

# CALUMET

CONSERVATION  
EDUCATION

PRESERVATION  
EXPLORATION



Newsletter of the Indian Peaks Chapter of the Colorado Archaeological Society  
**November/December, 2004**

## CALENDAR OF EVENTS

**General (lecture) meetings are held in the University of Colorado Museum, Dinosaur Room  
Second Thursday of each Month, at 7:00 PM. The public is always welcome.**

### 2004/2005 Event Calendar

- December 2** PAAC Lab at Lowry, see page 2 and visit:  
**December 2** Executive Board, The Atrium, 30<sup>th</sup> and Iris, 7:30 PM.  
**December 8** PAAC Lab at Lowry, see page 2  
**December 9** **Holiday Party**, The Atrium, 30<sup>th</sup> and Iris, 6:30 PM. See page 2.  
**December 10** PAAC Lab at Lowry, see page 2  
**December 11** PAAC Lab at Lowry, see page 2  
**December 14** PAAC Lab at Lowry, see page 2  
**December 17** PAAC Lab at Lowry, see page 2  
**December 18** PAAC Lab at Lowry, see page 2  
**January 6** Executive Board, The Atrium, 30<sup>th</sup> and Iris, 7:30 PM.  
**January 13** **Presentation by Kevin Black**, Topic: Lots of Rocks: Archaeology in Pike's Stockade Area  
This slide-illustrated talk will summarize the results of the first season of survey at Pike's Stockade, at the north end of the San Luis Hills in the San Luis Valley. The survey area encompasses nearly 1,000 acres on the Conejos River, where Zebulon Pike's expedition is believed to have stayed in February 1807 before they were detained by the Spanish. The presentation will describe the prehistoric and historic sites recorded thus far, and will also provide a brief overview of the archaeology of the San Luis Valley as a whole.  
**February 3** Executive Board, The Atrium, 30<sup>th</sup> and Iris, 7:30 PM.  
**February 10** **Presentation by Morey Stinson**, Topic: The Rock Art of the Four Corners and Beyond  
Morey says, "I plan to show how the styles and imagery of the pictographs and petroglyphs varies from region to region. I'll try to show the commonalities and uniqueness as we go from the Great Basin Region and through the four corner states".  
**March 3** Executive Board, The Atrium, 30<sup>th</sup> and Iris, 7:30 PM.  
**March 10** **Presentation by John Slay**, Topic: Rock Sites in West Central Colorado. John says, "I want to share a few slides and repeat what Sally Cole and other rock art folks have written about them. Most of what I have done is look at old site reports, go out and find them, then take pictures. Sometimes, I scratch my chin thoughtfully as I observe the rock art..."

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## Holiday Party

The IPCAS Holiday Party will begin at 6:30 PM Thursday at The Atrium, southeast corner of 30<sup>th</sup> and Iris. Parking is available along Iris to the north and in the merchant parking lot across 30<sup>th</sup>.

Our Holiday Party is a potluck dinner and fun get-together. The club provides the table service, utensils, and the beverages. Each person (or couple) attending brings one main dish and one salad/dessert to share. Plan on 30 people attending.

We also feature the White Mammoth Exchange. Each person brings a wrapped gift for exchange. Gifts should be something that you no longer need, no longer want, and are tired of looking at. Not-so-great gifts are the norm. The WME is very exciting and a fun end to our program year.

## Spring PAAC Class

The Spring PAAC class will be Field and Lab Photography on Wednesday evenings February 23 - March 16, 6:30-9:30pm. This is one of the shorter courses, 12 hours in length. Classes will be held in the usual place and time – details in the January Calumet.

## Lab Analysis at Lowry Volunteer Opportunity

The Office of Archaeology and Historic Preservation (OAHP) has archaeological collections that have yet to be completely processed for permanent curation. PAAC volunteers may receive credit toward certification at either the Laboratory Trainee or Laboratory Technician level by helping the State Training Coordinator in the cataloguing and analysis of these materials.

The lab work is held at the Colorado Historical Society's Museum Support Center in east Denver (MSCD), typically on intermittent days in December and January. The dates and times are 8:30 AM - 4:30 PM on December 2, 8, 10-11, 14, and 17-18, 2004; specific dates for January, 2005 will be announced later this year.

All supervised hours spent with specific materials in the collections apply toward the 40 hours of lab time required for certification. While the collection includes a variety of prehistoric and historical materials, a large majority is lithic (flaked stone and ground stone artifacts).

### Prerequisite Courses:

**No prior experience is required in most instances.** However, lab space and equipment for volunteers is limited, so if too many PAAC participants wish to volunteer on a scheduled lab day, preference will be given to those volunteers who have already earned the Lab Trainee certificate and are working toward the Lab Technician certificate, and others who have completed one or more of the following courses:

- Introduction to Archaeology, CAS and PAAC
- Introduction to Laboratory Techniques
- Prehistoric Lithics Description and Analysis

### Requirements:

Prospective volunteers must complete the [PAAC Candidate Application Form](#) (next two pages), and should be prepared to participate on a minimum of two days. Please contact the State PAAC Coordinator at 303-866-4671 or [Kevin.black@chs.state.co.us](mailto:Kevin.black@chs.state.co.us) if you have questions regarding the work sessions.

**CANDIDATE APPLICATION**

I, \_\_\_\_\_ apply for participation  
(print First name, M.I., Last name)  
in the Program for Avocational Archaeological Certification  
developed under the Cooperative Agreement between the Colorado  
Archaeological Society and the Office of the State Archaeologist  
of Colorado. By my signature, I agree to abide by the PAAC Code-  
of-Ethics and to the payment of the non-refundable materials fee.

Signature \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

Phone (h) \_\_\_\_\_ (w) \_\_\_\_\_

Fax \_\_\_\_\_

E-mail \_\_\_\_\_

Return completed application form to:

Assistant State Archaeologist  
Colorado Historical Society  
1300 Broadway  
Denver, CO 80203-2137

PAAC: RECORD OF PREVIOUS EXPERIENCE

List experience details with appropriate course/field work heading. Attach additional information if necessary. Individuals may test out of a course with the appropriate experience.

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

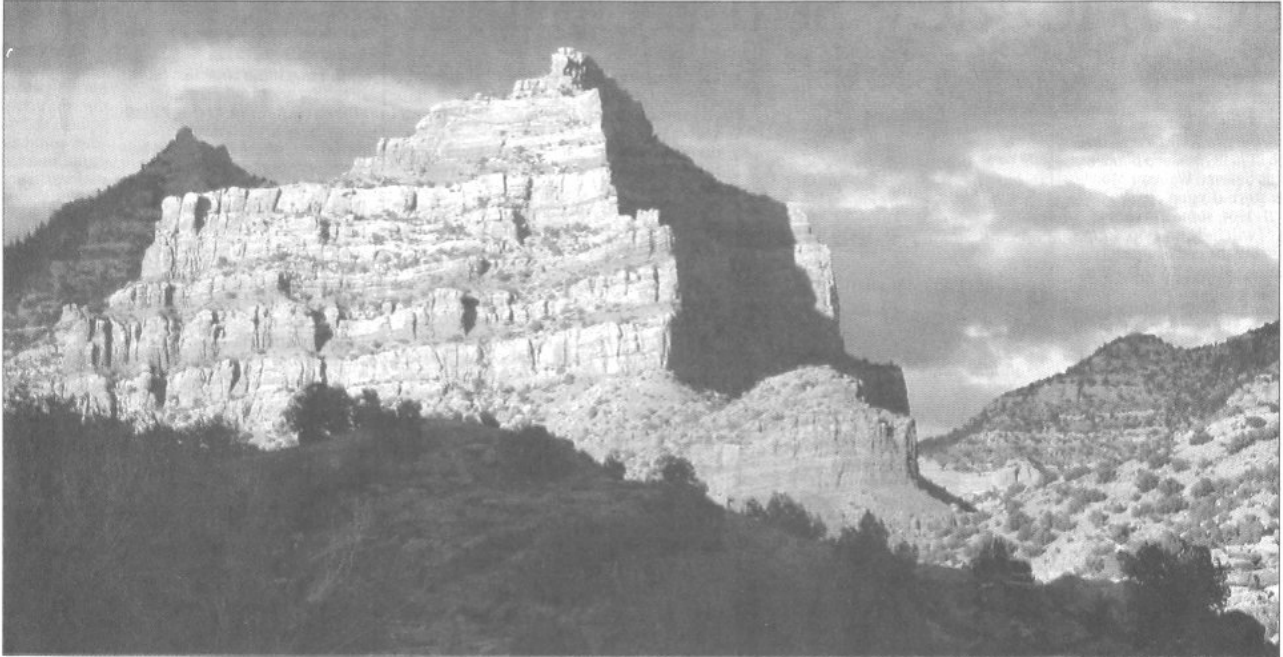
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Date \_\_\_\_\_

COURSE/FIELD WORK	EXPERIENCE DETAILS
Introduction to Archaeology/ Legislation & Ethics	
Basic Site Surveying/ Field Survey	
Colorado Archaeology	
Historical Archaeology	
Lithic Description and Analysis	
Ceramic Description and Analysis	
Perishable Materials	
Research Design and Report Writing	
Archaeological Dating Methods	
Field and Laboratory Photography	
Rock Art Studies	
Field Excavation	
Laboratory	

## Range Creek Canyon, Utah

Paul Foy, Associated Press



AP photo by PAUL FOY  
**The sun casts its** setting rays on a mountain last month at Range Creek Canyon, Utah. The ruins of an ancient civilization in this remote eastern Utah canyon could reveal secrets about the Fremont people, descendants of the continent's original paleoindians who held reign before the time of Christ over much of present-day Utah.

The newly discovered ruins of an ancient civilization in this remote eastern Utah canyon could reveal secrets about the Fremont people, descendants of the continent's original paleo-indians who showed up before the time of Christ to settle much of present-day Utah.

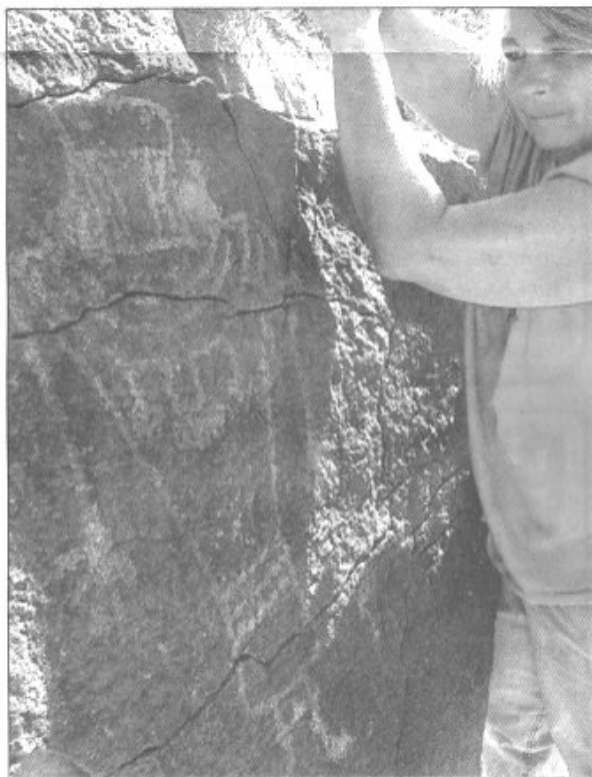
Archaeologists estimate as many as 250 households occupied this canyon over a span of centuries ending about 750 years ago. They left half-buried stone-and-mortar houses, cob houses, granary caches and painted colorful trapezoidal figures with spiky hairstyles on canyon walls. "It's like finding a Van Gogh in your grandmother's attic," said Utah state archaeologist Kevin Jones. The Fremont, named after a Spanish explorer who never met them, remain a poorly understood collection of widely scattered archaic groups. Yet they represent a tenuous link to the earliest inhabitants of North America, who are believed to have arrived by way of the Bering Strait more than 10,000 years ago. As a culture, the Fremont were distinguished by their style of basket weaving, animal-claw moccasins, and dual survival strategy of farming and hunting.

Their everyday tools and gray pottery were different from the farming-dependent Anasazi south of the Colorado River - even as they shared a similar fate. Both cultures packed up and left about the same time for reasons not fully explained -the conventional explanation of drought is coming under question. What became of the Fremont and Anasazi also is a mystery. The earliest traces of Fremont life show up three centuries before the birth of Christ, but they disappeared around A.D. 1250. This unlooted canyon - turned over by a rancher who kept it secret for more than half a century - could have been one of their final strongholds. It could reveal why the Fremont were driven out of Utah and possibly left in isolated pockets to die off. More recently, makeshift sites found in northwest Colorado suggest to archaeologists they were forced into exile from their home-lands by Numic-speaking Ute, Pauite and Shoshone tribes. Utah's Indian leaders take exception to that, believing the Fremont are their ancestors who were absorbed into their more modern tribes. "The sacred belief is that we are all related," said Mel Brewster, an archaeologist and historic preservation officer for Utah's tiny Goshute tribe of Skull Valley.

Already, archaeologists in Range Creek have documented about 300 sites - pit houses, granaries and rock art panels - but they've surveyed only about 5 percent of the canyon drainage and expect its upper reaches and side canyons to yield evidence of hunting and gathering, stone tools and wild plant foods. Range Creek differs from other, better-known ancient sites in Utah, Arizona or Colorado because it has been left virtually untouched by looters, with the ground still littered in places with arrowheads, beads and pottery shards.

But the scenery of Range Creek is more spectacular than the ruins, which consist mostly of stubby remains of pit houses. "You could stand right on it and not know it," said Corinne Springer, an archaeologist and Range Creek's new caretaker. Still, this researcher's canyon offers a glimpse of the full "effervescence" of Fremont life and a rare opportunity to witness "so many places where people lived and worked and farmed and got resources," Jones said. Among recent finds are a paddle-like wood shovel; a rare bundle of arrow shafts, found wedged in a canyon wall; a perfectly preserved beehive-shaped granary with a cap stone, still a third full with piles of parched wild grass seed and corn; and a pair of human remains from surrounding federal land. The remains were covered with dirt and left in place. "My dad told me we owned the land, but not the dead people," said Waldo Wilcox, 74, who kept outsiders at bay with a gate that went up in 1947. Earlier this year his 4,200-acre ranch was turned over to state ownership. Wilcox moved to Green River and retired.

A few weeks ago Wilcox showed some American Indian leaders how he kept the ancient sites undisturbed "so I won't take the blame 20 years from now." Among items taken by other, precious landowners from the canyon are unfired clay figurines, usually impressed with facsimiles of hair bobs and jewelry. Until recently, Range Creek was all but unknown. An expedition from Harvard's Peabody Museum made a stop in 1929, but visited only a few sites before calling it a day. Only in the past three summers have archaeologists and graduate students quietly conducted a labor-intensive survey. They kept the full significance of Range Creek under wraps until news reports surfaced about the land transfer in June.



AP photo by Paul Foy

**Corinne Springer** — an archaeologist and caretaker at Range Creek Canyon, Utah — shades an ancient etching of a human figure on a canyon wall for better clarity.

Despite the publicity, Range Creek over the summer had only one suspected case of looting -two knife blades flagged on the ground are missing – and few random visitors outside of organized tours, Springer said. The ranch is a two-hour, axle-breaking crawl over rock-strewn roads -34 jarring miles from the nearest unbroken pavement, which happens to be the most remote stretch of U.S. 6, a highway that traces the 5 mile crescent of the nearly impenetrable Book Cliffs. Up this road, where Wilcox says two head of cattle were lost over the side, the road plunges 1,500 feet into Range Creek.

To safeguard the canyon, the Utah Department of Natural Resources is rushing to adopt an interim management plan that will restrict hunting, prohibit camping and require visitors on foot or horseback to get permits and guides. On Wednesday the Utah Legislature appropriated \$152,000 for regular ground patrols and aircraft surveillance over the winter. So far, the canyon's subtle charms tell two tales: traces of larger villages just off the canyon bottom and defensive retreats as high as 900 feet atop pinnacle and mesa tops, Jones said.

On low canyon terraces the Fremont lived more sensibly, keeping watch on crops that produced a gritty diet of corn, squash and wild grass seeds. They could also keep watch for game, and judging by the animal waste bone left around pit houses, they were proficient hunters, favoring bighorn sheep. Archaeologists believe more carbon-dating will show the Fremont retreated to the higher positions toward the end of their tenure here, suggesting they were feeling pressure from other tribes moving through their territory. The Fremont would have used ladders, ropes or cords to reach some of their granaries, set at impossible heights "where you risk life and limb getting to them," said archaeologist Jerry Spangler. Many cliff-side caches are inaccessible today except by use of modern climbing gear and haven't been visited.

### **Early African Burial Ground** Elizabeth Zuckerman, Associated Press



AP photo by Victoria Archo

**Keith Stokes, executive director** of the Newport County Chamber of Commerce, speaks to a small informal gathering of local officials touring the Common Burying Ground in Newport, R.I., as a slate headstone dating to 1772 sits beside him.

NEWPORT, R.I. –Dotting the landscape of the Common Burying Ground are the graves of those who helped build colonial Newport: African slaves and their descendants. The 282 gravestones, most dating to the 18th century, form a collection some historians call unparalleled and provide a window into the work, faith and families of the period.

For Keith Stokes, executive director of the Newport County Chamber of Commerce, the head and footstones are also a reminder that Americans of African descent have deep roots in the United States and in the history of Newport, a summer resort and sailing community best known for its gilded-era mansions. "We have African-American children in this community that don't feel that they belong here, and I've got to stop them and say, 'Hey, hold on, your people have been here for centuries,'" said Stokes, who is black and has Jewish ancestors who lived in Newport centuries ago.

Historians say the Newport burying ground, which came to be known as "God's Little Acre," stands out for its size and for how well it has been preserved. It's among the oldest known African burial grounds in the country and contains what may be the first African artwork in the New World: headstones carved by Zingo Stevens, a slave, later freed, who worked in the stone shop of John Stevens Jr. Zingo Stevens carved headstones including those of his first, second and third wives. The cherubs on several of the stones have curly hair, and distinctly African features, a pattern repeated throughout the cemetery. A number of the stones also bear African names, including some that link the dead to particular West African tribes. Stokes points to the recurrence of the name Cuffe, an Anglicization of Kofi, a traditional name for Ghanaian boys born on Fridays. The name Cudjo or Kajo also appears, a name given to Thursday-born boys.

Stokes and Jim Garman, a professor of historic preservation at Salve Regina University in Newport, said the slaves' retention of their African names is extremely unusual and points to unique aspects of slavery as it played out in Newport and its surroundings. "Here, there is more of an open celebration, or at least toleration, of African culture and history," Stokes said. That, Stokes and Garman said, was due to factors including Newport's relatively urban economy. Rather than being agricultural workers, Newport's slaves were often skilled and educated trades and craftsmen. Additionally, while Rhode Island was deeply involved in the slave trade, making it home to more slaves than any of the other Northeast colonies during the colonial period, it was also home to Quakers and other religious minorities who came to spearhead the abolitionist movement. Those factors, plus the involvement of slaves in Newport's religious communities and the tendency for slave owners and their slaves to share the same homes, led to a greater status for slaves and free Africans in Rhode Island as compared with their counterparts in the South or the Caribbean.

That higher status helps explain why slave owners sometimes paid for highly detailed headstones to mark the passing of the Africans they owned. It also accounts for the relative lack of segregation in the Common Burying Ground, in which the African graves are clustered together, but the graves of some Europeans can be found among colonial period, it was also home to Quakers and other religious minorities who came to spearhead the abolitionist movement.

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The attitudes toward the African slaves in Newport also helped foster a sizable community of free blacks during the Colonial era, Stokes said. Their headstones, he said, reflect what was often substantial success in business and other areas, with carvings as ornate and inscriptions as reverent as those of their white peers. Among those memorialized are Pompey Brenton, once a cook for the Brenton family, who went on as a freed slave to become a caterer and public leader, and Duchess Quamino, who bought her freedom and was known for her baking as the "Pastry Queen of Rhode Island."

By 1784, Rhode Island began to abolish slavery. The burial ground continued to be used by free blacks, but many people of all races left Newport after the Revolutionary War because the British occupation had devastated the city's economy.



## Chief's Legacy Still Debated

John K. Wiley, Associated Press



AP photo by F.J. HAYNES

**A century after** his death, historians still debate whether Nez Perce leader Chief Joseph was a great war chief or simply a leader with diplomatic skills who wanted to be allowed to stay on his traditional homeland.

NESPELEM, Wash. Summer turned to autumn when the great Nez Perce leader Chief Joseph died in his sleep hundreds of miles from his beloved Wallowa Mountains in northeastern Oregon. It was Sept. 21, 1904, some 27 years after his famous "I will fight no more forever" speech marking the end of a nearly 1,200-mile running battle with U.S. Army troops. A century after his death, historians still debate whether he was a great war chief, or simply a leader with diplomatic skills who wanted to be allowed to stay on his traditional homeland.

"To many Americans, he is a national hero ... for his tenacity and brilliant effort to take his people to a safe place" said Thomas Sweeney, spokesman for the National Museum of the American Indian, which opens Tuesday on the National Mall in Washington, D.C. "Beyond that, his comments are directed to all people," Sweeney said. "There is a message there of living in peace." Rather than be forcefully moved from traditional lands taken by treaty, Joseph had fled northeastern Oregon with about 400 members of his tribe, mostly women and children but including 64 warriors.

For nearly four months, they outmaneuvered 2,000 pursuing U.S. cavalry soldiers across Idaho and Wyoming before being surrounded and surrendering in northern Montana, just 30 miles short of freedom in Canada. The retreat became known as the Nez Perce War of 1877. Joseph, the son of a Nez Perce tribal chief, was later banished with a small band of followers to the Colville Indian Reservation in Washington state, where he would remain until his death.

Born about 60 years earlier in north-eastern Oregon, Hin-Mah-Too-Yah-Lat-Kekt, "Thunder Rolling in the Mountains," was buried in what is now a weed-choked cemetery on the Colville reservation, about 100 miles northwest of Spokane. Above his simple grave - strewn with plastic flowers, feathers, coins, tobacco and candy - is a white granite column - its top broken off- that says: "He led his people in the Nez Perce War of 1877."

He is best remembered for his words of surrender: "I am tired. My heart is sick and sad. From where the sun now stands, I will fight no more forever."

Although he came from a relatively obscure band in the Pacific Northwest, Joseph became a well-known figure after his plight was taken up by supporters in the east, said Dave Nicandri, director of the Washington State Historical Society in Tacoma.

"He was among the handful of most famous Indian chiefs and warriors, up there with Geronimo and Sitting Bull" Nicandri said. Nez Perce Tribal Chairman Tony Johnson said Joseph was a forceful advocate for returning his people to the Northwest from exile in Oklahoma. "He found a lot of friends in the non-Indian community that advocated for a return to the Northwest," said Johnson, a descendent of Olikut, one of the chiefs killed in the Nez Perce War and possibly the true war chief. But the return was not without more grief for the Nez Perce, Johnson said.

A condition of return to the reservation at Lapwai was acceptance of Christianity. Joseph and about 150 followers who wanted to retain their traditional beliefs were sent to the Colville reservation, with members of a dozen other tribes and bands. Others went to the Umatilla reservation in northern Oregon. Disputes over religion and acceptance of treaties caused rifts within the tribe that are still felt today, Johnson said.

"It left a pretty deep wound. We're really all broken up as a family on three reservations due to U.S. government policy at that time," he said. "We're all members of the same family, all victim of the U.S. government policy that was employed when we returned from exile." Joseph's father, who died in 1871, refused to accept terms of a peace treaty in 1855 that was intended to open the area for thousands of gold miners and settlers. It was superseded by another pact in 1863, which shrunk the Nez Perce's homeland to one-tenth its original size. When Joseph succeeded his father, he also refused to accept treaty terms, but worked to maintain peaceful relations with whites that had existed since the 1805 Lewis and Clark expedition.

Nez Perce historians say the tribe's name- "Pierced Nose" in French – was given by a French Canadian interpreter with expedition, although the practice was not common to the tribe, which called itself Nimi'ipuu.

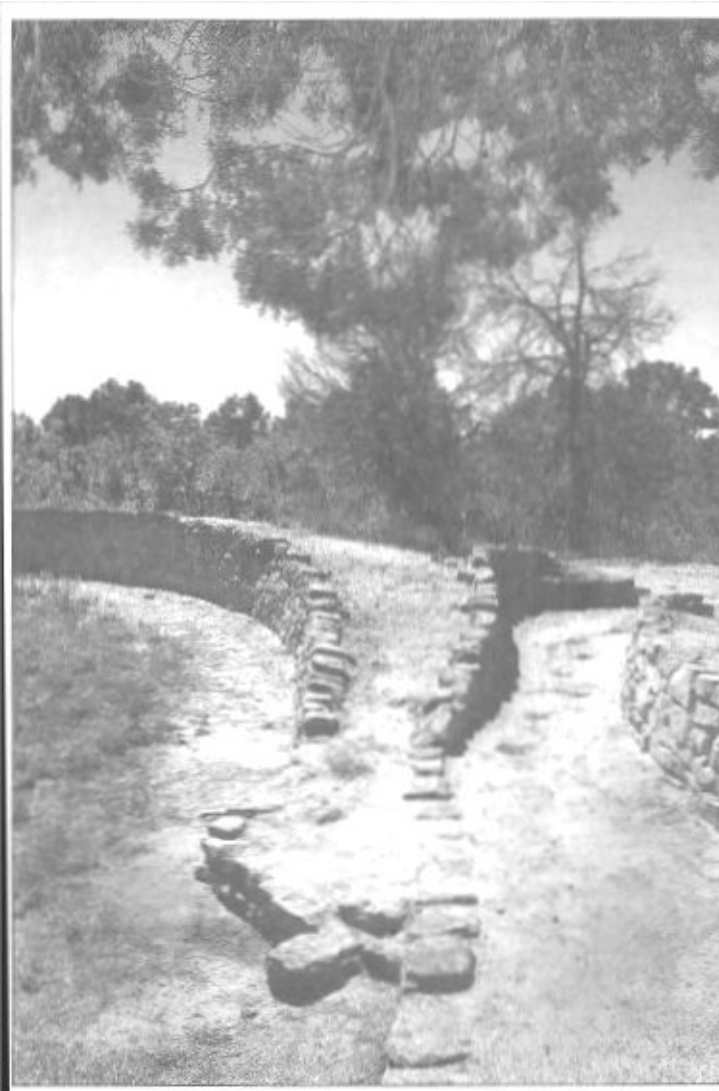
The original Nez Perce homeland encompassed portions of southeastern Washington and northeastern Oregon and most of central Idaho. When Gen. Oliver O. Howard threatened to forcefully remove the Nez Perce to the small reservation in north-central Idaho at Lapwai, Joseph and his band set out for Canada.

Thus began the nearly 1,200-mile strategic retreat, marked by six battles that culminated in the Bear Paw Mountains in northern Montana, where U.S. Army troops finally surrounded the band on Oct. 5, 1877. Captured and sent to Fort Leavenworth in Kansas, then to Indian Territory in Oklahoma, Joseph relentlessly campaigned for his people to be returned to the Pacific Northwest.

In 1885, the government allowed Nez Perce who had converted to Christianity to return to the tribe's reservation at Lapwai. Joseph was forced into exile at Colville, never to permanently return to his beloved Wallawas.

## Mummy Lake Mystery Solved

Electra Draper, The Denver Post



The people of the high desert — without benefit of metals, wheels or written language — maintained at least four massive waterworks, including Mummy Lake, from A.D. 750 to 1180 to survive the devastating droughts of the Four Corners region. The lake was a large depression in Mesa Verde's heart on Chapin Mesa.

AP photo by  
Shaun Stanley

MESA VERDE NATIONAL PARK - Almost a century after these ancient Indian ruins became a national park in 1906, strange earthen formations near the cliff and mesa-top dwellings continued to puzzle and divide scientists - until recently. One mysterious dirt mound, 200 feet across, rises 16 feet above the floor of Morefield Canyon. A new 1,400-foot path or channel extends from it, making it resemble an upside-down frying pan with a long, flat handle.

And then there was the large depression in the park's heart on Chapin Mesa. It was labeled for years as either a prehistoric amphitheater or perhaps an impoundment of water - nicknamed Mummy Lake - with no known source of water. Now, scientists know the depression was part of an elaborate water-storage system and have dubbed it Far View Reservoir. And Morefield Canyon's elevated mound, which does not resemble a reservoir, was a storage facility that could have held 120,000 gallons of water.

After a decade of investigation just ended by a large team of private water engineers and government scientists, it is recognized that the Ancestral Puebloans who lived here until 1300 were remarkable water engineers. "They knew how to manage water," says Eric Bikis of Wright Water Engineers Inc. in Durango. "They were ingenious."

The people of this high desert - without benefit of metals, wheels or written language – maintained at least four massive waterworks from A.D. 750 to 1180 to survive the devastating droughts of the Four-Corners region. The last of these works studied, a large mound dubbed Box Elder Reservoir, wasn't discovered until a 2002 wildfire burned off a dense, high carpet of sagebrush.

But scientists had been confused for decades over how the giant mud pie in Morefield Canyon, high above the bed of a desert stream that rarely flows, could have served as a reservoir. Many guessed it was a terrace for ceremonial dances. In the late 1990s, Denver water engineer and author Kenneth Wright (one of this year's speakers at IPCAS) - known for his studies on ancient Incan water-works in the Peruvian Andes collaborated with engineers and government researchers to cut a deep trench through the Mesa Verde mound and finally solve the mystery.

The Puebloans, the team concluded, had started with a shallow depression that was originally along the bottom of an intermittent stream. They used the small impoundment, and others such as Far View, to capture water during rare big storms, which occur several years apart, Bikis says. These floods eventually filled the reservoirs with as much sediment as water, and ancient workers had to scoop them out. In Morefield Canyon, the reservoir bottom slowly rose above the canyon floor despite 350 years of scooping. The Puebloans compensated for the reservoir's growing height by creating a long canal to divert flood flows. It had the proper gradient to continue to fill the rising reservoir.

A thousand years before this was a park, Wright says, Mesa Verde was an astounding collection of public construction projects, from the stone cliff dwellings to the newly appreciated water system. Saturday, modern engineers honored the Puebloans' Mesa Verde reservoirs by naming them a Historic Civil Engineering Landmark. "The Ancestral Puebloans that populated the river-less mesa top conquered the impossible by creating a water system to sustain their domestic and agricultural needs," says Patricia Galloway, president of the American Society of Civil Engineers.

## **Yellowstone Dig**

Mike Stark, The Billings Gazette

BILLINGS, Mont. - The lure of sleeping beneath the stars at Yellowstone National Park apparently is nothing new. Long before nylon tents and posh RVs, some of the park's earliest visitors arrived in the early summer on foot and camped on the shores of Yellowstone Lake. While they were there, some 10,000 years ago, they made and repaired tools, hunted, prepared hides and may have rafted to one or more of the lake's several islands. When they left the beach, they left behind evidence of their stay. But over time those tools, flakes of stone and blood residue disappeared in the heaps of soil - a buried story waiting to be told.

Archaeologists working at the site now believe they know at least part of the story. The site provides a clearer picture of ancient wanderers known as the Cody Complex people, early people of North America who initially were believed to inhabit only plains and foothills. "The stuff that we found in the park is like opening another window," said Ann Johnson, Yellowstone's lead archaeologist.

Not only is the site the least disturbed of any Cody Complex location, it also lends credence to theories that the people did more than roam the plains to hunt bison. Researchers who have excavated portions of the Osprey Beach site believe the stopover in Yellowstone may have been part of a seasonal migration that included portions of what is now Idaho, Wyoming and Montana. While they were in Yellowstone, the evidence indicates they killed bears, deer, Rocky Mountain bighorn sheep and rabbits. The campers may have spent days or weeks on the beach, making tools, honing spears or darts and possibly fashioning clothes out of animal hides.



AP file photo by Mike Stark

**Volunteer John Reynolds** sifts through the beach soil in 2002 during the dig at Yellowstone's Osprey Beach in Yellowstone Lake, Mont.

"There were a wide variety of tool types, which suggests these people were doing a lot of activities," Johnson said. Johnson and others working at Osprey Beach recently completed a report on their findings. Although the acidic soil has eaten away bones and wood at the site, the surviving artifacts offer tantalizing details about early human life on Yellowstone Lake, one of the highest-elevation lakes on the continent.

The Cody Complex was first defined in 1951 at a bison-kill site near Cody, Wyo. The Horner site, named after the land owner, included tools, projectile points and sharpened stones that came to be known as "Cody knives." For years, the Cody people were identified primarily as bison hunters in the plains. Osprey Beach is changing that perception. First noted on the shores of Yellowstone Lake in 1958, the Osprey Beach site was partially excavated in 2000 and 2002. It's still unclear how far the site extends along the beach.

Johnson and others are reluctant to disclose the exact location of the site out of concern artifacts might be stolen. Park officials say hundreds or even thousands of artifacts may already have been taken from the area illegally. But that isn't to say the organized excavations weren't fruitful. Over the course of two digs, archaeologists found seven Cody knives, including two made of green chert from the Absaroka Mountains, eight projectile points, five shaft abraders used to straighten spear shafts, five tools to make awls, two scrapers perhaps used to tan animal hides, and an adze, which may have been used to split wood, bone or other soft materials, according to researchers. Scattered in the soil were flakes and chips apparently left behind while repairing or making tools.

Perhaps more interesting was the blood residue found on several of the artifacts. An analysis of blood protein, through a technique pioneered by the Royal Canadian Mounted Police, showed evidence of rabbits, canids ( dogs or doglike animals) , bighorn sheep, deer and bear. Noticeably absent was any sign of bison, which researchers say could simply be the result of a small number of samples being tested. On one blade, the analysis showed evidence of rabbit protein along the stem, an indication that rabbit sinew may have been used to tie tools together researchers said.

The archaeologists were careful to note the origin of the materials found at the site. Yellowstone's early campers may have been drawn to the area, in part, because of the vast supplies of obsidian at Obsidian Cliff. The volcanic rock, largely free of imperfections, was an ideal raw material for making spear points and other tools. Artifacts from Obsidian Cliff have been found as far away as the Mississippi River and Texas and into Canada.

It's no surprise that the early visitors would have set up camp on the shores of Yellowstone Lake. The spot had ready access to water, materials for shelter and animals to eat. "I would think it makes a good place to make a living," Johnson said. The camp probably buzzed with activity.

Researchers figure that the site was used by two or three related families. They camped on the shore, but out of the wave zone. Back then, the lake in that location was probably about 16 feet higher than it is today. Rather than only focusing on big game hunting, the campers busied themselves with other tasks, according to the report prepared about the site. Aside from butchering and hide preparation, the inhabitants spent time producing wooden shafts, spear points and knives.

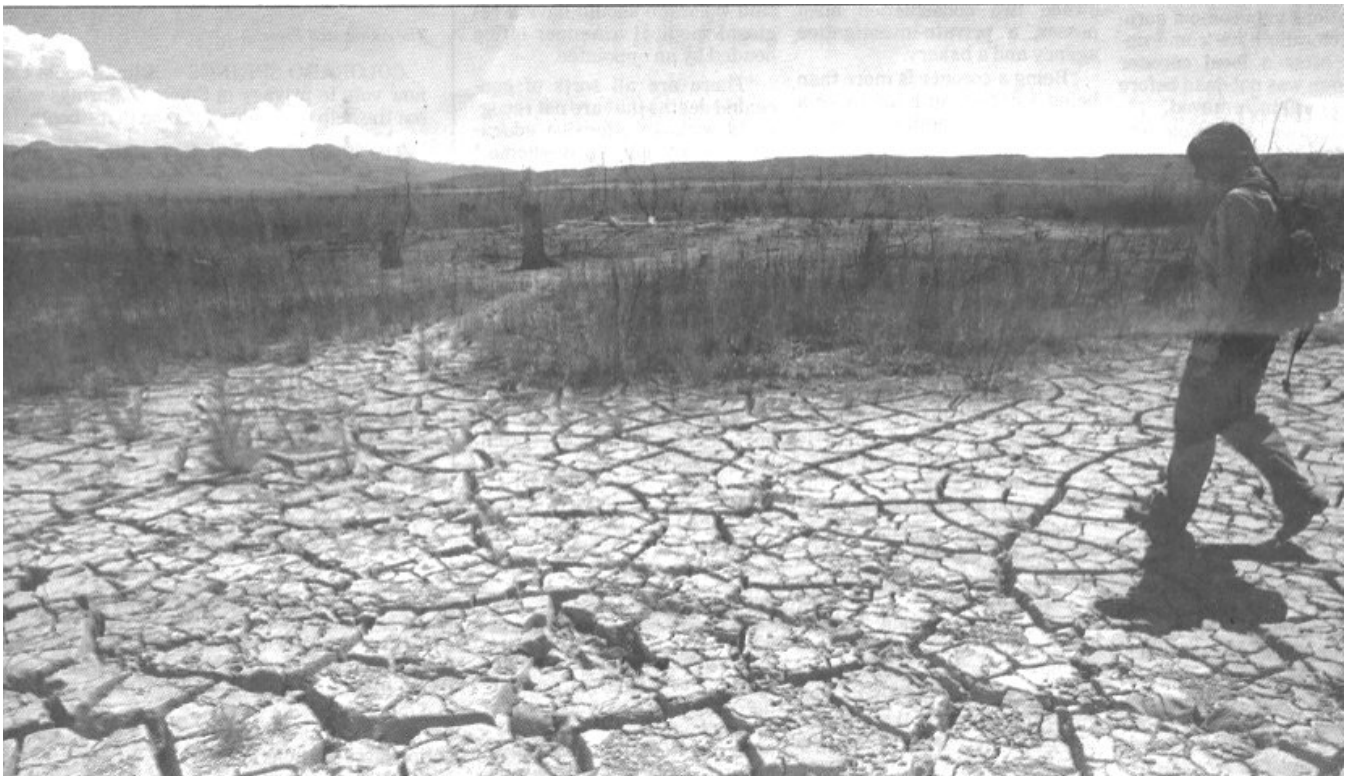
Researchers also speculate they might have worked animal skins into lodge coverings and clothes. It's also reasonable to think that the campers built some type of raft to get to one or more of the islands in Yellowstone Lake, Johnson said. Six of the seven islands on Yellowstone Lake have archaeological sites and one includes artifacts from the Cody Complex people. "They probably had water craft of some variety," Johnson said.

There is still a lot that's not known about Yellowstone's earliest visitors -including how long they stayed at Osprey Beach, whether they fished or used plants for food, and exactly where they went during their seasonal travels.

There are no plans at present to conduct more digs at Osprey Beach. Park officials say the site is eligible to be placed on the National Register of Historic Places.

## **Lake Mead Reveals “Sunken” Treasure**

Scott Gold, Los Angeles Times



VERTON, Nev.- Early last year, fishermen searching for bass and bluegill on a northern finger of Lake Mead saw a curious cluster of concrete blocks jutting out of the water. It turned out to be the chimney of what had been, 65 years prior, an ice cream parlor. Within months, other ruins began to emerge from the lake: The steps of a nearby schoolhouse, the foundation of the old Gentry Hotel, where President Hoover once bunked for the night.

Today, the water line of Lake Mead, once 6 miles to the northwest, is a half-mile to the southeast. Now, there is a sun-soaked valley, along with the ruins of St. Thomas, a town that was, until very recently, under 64 feet of water. For nearly six years, a drought has afflicted much of the United States. Some regions haven't been as dry as they are today for 1,000 years or more, scientists say, and there have been terrible consequences: crop losses, falling electricity production at dams, savage wildfires.

For historians, however, the drought has brought an intriguing diversion. Pieces of the past that had long been submerged, and often forgotten, are emerging again as lakes and rivers shrink. St. Thomas was formed in 1865 by Mormons who were dispatched to southern Nevada to plant cotton and push the reach of their church toward the West Coast. For a spell, the town was the epitome of the western frontier, a bleak outpost where devout religion clashed with liquor and miners. Where dreams of a better life were shattered by debilitating heat and disease. In 1938, it was erased - flooded, intentionally, when the construction of Hoover Dam created Lake Mead.



Los Angeles Times photos by Bryan Chan

**Nevada state archeologist** Eva Jensen stands on the foundation of St. Thomas' schoolhouse. Above: The site of the Gentry Hotel, where President Hoover once stayed for a night, is in the background as Jensen walks ground dry for the first time since 1938.

Eva Jensen, a Nevada Department of Cultural Affairs archeologist, stood in the middle of the town's ruins recently, shaking her head in dismay and wonder. "The circumstances of this are not good," she said. "But it is fascinating to watch it happen. It's just incredible how much has been exposed, and how fast it has happened." Historians and archeologists have reported similar discoveries across the West and the South, drawing widespread interest from outdoors enthusiasts, sightseers and students.

Not far from St. Thomas, in a northern stretch of Lake Mead known as the Overton Arm, prehistoric salt mines have been exposed. Near Roosevelt, Ariz., in an area that was flooded a century ago to build a reservoir, relics left behind by Salado Indians, including ornate jars and pots believed to explain religious parables, have surfaced. In Utah's Glen Canyon National Recreation Area, a prized geographic formation known as the Cathedral in the Desert - long swamped by the creation of Lake Powell - has been revealed again as water levels have dropped more than 70 feet. In northeast Georgia, a town founded by tobacco dealers in the 1700s, lost when the government created Thurmond Lake, has emerged.

Judy Bense, chairwoman of the anthropology department at the University of West Florida in Pensacola and the president-elect of the Society for Historical Archeology, said the drought has created an exciting time for academicians - and a fleeting opportunity, since the weather will eventually turn and the water will rise again.

Many of the objects that have reemerged, perhaps most, have little historical significance. A large water-clarifying tank that juts above the surface of Lake Mead, for instance, is more of a menace to pleasure boaters and fishermen than anything. Other finds are significant, however. Archeologists, for instance, recently discovered ancient canoes embedded in a lake bank near Gainesville, Fla., Bense said. Radiocarbon dating showed that the canoes were between 3,000 and 5,000 years old, causing some historians to rethink the conventional understanding of historical water transport trends and migration patterns in the region.

Near Zapata, Texas, on the U.S.- Mexico border, portions of a colonial town established in the 1750s - intentionally flooded when the two countries dammed the Rio Grande to create the Falcon Lake reservoir - have emerged again. They include Nuestra Senora del Refugio, a historic Spanish mission, as well as facilities where historians believe the world's finest lace was produced more than 200 years ago. "Archeologists are used to this kind of thing," Bense said. "But even we are amazed at what we are finding."

Because historical sites are emerging so quickly, academicians and government regulators are having a hard time figuring out what to do with them - how to catalog, study and, if necessary, preserve them. Jensen and other historians are pushing for a full-fledged archeological dig at St. Thomas, about 60 miles northeast of Las Vegas, but state and federal officials are still sorting through red tape. Virtually all that officials have been able to do so far is trim back the tamarisk shrubs that have taken over newly dry areas, offering shade to coyotes and lizards that quickly replaced the bass. Even those efforts are lagging, making it a difficult to access some of the building foundations.

Amid the ruins of colonial towns and American Indian communities that have emerged around the country are tens of thousands of artifacts - some of it junk, but all of it worth a look to historians. For several reasons, the artifacts are in peril. Many wooden structures and artifacts were protected by being underwater - largely because the pieces were shielded from corrosive oxygen. Now that they are above water, archeologists fear that the wooden relics will quickly dry out and crumble.

In the Ocala National Forest in Florida, where several small lakes have vanished, portions of a well-preserved 500-year-old fish trap were exposed recently, and federal officials feared it would be lost. At St. Thomas, Jensen said, delicate window frames on many of the houses, made of wood hauled in from the Utah hills, would soon dry out and fall apart.

And looters have descended upon numerous ruins. Federal officials have banned overnight camping near St. Thomas, primarily to guard against scavengers who were coming out at night with metal detectors, some in search of old railroad ties and buggy parts; and others apparently driven, officials said, by a false rumor that a \$5 gold piece was discovered there recently.

It has long been illegal to take artifacts from federally protected land, and more than a dozen people have been charged with preservation law violations at Lake Mead. In Georgia - a prime region for hunting arrowheads, burial items and other American Indian relics that can fetch high dollar on the Internet -state officials have also had difficulties with looters. Anticipating that shrinking lakes would expose historic sites, the state passed restrictive property laws three years ago to guard against artifact collectors. Collectors rebelled. They launched petition drives and argued frequently with law enforcement officers, resulting in numerous arrests.

Earlier this year, Georgia tried to make peace through a new program that lets collectors accompany state officials on archeological expeditions. They are allowed to keep the relics they find, provided that an on-site official determines that the pieces have no historic significance, said Georgia Department of Natural Resources Capt. Mike Commander. "We're trying our best to be a good steward of these resources, and it hasn't been easy," he said. "But I think everyone is starting to understand that this is in everyone's best interest."



The Hannig Ice Cream Parlor's chimney, the highest point of the St. Thomas ruins, had popped up during a few dry spells in the past. This time it is different: The entire town is visible. Today at the ghostly, isolated site, portions of about 40 buildings have been exposed. Most were built of tan concrete blocks that look intensely bright when illuminated by the desert sun and contrasted against the colorful mesas and hills behind them. The blocks, crafted of silt lifted from the nearby Muddy and Virgin rivers, are expertly squared off at the edges. On the outskirts of town - "the rich neighborhood," Jensen said - are the foundations of larger estates, where settlers grew cotton, watermelons, pomegranates and cantaloupes that they sold to nearby towns and as far west as Los Angeles. Orange and cottonwood trees were planted alongside some of the streets; their stumps remain today.

In the center of town is a smattering of smaller foundations. Some of the cellars are still intact, held together by metal bow springs that were removed from buggies and fused into the concrete walls during construction for support.

Two thoroughfares slice through the settlement. One is the path of a long-defunct railroad spur. Built in 1918, the rail made regular stops at St. Thomas, introducing new goods, including blocks of ice and bottles of booze, which led to the town's brief but colorful heyday and ballooned its population from 300 to almost 500. The second was the original Highway 91, which went all the way to Los Angeles. Remnants of the post office are here, where the last bag of mail was stamped and postmarked on June 11, 1938, then tossed in a boat for delivery as the water crept up behind Hoover Dam and through the streets of St. Thomas.

So is the foundation of stubborn Hugh Lord's house. Local historians say Lord was the last holdout - refusing to believe the water would ever reach his tiny home and then, when it did, so upset that he tried to burn it down before fleeing in a rowboat. "All of this was under water," Jensen said. "And it was 64 feet deep. Imagine how much water that is. And how much had to go away."

## **Tropical Healing**

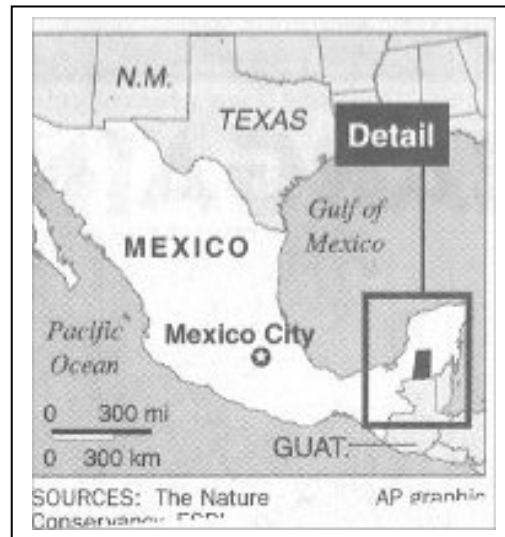
Lisa J. Adams, Associated Press

MEXICO CITY -The Mexican government and a U.S.-based non-governmental organization have agreed to expropriate thousands of acres of tropical forest on the Yucatan Peninsula in what officials are calling the largest conservation land deal in the country's history. The \$3 million accord, published Friday in the federal registry and paid for partly by private funds, will ensure the protection of 370,000 acres (150,000 hectares) -half the size of Rhode Island - in the Calakmul Biosphere Reserve. The government plans later this month to formally announce the expropriation, which is not entirely without precedent in Mexico.

In February 2003; the government bought the Manhattan-size Espiritu Santo islands in the Sea of Cortes using \$3.3 million raised by several nonprofit groups. The biosphere reserve, spread out over 1.8 million acres (730,000 hectares,) is the "largest intact tropical forest in Mexico and the largest contiguous tropical forest outside of the Amazon," according to The Nature Conservancy, a Virginia-based, international conservation group that helped negotiate the expropriation and is contributing the largest share of the funding: \$1.7 million.

The reserve is a UNESCO World Heritage site that is home to significant Mayan ruins and hundreds of plant and animal species, including the largest jaguar population outside of the Amazon. The expropriation will annex the land into the biosphere's "core" conservation zone. Previously, the 370,000 acres was located in a buffer area not subject to the strictest land-usage rules, say experts at the Nature Conservancy and the private Mexican conservation group Pronatura, which mediated negotiations with the landowners.

"We're talking about the second-largest lands of the Americas after the Amazon, with a great richness of species and very well conserved," says Pronatura board President Jose Elias Selem, referring to the Calakmul reserve. Since it has lacked money to expropriate conservation lands on its own, Mexico's government has begun forming partnerships with private organizations such as the Nature Conservancy, which also participated in the Espiritu Santo project.



The expropriation deal comes after more than a decade of frustrated attempts by about 300 Mayan communal farmers, known as "ejiditarios," to unload the land, divided into four parcels and located about 200 kilometers (125 miles) south of the communities where they actually live. "They have been trying for a long time since the (biosphere) reserve was established to get cash from the land so they can invest it in the properties where they actually live and work," says Andrea Erickson, the Nature Conservancy's lead scientist on the project. Because the ejiditarios were so far away from their land, it was nearly impossible for them to either extract any productive use from it or to monitor any illegal activity there. That meant the land's virgin forests and varied species of flora and fauna were vulnerable to exploitation and destruction, the conservation experts say.

Mexican leaders in the state of Campeche, where the Calakmul Biosphere Reserve is located, have been eager for some time to settle the land expropriation matter and the political unrest that accompanied it; including angry ejiditarios taking over city offices, blocking highways and staging large public protests.

In the spring of 2002, the Nature Conservancy approached Campeche's governor with the idea of acquiring the land for conservation, using a mixture of government and private funds. Pronatura, which had worked with ejiditarios in the past and understood their concerns, paved the way for talks, and two years later, the deal was sealed. Officials from Mexico's Environment Department who worked on the deal declined to discuss the project until it is formally announced later this month.

The conservation land also envelops the ancient Mayan ruins of Calakmul, which means "City of the Two Adjacent Pyramids." Two years ago, scientists discovered hieroglyphs that showed Calakmul was a rival Mayan superpower to the Tikal in Guatemala. The Calakmul biosphere hosts more than 350 bird species, 90 mammal species, including pumas and howler monkeys, and is a habitat for 3 billion migratory birds each winter, The Nature Conservancy says. About 1,600 plant species - more than half of all the species in the Yucatan - live in Calakmul.

**Executive Board Meetings**  
**Executive Board Meeting - Thursday, November 4, 2004**

**Meeting called to order** at 7:30 PM at The Atrium in Boulder.

**Attendees:** Damon, Gleichman, Holien, Pitre.

**Secretary's Report (Damon acting):** Approved October meeting minutes as read by Damon.

**Treasurer's Report (Pitre):** Account Balance as of October 31, 2004 is \$2395.53. 6 membership renewals, 3 new memberships.

**Presidents' Report (Damon and Holien):** Gleichman will present the program at next week's meeting due to cancellation of previously scheduled speaker. Slate of candidates for 2005 IPCAS Officers and Executive Board was presented. Position of Secretary is open as well as additional board members. Discussion of pros and cons for moving location of general meetings from CU Museum to Hale Science building on campus. New CAS brochures are in the mail. The PAAC lab dates are set for December 2,8,10-11, 14, 17-18. January lab dates to be announced. CAS Quarterly Board Meeting will be held in Boulder on Saturday, January 22, 2005. For next week's meeting, Damon will bring dry erase board with slate of officers for election. Holien will bring refreshments.

**Old Business:** Holien will continue to work on organizing Archives and remnants of library. Still need to locate the High Altitude exhibit and the Chapter's Rock Creek trunk. Gleichman to organize a spring field trip to White Rocks.

**New Business:** none.

**Open Floor:** none.

**Meeting adjourned** at 9:10 PM. - Kris Holien, IPCAS Co-President, Secretary Pro Tem -

**IPCAS Officers for 2005**

**Co-Presidents:** Cheryl Damon, Kris Holien

**Secretary:** open

**Treasurer:** Rick Pitre

**Professional Advisor:** Dr. Bob Brunswig

**Calumet Editor:** Tom Cree

**Internet Manager:** Piper Herron

**PAAC Coordinator:** Jim Morrell

**Archivist/Librarian:** Kris Holien

**CAS Representative:** Reggie Hofmaier

**Board Members:** Joanne Turner  
Jeff Ferguson  
Pete Gleichman

**2004 IPCAS Officers, Board Members, and major functions**

Co-President	Cheryl Damon	(303) 678-8076	cherdam@cs.com
Co-President	Kris Holien	(970) 586-8982	kjholien@aol.com
Secretary	Open		
Treasurer	Rick Pitre	(303) 673-0272	rpitre@kryos.colorado.edu
Professional Advisor	Dr. Robert Brunswig	(970) 351-2138	robert.brunswig@unco.edu
Calumet Editor	Tom Cree	(303) 776-7004	tomcree@earthlink.net
Internet Manager	Piper Herron	(303) 988-0814	codirtnerd@comcast.net
PAAC Coordinator	Jim Morrell	(303) 678-7642	j.s.morrell@att.net
CAS Representative	Reggie Hofmaier	(720) 684-1181	reginald.hofmaier@seagate.com
Archivist/Librarian	Kris Holien	(970) 586-8982	kjholien@aol.com
Board Member	Pete Gleichman	(303) 459-0856	pjgleichman@yahoo.com
Board Member	Jeff Ferguson	(720) 890-2708	fergusonjeff@hotmail.com
Board Member	Joanne Turner	(303) 494-7638	joanne.turner@colorado.edu

Please check the chapter web-site at: <http://www.indianpeaksarchaeology.org>

<b>MEMBERSHIP APPLICATION - INDIAN PEAKS CHAPTER</b>			
<input type="checkbox"/> Individual	\$28.50 / Year	<input type="checkbox"/> New	<input type="text"/> Date
<input type="checkbox"/> Family	\$33 / Year	<input type="checkbox"/> Renewal	
<input type="checkbox"/> Student	\$14.25 / Year, with Calumet delivery by e-mail		
<b>NAME</b>	<input type="text"/>	<b>TELEPHONE</b>	( <input type="text"/> ) <input type="text"/>
<b>ADDRESS</b>	<input type="text"/>	<b>E-MAIL</b>	<input type="text"/>
<b>CITY</b>	<input type="text"/>	<b>STATE</b>	<input type="text"/> <b>ZIP</b> <input type="text"/>
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When you join or renew you will receive the <i>Calumet</i> , our monthly newsletter, and <i>Southwestern Lore</i> , the quarterly publication of the Colorado Archaeological Society.			

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