Research

ADDRESS: PO Box 1156, Aztec, NM 87410

PHONE: (505) 334-6675 (wk), (505) 334-8819 (hm)

E-MAIL: n/a

GEOGRAPHIC REGION(S) OF INTEREST: Northwest New Mexico.

PROFESSIONAL SPECIALIZATION(S): Lithics, site documentation and mapping, site tours, artifact illustration.

CONDITIONS/FEEES: Will speak with primary and secondary school audiences for no charge; other groups \$50-100. Travel expenses required if out of town.

Information on the NMAC Speakers Bureau and NMAC's Archaeology Resource Directory can be found on the Internet at:

< <http://www.unm.edu/~vanpool/nmac.htm> >.

Meli Duran is continuing with her award program designed to recognize educators who have made significant efforts to advance archaeological education in New Mexico. The award will consist of a plaque, \$250 in cash to the individual(s), and \$250 to benefit the individual's institutional affiliation. Nomination is to be restricted to one (1) page with supporting documentation as well as three references. Nominations need not be restricted to public school teachers or programs. We hope to present the award in the beginning of 1998, at the changing of the NMAC officers. For more information, please contact Meli Duran at (505) 524-9456, fax: 526-6144, or < msduran@aol.com >.



Internet Notes

National Archeological Database

Mary S. Carroll

NCPIT Notes Number 17, Aril 1997

< <http://www.cr.nps.gov/aad/nadb.htm> >

The National Archeological Database ["Nad-bee"] was established "to meet a congressional directive to improve access to information on archeological activities nationwide," according to its Web page. It is maintained by the Center for Advanced Spatial Technologies (CAST) at the University of Arkansas through a cooperative agreement with the National Park Service [NPS].

Three primary components make up the system: NADB-NAGPRA, NADB-MAPS (Multiple Attributive Presentation System), and NADB-Reports.

NADB-NAGPRA contains the full text of the Native American Graves Protection and Repatriation Act, information about regulations and guidance, and summaries of inventory and repatriation activities. These documents are available directly from the Web page in either [ASCII] text [.txt] or .pdf format [see *NewsMAC* 1997(1) page 17]. They are also available vial telnet from the [NADB] Online System, but are more difficult to access that way.

(To telnet from a Web site, it is necessary to have a telnet product associated with the Web browser. Information on how to do this usually is available in the *help* menu of Web browsers.) [For information on using telnet via AOL, see below and Internet Notes in *NewsMAC* 1997(2).]

NADB-MAPS displays maps generated from Geographic Information Systems showing national distribution of cultural and environmental resources across the country. Users can view and download a map and metadata information. These maps are available only via NADB's web page.

NADB-Reports is a bibliography of 160,000 archeological reports, most of which are not commonly available in the published literature. The system does not provide the full text of these reports, and neither NPS nor CAST keeps any on file; it is up to the researcher to acquire copies. There are two ways to access NADB-Reports: Use a form-based query or telnet to the NADB Online System. Both are available via NADB's Web page.

The form-based query is intuitive and easy to

Internet Notes

Useful Web Sites

Pueblo Pottery Exhibit

David S. Carter <superman@umich.edu>
[via SASIG]

The Internet Public Library (IPL), a project based at the University of Michigan School of Information, is pleased to announce a new exhibition titled "Pueblo Pottery" at

< <http://WWW.ipl.org/exhibit/pottery/> >.

The exhibition displays a wide range of Native American Pueblo pottery from the Southwestern United States. The exhibit features museum-quality pieces from diverse collections. It allows viewers to see a slide show of full-color images and detailed descriptions. A glossary, bibliography and "classroom" are also included. Lawrence Frank, author of "Historic Pottery of the Pueblo Indians, 1600-1880," provided assistance and permission to use elements of his book in the exhibition.

Hisatsinom and Hohokam References

Links to Internet text and graphic resources on the Hisatsinom and the Hohokam:

<http://home.earthlink.net/~jsmog/hohokam.html>.

Junk Science

< <http://www.junksceinece.com> >

< <http://www.geocities.com/Area51/vault/7760/>. >

Roque Madrid and the Navajos:

New Mexico in 1705

< <http://www.lascruces.com/~johnwilson/> >.

Corps of Engineers' Center for Cultural Site Preservation Technology (CCSPT)

< <http://www.wes.army.mil/cl/ccspt/ccspt.html> >
[see article on pg. 18].

TechNote: Telnet via AOL for Win95

NewsMAC 1997(2) contained instructions for telnet access via AOL by using additional software. The newly released version of AOL for Win95 has a telnet client built in.

However, add-on software will still work as described in the last issue. Moreover, if you'd like to use Microsoft's Internet Explorer (version 4.0 now available by download), or Netscape's Navigator, they'll work with AOL in the same manner. I.e., logon with AOL, then start the other software.

President's Report

(Continued from page 3)

NMAC Display at Pecos Conference

NMAC plans to have a table for at least one day at this year's Pecos Conference, in order to distribute membership forms and sell publications. Our plan is to split up the duty among as many people as possible. If you're willing to sign up for a one-hour or two-hour stint behind the NMAC table, please let me know.

Member Survey

Earlier in the year, a number of you took part in a telephone poll designed to find out how NMAC can better serve its members. In attempt to reach the rest of the membership, the current issue of *NewsMAC* contains a version of that poll; the executive committee requests that you take the few minutes needed to answer the questions and drop them in the mail. If you answered the telephone poll there's

Current Research

(Continued from page 10)

West of Truth or Consequences

Sponsored by: Arizona State University/Turner Foundation

P.I.: Michelle M. Hegmon and Margaret C. Nelson

Project name: Eastern Mimbres Archaeological Project

Project Dates: Dates not provided, July????

Type: Excavation of two sites (LA 45000 and LA 44997)

Location: Avilas Canyon, south of the South Fork of Palomas Creek, west of Truth of Consequences

Land Owner: Private - Ladder Ranch

Contact: No summer address provided. Try Nelson (602) 965-6716 or Hegmon (602) 965-7837



Editor's Notes

Alan Shalette

Got Any Internet Tips or Questions, Comments on NewsMAC, Viewpoints or Issues... Send them to Alan Shalette.

News NMAC

NEWSLETTER
OF THE
NEW MEXICO
ARCHEOLOGICAL COUNCIL

1997 Number 4

October 1997

NMAC & SHPO OPEN CHANNEL FOR PUBLIC COMMENT

UNDER NEW BLM PA

Special Report Available on Request

See President's Report, and SHPO notes on page 11.

PETROGLYPHS IN THE CROSSFIRE

See Issues and Viewpoints on page 16.

New Section – ARMS Report

See page 12.

NMAC Fall Meeting to Include GPS Training

See President's Report.

SW Protohistory Conference Update

See page 5.

Simonis Milk Can Chart

See page 7.

NMAC Member Poll Results

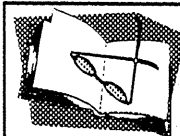
See page 22.

501(c)(3) Organization Proposed for NMAC

See page 29.

Photographs adapted for use herein are the work Karl Kernberger – published in Jenkinson, Michael: *Ghost Towns of New Mexico, Playthings of the Wind*; Albuquerque: The University of New Mexico Press (1967).

**Last date for contributions to
NewsMAC January 1998 issue
is December 19, 1997.**



President's Report

David Phillips

NMAC Fall Meeting Nov 15, 8 am-3 pm

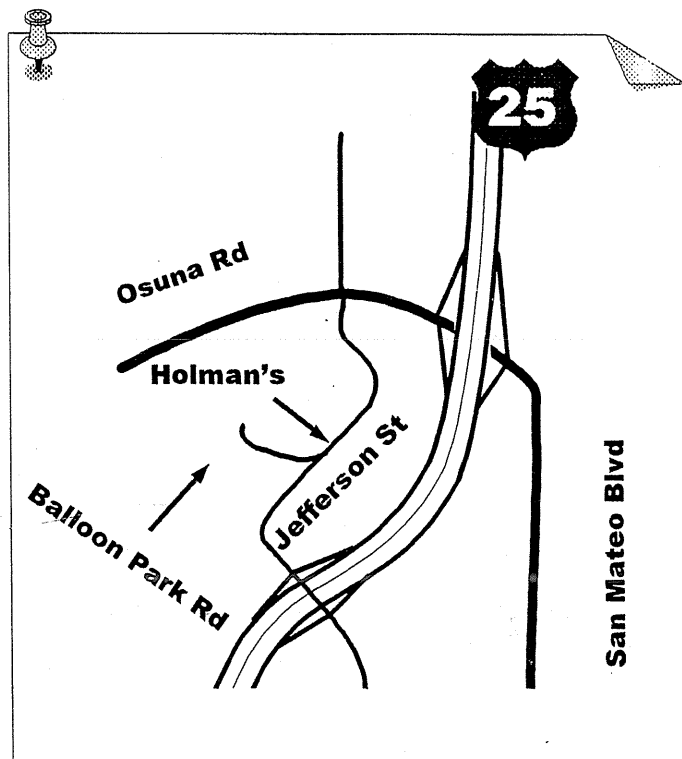
NMAC's fall meeting will begin at 8:00 am on November 15.

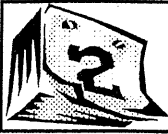
The meeting will begin at TRC-Mariah, Inc. (4221-B Balloon Park Road; take I-25 to Jefferson St. Exit, then N on Jefferson; Balloon Park Road is about 1 block south of Holman's). [See map below.]

Later, we'll caravan over to Holman's (6201 Jefferson St., NW), where NMAC members will be shown basic and advanced procedures for using Global Positioning Systems (GPS) equipment. The course will take place from 10:00 until 3:00, with a break for lunch.

If you're thinking of buying your first GPS unit,

(Continued on page 3)





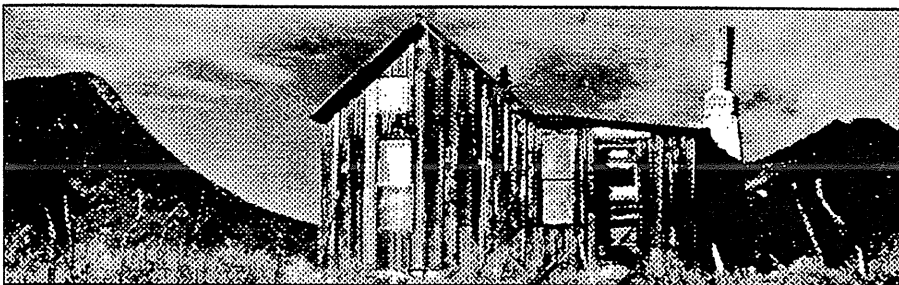
Calendar

NMAC

- Oct 15 **Latest date (revised) for submission of abstracts** for the Conference on the Transition from Prehistory to History in the Southwest [see article on page 5].
- Nov 3 **Officer ballots must be received** [mailed separately].
- Nov 15
Albuquerque NM **Fall membership meeting** 8:00 am at the offices of TRC Mariah. Meeting continues at Holman's 10:00 am - 3:00 pm, with GPS training [see President's Report].
- Nov 15 **Latest date for receipt of discounted (\$25) registrations** for the Conference on the Transition from Prehistory to History in the Southwest. Fee is \$30 thereafter [see article on page 5].
- Dec 19 **Latest date for submission of articles** for the Jan '98 issue of NewsMAC [see back page for instructions].
- Dec 31 **Membership renewals due.**
- Feb 27 - Mar 1 '98
Albuquerque NM **Conference on the Transition from Prehistory to History in the Southwest** [see article on p. 5 and NewsMAC 1997(3) p. 5].

OTHER

- Oct 15-19
Santa Fe NM **51st National Preservation Conference, Santa Fe, N.M.** - info: Conference Registration '97, National Trust for Historic Preservation, 1785 Massachusetts Ave NW, Washington DC 10036; 1-(800)-944-6847.
- Oct 16-18
La Mesilla NM **Xth Jornada Mogollon Conference** - at the historic Fountain Theater. Sponsored by Geo-Marine, Inc. 150A North Festival Drive, El Paso TX 79912. Info: Marc Thompson, Conference Coordinator (915) 585-0168; fax (915) 585-2153; <gmiep@ux.netcom.com >.
- Oct 9-12
San Diego CA **Gran Quivira XXVI - 1997 Conference** - [see p. 24].
- Nov 13-16
Mexico City **American Society for Ethnohistory 1997 Annual Conference** - Conference info.: William O. Autry, 1997 ASE Program Co-Chair, P.O. Box 917, Goshen, IN 46527-0917; < billoa@goshen.edu >; voice: (219) 535-7402; fax: (219) 535-7660.
- Nov 14-15
Alpine TX **Center for Big Bend Studies 4th Annual Conference** - Sul Ross State University. Covers prehistoric, historic, and modern cultures of the borderlands region of the U.S. and Mexico with emphasis on Trans-Pecos TX and north-central Mexico. Info: Center for Big Bend Studies, Box C-71, Alpine TX 79832; (915) 837-8723.



NEW MEXICO ARCHEOLOGICAL COUNCIL

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Albuquerque, NM 87103

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~VANPOOL/NMAC.HTM >

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President's Report

(Continued from page 1)

this course will help you decide what to buy; if you already use a GPS in the field, this course will show you ways to improve the accuracy of your readings.

The GPS course is free to NMAC members; non-members can take the course by joining NMAC through 1998, for \$20. We may need to place a cap on course size, in which case participation will be on a first-come, first-served basis.

If you plan to attend the GPS course (only), please sign up by calling me at (505) 254-1115, faxing me at (505) 254-1116, or e-mailing me at Dogoszhi@aol.com. I encourage all members to attend the business meeting, which of course will feature a supply of chocolate-covered doughnuts.

NMAC Elections and Membership Renewal

By the time you get this issue of *NewsMAC*, you should have received a separate mailing with a ballot for the 1998-1999 president and treasurer, and your membership renewal notice. Please give this mailing your prompt attention; any ballots received after November 3 cannot be counted. Remember also, that you can renew your membership for multiple years. My thanks to Carol Condie for serving as this year's nomination committee chair.

NMAC at Pecos Conference

NMAC was at the 1997 Pecos Conference with a table to sell publications and sign up members. My thanks to everyone who volunteered to help, including Wolky Toll (NMAC vice president), who supervised the table, and Pete McKenna who hauled the stuff to the conference site on short notice.

Petroglyphs Road Update

On July 1, NMAC and several other groups met with Senator Pete Domenici to express their concerns about his bill to eliminate the Paseo del Norte corridor from Petroglyph National Monument. As written, the bill will remove the proposed road construction from all federal historic preservation oversight. Domenici was very straightforward about his position; he feels that the monument would not exist but for a political deal that included construction of the Paseo del Norte ex-

ension, and he worries that if the City of Albuquerque is not able to build the road, the national monument (which includes city land) could fall apart. Moreover, he believes, the effects of the roadway on the petroglyphs will be minimal.

To date, opposition to the road extension has been muted. The City of Albuquerque may well get its road through Petroglyph National Monument.

BLM PA Update

Across the West, the Bureau of Land Management is drafting protocols to replace the existing Section 106 process. The new protocols are required under a nationwide programmatic agreement (PA) which is the basis for future BLM compliance with the National Historic Preservation Act of 1966.

On June 18, I notified the BLM that NMAC wished to review and comment on the protocols being drafted under the PA. On July 1, the BLM responded by stating that NMAC would not be allowed to comment.

The BLM's rationale is that under federal law, it cannot allow selective comments; if it allows NMAC this privilege it has to allow everyone this privilege -- which, the BLM decided, was too much of a hassle.

The impasse was broken when the State Historic Preservation Officer, Lynne Sebastian, decided to accept input on the documents from her end of the negotiating table.

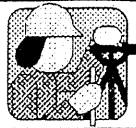
It's ironic, though, that the BLM is developing what it promises will be an open process, by refusing to allow an open process. For more details on this issue, please see the SHPO's column in this issue of *NewsMAC*.

NMAC-L

If you recently acquired an e-mail address and would like to subscribe to NMAC-L, the Council's Internet list server, please send me a message at dap@unm.edu. In a few cases, members' addresses have caused problems and I've been forced to remove them from the subscriber list; if you haven't heard from NMAC-L recently, that's probably why -- please contact me by e-mail so I can capture your exact address and re-subscribe you.

Transitions

NMAC member and 1995-1996 treasurer Rob Freed has departed New Mexico to return to the Pacific Northwest, where his fiancée awaits him. Rob's new address is 1515 NW 136th Street, Vancouver, WA 98685. Good luck and strong coffee, Rob.



Current Research

Another Kiln Found North of the Santa Fe River

Stephen Post, Office of Archaeological Studies
< posts@nm-us.campus.mci.net >

The Office of Archaeological Studies is completing a data recovery project along the proposed route of the Northwest Santa Fe Relief Route for the New Mexico State Highway and Transportation Department. This is the final phase of an archaeological investigation that was started in 1987 and involved 51 sites along a 400 ft wide corridor. The Relief Route joins Interstate 25 near the Santa Fe Downs racetrack with US 285 at its intersection with Camino La Tierra, north of the Santa Fe city limit.

The current data recovery project includes 14 sites with temporal components of Archaic and ancestral Pueblo age. Most of the sites were originally identified as small, limited activity loci with 1 to 4 thermal features and associated sherd and/or lithic artifact scatters. Excavation has revealed sites that are larger and more complex than had been determined by the testing project. A case in point is LA 61299.

LA 61299 was initially described as a cobble-ringing hearth or thermal feature with an associated chipped stone concentration. The artifact concentration was identified as surficial and the thermal feature was predicted to yield sufficient charcoal for radiocarbon dating and ethnobotanical analysis. In relocating the site, two additional surface thermal features and a 17 m long subsurface cultural deposit exposed in a modern erosion channel were noted. One thermal feature and the exposed cultural deposit were beyond the project corridor. The second thermal feature had a Santa Fe Black-on-white ladle handle fragment on the surface, exhibited portions of fire-cracked quartzite and metamorphic cobbles, and a charcoal infused sandy loam colluvium mixed with abundant gravel and cobbles.

A 20 sq. m area surrounding the feature was surface stripped, removing the modern top soil and surface gravel and cobbles. Feature excavation revealed an 8 to 15 cm thick charcoal-infused sandy loam on top of a dense cobble layer. The cobble layer or pavement was laid within a 1.5 m long by 1.3 m wide basin-shaped pit that was 15

cm deep. Along the north and east perimeter, which was the upslope side, the pit wall was native soil. The south and west perimeter (downslope sides) of the pit was bounded by large (18-25 cm maximum dimension) upright cobbles. The upright cobbles created a level elevation between the upslope and downslope pit perimeter. In the middle of the feature, an upright 24 cm high split, tabular cobble was embedded in the cobble pavement. Along the west perimeter of the hearth, lying facing down was a white ware ladle with an intact bowl portion. The tubular handle was still attached to the bowl, but the handle was broken. The ladle had been carefully placed at the cobble pavement edge with the bowl oriented to the feature interior and the handle to the feature perimeter. Within the ladle handle were seven pea-sized clay balls which would have rattled when the ladle was in use. Besides the ladle, only one white ware bowl sherd was recovered from within the feature. Preliminary assessment of ladle characteristics and comparison between other thermal and pottery-firing features located north of the Santa Fe River revealed a number of interesting details relating to pottery production in the thirteenth century A.D.

Initial evaluation of the ladle suggests that it suffered from failure due to inferior manufacture techniques and firing miscues. The Santa Fe Black-on-white ladle exhibits interior and exterior slip and polish, though these surface treatments survived the firing only as patches. The ladle interior displays a ghosted or oxidized remnant of an encircling band layout consisting of vertical parallel lines between upper and lower framing lines. The design begins immediately below the rim and extends to the lower portion of the bowl above the base. The oxidized design remnant is also indicative of firing failure caused by excess oxygen within the firing atmosphere. Typically, Santa Fe Black-on-white was produced within a reduced firing atmosphere. Failure attributable to manufacture is apparent in the handle and where it joined the ladle bowl. The ladle handle exhibits an elongated spall that is parallel to the long axis of the handle. This spall is on the underside of the ladle where poor coil joining resulted in uneven thickness of the handle. The handle split and the surface spalled at this juncture. Manufacture failure is apparent at the handle and ladle bowl juncture, where the interior and exterior joints spalled off during or immediately after the firing. The handle was joined to the bowl in a manner that did not

allow even drying, interrupted vessel wall uniformity, and appears to have been applied more as a cosmetic patch. All of these factors contributed to spalling at the juncture. All of these characteristics strongly support the observation that the ladle broke during firing and by association that the thermal feature was a pottery-firing facility or kiln.

The kiln at LA 61299 is unique in structure and morphology when compared to other ancestral Pueblo thermal features excavated during the Relief Route project and the nearby Las Campanas de Santa Fe project. This is the first reported thermal feature with a cobble pavement. It is unique in that the lower slope perimeter was built up with cobbles to the elevation of the upslope perimeter, which lacked perimeter cobbles and only had a native soil wall. It exhibits a centrally-located, upright tabular cobble, which is unusual. There were no loose cobbles within the feature that could be identified as hearth or kiln furniture. It was not filled with or associated with a fire-cracked rock halo and the external cobbles on the south and west perimeters exhibited the most fire damage coinciding with the location of the ladle and its obvious firing damage. It is different from the other kilns found in the area because it lacks cobbles suspended in greasy, black, charcoal-infused soil. It does have the greasy, black fill on top of the cobble pavement. It is similar in size and shape to the other kilns, which were oval-shaped basins. Cobbles within all features are blackened and display crack-

ing and crazing, which can be caused by high heat (perhaps in excess of 800 degrees C). Finally, all kilns have been found from 5 to 7 km from the nearest village.

Excavation at LA 61299 has demonstrated the tremendous potential that small sites have to contribute significant information on ancestral Pueblo

technologies and land use patterns. At least along the Santa Fe River, our only view of Coalition period pottery firing has come from the small sites. Furthermore, I believe that this is the only nearly complete ladle found in area that includes Pindi and Arroyo Hondo pueblos. Leaving the ladle on the landscape at the kiln suggests that because it could not perform its intended functions, it could not be used for other less specialized purposes. Pottery scattered across the landscape north of the Santa Fe River had many functions as whole vessels or sherds, this ladle could have been reworked or used in a lesser capacity, yet it was left behind. I think its presence and position on the landscape may suggest something non-material about items that we classify as part of material culture.

The excavation report for LA 61299 and the other 13 Relief Route sites will be published in the future as an Archaeology Note of the Office of Archaeological Studies, Museum of New Mexico. These preliminary results

are offered as an invitation for dialogue and input from other archaeologists working in the Greater Southwest on similar problems concerning small sites and their importance to our understanding of the past.

UPDATE

(See NewsMAC 1997(3) p. 5.)

**THE TRANSITION FROM
PREHISTORY TO
HISTORY IN THE SOUTHWEST**

The conference is scheduled for February 27 and 28 and March 1, 1998. It will be held in Albuquerque at the Best Western Rio Grande Inn at 1015 Rio Grande Blvd NW north of Old Town, near I-25.

The deadline for submissions of abstracts has been extended to October 15th. Papers will be due four weeks in advance of the conference for discussant review.

Preregistration fee of \$25 will be available until November 15. Fee will be \$30 thereafter.

There will be a ceramics workshop. Firms and institutions should bring examples from their projects/collections. We'll arrange an informal discussion and comparison. We expect this will be one of the most interesting parts of the conference.

Send abstracts and fees (payable to NMAC), and address questions to:

Deni Seymour, Ph.D.

2625 Pennsylvania NE, Suite 2000

Albuquerque, NM 87110

505-881-0011 < djslmas@aol.com >

San Juan Red Ware & Regional Interaction

Michelle Hegmon, James R. Allison, Hector Neff, and Michael D. Glascock
American Antiquity 62(3), Jul 1997

San Juan Red ware pottery was distributed across the Southwest from the eighth through tenth centuries A.D., though made only in the northern San Juan region. This paper investigates the concentration of San Juan Red ware production through neutron activation analysis of the pottery and raw materials.

Production was concentrated in the area of southeast Utah, and within that area it appears to have been produced at only a limited number of sources, possibly by specialized pottery-making communities. These results have implications regarding economic organization, exchange, and mobility.

Concentration is an important parameter for describing the production of San Juan Red ware in the ninth-century northern Southwest. San Juan Red ware is common across much of the northern Southwest and is found in fairly large quantities across the northern San Juan region including southeast Utah and southwest Colorado.

The production of the pottery however, was concentrated in southeast Utah; it is likely that a majority of the San Juan Red ware found in southwest Colorado and south of the San Juan river was made in southeast Utah.

Within southeast Utah, there is strong evidence that red ware was produced along Montezuma Creek, although it may have been produced in other locations as well. However, the definition of fairly strong analytical groups indicates that red

ware production was concentrated in a limited number of locations.

These results have numerous implications for understanding and investigating regional interaction in the northern Southwest.

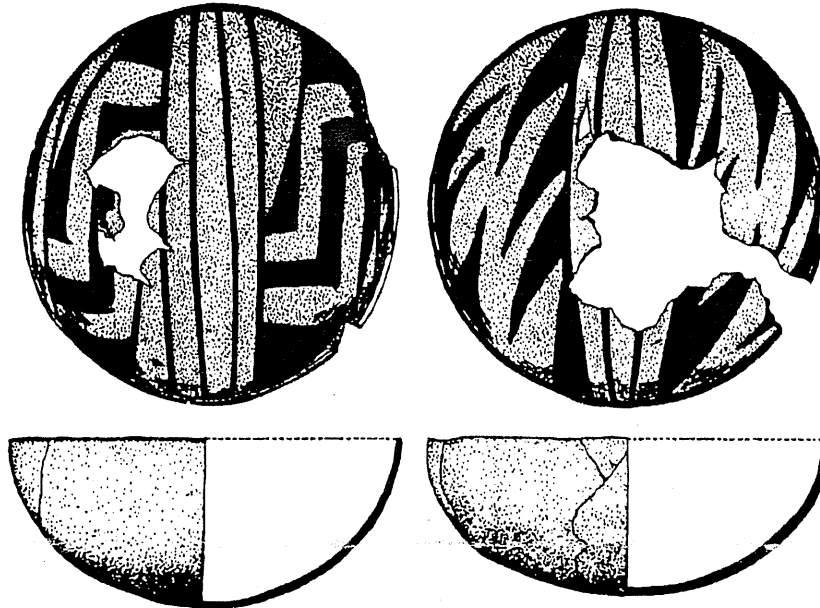
We emphasize two issues regarding the early Pueblo period, primarily the ninth century A.D.

First, what social process underlay the movement of the red ware? Was the pottery carried by migrating populations, or was it exchanged (or otherwise transported) between stable populations?

The presence of San Juan Red ware in small quantities on sites south of the northern San Juan region is probably best explained in terms of the movement of pots (not people), because the areas are fairly well distinguished in terms of material culture, and there is no evidence of migrant communities.

The situation is more complex however, across the northern San Juan region. The presence of distinctive white ware traditions in southwest Colorado, where there is also an association between increases in popula-

(Continued on page 8)



Bluff Black-on-red bowls from Montezuma Creek, drawn by G.J. Earle. Reproduced with permission in Hegmon et. al., *American Antiquity* 62(3).

Simonis Milk Can Guide

David Phillips

Don Simonis, a BLM archaeologist in Kingman, Arizona, has given NMAC permission to publish a version of his milk can guide which is shown on the next page.

Applied carefully, this guide is highly useful for dating historic sites, including those tricky sites that could be either historic or recent (i.e., more or less than 50 years old). I encourage you to keep a copy of this can guide in your survey kit, along with a ruler marked to sixteenths of an inch.

Current Research

SIMONIS MILK CAN GUIDE

© Don Simonis, % USDI, Bureau of Land Management, Kingman Field Office
2475 Beverly Ave., Kingman AZ 86401, Tel. (520) 757-3161

This version distributed by New Mexico Archeological Council, P.O. Box 1023, Albuquerque NM 87103

Types 1 and 2 condensed milk; Types 3-21 evaporated milk

M = matchstick filler solder on raised (embossed) circle (1915-1985); after hole-in cap cans

S = soldered seams used on early cans; C = crimped seams used on later cans

Type	Diameter	Height	Cap Diameter	End Seams	Side Seam	Dates
1	3	3 4/16	1 12/16	S	S	1875-1885
2	2 15/16	3 5/16	1 9/16	S	S	1885-1903
3	2 15/16	4 6/16	1 12/16	S	S	1885-1903
4	2 15/16	3 5/16	1 4/16	C/S	C	1903-1908
5	2 8/16	2 8/16	1	C	C	1903-1914
6	2 15/16	6 6/16	1 1/16	C	C	1903-1914
7	2 15/16	4 6/16	12/16	C	C	1908-1914
8	2 8/16	2 8/16	M	C	C	1915-1925
9	2 15/16	4 6/16	M	C	C	1915-1930
10	2 15/16	4 4/16	M	C	C	1917-1929
11	2 15/16	4	M	C	C	1917-1929
12	2 15/16	3 14/16	M	C	C	1917-1929
13	2 8/16	2 6/16	M	C	C	1917-1930
14	2 8/16	2 7/16	M	C	C	1920-1930
15	2 7/16	2 8/16	M	C	C	1920-1931
16	2 7/16	2 7/16	M	C	C	1931-1948
17	2 8/16	2 6/16	M	C	C	1931-1948
<i>Type 17 has 4 embossed rings on the lids.</i>						
18	2 15/16	3 14/16	M	C	C	1935-1945
<i>Type 18 has "Punch here" embossed on the lid.</i>						
19	2 15/16	3 15/16	M	C	C	1930-1975
<i>Type 19 may start before 1930. Later varieties have 3 to 5 embossed rings on the lids.</i>						
20	2 8/16	2 5/16	M	C	C	1950-1985
21	2 15/16	3 14.5/16	M	C	C	1975-1985

Current Research

tion and increases in the relative proportion of red ware. It is certainly possible that San Juan Red ware was carried by migrating populations.

However, we note that contemporary white ware was not moved in this way. Furthermore, the concentration of San Juan Red ware production and its association with ritual contexts suggest that this red ware was special in some way, and it had an important role in social, political, or economic interactions.

Thus, we argue it is very likely that at least some of the San Juan Red ware was exchanged across the northern San Juan region and beyond. Far to the south, similar patterns are evident in Hohokam red ware, which was exchanged much more widely than other contemporary types.

Further research is needed on the distribution of red ware, the quantities of pots moved out of southeast Utah, and the relationship of that distribution to population movements.

Second, how was the production of San Juan Red ware organized? We have demonstrated that red ware production in southeast Utah was fairly concentrated. If the red ware moved out of southeast Utah primarily through exchange, then a few locations may have been specialized production centers, an early case of community specialization. If additional evidence supports the existence of specialized San Juan Red ware-producing communities in southeast Utah, what was their economic status? Were they marginalized economically with limited access to arable land as is often the case ethnographically? Or, did their control over red ware, which was apparently important ritually, give them some special status or power? The study of this once class of pottery, in conjunction with other kinds of information, has the potential to provide important insights into social and economic processes.

New Mexico's Hard-Rock Mines

Neal Ackerly < nackerly@zianet.com >
[Via SASIG]

Dos Rios Consultants, Inc., with funding provided by the National Park Service and administered by

the New Mexico Historic Preservation Division, has completed a state-wide overview of New Mexico's hard-rock mines.

The report goals were twofold. First, the report provides researchers and land managers with a broad historic context suitable for assessing the historic significance of mining properties across the state. Second, the report identifies types of mining properties based on analyses of about 3,000 known mines, and contains priorities and guidelines for managing historic hard-rock mining properties.

Mining, ranching, and agriculture are the triad supporting New Mexico's economy. It is perhaps surprising, then, that mining on a large scale appears so late in the state's history. Although Native Americans mined turquoise prior to European contact, Spanish accounts suggest rather desultory mining through most of the eighteenth and early nineteenth century. This lack of development was due to Indian hostilities and a simple lack of the

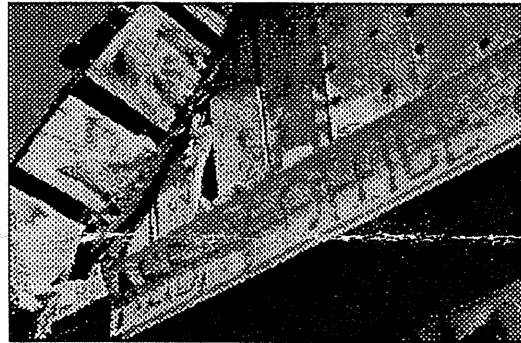
technology needed to profitably exploit the region's ores.

Gold and silver strikes in the 1860s and '70s brought the territory more notoriety, but the boom rapidly became a bust with passage in 1873 of the Coinage Act which excluded the minting of silver dollars. The Panic of 1893, caused in part by the demoni-

tization of silver, effectively closed most of the territory's silver mines, although some hung on for decades hoping that silver would once again become important.

By 1900, most mining had shifted away from precious metals and toward commodity metals such as copper, lead, zinc, and iron. The demand for these metals waxed and waned with national and international events. Demand increased with the outbreak of World War I, collapsed during the Depression years, rebounded again with the outbreak of World War II, and diminished during the immediate post-war years.

As a result, New Mexico's backcountry is littered with the remains of mines whose ores played out and mining camps whose stone foundations and sprung floorboards echo dreams that never were. The earliest of these mines date to the period immediately after the Reconquest (1692) and the latest contain tattered remnants of black-bordered newspapers announcing Kennedy's as-



Current Research

sassination. By far, however, the majority date to the period between 1880 and 1930.

The report consists of five chapters and is limited to a consideration of the role of hard-rock mines in New Mexico. These chapters focus on the advent and character of mining in the eighteenth, nineteenth and early twentieth century (Chapter 2), regional, national and international factors causing delays in the appearance of mines, as well as fluctuations in the production of precious and commodity metals (Chapter 3), the appearance and impact of technological innovations in the mining industry (Chapter 4), and county-specific summaries of the development of mining across the state (Chapter 5). This latter chapter emphasizes dates when mines were first established, the early and subsequent character of mining operations over time, and the occurrence of various mining-related features at individual properties. This narrative is augmented by large numbers of period photographs, most obtained from the files of the United States Geological Survey. The final chapter (Chapter 6) presents strategies for identifying and managing historically significant hard-rock mining properties across the state.

Copies of the report are available from the Historic Preservation Division, 228 E. Palace Ave., Santa Fe, NM 87501 or by calling Dr. Glenna Dean at (505) 827-3989. Enclose a check made out to the Historic Preservation Division in the amount of \$45.55 to cover copying, binding, and mailing costs.

Gender Roles & Anasazi Subterranean Mealing Rooms

Jeannette L. Mobley-Tanaka

American Antiquity 62(3), Jul 1997

Subterranean mealing rooms have been in recent years at a number of sites in the Anasazi region, and were clearly an important part of a larger cultural tradition during the Pueblo II period. Obviously, the rooms were used for the preparation of food, mainly corn. But their subterranean nature, their spatial link to kivas, and their consistency of abandonment mode all suggest that the significance of these specialized structures goes beyond simply function.

It is likely that they represented important aspects of ritual and social integration that surround

the importance of corn in Anasazi society, reflecting the importance of the female role in Pueblo II ritual and social organization. This was an early step of ritual specialization as the domestic and ritual spheres split and the pithouse became increasingly specialized as the kiva. It may also represent a peak of ritual activity associated with conditions of extreme social stress. The specialization of the kiva was not complete by Pueblo II; associated mealing rooms, mealing areas in kivas, and other variations seem to have been a part of the experimental process as kivas emerged. This process may reflect profound changes in the social and ritual system, with a move from family to community control of ritual in an attempt to organize communities at a larger scale. Community control, in turn, may have created the beginning of a formalized gender control of different aspects of ritual and integration. These roles are today very complex and are played out in many aspects of pueblo life.

The mealing rooms of Pueblo II, although little-recognized features, hold an important position in our understanding of the social implications of the pithouse-to-pueblo transition in the Anasazi area. The mealing room-kiva complex is an intermediate step between the undifferentiated pithouse of Pueblo I and the more highly specialized kivas of Pueblo III and later. This step involved an increase in social integration and the construction of female as well as male communal and ritual spaces.

Request for Information: Animal Burials

Erica Hill <ehill@unm.edu>
[Via SASIG]

I am trying to compile a list of animal burials (i.e., species and sites) in the greater Southwest.

Although many reports, theses and dissertations mention intact burials of macaws, turkeys, raptors, dogs and bears, to my knowledge, no synthesis or thorough analysis of the material in toto has resulted.

I am seeking citations of animal burials, i.e. intact, articulated interments in a prepared burial context from southern CO, southern UT, AZ, NM, Chihuahua, and Sonora for inclusion in a comprehensive list to be presented at the SAAs.

Any leads would be greatly appreciated! Please contact me by e-mail or at the Department of Anthropology, University of New Mexico, Albuquerque, NM 87131.

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Request for Information: Polvoron Phase Sites

John A. Giacobbe
[Via acra-1]

My firm is involved in the synthesis of an excavation of a Polvoron Phase site in central Arizona. This investigation involves a late Classic period (circa A.D. 1325-1450) Hohokam pithouse with multiple associated features.

The site appears to have been the locus of a wide range of activities. The lithic assemblage, which includes a high frequency of projectile points and bifaces, indicates a high degree of manufacturing diversity. The core and debitage analysis also suggest that the manufacture of formal tools was an important activity, and may have included tool manufacture of items intended for trade with groups both in the core area and to the north and west.

In addition, the prevalence of handstones and basin metates suggest that cultigen processing was not a common activity. These tool types suggest a focus on wild or encouraged foods of smaller grain size. In addition, the presence of unused tool blanks and debitage of coarse vesicular textures may be an indication that ground stone tools were being manufactured for trade or use elsewhere.

Generally, Polvoron assemblages indicate there were changes in raw material procurement strategies as compared to earlier periods (Peterson 1994; Sires 1984; Spurr and Greenwald 1994). In addition, there appears to be a pattern of higher amounts of high-quality materials, such as obsidian, on Polvoron phase sites (Peterson 1994; Rubenstein and Doyel 1995).

In contrast, the ceramic assemblage is relatively homogeneous, and generally composed of either plain or red wares, with no apparent relationship to feature type. Both red wares and plain wares are characterized by a fine sand temper, and likely produced through local manufacture. Hence, no evidence of trade or exchange networks is suggested by this assemblage.

Pollen and macrobotanical evidence suggest that a variety of native resources were available and utilized, but not necessarily intensely exploited. In addition, limited evidence of corn and lack of other cultigen remains suggests crops were grown, but were not an important aspect of subsistence.

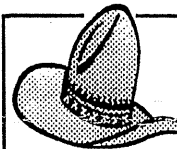
We have had some difficulty explaining the

mechanisms that may have been responsible for these patterns. A common explanation includes the breakdown of Hohokam trade networks in the late Classic period, and the creation of new trade alliances outside the earlier Hohokam sphere of influence that may have been a factor in activity and subsistence patterns.

We suspect that an additional factor, if not a primary one, may have involved shifting macro- and micro-environmental conditions, and the subsequent alterations of subsistence patterns and occupation loci decisions that would follow.

Information from this occupation phase is few and far between, and we are looking for others who have worked at similar sites of the late Classic Hohokam. If anyone out there has some experience with this phase, please contact me at:

Stantech Consulting, Inc.
7776 Pointe Parkway West, Suite 290
Phoenix, Arizona 85044
(602) 438-2200
work: < jgiacobbe@stantech.com >
home: < catalinus@aol.com >



T-PAS Report

Deni Seymour < djslmas@aol.com >

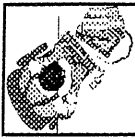
Archaeologists and BLM officials attended the August 1 T-PAS meeting in Roswell. Topics of discussion included active support of filling three permanent positions for archaeologists for the Carlsbad BLM. A letter was drafted for the State Director but was not sent as it was learned that the positions are soon being advertised.

Agreement was reached as to the topics for articles to be included in a journal publication on the archaeology of southeastern New Mexico. Draft submissions will be due after the new year.

Dorothy Zamora gave a slide presentation of her work on a site in the Carlsbad area where numerous structures and thermal features were discovered along the WIPP right-of-way corridor. Once again, the message was conveyed as to how much archaeology is present under the dunes in seemingly unexpected circumstances.

T-PAS meets again on December 1 in Carlsbad at the BLM office at 9:00am.

Questions? Call me at (505) 881-0011.



State CRM Update

Notes from SHPO

Lynne Sebastian
NM State Historic Preservation Officer

As most of you know, the BLM and the Advisory Council on Historic Preservation signed a nationwide programmatic agreement in March that releases BLM from the requirement to comply with 36 CFR 800 and enables that agency to carry out its Section 106 compliance through a separate, internally developed process. The PA does not specify how BLM will meet its Section 106 responsibilities; the nature of BLM compliance is to be specified in the agency's cultural resource manuals and in state-specific protocols negotiated between BLM and the SHPO.

The new BLM process includes four basic components: the manuals, which are being revised to be consistent with the new nationwide PA; the protocols, which are under negotiation; a process for certifying that BLM resource areas, districts, and states have the necessary professional expertise and internal procedures to operate under the new PA, which is in the very early discussion stage; and a national BLM preservation board (including the BLM federal preservation officer, the state cultural program leaders, and some BLM managers) that is charged with implementing and overseeing this process.

Many of you have probably seen the discussions on NMAC-L and elsewhere about the lack of public input into the revisions of the manuals and development of the protocols. BLM is not soliciting or accepting comments from interested parties – this is a Washington-level decision and not the fault of New Mexico BLM-ers. Because I am one of the negotiating parties for the protocol and because I view it as my job to represent the interests of the people of New Mexico in federal processes that may affect heritage resources, I have secured

agreement from the BLM that I can take public comments on the New Mexico protocol and bring those ideas to the negotiating process.

The protocol governs how BLM and SHPO will consult under the new PA. It does not specify how BLM will meet its responsibility to take into account the effects of its undertakings on historic properties; that is governed by the manuals. I have the opportunity to comment on the manuals, but I am not a consulting party in the manual development as I am in the protocol development. Given the limited scope of the protocol – the PA specifies will only be consulted about undertakings that BLM finds will have an effect on historic properties – if any of you would like to see a copy of the draft protocol that we are formulating and give me comments to bring to the negotiating table, please contact me and I will send you a copy. (E-mail preferred <sebastin@arms.state.nm.us> or phone

505 827-4044) The draft should be available in early October.

SHPO is also a consulting party in the certification process for BLM resources areas and districts. We have just begun to work out a certification process, but if you would be interested in commenting on that, please let me know, and once we have a draft available, I can send that as well.

It's a brave new world out there on the public lands, folks, but we'll do our best to keep track of things and to keep you all informed.

New Mexico Office of Cultural Affairs Awarded Preservation Technology and Training Grant

A \$36,243 grant from the National Park Service will assist New Mexico's Historic Preservation Division in using computer technology to protect important archeological and historic sites. The award funds the Division's proposal "Advancing State Historic Preservation Office Geographic Information Systems in the Western United States," submitted by its Archeological Records Management Section (ARMS) to the National Center for Preservation

PRINTED COMPILATION OF BLM PA CORRESPONDENCE

A 14-page compilation of Internet-based correspondence by Dave Phillips, BLM, Lynne Sebastian, other SHPOs, ACRA, and others is available for \$1.50 to cover costs.

Send a check payable to NMAC, to Alan Shalette (see back page).

State CRM Update

Technology and Training (NCPTT).

The project will focus on the problem of managing digital information on New Mexico's 130,000-plus known archeological and historic sites and sharing that information effectively with state tribal and local government planners, federal land managers and researchers.

The project will involve collaboration among state historic preservation offices in New Mexico, Wyoming, Colorado, California and several other western states in order to create a common data standard for cultural property types and locations.

The Environmental Systems Research Institute, Inc. (ESRI), a world leader in geographic information systems (GIS), will also assist in this collaborative design effort and provide state-of-the-art software enhancements to the Division's New Mexico Cultural Resource Information System (NMCRIS).

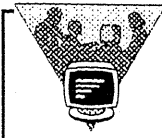
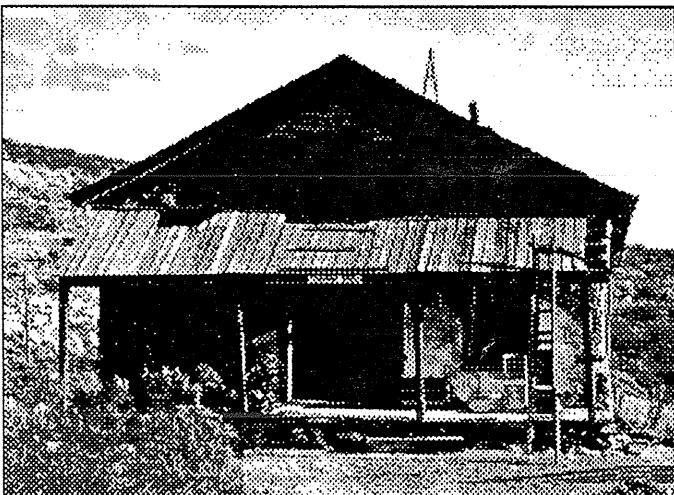
Although NMCRIS is already one of the largest and most advanced cultural property information systems in the nation, ESRI technology will ultimately allow the Division to deliver current location and management data to planners throughout the state in a more logical and coherent form – namely as actual map images over the World Wide Web.

The project is scheduled for completion in December, 1998. For information contact:

Tim Seaman, ARMS Program Manager
(505) 827-6347 x531
seaman@arms.state.nm.us.

NMAC UTM Templates Still Available

Cost: \$5.00. Contact Tim Seaman (see above).



ARMS Report

Tim Seaman

[Earlier this year, Dave Phillips asked me to consider starting a regular NewsMAC column dealing with ARMS and general site survey and recording issues. I said "OK." Our first column deals with site updates and the use of "legacy" data in NMCRIS. We are planning articles on a variety of topics (e.g., GPS/GIS, database query tips), but if there is something you'd really like us to consider, please let us know about it.

*Tim Seaman (seaman@arms.state.nm.us)
Program Manager
Archeological Records Management Section (ARMS)
New Mexico Historic Preservation Division
228 East Palace Ave.
Santa Fe, NM 87501
(505) 827-6347 x531; 827-6497 fax
< seaman@arms.state.nm.us >]*

NMCRIS Site Updates

Site updates have been a source of confusion since the day we created NMCRIS. Although we have published site update procedures in the NMCRIS User's Guide and a follow-up memo, many archeologists have missed the point of site updates. ARMS staff has observed a lot of variation in how much effort field archeologists put into re-recording sites.

The best examples reflect a real concern for making observations crucial to management and research, while the poorest reflect a belief that the site form is just another bureaucratic hurdle.

Those in the latter group should consider the fact that the site form is a **primary** archeological record that will be used by future researchers and managers. And it has your name on it!

In general, the level of effort required in updating site records depends on the adequacy of existing site records and the nature of the investigations conducted.

If you are revisiting a site that was recorded 5 or 6 months ago, you will need to expend considerably less time and effort than a situation where you have encountered LA 12031, last recorded in 1975.

The latter situation will require a nearly complete re-recording of the site while, in the former example, you may be able to get by with an abbreviated site form and a sketch map.

To be sure, there is a lot of gray area between these two examples, but the basic principles re-

main constant.

Similarly, if you are testing or excavating at a site, it is probably safe to assume that you learned something new about it (e.g., period of occupation, subsurface features, depth of deposits, etc.), and that this knowledge should be reflected in the site records and NMCRIS database for your colleagues.

Here are some guidelines concerning site update procedures:

- An LA Site Record form must be completed whenever an investigation is conducted at a site. This includes, but is not limited to, initial discovery and recording situations, site re-visits, testing, and excavation activities. The purpose of this requirement is to generate data needed for the long-term management of archeological sites. The procedure insures that, at a minimum, there is a record of each site visit (i.e., date, agency, etc.), the investigative activities conducted, the site condition observations made, and the National Register Eligibility determinations made. This information, collected on the first two pages of the LA Site Record (Sections 1-4), is added to the NMCRIS database so that a continuous log of dated site visits relating to each site is automatically maintained.
- Site updates require that the field archeologist have access to existing site records before fieldwork is conducted. An update builds upon all previous observations so it is incumbent on the archeologist to have a command of previous work at a site. It is the field archeologists responsibility to consult the existing site records and determine the need for new observations. The ARMS staff will be happy to check records for you over the phone and we can mail or fax copies to you. Alternatively, the NMCRIS database can be queried directly via modem or internet to determine when the site was last recorded and what level of site recording is warranted. (Also see the section entitled "Legacy" Data below.)
- When updating sites it is not necessary to reproduce verbatim earlier site descriptions or interpretations if these narratives are adequate. Earlier site records should always be referred to, rather than repeated. You should concentrate on filling in any gaps in the existing records and checking the accuracy of previous observations. Your narratives should focus on things like why and how certain data items have been updated (e.g., erosion has exposed new features, the site boundaries were incomplete, etc.), and why you feel the previous interpretation or description was incomplete or inaccurate. In most cases, your site update form does not have to stand entirely on its own – the NMCRIS database functions as the up-to-date record of each site. Site records are made up of the cumulative collection of site forms, maps, and other materials that have been submitted to ARMS.
- Always provide a site plan map with your update. Do not assume that because a site has already been recorded that a new site map is unnecessary. This map can be an annotated copy of the most recent sketch map of the site, but it must illustrate the relationship of the current undertaking (i.e., pipeline, road, etc.) to the site, and/or to illustrate any aspects of site content (i.e., assemblage), structure (i.e., features), or condition that were previously overlooked.
- If a site location or boundary requires updating, a copy of a USGS 7.5' topographic map must also be attached to the LA Site Record. It is also important to provide on the site form a rationalizing statement (e.g., "the site was originally misplotted") and recalculated UTM coordinates. If you are unable to locate a site, complete an abbreviated site form and attach a copy of a USGS 7.5' topographic map showing the site's supposed location. This will allow us to resolve the problem and, if necessary correct the appropriate site location maps.
- If your investigations at a previously recorded archeological site generate new information or refine existing data, it is

important that the appropriate data fields be updated. Testing and excavation activities are especially critical in this regard. Updates can be implemented by completely filling out a new form, or by filling out the first two pages, and/or annotating the appropriate changes in an attached narrative.

"Legacy" Data in NMCRIS

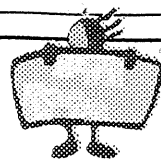
When using NMCRIS for performing prefield record checks (or any other reason) researchers should be aware of the existence of "legacy" data entered into the old database prior to October 1993.

The design of the old database was very simple compared to NMCRIS and any data that predates the 1993 conversion to NMCRIS may be somewhat limited.

It should not however, be construed that the paper records are limited as well. For example, there may be observations on assemblage size or depth of deposits in the old site form, but there was no reliable way to enter that data in the old ARMS database. Consequently, it is advisable to consult the original site records, either by visiting the Lab, or asking for copies, especially if you will be revisiting a site and preparing a site update.

Consulting the NMCRIS database – either from a remote location or at the LOA – is a necessary first step, but if a site is actually located within your project area and will be revisited, a database check alone is insufficient.

How do you know when you are looking at legacy data? Look for the words "Original ARMS Record" in the comments section of your query output. As sites are revisited and updated, we systematically remove this label – its presence indicates that the site has not been updated and that paper records may contain information not represented in the data record.



NMAC Donates Archaeology Video to Libraries Around the State

Glenna Dean < gdean@arms.state.nm.us >

The New Mexico Archaeological Council has purchased, and donated copies of the 28-minute video, *Signs of Life: Archeology & Preservation in New Mexico* to each member of the New Mexico State Library's State Documents Depository Clearinghouse [see *NewsMAC* 1997(1) p. 7]. NMAC's generosity is recognized by a sticker, including the address of the organization, placed on each videotape box.

The videotape was produced for the Historic Preservation Division, Office of Cultural Affairs, through a grant from the National Park Service and matching funds from the filmmaker. The videotapes will be distributed to the New Mexico State Depository Libraries as part of the Clearinghouse's State Publications Program.

Signs of Life is suitable for general audiences as well as middle school and high school classrooms, and is a conscious departure from the way archeology and preservation topics are usually approached.

The video is an effective voice for archeological protection and preservation, useful by itself in classrooms or in conjunction with a short program presented by a speaker to civic groups, preservation groups, and other general audiences.

Because of NMAC's support, copies of "Signs of Life" will now be available to the public at 25 libraries across the state. The videotape is also available on loan from the Statewide Programs and Education Division of the Museum of New Mexico, Office of Cultural Affairs.

To borrow a copy, contact Statewide Programs, 120 Sheridan, Santa Fe, NM 87501 or (505) 827-6480 voice. The Historic Preservation Division also has English- and Spanish-captioned copies to lend; contact Glenna Dean at 228 E. Palace, Santa Fe, NM 87501 or (505) 827-3989 voice or (505) 827-6338 fax or < gdean@arms.state.nm.us >.

Finally, copies are available for purchase from Robert A. Burns, Rondo Films, P.O. Box 3605, Austin, TX 78764 for \$29.95 postpaid.

[Additional information about the video can be found in NewsMAC 1997(1), p. 7.]



Federal CRM Update

800 Regulations Update

Dave Phillips

On June 20, the Advisory Council on Historic Preservation met to consider changes to 36 CFR 800, the "implementing regulations" for Section 106 of the National Historic Preservation Act. Most CRM work is driven by 36 CFR 800.

The council staff had not circulated a copy of the latest draft regulations as of the ACHP meeting, and a rumor was circulating that given the language in that draft, tribes could effectively bring all federal undertakings involving adverse effects to a halt, even if the proposed activities were on non-tribal land, by not signing the Memoranda of Agreements (MOAs) on those undertakings.

Whether or not this was true, the ACHP deferred action on the new version of the regulations, primarily because of concerns that the Tribes had not been adequately consulted about the proposed changes.

I think the tribal objection is completely valid, because no one was adequately consulted about the draft regulations.

Once again, the ACHP has indicated that it apparently doesn't care what anyone outside the Beltway thinks - except, of course, when it's time to write letters to our congressional representatives, asking them not to axe the council.

Today's vote has given us six months, and I encourage agencies, archaeological groups, and others to put pressure on the ACHP to make a meaningful effort to circulate *all* drafts of 36 CFR 800 and obtain comment, before trying to sneak those drafts into federal law.

Minor Corrections to NAGPRA Regs

Marc Kodack < mkodack@icon-stl.net >
[Via acra-l]

The National Park Service has published in the Federal Register (August 1, 1997, Vol. 62, No. 148, pages 41292-41294) some minor corrections to the Final Regulations for NAGPRA (43 CFR 10).

The modifications are available at
< http://www.access.gpo.gov/su_docs/aces/aces140.html >.

Select "1997 Federal Register," "Issue Date"

08/01/97, and "Search terms" Repatriation.

John Fowler Named ACHP Executive Director

[Via acra-l]

On July 17 Cathryn Buford Slater, the Chairman of the Advisory Council on Historic Preservation, announced that John Fowler had been named Executive Director. Since October 1, Fowler has filled the position in an acting capacity.

A graduate of Princeton University and Yale Law School, Fowler joined the Advisory Council in 1972 and has served in a variety of legal and management positions. He has written widely on historic preservation law and related policy issues. He replaces Robert Bush, who is now Executive Assistant to the Chairman of the Advisory Council and remains the Executive Secretary of the Council's Executive Committee.

DoD Vendor Registration Deadline Extended to March 31, 1998

Marc Kodack < mkodack@icon-stl.net >
[Via acra-l]

The Department of Defense has extended the September 30, 1997, deadline for vendors to register in the Central Contractor Registration (CCR) database. The deadline is now March 31, 1998. After March 31, 1998, vendors risk being banned from doing business with the federal government. Once registered, a vendor can then do business with all government agencies. The DoD will use existing lists to create a master database to create a preliminary CCR. For those that have never done business with the federal government or if a vendor is unsure that it will be included in the preliminary database, registration is possible through mail, fax, and e-mail. Web registration is possible at < <http://www.acq.osd.mil/ec> >.





Petroglyphs in the Crossfire

[A selection of recent articles published in the Albuquerque Journal. See NewsMAC 1997(3) p. 18 for more on the issue.]

New Mexico Indians Fight to Save Ancient Art

Albuquerque Journal May 26, 1997

ALBUQUERQUE, N.M. (Reuter) - New Mexico's Indian leaders remain vehemently opposed to a new highway being driven through a sacred area adorned with thousands of historic rock etchings carved by their ancestors.

In recent meetings with a federal senator the Indians refused to give any ground in the drawn-out battle over a planned extension of the Paseo del Norte highway on the west side of Albuquerque.

The road, backed by New Mexico's Republican Congressmen but meeting opposition from the Interior Department and National Park service, would go through the Petroglyph National Monument, where 15,000 etchings of animals, people, masks, shields and other designs were carved into lava rock hundreds of years ago.

Although proponents of the road extension pledge none of the etchings would be touched, the All-Indian Pueblo Council, which represents the state's pueblo tribes, refuses to back the plan.

Council chairman Roy Bernal said it was unacceptable because the land was sacred and the road "would infringe upon Indian cultural and spiritual beliefs."

Sen. Pete Domenici, a New Mexico Republican who is sponsoring a bill to take an 8.5-acre section of the monument for the road, met the All-Indian Pueblo Council in recent days but failed to find common ground on the issue.

Domenici has worked closely with Indian leaders in the past and sponsored the 1990 bill which established the Petroglyph National Monument to protect the area, but was critical of them after the latest meeting.

"They didn't know what the issue was. If one of the governors said the land was sacred, they all said the same thing," he told reporters, adding that they had offered no alternative proposals.

Bernal said Indian leaders' opposition was based in part on prior experiences with construction projects.

"The construction of roads has destroyed a number of sacred sites. In the current situation, we're opposed to construction of the road and want to protect our culture and our sacred sites," he said, adding that the All-Indian Pueblo Council was willing sit down for further talks.

The Council's approval is not required if the bill passes through Congress, but Domenici says he wants the Indians' support anyway.

Albuquerque's city council approved plans in 1993 for the road extension as a way to cope with growth in its western suburbs and ease the commute into the city.

But Interior Secretary Bruce Babbitt has been less than enthusiastic about the proposed construction and the National Park Service says the road would not serve its stated purpose.

The proposal is being sponsored in the House of Representatives by New Mexico Republicans Joe Skeen and Steve Schiff.

Mayor Faults Federal Plan for Petroglyphs

Albuquerque Journal [AP] Jun 29, 1997

The federal plan for managing Petroglyph National Monument ignores key concerns of the city of Albuquerque, mainly efforts to extend a road through the monument, the city's mayor says.

Martin Chávez, in a letter to U.S. Interior Secretary Bruce Babbitt, said the city would write its own management plan for city-owned land in the monument if the federal plan is not scrapped.

The 7,244-acre monument on Albuquerque's west side was formed to protect some 15,000 ancient Indian rock drawings on a volcanic rock escarpment.

But the West Side also is the city's fastest-growing area, where many roads and housing developments are planned.

The Albuquerque City Council in 1993 approved plans for a \$13.5 million extension of Paseo del Norte to help ease congestion on the West Side.

Sen. Pete Domenici, R-N.M., is chief sponsor of a bill that would extend the road 440 yards across a corner of the monument.

Domenici's bill would cut 8½ acres from the monument's boundaries, providing a corridor for

the proposed road extension.

But the legislation lacks support of Indian leaders, who say the monument land is sacred and the road would infringe upon Indian cultural and spiritual beliefs.

The road is also opposed by environmental groups including The Wilderness Society and Friends of the Earth [and the SAA].

Babbitt's recent approval of the National Park Service's management plan for the monument is very disappointing, Chávez said in his June 13 letter.

The plan does not include the city's proposal to extend the road. The Park Service determined the proposed six-lane road does not serve a park purpose.

But Chávez said that the Park Service determined that extending another road, Unser Boulevard, through the monument does serve a park purpose.

"The city of Albuquerque is not in agreement with this determination," Chávez wrote.

"The NPS made the determination that the city of Albuquerque has no authority to extend Paseo through the monument even though the city is... the owner of this particular area of the monument," he said.

Chávez said Babbitt's approval of the plan "without incorporating our concerns clearly demonstrates that you do not consider the city of Albuquerque a partner in this effort."

Chávez asked Babbitt to rescind his approval and revise the plan to incorporate the city's concerns.

"If not, the city is preparing to begin its own planning process," Chávez wrote in his letter, which was a response to a letter sent to him in February by Dennis Galvin, Park Service director.

Galvin said in his letter that "it would be unfortunate for the city to start an independent planning process since the existing (management plan) includes all the lands and resources within the designated boundary."

Editorial: Petroglyph Partners Edge Toward Divorce

Editorial

Albuquerque Journal Jul 1, 1997

The rift widens. Albuquerque Mayor Martin Chávez has warned Interior Secretary Bruce Babbitt that if

the National Park Service doesn't modify its monument plan to accommodate Paseo del Norte through the park, the city will commence on its own, separate plan for the real estate it owns within the monument.

"... The city is preparing to begin its own planning process," Chávez wrote to Babbitt. The mayor was critical of the Park Service for accepting the extension of Unser Boulevard through the monument but balking at Paseo.

Petroglyph National Monument was created with an unusual shared ownership of land within the park boundaries. The legislation specifies that the various owners cooperate in planning for operation of the monument. Documents predating passage of the monument bill make clear that everybody involved in the planning stage knew about and acquiesced in Albuquerque's plan to extend Paseo through the monument.

Because that agreement was not honored, Sen. Pete Domenici, R-N.M., one of the prime sponsors of the original monument bill, has introduced legislation to withdraw from the monument the city Paseo right-of-way, clearing the way for construction of the extension.

As Chávez's letter to Babbitt makes clear, the National Park Service must honor the agreements on roads that accompanied establishment of the park, or the agreements central to the park's operation will be void.

The best way to head off disintegration of the partnership that made the monument possible would be for the Park Service and Babbitt to reconsider and accept the Paseo extension as envisioned by all involved in the planning stage. The alternatives are to have it shoved down their throats by Domenici's bill - or, worst case, for the partnership to dissolve and the monument to be balkanized.

[The two following articles were published on the OpEd Page of The Albuquerque Journal. They address Senator Pete Domenici's proposed bill which would modify the boundary of the Petroglyph National Monument - making way for the extension of Paseo Del Norte road through the national monument. See NewsMAC 1997(3), pp. 18-20, for a map of the area and additional discussion of the issue.]

OpEd: Paseo Opponents

Laurie Weahkee

Petroglyph Monument Preservation Coalition

Albuquerque Journal Sep 1, 1997

Our city of Albuquerque is engaged in a struggle of

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national significance, and the Petroglyph Monument Protection Coalition is asking you, the citizens of Albuquerque, to take a stand for what you think is right.

Petroglyph National Monument was created by congressional legislation in 1990, and holds more than 15,000 petroglyphs, or Native American ancient drawings. Most important perhaps, Petroglyph National Monument is a religious site still in use by the area's pueblo Indian tribes.

However, real estate developers, Sen. Pete Domenici, R-N.M., and Albuquerque's Mayor Martin Chávez are attempting to build a six-lane commuter highway through the petroglyphs to provide a road to Black Ranch, the proposed 6,700 acre development on the West Side that is owned by real estate developer John Black. We are asking Domenici, Chávez, Black, and other decision-makers to take a moral stand and oppose the proposed Paseo del Norte extension, and set an example of responsible development for our young people – development that respects places of prayer.

The Petroglyph Monument Protection Coalition, a group of organizations and hundreds of residents of Albuquerque, is organizing to stop the proposed road, and preserve this sacred site and national park. As part of our campaign, we are organizing a day-long hunger fast with community members and religious leaders on Saturday. We are asking 100 people to fast with us on that day and pray for the preservation of sacred and respect for all religions. Because Domenici has refused to hold local hearings on the proposed road, we will be asking fasters to donate the money they would have spent on food to fund two of our Native American representatives to travel to Washington, D.C., for the congressional hearings.

We would like to take this opportunity to share some new information with you in the hopes that developers and our local elected officials will make a good decision about preserving this place of prayer.

First, Domenici claims that the road was agreed upon by all parties when the Monument was created in 1990. Yet the attorney general of the state of New Mexico stated in an opinion on May 7, 1993 "... the city's recommended extension of Paseo del Norte is not mentioned in the Establishment Act (of 1990), nor was it discussed at the congressional hearings leading up to the passage of the Act, nor

was there any debate or comment on it in the Congressional Record. Therefore, the Paseo del Norte extension cannot legally be construed within the monument boundaries."

Furthermore, if the proposed Paseo extension was agreed to by all parties in the 1990 congressional legislation, why does Domenici feel the need to introduce a bill now, seven years later? What parties really did "agree" to the Paseo extension, and what parties were excluded from that discussion?

Second, we have learned that the city has played an interesting role in addressing alternatives to Paseo del Norte. In 1992, the National Park Service offered a study of three alternatives to the Paseo extension. These alternatives included the Calabacillas alternative, the Irving Boulevard alternative; and the Golf Course Road alternative. All three were determined to be prudent and feasible alternatives in a study conducted by a private engineering firm, Balloffet and Associates of Denver.

The city took the Park Service's alternatives and included them in its final Environmental Impact Statement in 1993. Yet when all was said and done, the city had estimated the cost of the Calabacillas alternative at approximately \$35 million more than the engineering firm's estimate.

After its study of the Park Service's alternatives, the city decided that Paseo del Norte was the only feasible alternative, even as the Park Service and several community organizations raised issues about the accuracy of the city's proposed study. The city then killed a moratorium on development in the Calabacillas area in June 1993, thus eliminating Calabacillas as a viable alternative.

The city's final action on the alternatives occurred in 1993. Domenici succeeded in securing \$400,000 from Congress to study the alternative routes and the potential environmental impact of Paseo running through the Petroglyphs. The city turned down the money to do the study.

The Petroglyph Monument Protection Coalition believes that the city and some of our elected officials have not acted in good faith in identifying an alternative route that would not destroy a religious site. But we have hope that all involved will stand up for what makes New Mexican great – respect for our religious and cultural identities – and oppose the Paseo extension.

The majority of the coalition are young people, and in particular, young Native Americans. We are taking a stand for our generation and for our future children, just as our elders have done in the

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past. In this day of commercialism and disrespect, we have a large group of young people who are challenging the most influential power brokers in our state in the name of our spiritual, cultural, and political beliefs. As young people, we would like to ask your readers: What does it mean for a society when a road is more sacred than a place of prayer?

OpEd: Paseo Proponents

William W. Fuller, President

Paradise Hills Civic Association

Albuquerque Journal Sep 11, 1997

The OpEd article "Paseo Opponents Fasting in Support of Petroglyph Park" by Laurie Weahkee of the Petroglyph Monument Protection Coalition is so misleading and full of misinformation that I could not let it stand unopposed.

To begin with there are only 10,524 documented petroglyphs in the monument not 15,000. And, of this documented number, only 7,434 of possible Indian origin. The remainder are Spanish, people's initials, and indeterminate markings. The 15,000 figure is an estimate which has been so widely quoted in the press that it is accepted as fact. The only definitive published study of the monument is "Las Imagines: The Archaeology of Albuquerque's West Mesa Escarpment," which was published by the Middle Rio Grande Council of Governments in November 1993 as a public service.

Weahkee quotes a May 7, 1993, letter from the state attorney general which says that Paseo del Norte was not discussed in the Establishment Act nor was it discussed in the congressional hearings. I am not familiar with the quoted letter. However, I am familiar with the facts, which evidently the

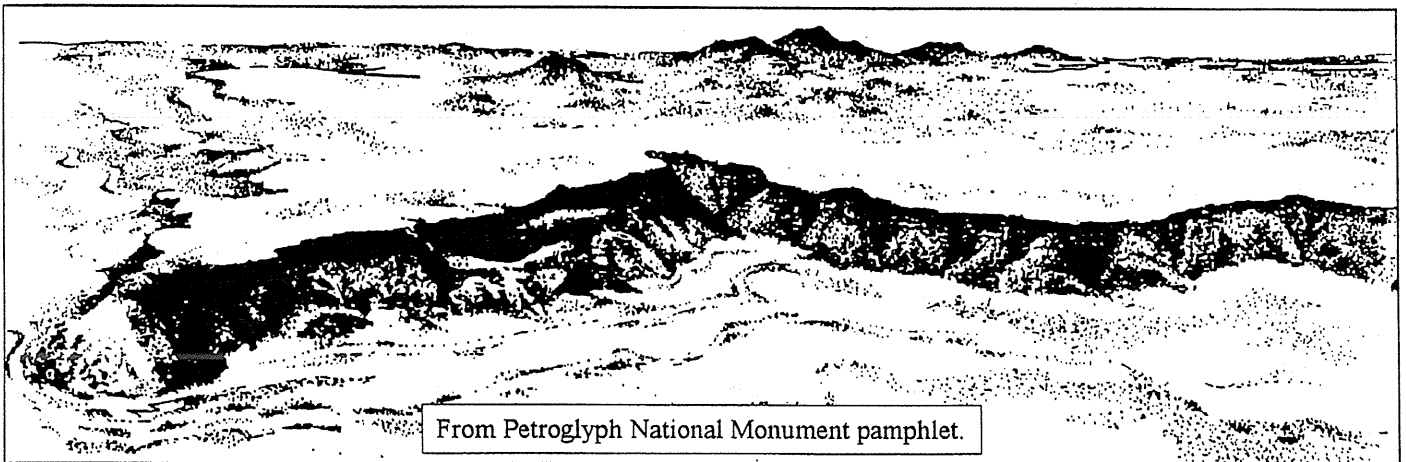
state attorney general did not have when the letter was written.

The enabling legislation which established the park did not specifically mention Paseo del Norte in the text of the act. Why should it? However, a map was attached to the text portion of the act, which was passed into law. Maps have always been considered as legal documents when attached to some type of text. This map clearly showed Paseo del Norte crossing the monument. In addition to this map, another map specifically incorporating Paseo into the monument was created in April 1988 by the Friends of the Albuquerque Petroglyphs and widely disseminated as a part of the lobbying effort to create the monument.

On July 27, 1989, at a hearing on S.286 before the Subcommittee on Public Lands, National Parks and Forests of the Senate Committee on Energy and National Resources, 101st Congress, 1st Session, Bruce Craig, cultural resources coordinator, National Parks and Conservation Association (on page 86 of the hearing record), commented specifically on both Unser and Paseo del Norte. His comments: "We urge that these highways be limited to no more than four lanes each, and that they be designed, in at least the above mentioned stretches (through the monument), as scenic parkways, on which commercial through traffic would be banned."

At a hearing on the Preservation of Petroglyphs in Albuquerque before the Subcommittee on General Oversight and Investigation of the House Committee on Interior and Insular Affairs, 100th Congress, 2nd Session (Oct. 11, 1988), Isaac Eastvold, president of Friends of the Albuquerque Petroglyphs testified on page 23 of the hearing record as follows:

"We were also able to relocate Paseo del



From Petroglyph National Monument pamphlet.

Norte's alignment a hundred feet or so where it will breach the escarpment so as to avoid direct destruction of an unimportant petroglyph concentration, and the UTPPB has approved that minor change to the Major Long Range Street Plan..."

As late as April 3, 1990, Eastvold sent a letter to the Paradise Hills Civic Association wherein he endorsed Paseo del Norte and committed to "work with you to convince decision makers of this (the importance of Paseo del Norte)." This letter was sent while the enabling legislation was being submitted and considered by Congress.

Weahkee's dissatisfaction with the city's study of the Calabacillas Alternative is also unreasonable. Forget the additional millions of dollars of added costs. It is not reasonable to expect the people who live west of the monument to make a 4-mile long half circle detour on "Calabacillas" when they can make a 2-mile long straight run down Paradise or Irving Boulevards. This goes against human nature, particularly in this day and age when a lack of time is so important that speeding on the interstates alone inside the city limits has resulted in over 12,000 speeding ticket per month over a six-month period.

Weahkee's final point of emphasis on the religious significance of this area. Forget the fact that federal funds cannot legally be spent for religious purposes, and that none of the Black family who owned a major portion of this escarpment since 1929 ever saw any Indians, or any evidence of their being there for any religious purpose.

Only consider Weahkee's closing sentence, "What does it mean for a society when a road is more sacred than a place of prayer?" The only logical alternative route for Paseo if it does not go through the monument is up Paradise Boulevard. This fact is conceded by all of the professional planners in the city, county or any of their consulting specialists who work in planning. If this alternative were to become reality, both the Paradise Hills Methodist Church and St. Jude's Catholic Church would have to be destroyed since they fall in the right of way. St. Jude's alone has more than 5,000 members. The last federal census showed that there were not 5,000 Indians on both Isleta and Sandia Pueblos. Since the people who are opposed to this road are young, according to the letter, then we could add all of those attending SIPI, (they anticipate an enrollment of a little over 500 this semester) and probably still not have

5,000 people.

What's fair for one should be fair for the other. Since the prayers of a lot more people would be affected, it would seem that fewer people would suffer adverse impacts if the road went through the monument.

[The Paseo del Norte extension is emerging as a top-ranked issue as Albuquerque's Oct 7 election for mayor and five City Council seats approaches - as reported in the following two articles.]

Mayoral Hopefuls Part Ways On Paseo

John J. Lumpkin

Albuquerque Journal Aug 25, 1997

Jim Baca and David Kirk Anderson broke ranks with Albuquerque's other mayoral hopefuls Sunday by opposing the extension of Paseo del Norte through the Petroglyph National Monument.

During a candidate forum on the West Side, Baca called the proposed extension an "insult" to Albuquerque. Anderson said in a later interview that the issue should be put to voters. Sam Bregman, Vickie S. Perea, Joe Diaz and Carlton Pennington said they supported the extension. Dave Cargo was noncommittal.

The Albuquerque City Council approved plans in 1993 for the \$13.5 million Paseo extension as a way to accommodate West Side growth and relieve traffic congestion. But opponents say the roadway would damage some of the 15,000 petroglyphs etched into the lava rock and hurt the integrity of the park.

Baca, former director of the federal Bureau of Land Management, likened the Paseo extension to the Montano Bridge. The bridge was built over the objections of North Valley residents, who said it would be an unnecessary blight on the bosque.

"It's really sad," Baca said, referring to the Paseo extension. "Let's don't insult the character and soul of this city once again."

Baca's former boss, U.S. Interior Secretary Bruce Babbitt, has refused to authorize the road extension. The National Park Service has said the road would serve no park purpose.

Sen. Pete Domenici, R-N.M., introduced a bill in April to alter the boundaries of the monument to create a corridor so the road could be built. The bill and a similar measure in the House still haven't been voted on.

"No bill like this is going to pass," Baca said, adding that Congress rejected similar attempts to

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alter national monuments and parks in Utah and Alaska.

A glitch in the forum's sequence of questioning prevented Anderson, the Bernalillo County assessor, from responding to the Paseo question. After the forum, Anderson said in a telephone interview that he opposed "destroying the monument." "I don't favor blasting through the petroglyphs," Anderson said, adding he was willing to put the issue before voters.

Both Baca and Anderson said further studies of alternate routes for the road are needed. Anderson also said that if going around the monument is impossible, he would support going over it with a bridge or causeway "but that might not make any economic sense."

Paseo supporters, including city councilors Perea and Bregman, said the city must carry through with its longtime plans to extend the road on its agreed-upon route through the monument.

Diaz, former Bernalillo County attorney, said, "I think the time has come to build it." Pennington, a local businessman, drew scattered laughter from the forum audience when he suggested tunneling under the monument for the road -- an idea floated several years ago but later abandoned.

Former Gov. Cargo said the issue is in Congress' hands. His comments drew fire from Baca, who in the only sparring between candidates at the forum accused Cargo of dodging the question. "You didn't answer the question, Dave," Baca said. Cargo told Baca to wait until it was his turn to respond.

The forum, held in a sweltering high school auditorium without air conditioning, drew about 60 people. Most were members of West Side neighborhood associations or supporters of various candidates. The crowd included people who supported the Paseo extension and members of the Petroglyph Monument Protection Coalition, who are opposed to the project. Event organizers warned the crowd before the forum that outbursts or demonstrations wouldn't be tolerated.

58% Say Put Brakes on Growth and 51% Favor Paseo Extension, Poll Finds

John Robertson

Albuquerque Journal Sep 14, 1997

The Journal conducted a poll of registered city

voters on a range of issues in advance of the Oct. 7 election for mayor and five City Council seats.

[Selected results of the poll follow.]

City growth

Nearly 60 percent of the voters surveyed said Albuquerque is growing too fast.

Thirty-nine percent said it is growing at about the right pace.

Perceptions of growth are likely affected by growth in the larger urban area in addition to the city itself.

In the four years since the last city election, the urban area of Albuquerque plus Rio Rancho and Corrales, minus Indian reservations, grew by nearly 45,000 residents, according to the City Planning Division. Total population for that area grew from 545,833 in 1993 to an estimated 590,739 this year.

Paseo expansion

The question asked of voters on this controversial issue provided a little background on the debate.

Voters were asked: "Thinking of the West Side of Albuquerque, the Albuquerque city government supports extending Paseo del Norte westward from Golf Course Road to Unser Boulevard. Some people support this option because it is a direct and less expensive route. Other people oppose this route because it goes through a portion of Petroglyph National Monument. Do you support or oppose this westward extension of Paseo del Norte?"

While a majority [58%] of voters polled said they think the city is growing too fast, a slim majority [51%] also favored extending Paseo del Norte Boulevard west through the Petroglyph National Monument, from Golf Course Road to Unser Boulevard.

This proposed extension, favored by current city leaders and awaiting approval in Congress, would serve developing areas to the west of the city as well as commuters already living on the West Side.

Perhaps surprisingly, longtime residents tended to favor the extension more than newer residents, or those who have lived here less than eight years.

Thirty-four percent of the voters polled said they opposed the extension through the monument [5% said "don't know," and 10% said "depends."]

NMAC Member Poll

Wolk Toll

NMAC has over 200 members spread over a huge area. In the years I have been on the executive committee there has always been a consciousness that there is a substantial portion of the membership that neither the executive committee nor the membership at large hears from. Yet, there are obviously important opinions and energies "out there" that we should tap, and to which we should pay attention. In January I suggested that we should poll the membership in order to do so. A number of people agreed to help with the effort, and I generated a random sample from the membership list as it was at that time.

One thing we learned from the exercise is that a telephone solicitor's life is not a happy one, or perhaps that many of us became archaeologists rather than telemarketers for a good reason. People – perhaps especially NMAC members – aren't home, they move, you just can't catch them; some don't even call back! Then there's the whole barrier of not really wanting to bug people on the phone, and impose on their good natures to donate time to your request (these compunctions would be lethal genes for the telephone adaptation).

In spite of these obstacles, Mike Bremer and John Schelberg persevered for most of their samples (John wins the pink Cadillac), for which I thank them. Since several telephone volunteers – who shall remain nameless – were selected out of the pool, Alan Shalette suggested sending out a mail-in poll with NewsMAC. All randomness was of course lost by this move, but we proceeded with it. Thanks also to those who took the time to send in their poll. These are the results.

Respondent profile.

We have 22 phone responses and 22 mail-in responses (who says nonrandom doesn't work?).

NMAC Member Mailing Addresses

NM	164	→	NM Locations
AZ	16		ABQ 52
CO	12		Santa Fe 46
TX	9		NW 11
Other states	18		S/SE 32
Total	219		Other 23

The phone responses are weighted toward more recent members, while the mail-in members are more evenly distributed among new and old – many long time, old faithful members made the effort to respond, so nearly a third of the mail-in responses are from charter or nearly charter members. I did tally the mail and phone responses separately but have not tried to keep them separate in reporting them, because they are on the whole similar. Anyone interested in performing a more detailed analysis is welcome to the data. Length of membership:

- "Forever" (1970s) – 8
- 1980-1985 – 7
- 1986-1990 – 10
- 1991-1995 – 12
- since 1995 – 5
- no response – 2

Respondents were asked to rate their own participation in NMAC:

- Very active – 2
- Active – 1
- Intermittent – 18
- Low – 22
- No response – 1

The questions were intended to let people freely express their ideas about NMAC. As such they are not really subject to statistical manipulation, but there aren't enough of them for that to be a concern. I have tried to organize the responses topically, and to represent all responses insofar as possible.

What do you like best about NMAC?

What are its most important functions?

NMAC is clearly thought of as a communication tool. The number of items mentioned was open to the respondent. Many respondents ranked the functions (phone respondents were asked to do so), but the rankings are not reflected here. Items mentioned in response to this question were:

- The newsletter – 27
- Legislative watch – 12
- Communication, linking a diverse discipline – 13
- Workshops, symposia, continuing education – 13
- Field trips – 5
- Public education and outreach – 7
- Publications – 5
- A forum for expressing views on issues – 3
- Focus on CRM and preservation of resources – 5
- Information about the past – 1
- Native American dialogue – 1

NMAC Member Poll

What do you like least about NMAC?

Many respondents had no complaints about NMAC. Other complaints had to do with a long-standing, intractable problem: New Mexico is huge, and it is hard to make meetings accessible to the whole membership. A number of problems cited had to do with timing, number, and location of meetings:

- Meetings are "Albuquerque-centric," or otherwise hard to get to – 5
- Timing (not Fridays, no night driving, don't like weekend workshops) – 3
- Too few meetings now, feeling disconnected – 2
- Insufficient notice of meetings – 1
- Business meetings in general – 1
- "I think NMAC reflects the archaeological community's closeness to other values and other ways of thinking. Especially in its treatment of Native American values associated with the resources it seeks to exploit." – 1

A few respondents thought that NMAC lacked a clear focus or agenda, or disagreed with the focus they perceived:

- Over-concentration on CRM or internal NMAC issues – 2
- Lack of public outreach – 1

One member felt that the organization was run by an "old boy power structure." Another thought that irregularity of record keeping was a problem.

While most thought that the newsletter was very good, a few had complaints about it:

- Marginal news items – 1
- Newsletter in general – 1

How could attendance at NMAC meetings be improved?

Again, location is seen as an important variable.

- Hold regional meetings, perhaps even form regional chapters – 9
- Couple meetings with topical meetings, or at least have a speaker; some suggest little or no business portion – 8
- Improve notification of meetings with separate mailings or by e-mail; publish an agenda – 4
- Schedule for the least busy time of the year (winter?) – 2
- Decrease argument, stop discussing by-laws – 2
- Emphasize social interaction – 1
- Have joint meetings with other states – 1

- Late arrival of newsletter – 1
- Rotate meetings between Albuquerque and Santa Fe – 1
- Hold meetings in the evening – 1
- "Making the topics current and relevant to all practitioners, i.e., moving from 'the neat archaeology of the...' to 'what you need to know to succeed in [curation, 106, Native American involvement, the press etc.]'"

[Pollster's aside: I really have to ask, when WAS the last time this person went to a NMAC meeting? Ever?]

NMAC could serve me/could serve NM archaeology better by:

These were separate questions, but, selfless as our members are, there was a great deal overlap between responses and they have been combined. A number of responses had to do with increasing skills:

- Continue/more training seminars – 3
- Increase the skills, professionalism, and comparability of NM archaeologists – 4
- More closely monitor compliance – 2
- Provide field guides, including the ceramic publications – 2

Several suggestions had to do with increasing communication within archaeology:

- More interaction with local groups and the preservation community – 4
- Put out flyers about events – 4
- Update, utilize the web site – 2
- Improve access to reports, publish old ones, publish contributions to gray literature – 3

Again, the concern with location of meetings:

- Hold meetings in the southern or northwestern parts of the state – 5 ^{Yes}
- Increase efforts at public awareness, including providing distillations of regional archaeology, lists of excavation for the public to visit – 4
- Publish a public access newsletter – 1
- Remain politically active; challenge legislative issues related to archaeology – 5

There were a number of other suggestions including: develop a clear, attainable agenda, maintaining a list of available workers, decrease the length of the state recording form, get rid of NAGPRA, have a newsletter section for soliciting information on unusual finds, provide mini-grants, become a regional leader among Four-corners

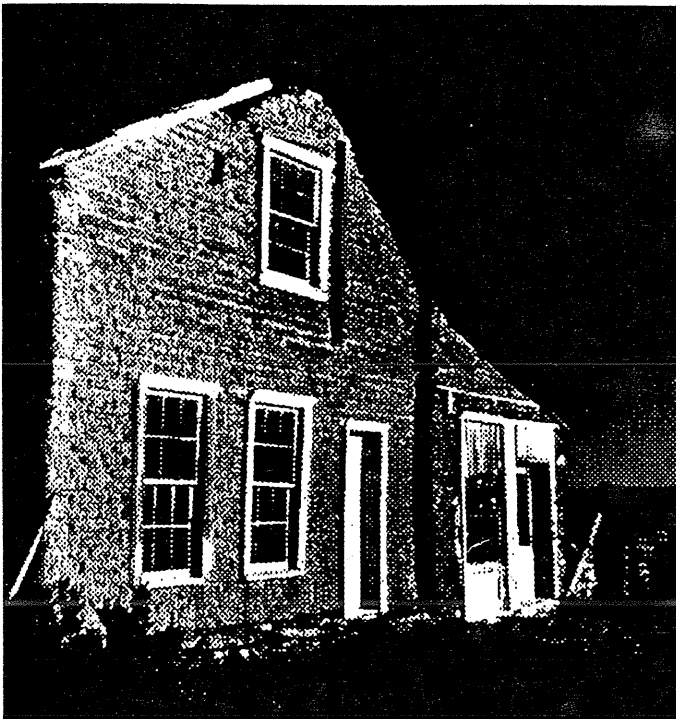
NMAC Member Poll

councils, develop ties to the SAA and SHA, expand the newsletter, be a forum for information about dealings with Native Americans, diversify from the Puebloan Southwest, don't burn out, and keep me employed.

Other comments.

On the whole both phone and mail respondents were very positive about NMAC's performance, including more plaudits for the newsletter. A few responses suggested that NMAC should do things that it has been doing for at least a decade. This comes back to the communication issue, of course, but communication IS a two way street. There is a clear feeling of continuing desperation of needing to protect cultural resources from development and mismanagement, and advocacy for NMAC's vigilance to that end.

Thanks again to those that contributed to this collection of opinion. Please don't wait until there is a formal poll to communicate ideas to the newsletter and the executive committee, and please dispel any thoughts that the running of the organization is in any way the property of some powerful (!) old boy (aging only, please, and NMAC is gender-blind) clique. The poll responses will be circulated among the executive committee, and will be available to the membership on request.



NewsNotes

Gran Quivira XXVI - 1997 Conference

Anita Cohen-Williams
[Via SASIG]

The aim of Gran Quivira XXVI will be to discuss recent research and findings in the Spanish Borderlands region and to highlight the role of sites along San Diego's Founders' Trail.

Registration will begin at a reception on Thursday evening, October 9, 1997, at the Best Western Hacienda Hotel's Acapulco Restaurant in Old Town, San Diego.

On Friday, narrated bus tours will be made to Mission San Luis Rey, Rancho Guajome, and the San Pasqual Battlefield State Historic Park. A sunset reception at Cabrillo National Monument will end the day.

Papers will commence Saturday at 10:30 am at San Diego's Mission Trails Regional Park Visitors' Center, following a guided walk through the San Diego Presidio Project's ongoing excavations above Old Town.

Renowned author (*Antigua California*), photographer and historian Harry Crosby will be the speaker at the dinner on Saturday.

Conference attendees will have the option of attending an 8 am Mass on Sunday morning at Mission San Diego de Alcalá. Additional papers will be presented Sunday morning and Early afternoon.

For more information, please call Col. John Ellis at (619) 223-1419 between 7 pm and 9:30 pm PST or leave a message at (619) 524-0577. You may also contact me via e-mail:

<sdpresidio@sprintmail.com >

SAA Scholarships for Native Americans & Native Hawaiians

Tristine Lee Smart, Vice-Chair
SAA Native American Scholarships Committee
<tristine@t.imap.itd.umich.edu >

The Society for American Archaeology has established a new scholarship program for Native Americans and Native Hawaiians.

The Arthur C. Parker Scholarship will provide up to \$1500 to support training in archaeological methods, including fieldwork, analytical techniques, and curation. Native Americans and Native Hawaiians from the U.S. who are enrolled

students--high school seniors, college undergraduates, and graduate students – or who work in Tribal or Native Hawaiian cultural preservation programs are eligible for this scholarship.

Individuals may apply themselves, or they may be nominated by a professor or cultural preservation supervisor. The deadline for submitting application or nomination materials for the first scholarship award is January 15, 1998. For more information, please contact: Society for American Archaeology, 900 Second St. NE #12, Washington, DC 20002-3557; telephone (202) 789-8200; fax (202) 789-0284; e-mail < info@saa.org >.

Updated NRCS Directory available

Michael Kaczor < Michael.Kaczor@usda.gov >
[Via acra-l]

The Cultural Resources staff for the Natural Resources Conservation Service is pleased to announce the publication of its *Cultural Resources Specialists and Coordinators Directory*. This publication is available immediately, free of charge from NRCS.

The Natural Resources Conservation Service (NRCS) (formally, the Soil conservation Service) works with landowners on private lands to conserve natural resources. NRCS helps farmers and ranchers develop individual conservation systems suited for their land and agriculture business. Rural and urban communities also rely on the agency to help reduce erosion, conserve and protect water, and solve other resource problems.

Since NRCS provides assistance to people and communities to protect, maintain, and improve natural resources, cultural resources are considered in this work. The stewardship of these nonrenewable resources is an important link in the conservation ethic that underlies the NRCS mission. The Cultural Resources Directory contains the names, addresses, and contact points for agency management, coordinators, and specialists at all organizational levels who are involved in working with or making decisions on cultural resources.

This directory can be obtained free of charge, by writing to the following address and including (an) address label(s) of those requesting the directory: Lara Philbert, Program Assistant, Ecological Sciences Division, NRCS, NHQ, PO Box 2890, Washington, DC 20013, and by (202) 720-5811.

The easiest way to obtain the directory is by

printing from our webpage at: < <http://www.nhq.nrcs.usda.gov/BCS/culture/crsframe.html> >. When future updates are made, the Directory will only be available through NRCS's Web page at < www.nhq.nrcs.usda.gov/BCS/culture/cultural.html >.

Archaeologist Job Vacancy: Gallup

[Via nmac-l]

Ecosystem Management, Inc. (EMI), an environmental services firm located in Gallup, NM, is seeking a full-time archaeologist to serve as principal investigator for cultural resource projects. EMI conducts environmental assessments, biological surveys, water resource studies, wetland investigations, and archaeological and ethnographic studies. The majority of the firm's work is conducted with state, federal, and tribal agencies and private consultants in New Mexico and Arizona; the company is also a subcontractor on multi-state federal contracts.

Responsibilities: The principal investigator for archaeology will be responsible for all cultural resource work with the firm, including fieldwork and crew supervision, proposal and report writing, and the overall enhancement of EMI cultural resources capabilities, particularly archaeology.

Minimum Qualifications: Candidates must possess a graduate degree in archaeology or anthropology, antiquities permits or the ability to procure them from state, federal, and tribal agencies, two years of directly-related professional experience, including at least one year at the supervisory level and six months work experience in New Mexico and/or Arizona, excellent written and oral communications skills, and the ability to work as part of a team.

Preferred Qualifications: The ideal candidate will have experience with the preparation of ethnographic assessments, including the identification of traditional cultural properties and the conducting of ethnographic interviews, and experience working with federal agencies and Indian tribes.

Please send resumes to Bill Hevron, Ecosystem Management, Inc., 411 Valentina Drive, Gallup, NM 87301, or fax to 505-726-9303. If you have questions about the position, you may call 505-726-8139.

Staff Archaeologist Opening: Republic of the Marshall Islands (RMI)

Mark Rudo < Mark_Rudo@nps.gov >

[Via acra-l]

Reference: Announcement MI-019-97

Salary Range: \$28,000 - \$30,000 (U.S.) per annum; benefits: housing or housing allowance, sick

NewsNotes

and vacation leave, life and health insurance available.

Location: Historic Preservation Office, Ministry of Interior and Social Welfare, Majuro Atoll, Republic of the Marshall Islands

Qualifications: MA or Ph.D. degree in archaeology, anthropology or a closely related field, 3 years of archaeological experience, one of which must be in a supervisory capacity (see United States 36 CFR 61 for details of qualifications standards). Experience in the Pacific is desirable.

Duties include but are not limited to: preservation planning, maintenance and expansion of the RMI National Register, survey and inventory, project review and compliance, public education, grant writing, etc. The position has an administrative rather than a research focus. The RMI Historic Preservation Officer is the Supervisor.

Working conditions: The Historic Preservation Office has been recently remodeled to provide improved, fully air-conditioned, working conditions and new computers running Windows '95 are being installed. e-mail is not currently available at the Historic Preservation Office although it may be in the future. The job will be challenging and will require tact, sensitivity and perseverance.

Closing Date: Unknown, date has apparently been extended from Sept 5th to reach a broader pool of applicants.

To apply: Contact the Historic Preservation Officer, Ms. Carmen Bigler, for details at: fax: (692) 625-4476 or -5353; voice: (692) 625-4867 (remember to check the time difference before calling).

Position Announcement: Tucson

Tom Motsinger < TMotsinger@aol.com >
[Via SASIG]

SWCA, Inc., Environmental Consultants is seeking to fill 15 Archaeological Technician and 5 Assistant Crew Chief positions for upcoming surveys on the Barry M. Goldwater Air Force Range in southwestern Arizona. The positions pay \$8.00-10.50/hr, depending on education and experience, and include housing, a generous per diem allowance, and paid holidays. Employees with outstanding performance can expect to work from October 27, 1997, to March 1, 1998, with two (unpaid) weeks off over Christmas. Please send resume and letter of inter-

est to Jerry Lyon, Project Director, SWCA, Inc., Environmental Consultants, 343 South Scott Avenue, Tucson, Arizona 85701, or email to SWCATSN@AOL.COM. No phone calls please.

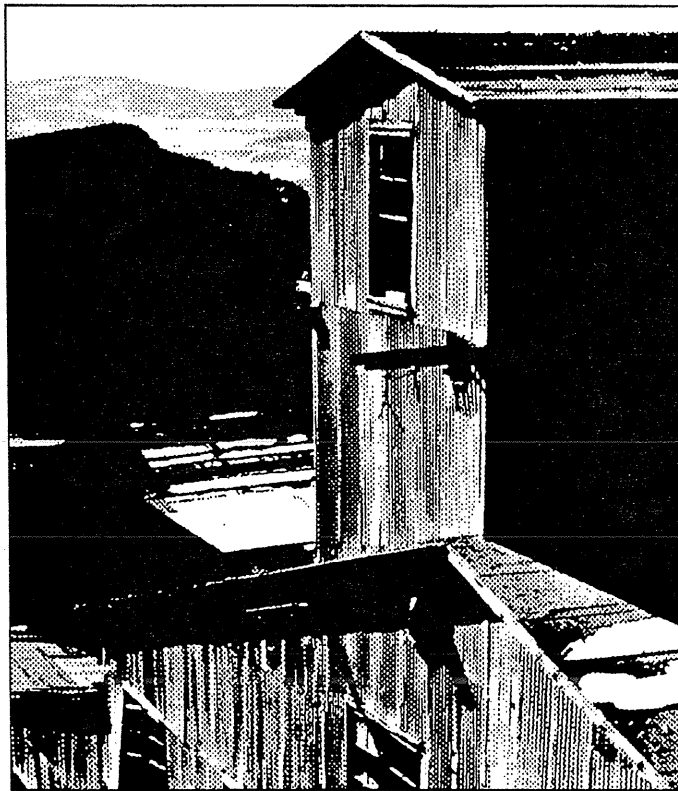
Faculty Opening: Washington State

Bill Lipe < lipe@wsu.edu >
[Via acra-1]

Washington State University, Department of Anthropology, invites applications for tenure-track assistant professorship, to begin mid-August, 1998.

Required: Ph.D. in anthropology or related field, completed by Dec. 31, 1997; specialty in bio/physical anthropology; an evolutionary ecological orientation; demonstrated excellence in research and teaching; ability to teach undergraduate introductory courses in general anthropology and physical anthropology, as well as a graduate lab course in human osteology. Area and methodological focus is open.

WSU is an EEO/AA educator and employer. Protected group members encouraged to apply. Send letter of interest, names of 3-5 references (with current phone numbers and email addresses) and curriculum vitae by December 8, 1997 to: Chair, Bioanthropology Search, Dept. of Anthropology, WSU, Pullman, WA 99164-4910.





Internet Notes

Caddoan Archaeology Publication on the WWW

Bob Skiles < skiles@skiles.net >
[Via SASIG]

I've finally completed the conversion to HTML of the excellent booklet *Caddoan Mounds: Temples and Tombs of an Ancient People*. It's located at the following URL: < <http://skiles.net/caddo/t&t> >.

In addition to the excellent text describing the archeology of Caddoan Mounds (aka the George C. Davis site in eastern Texas), it has some fantastic reproductions of sections of the Nola Montgomery murals depicting her conceptions of Early Caddoan lifeways at this important ceremonial center and some photos of a few of the really exotic artifacts (like a Gahagan blade over 40 cm in length !!). Take a look! I'd appreciate any comments (especially if you notice any errors).

London Museum of Archaeology Website

Rolf Puchtinger < rolf@julian.uwo.ca >
[Via acra-l]

The London Museum of Archaeology has a new Website featuring: a Virtual Gallery, a Prehistoric Indian Village, Archaeology FAQ, publications, and much more... Please visit the site at:

< <http://www.uwo.ca/museum/index.html> >.

National Archives Updated Title List Is Now Available On the Web

Theodore J. Hull, Archives Specialist
Center for Electronic Records, National Archives
(301) 713-6645 <theodore.hull@arch2.nara.gov>
[Via acra-l]

The Center for Electronic Records of the U.S. National Archives and Records Administration (NARA) has updated the *Title List: A Preliminary and Partial Listing of the Data Files in the National Archives and Records Administration*.

The Title List is current as of July 18, 1997, and now has entries for approximately 13,000 of the over 34,000 electronic records files in the custody of NARA.

The Title List is available via the NARA information server whose URL is < <http://www.nara.gov/> >

with information about the electronic records program and holdings available at:

< <http://www.nara.gov/nara/electronic> >.

We also recently restructured/updated the Center's homepage to improve access to our information and direct researchers more effectively to information about our holdings. Also now included on the homepage is a description of the various Securities and Exchange Commission data in our custody. See below for information about access to the Title List directly and via FTP.

Among the other new entries to the Title List are:

- Records of the Bureau of the Census (Record Group 29): Decennial Census of Population and Housing, 1990: Summary Tape File 4C.
- Records of the Bureau of the Census (Record Group 29): Current Population Survey, 1991 data files.
- Records of the Internal Revenue Service (Record Group 58): Statistics of Income (SOI): Partnership Sourcebook Data File, Form 1065, 1957-1983.
- Records of the United States Naval Academy (Record Group 405): Naval Academy Student Records files, Class of 1991-Class of 1993 (restricted).
- Records of the National Institute for Education (Record Group 419): Higher Education General Information Survey (HEGIS), 1965-1978
- General Records of the Department of Education (Record Group 441): National Assessment of Educational Progress (NAEP), Year 13, Age 13 (1981-82); Higher Education General Information Survey (HEGIS), 1979-1985, and the Integrated Postsecondary Education Data System (IPEDS), 1986-1992.

The full Title List file and 19 extract files are available electronically. There is one extract file for each executive branch department, presidential offices, independent establishments and government corporations, temporary committees, commissions and boards, and the legislative and judicial branches. Entries are arranged in each extract file numerically by NARA Record Group and thereunder alphabetically by series title. The URL is:

< <http://gopher.nara.gov:70/11/inform/dc/electr/titlelst> >.

Internet Notes

Alternatively, the Title List files are available on an FTP site. Anonymous FTP (password "guest") to FTP.CU.NIH.GOV, directory NARA_ELECTRONIC. A READ.ME file on the FTP site provides further information about the Title List and Title List extract files. Note that the full Title List file has 21,056 lines and is about 1.5 Mbytes in size.

U.S. Statistical Abstracts

< <http://www.fedstats.gov/> >

How to Get a Copy of Proposed Revisions to Section 110 - Standards & Guidelines

David Banks <David_Banks@nps.gov>
[Via fforum/SASIG]

Proposed revisions to the Secretary of the Interior's Standards & Guidelines for Federal Agency Historic Preservation Programs are available via the Internet.

Using Internet E-Mail: Make sure that your e-mail server/software supports file attachments. If not, you may have difficulty in obtaining the document by this method. Send a message to < David_Banks@nps.gov >. For the subject line, type exactly one of the following: "send standards 5.1" or "send standards 6.1". No more is needed, just send the message. The Standards document will be sent back to you automatically in WordPerfect5.1 or 6.1 format.

You can also access the document from the GPO Web site at < http://www.access.gpo.gov/su_docs/ >. Under "Free Access to Electronic Government Information Products," click on "Search and Retrieve Full Text Online via GPO Access from over 70 Databases." The resulting page heading will be "GPO Access." In the first text paragraph, click on the term "Federal Register." Make sure that the following parameters are marked before clicking "submit": under "Federal Register Issue," mark "1997 Federal Register"; under "Federal Register Sections," mark "Notices"; under "Issue Date," first mark "ON" and then fill in the date: "06/18/97"; under "Search Terms," type in the following (including the quotation marks): "page 33106". Click on "submit". Click on "TEXT". At this point, you should have the full text of the proposed revisions on your screen.

Sick of Spam? Fight Back!

Spam (unwanted, mass-mailed, commercial, e-mail) is an exponentially growing part of life on the Internet. It's seemingly out of your control, but you can fight back.

Many ISP's (Internet service providers), prohibit mass-mailings as a matter of policy - e.g.:

"Juno's Service Agreement (to which every Juno member must agree when creating a Juno account) prohibits the use of Juno for sending unsolicited commercial e-mail; the forging of a Juno address onto a piece of e-mail (commercial or otherwise) that is actually sent through another e-mail service; and the use of a Juno account to receive responses to commercial e-mail sent through another service. These and certain similar activities are considered violations of our Service Agreement, and though we do not generally disclose the details of actions we take in specific cases, accounts which we find to have violated our Service Agreement are typically terminated."

To support these policies, the ISP's have set up e-mail addresses to which you may forward copies of the offending messages. Here's a partial list:

TOSspam@aol.com	ABUSE@prodigy.net
ABUSE@att.net	ABUSE@webcom.com
SPAM@earthlink.net	SPAM-COMPLAINT@uu.net
ABUSE@mci.net	Support@uk.uu.net

For these and others, forward the complete contents of the spam message (including the Headers section) to the site's Postmaster - e.g. Postmaster@abc.net.

Do this for every .net, .com, etc. address in the e-mail's header section which is located at the end of the message. For example, I forwarded copies of a message with the Headers shown below, to TOSspam@aol.com, Postmaster@pipex.net, and Postmaster@uunet.ca. Questions? Contact Alan Shalette:

< AISHal@aol.com >.

----- Headers -----
Received: from mrin45.mail.aol.com (mrin45.mail.aol.com [152.163.116.83]) by air15.mail.aol.com (V32) with SMTP; Mon, 22 Sep 1997 13:12:00 -0400
Received: from tempest.dial.pipex.net (tempest.dial.pipex.net [158.43.128.28]) by mrin45.mail.aol.com (8.8.5/8.8.5/AOL-4.0.0) with ESMTP id NAA17110; Mon, 22 Sep 1997 13:11:45 -0400 (EDT)
From: 90408538@209.47.119.74
Received: from tempest.dial.pipex.net (cust28.max1.dial.mt11.uunet.ca [209.47.119.28]) by tempest.dial.pipex.net (8.8.2/8.7.3) with SMTP id SAA11827; Mon, 22 Sep 1997 18:11:34 +0100 (BST)
Date: Mon, 22 Sep 97 12:32:18 EST
To: john@morenet.net
Subject: HOT ADULT MATERIAL...
Message-ID: <>

Proposal for NMAC to Establish a 501(c)(3) Corporation

Alan Shalette

The following will be presented for discussion at the next membership meeting on Nov 15. Comments are sought from those who cannot attend.

Proposal

NMAC should approve up to \$500 for the services of tax &/or legal counsel to advise NMAC's Executive Committee on the feasibility, advantages and disadvantages of either converting NMAC from a 501(c)(6) to a 501(c)(3) corporation or incorporating a new 501(c)(3) entity, and the implementation steps, timing, and costs of pursuing the option which the Executive Committee feels is preferable, if any.

Background

The IRS has issued a determination that NMAC qualifies as a 501(c)(6) corporation which the tax code defines as: Business leagues, chambers of commerce, real-estate boards, boards of trade... not organized for profit and no part of the net earnings of which inures to the benefit of any private shareholder or individual.

The tax code defines 501(c)(3) corporations as follows: Corporations... or foundation, organized and operated exclusively for religious, charitable, scientific, testing for public safety, literary, or educational purposes... no part of the net earnings of which inures to the benefit of any private shareholder or individual, no substantial part of the activities of which is carrying on propaganda, or otherwise attempting, to influence legislation (except as otherwise provided in subsection (h) [which covers "Expenditures by public charities to influence legislation"]), and which does not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of (or in opposition to) any candidate for public office.

Current Limitations as a 501(c)(6)

Having 501(c)(6) status, NMAC is denied the following kinds of benefits which are allowed 501(c)(3) entities:

- NMAC is not permitted to accept tax-deductible contributions to further its public functions such as conferences, educational programs, scholarships, or the like. We must now seek out other,

501(c)(3) organizations to accept and house such funds on our behalf.

- The U.S.P.S. will grant non-profit bulk mail rates only to 501(c)(3) organizations or equivalent unincorporated entities (it has denied our request for non-profit rates).
- Our ability to shelter acceptable activities conducted by others is limited.
- It would be easier to apply for grant funds.

Potential Benefits & Risks of Change

The immediate benefits of establishing a 501(c)(3) entity would stem from postage savings of about 12.4¢ per piece: About \$155/yr. in postage costs for NewsMAC; an equal amount for just the recent Speakers Bureau mailing; about \$37 per any other membership mailing of about 200 pieces regarding conferences, meetings, elections, & publications.

There may be extra costs of about \$100/yr., plus a comparable filing charge if we have to rent a second bulk mail account.

The major risks/uncertainties of conversion might be loss of status if NMAC undertakes a major expense to influence legislation (definition of "lobbying"). However, advice of legal counsel should clarify whether challenging agency actions (or any similar NMAC activities) would be considered lobbying under the tax code.

Implementation Options

1) Convert NMAC from 501(c)(6) to 501(c)(3). Conversion may be possible by modifying/rewriting our current by-laws (worth doing, in any event) since NMAC doesn't spend a significant amount of its income on lobbying and there are very few members-only services - i.e., publications, conferences, etc. are usually available to anyone.

2) Establish a new entity, say the NMAF (foundation) as a 501(c)(3). It could, I believe: issue NewsMAC; take tax-deductible donations for education, scholarships, etc.; run conferences; publish; shelter acceptable activities conducted by others; etc. NMAC would primarily pester, lobby, threaten, & sue; and offer members-only services. NMAF would not necessarily be a membership organization, but would/could (I think) receive funding allocated out of NMAC member dues. NMAF might take subscriptions for NewsMAC/NewsMAF from both NMAC (for its members) and from others - perhaps at different rates.

New Mexico Archeological Council

NMAC is a nonprofit organization whose purpose is maintenance and promotion of the goals of professional archaeology in the State of New Mexico. NMAC's goals are to:

- Promote scholarly research regarding the cultural resources of New Mexico and encourage dissemination of resulting information by and among the anthropological community.
- Promote public and corporate awareness of New Mexico's prehistoric and historic heritage and the need to protect its cultural resources.
- Cooperate with local, state and federal government agencies and private organizations in attaining the foregoing goals.
- Encourage a professional standard of ethics that is appropriate for the management of cultural resources.
- Provide support for the legal protection of cultural resources.
- Promote the education of archaeologists in cultural resource management.

NewsMAC

NewsMAC is a quarterly newsletter concerned with cultural resource management and archaeological research in the Southwest. It is published for NMAC members - dues are \$20.00 per year for individuals; \$35.00 for sponsors; and \$35.00 for institutions.

NMAC encourages and gives priority to publishing member contributions to *NewsMAC*. They may be submitted in four ways (in descending order of preference):

- Contained within an e-mail message.
- As an unformatted text file attached to an e-mail cover message.
- As an unformatted text file contained in a PC-compatible floppy disk.
- Printed, via U.S. mail or via fax.

Articles or letters to the editor should be sent to

Alan Shalette, NewsMAC Editor
<AlShal@aol.com>
5294 Mesa del Oso NE
Albuquerque, NM 87111
(505) 291-9653 (voice & fax)

See front page or calendar on page 2 for the next issue's submission cutoff date.

News NMAC

NEWSLETTER OF THE NEW MEXICO ARCHEOLOGICAL COUNCIL

P.O. Box 1023

Albuquerque, NM 87103

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Permit No. 564

- ***Abstracts for the conference on The Transition from Prehistory to History in the S.W. are (now) due by Oct 15.***
- ***Officer '98 ballots must be received by Nov 3.***
- ***Membership renewals are due by Dec 31.***

3-Digit 871xx

CHRISTOPHER A. TURNBOW [97]
TRC MARIAH ASSOCIATES INC.
4221-B BALLON PARK ROAD NE
ALBUQUERQUE NM 87109

News NMAC

NEWSLETTER
OF THE
NEW MEXICO
ARCHEOLOGICAL COUNCIL

1997 Number 4a

November 1997



Editor's Notes

Alan Shalette

Special Supplement:

A SPECIAL REPORT TO THE MEMBERSHIP ON S.633 AND THE PROPOSED PASEO DEL NORTE EXTENSION THROUGH PETROGLYPH NATIONAL MONUMENT

What are the facts behind the case?

Is S.633 good public policy based on
the facts?

*Last date for contributions to
NewsMAC January 1998 issue
is December 19, 1997.*

This special supplement to *NewsMAC* is devoted to a report compiled by NMAC president, Dave Phillips.

At issue is Senate bill S.633 introduced by Sen. Pete Domenici (R-NM) to change the boundary of Petroglyph National Monument. This change would allow extension of Albuquerque's Paseo del Norte to provide additional access to the city's rapidly developing West Mesa area. The corridor would be located in a part of the monument which is city-owned.

Discussions of the complex issues surrounding the bill were presented in the two past editions of *NewsMAC* - 1997(3) and 1997(4) - and were highlights of Albuquerque's recent mayoral election campaign.

Gaps in the documented legislative and political history of the monument's establishment have led to the current morass, embroiling local, state and federal governmental units and many organizations in the public sector as well.

Dave's analysis is based on original planning documents (ca. 1991-1996) contained in city and federal archives. It may be the most cogent review now available, of the facts underlying the situation. It should be well worth the attention of archaeological, regulatory, and political communities concerned about the monument and the city.

This document does not represent a public position taken by NMAC. However, we expect its discussion at the November 15 membership meeting and beyond, may lead to further action by the council.

Consequently, we seek your comments on this special report - either through your participation at the membership meeting, and/or by mail sent in time for inclusion in the next issue of *NewsMAC* (i.e. prior to the submission cutoff of December 19). See the back page for submission instructions.

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**A SPECIAL REPORT TO THE MEMBERSHIP
ON S. 633 AND THE PROPOSED PASEO DEL NORTE EXTENSION**

David Phillips, President
New Mexico Archeological Council

The following represents my best understanding, to date, of the complex issues surrounding Senate Bill 633 and the proposed extension of Paseo del Norte. I urge each member of NMAC to read this report carefully, and to let your elected leaders know your position on the issue. I encourage those who disagree with the following analysis to present their own views, including in the January 1998 issue of NewsMAC.

On April 23, 1997, Senator Pete Domenici introduced S. 633, a bill whose purpose is to allow the City of Albuquerque to extend Paseo del Norte through the Escarpment, a petroglyph-rich geologic feature on Albuquerque's West Mesa. The bill will delete 8.54 acres from the Monument, in a curved parcel that is 200 to 350 feet wide. At present, it is not clear how many petroglyphs would be removed from federal protection by Senator Domenici's bill, or how many would be impacted by the extension of Paseo del Norte. Recent claims range from no petroglyphs being impacted, to close to 1,000 petroglyphs being impacted, in addition to the impact to the Los Imagenes archaeological district as a whole.

The City claims that extending Paseo del Norte through Petroglyph National Monument is necessary to prevent overloading of the road grid in northwest Albuquerque (north of I-40 and west of the Rio Grande) by the year 2010. The city has responded to this projected growth with the Unser Middle Transportation Corridor Study, a plan to extend Unser Boulevard north to Irving Boulevard and to extend Paseo del Norte west to the new Unser Boulevard extension (Figure 1). Besides relieving traffic loads, Unser and Paseo will provide access to Black Ranch, a subdivision west of Petroglyph National Monument.

The City claims that in creating Petroglyph National Monument, Congress intended to include corridors for Unser Boulevard and Paseo del Norte (e.g., CAPWD-SR 1993:3). The National Park Service claims that construction of Paseo del Norte would serve no purpose to the monument and that under federal law, the Park Service cannot allow construction to proceed (NPS 1996:21-23, 463-464). By removing the Paseo del Norte corridor from the monument, S. 633 will eliminate Park Service control of the right-of-way; the corridor will revert to the City of Albuquerque, which provided the land for that part of the monument. Furthermore, the City intends to build the Unser and Paseo Extensions with its own funds, and claims that the action will therefore be exempt from the National Environmental Policy Act (NEPA).

In recent days, the fate of the Paseo del Norte Extension has been complicated by the election of Jim Baca as Mayor of Albuquerque. Baca, who takes office December 1, was the only candidate to oppose the extension. He has since testified against S. 633.

My analysis of the issues is presented in question-and-answer format.

Does construction of Paseo del Norte serve any purpose for Petroglyph National Monument?

No. Paseo del Norte will be a limited-access road that specifically *excludes* access to Petroglyph National Monument. The City's long-term goal is to create a six-lane high-speed road that extends from Tramway Boulevard (near the base of the Sandias) to Paseo del Volcan (near the west edge of the West Mesa). Initially, the City proposes to construct a four-lane roadway through the Monument, with room for two additional lanes. Providing access to the National Monument is incompatible with the high-speed design of Paseo del Norte.

As a consequence, under the enabling act for Petroglyph National Monument¹ and that for the Park Service in general, it is illegal for the Park Service to allow the City of Albuquerque to build Paseo del Norte across the monument. If S. 633 becomes law, however, this legal "roadblock" (sorry) will be removed. S. 633 provides a sufficient corridor for construction of the full six lanes of Paseo del Norte.

How much of a cultural resource impact would Paseo del Norte cause?

None of the claims made before October 1995 is even close to accurate, because the current corridor for Paseo del Norte, as defined in S. 633, is substantially different from the route selected in the City's original EIS.² Based on the selected route, the city claimed that Paseo del Norte would physically impact two petroglyphs on one boulder (CAPWD-ROD 1993:6). The City then made "minor revisions" to its selected corridor, by abandoning the selected route through the Escarpment and choosing a new route that would avoid the two known petroglyphs (LHI-SA 1995:1). It appears, however, that the new corridor contains at least 10 petroglyphs, so at the very minimum S. 633 will cause a "take" of petroglyphs from the National Monument.

Paseo del Norte will also cause substantial visual and noise impacts to areas containing petroglyphs, a large number of which occur within a few meters of the S. 633 corridor boundary. At present the area is surprisingly quiet for a park next to an urban area, because the local roads dead-end into residential neighborhoods where most activity takes place indoors. The supplemental study for the S. 633 corridor projects the resulting 57 dBA contour area (the federal standard for areas such as parks) to be 800 feet wide, and to cover 12.3 acres of the monument (LHI-SA 1995:7, Table 4). The supplemental analysis seems to imply that there are no petroglyphs within the 57 dBA noise contours (LHI-SA 1995:7, Table 4), which is incorrect -- there are scores or hundreds of petroglyphs within the noise impact area.

¹Cf. P.L. 101-313 (104 Stat. 272), Title I, Section 105(e).

²The City staff views the change in the Paseo del Norte Middle Alignment as a minor administrative decision, made in response to the general guidance provided when the City Council approved the alignment. It appears that this change has not been submitted to the Council for a vote.

for the development of Paseo del Norte and Unser Boulevard are indicated on the map referred to in Section 102(a) of the Petroglyph National Monument Establishment Act of 1990" -- that is, the map defining the initial boundaries of the monument. The implication is that by using a map showing the road corridors to define monument boundaries, Congress intended the corridors to be allowed. S. 633 goes on to make this implication an explicit (albeit *post hoc*) statement of "legislative intent."

The map that is the basis for this alleged "legislative intent" is defined in P.L. 101-313, Section 102(a) as the "Boundary Map, Petroglyph National Monument,' numbered NM-PETR-80,010C and Dated June 1990." However, that map does *not* show the proposed Paseo del Norte alignment, only the proposed Unser Boulevard alignment. Instead, Senator Domenici may be thinking of a later version of the map, NM-PETR-80,010D, which does show the proposed Paseo del Norte alignment. However, map version "D" dates to November 1991, *after* passage of P.L. 101-313, so that version is irrelevant to the issue of original legislative intent.

I suspect that this error originated in city documents (CAPWD-SR 1993:3; CAPWD-ROD 1993:15). The error must have been carried forward from one such document during the drafting of S. 633. Still, the claim that Congress based its decisions about the creation of Petroglyph National Monument on a map showing the Paseo del Norte corridor is incorrect.

Is the Paseo del Norte Extension necessary to ensure proper traffic flow in Albuquerque?

The City of Albuquerque believes that the Unser-Paseo project is necessary to relieve projected traffic loads in the year 2010. Anyone who has driven on Coors Boulevard near Paseo del Norte knows that local traffic is heavy,⁵ and the rapid growth of the northwest Albuquerque metropolitan area (including Rio Rancho) is certain to overload the existing street grid. I will therefore begin this section by stating that when it comes to local traffic needs, doing nothing is not a solution. Through its EIS process, the City has concluded that the only solution is to extend both Unser Boulevard (northward) and Paseo del Norte (westward), as part of a master regional road-building plan (see MRGCG 1996).

The city's conclusion relies heavily on its analysis of projected traffic flow. In 2010, the proposed Paseo extension through the National Monument is projected to draw between 20,000 and 30,000 vehicles each weekday (or more; LHI-CA 1991:4; MRGCG 1993); these cars would be forced to use other roads if Paseo is not built. However, the analysis contains at least one questionable assumption: that by 2010 (13 years from now) the Black Ranch area will contain 16,000 inhabitants. That area currently contains a population of about zero, and no infrastructure. A large portion of the 2010 east-

⁵In 1995, for the section of Coors Road just north of Paseo del Norte, average weekday traffic flow reached 57,000 (MRGCG 1996).

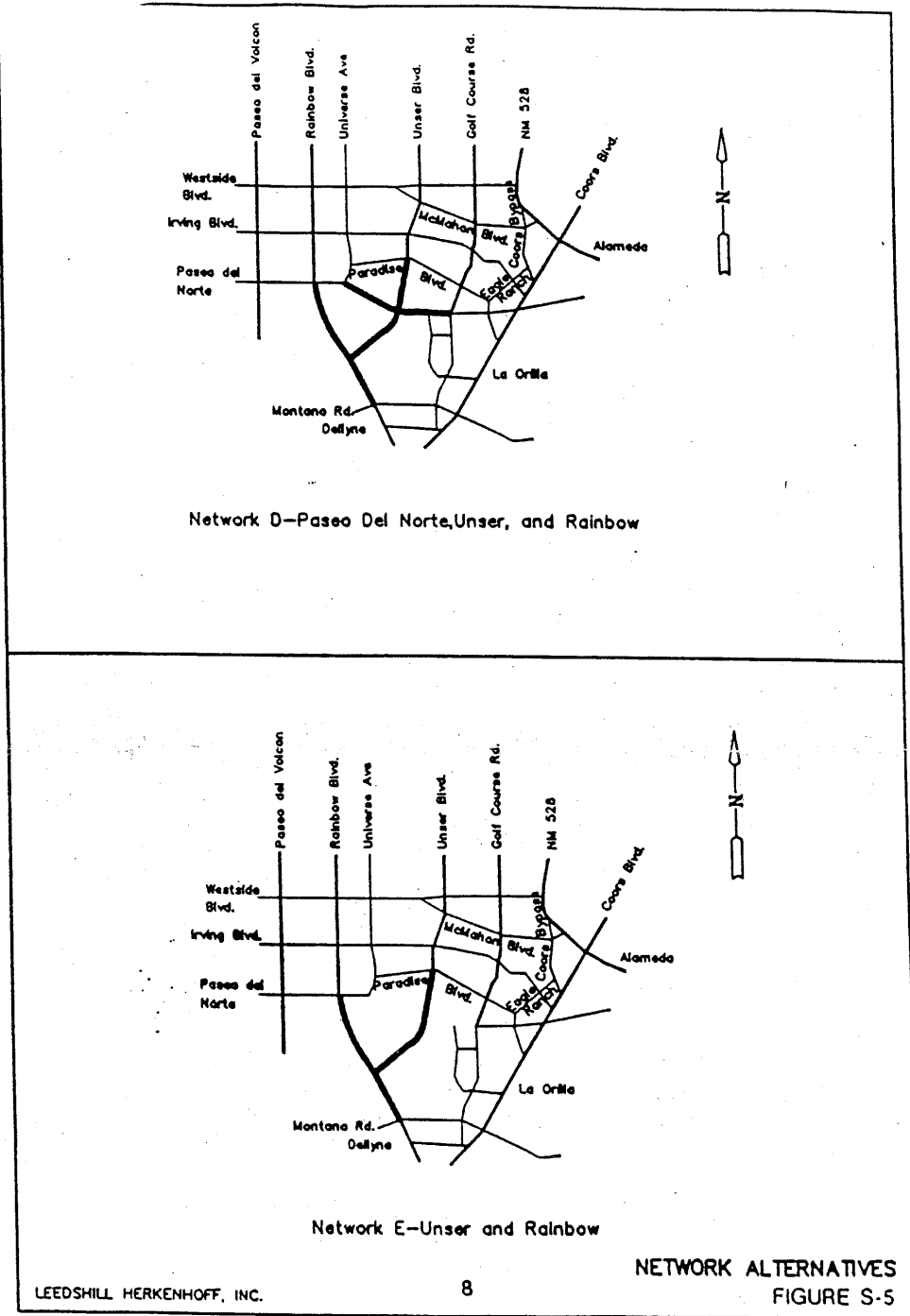


Figure 2. Two possible road grids for the Middle Unser area (from LHI-DR 1992:8, Fig. S-5). The City selected Network D (top), rejecting alternatives including Network E (bottom), *before* considering environmental factors. This virtually guaranteed that the EIS process would not find any viable alternative to Paseo del Norte.

- For annual user cost, the total road network resulting from Network E is 99.6 percent as efficient as that resulting from Network D.
- For annual vehicle cost, the total road network resulting from Network E is 99.9 percent as efficient as that resulting from Network D.
- For annual total cost, the total road network resulting from Network E is 99.8 percent as efficient as that resulting from Network D.
- For annual fuel consumption, the total road network resulting from Network E is 99.96 percent as efficient as that resulting from Network D.
- For annual accidents, the total road network resulting from Network E is 99.9 percent as efficient as that resulting from Network D.

If we accept the City's statistical tactic of setting the no-build performance to zero, as shown in Table 1, the case for Paseo del Norte is less unimpressive but far from compelling. In this case, the relative efficiency of not building Paseo (Network E) versus building Paseo (Network D) is: vehicle-miles saved, 78.9 percent; vehicle-hours saved, 80.0 percent; fuel saved, 84.0 percent; user and vehicle savings, 80.2 percent; street segments over capacity, eight more; intersections over capacity, one more; additional lane-miles needed, five more; accident reduction on Coors, 80.0 percent.

To recap: from a purely engineering perspective, building Paseo del Norte (Network D) provides a slight advantage over not building Paseo del Norte (Network E). This should come as no surprise: the more roads you build, the better traffic flows. However, the size of the improvement provided by Network E indicates that roughly 80 percent of the traffic flow problem identified during the EIS process is north-south, not east-west -- even if we assume that Black Ranch will, in the next 13 years, develop an infrastructure and 16,000 residents. Moreover, if the money saved by not building Paseo (in 1990 dollars, \$13.5 million; LHI-SA 1995:7) is diverted to upgrade the "problem" street segments and intersections identified for Network E in Table 1, the traffic efficiency derived from not building Paseo might even be greater than the efficiency derived from building Paseo. Finally, Network E provides access to the east end of Black Ranch, allowing development of that approved subdivision to proceed.

What does all this mean? If the only goal is to improve traffic flow, building Paseo del Norte provides a slight improvement over not building it (e.g., in total local fuel consumption, of 0.04 percent, using a plain-vanilla Network E rather than the "no-build alternative" as the baseline). If, however, we attempt to balance improved traffic with other social goals -- such as preserving important parts of the nation's heritage -- the advantage to society of building Paseo appears to be outweighed by its social costs. Using the standards of federal environmental, historic preservation, and other law, the Unser Boulevard extension appears to be appropriate but the Paseo del Norte extension does not.

What about the argument that the Escarpment is sacred to Native Americans?

If Paseo del Norte is a federal undertaking under NHPA, the Escarpment will undoubtedly be considered a Traditional Cultural Property and the City will have to respond to Native American concerns about that TCP before proceeding. The American Indian Religious Freedom Act (AIRFA, P.L. 95-341, 92 Stat. 469) applies only to federal land, so if S. 633 passes AIRFA will no longer apply to the Paseo del Norte corridor. As for specific religious concerns, I am neither authorized nor qualified to speak for the tribes and will leave it to them to develop this issue.⁹

Under state law, can Paseo del Norte be built?

Probably not. Under any scenario, Paseo will be subject to the New Mexico Prehistoric and Historic Sites Act of 1989 and its implementing regulations, which prohibit the expenditure of public funds on projects requiring the "use" of significant cultural sites unless there is no "prudent and feasible" alternative.¹⁰ Under the applicable regulations, a "prudent alternative" is an alternative not rendered impossible by truly unusual factors present in a particular case, or by costs or community disruption likely to reach extraordinary magnitudes, or attended by unique problems, while a "feasible alternative" is an alternative that may be built as a matter of sound engineering. In other words, under state law Paseo cannot be extended unless *all* the alternatives are *entirely unreasonable*.

The N.M. Historic Preservation Division has previously determined that there was no "prudent and feasible" alternative to building the Unser extension, but has objected to the building of the Paseo extension (EPC 1993; CAPWD-ROD 1993:8) and at one point proposed an alternative route around the north end of the monument. In evaluating this and all other alternatives to Paseo del Norte, the City has consistently taken the approach that any alternative that is not *as good as* Network D fails to meet the "project purpose and need" and therefore is not a "prudent and feasible" alternative. However, the City does not have the option of substituting its own definition of "prudent and feasible" for the regulatory definition cited above -- so if there is *any* approach that "works," regardless of its efficiency, that approach *must* be used in place of Paseo. As we have seen, the City's own documents identify at least one alternative (Network E) that appears to "work" rather well. Thus, under state law, construction of the Paseo extension would be illegal, even if Senator Domenici's bill provides the necessary corridor.

⁹Sandia Pueblo has formally opposed the Paseo del Norte extension through Tribal Resolution 92-07 (Feb. 19, 1992). Isleta Pueblo has formally opposed the extension through Resolution 92-30 (May 4, 1992). The Southern Pueblo Governors Council has formally opposed the extension through a resolution dated April 10, 1992. See CAPWD-SR (1993), Attachment F.

¹⁰On April 2, 1992, the HPD officially notified the City's Public Works Department that the Unser and Paseo extensions would constitute a "use" of the Las Imagenes Historic District, which is on the State Register of Cultural Properties and National Register of Historic Places (EPC 1993:61).

LHI-CA (Leedshill-Herkenhoff, Inc. Corridor Analysis)

- 1991 *City of Albuquerque New Mexico, Corridor Analysis Summary, Unser Boulevard-Dellyne Avenue to Paradise Boulevard, Paseo del Norte-Golf Course Road to Unser Boulevard, March 1991.* Leedshill-Herkenhoff, Inc., Albuquerque.

LHI-DR (Leedshill-Herkenhoff, Inc., Draft)

- 1992 *Unser Middle Transportation Corridor Study, Unser Boulevard, Dellyne Avenue to Paradise Boulevard and Paseo del Norte, Golf Course Road to Unser Boulevard, Draft Environmental Impact Statement Summary.* ("Prepared for City of Albuquerque, New Mexico, April 1992") Leedshill-Herkenhoff, Inc., Albuquerque

LHI-FIN (Leedshill-Herkenhoff, Inc., Final)

- 1992 *Unser Middle Transportation Corridor Study, Unser Boulevard, Dellyne Avenue to Paradise Boulevard and Paseo del Norte, Golf Course Road to Unser Boulevard, Final Environmental Impact Statement.* ("Prepared for City of Albuquerque, New Mexico, November 1992") Leedshill-Herkenhoff, Inc., Albuquerque.

LHI-SA (Leedshill-Herkenhoff, Inc., Supplemental Analysis)

- 1995 *Unser Middle Transportation Corridor Study, Supplemental Analysis for the Revisions to the Middle Alignment for the Extension of Paseo del Norte from Golf Course Road, October 19, 1995.* Leedshill-Herkenhoff, Inc., Albuquerque.

MRGCG (Middle Rio Grande Council of Governments)

- 1993 *Additional Travel Forecasts for the Unser Middle Transportation Corridor Study - National Park Service Alternatives and Expanded Socioeconomic Data Alternatives.* Middle Rio Grande Council of Governments of New Mexico, Albuquerque.

- 1996 *Long Range Major Street Plan, Albuquerque Urban Area* (map). Middle Rio Grande Council of Governments, Albuquerque.

NPS (National Park Service)

- 1996 *Final General Management Plan/Concept Development Plan/Environmental Impact Statement, Petroglyph National Monument, Bernalillo County, New Mexico.* USDI, National Park Service, Petroglyph National Monument, Albuquerque.