Alabama Archaeological Society

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STONES & BONES NEWSLETTER

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What Does An Archaeologist Really Do?

Archaeologists are often asked what exactly they do. Hunt arrowheads, hunt for gold, or travel the world to exotic places looking for buried treasures? Not exactly. The job of the principal investigator rarely involves the above activities. But, the layman may ask, is it glamorous? No. Is it exotic? Not really. Is it exciting? Occasionally. What the archaeologist actually does involves much more than most people think. I have compiled a list of job requirements that are not listed in any job ad, college text, or pamphlet entitled "What is an Archaeologist"

Probably the most important job the principal investigator does is that of group psychologist. When you have twenty or thirty college students living and working in some pretty adverse conditions, tensions rise, fights break out, and depression hits hard. The principal investigator is called on to be mediator, a shoulder to cry on, advice giver, marriage counselor, decision maker, opinion giver, etc. He or she is the first person that the troubled crew member runs to. In order to get the crew to work efficiently, it must be a happy crew. That's a weight that the principal investigator must bear.

Another job requirement that most people never think of is accountant. They are responsible for payroll, budgets, purchasing, and inventory control. One classic mistake the accountant / archaeologist often makes is underestimating the amount of fieldwork needed to finish a project. This causes problems - primarily how do you finish the project when the money runs out? Unanticipated problems can also cause the budget to run short. For example, having thousands of dollars worth of equipment stolen from the site. This equipment must be replaced. It takes money to replace stolen equipment. That money comes from the budget. Another thing that must be dealt with is payroll. What happens when paychecks do not come when the crew is expecting them? You get a very angry crew. Who gets to deal with this angry crew? The principal investigator. This is a dual requirement - the accountant / psychologist.

There are other requirements which I will group together under the heading of trades. Carpenter, small engine repairman, and plumber. Many things must be built - ramps for wheelbarrows and waterscreens for example. This calls for carpentry skills. Or at least the ability to use a hammer and nail. Water pumps, lawnmowers, and other small engine equipment breaks and must be repaired. The archaeologist must then wear the hat of small engine repairman. The archaeologist also has to put various plumbing skills to

use. Sinks in the lab can spit up some pretty scary stuff and at times outdoor showers must be built.

During surveys, crew members have a tendency to get lost. The archaeologist is responsible for tracking and rescuing lost crew members, hopefully before dark. He or she must also be a nurse. Fingers get cut, heads get bumped, knees get scraped. Along with a shovel and trowel, a first aid kit is a necessary part of the archaeologist's supplies.

As you can see, an archaeologist does much more than get chased by Nazis and romancing beautiful women, as is glorified in the movies. The reality consists of plumbing, carpentry, and nursing with a little bit of actual archaeology thrown in for good measure.

Gwen Barron

Tax Deductions for Donated Art

Back in 1913, the Sixteenth Amendment to the Constitution of the United States- granting Congress the power "to lay and collect taxes on incomes"- went into effect. And ever since, folks have been trying to figure out how to get around its effects.

For many years one of the most common taxpayer stratagems for achieving this goal relied upon engaging in a bit of philanthropy which aided both the giver of a gift and its recipient. This involved enumerating allowable deductions based on fair market value attached to works of art donated to museums and other eligible institutions. The value of these gifts was to reduce the amount of taxable income (and the liabilities arising from it). After a recent hiatus donors of American Indian art may once again obtain tax deductions by donating works of art to museums and certain other institutions.

Beginning in 1917, the federal government bestowed its blessing upon the practice of taxpayers taking what is known as the charitable benefits deduction. The charitable benefits deduction works this way. You owe the government money in the form of taxes on your income. Few people willingly contribute to the Internal Revenue Service, though there is no choice other than running the risk of incurring some fearsome penalties. However, if your income happened to be less than the figure on the bottom of the tally sheet you would owe less money. The charitable benefits deduction provides a legitimate way of shrinking your total taxable income without actually losing money. Instead of paying the full amount of taxes for which you are initially liable to the government, you elect to offset the amount of income by presenting a gift to an eligible institution. In terms of American Indian art you might, for example, donate an 1870's era Lakota war shirt to a museum. The monetary value of the war shirt is subtracted from your income, thereby reducing your tax liability.

The basic idea of the charitable benefits deduction made sense to Congress for many years, the general feeling being that the cost-to-benefits ratio ultimately worked out for the public good. In other words, the amount of money which did not find its way into the U.S. Treasury's coffers as a result of this practice was more than compensated for by the benefits the public as a whole experiences by obtaining access to otherwise sequestered material.

And so things went until 1986, when Congress decided to yet again reform the federal income tax code. Arguably, the most important task legislators faced involved locating additional sources of revenue for the government. One of the ways the politicians accomplished this difficult task was in making considerable noise about "closing the loopholes" and "eliminating tax breaks." Believing it had located a slayable dragon, Congress virtually eliminated the charitable benefits deduction. I say "virtually eliminated" because the deduction was not actually abolished. But instead of deducting the true value of an object, a donor could now claim only the actual cost he or she paid for the piece. This tinkering with the existing tax structure is definitely not what art collectors had in mind. What donors wanted was what they had since 1917: an opportunity to claim an appreciated property deduction. Say you purchased that 1870's era Lakota war shirt in 1984 for $20,000 and the piece is worth $30,000 today. An IRS deduction of the shirt's $30,000 fair market value is a decidedly more alluring prospect, since you remove from your income column not only the $20,000 you paid ten years ago but the $10,000 appreciation acquired by the shirt in the intervening decade.

Such practices disappeared in 1987, when the new tax code took effect and abolished the appreciated property deduction for art. As a result, the relationship between collectors of American Indian art and museums cooled. The museums looking for additions to collections and the collectors from whom such additions might come remained cordial enough, but the donors' well so heavily relied upon by museums pretty much dried up.

Then, in 1991, Congress backtracked by opening a brief window of opportunity for collectors eager to take advantage of the possibilities afforded by an appreciated property deduction. Until June 30, 1992 donors once again availed themselves of appreciated property deductions. So many collectors rushed to take advantage of this limited-time offer that it was revealed in a report on National Public Radio in January 1992 that during the previous year the Smithsonian Institution's National Gallery of Art accepted more gifts of paintings than in the previous four years combined; donations to New York's Museum of Modern Art soared by four hundred percent; and those to its Metropolitan Museum of Art skyrocketed by eight hundred percent.

The story today is that the window Congress opened in 1917, shut in 1986, reopened in 1991 and slammed shut in 1992 now swings wide yet again.

Put succinctly, collectors of American Indian art may take appreciated property deductions for their donations to institutions declared eligible for such gifts by the IRS. What, exactly, are you able to deduct? The work of art's full, fair market value. (The law is retroactive to June 30, 1992; for gifts of stocks, bonds and real estate the retroactivity provision goes back to January 1, 1992.) In order to qualify for a full, fair market value deduction you must hold the piece for more than a year.

If you find these prospects of interests, definitely consult with the person who prepares your federal income tax forms, because certain restrictions apply. For example, if you claim a value of $5,000 or more on the donated object you must obtain an appraisal from a qualified appraiser. That means that someone without any financial interest in the piece, a person whose claim to expertise will withstand rigorous investigation. An appraisal of value by the person from whom you obtained the piece would likely trigger alarm bells with the IRS. Typically, you might seek out a member of the Appraisers

Association of America or some other similarly prestigious body. By the way, fair market value does not mean what a dealer says the object sold for last week or might sell for this afternoon but a price established by a public auction sale within the past six months (or sometimes, lacking an example in this time period, the previous year).

Further, should the work's value exceed $20,000, the appraisal could well end up on the agenda at a meeting of the IRS's Art Advisory Panel in Washington, D.C. I have not researched the penalties involved in perpetrating fraud upon the IRS but it doesn't require a degree in nuclear physics to assume that they are probably stiff enough to change the quality of life as you now know it.

By the way, anyone contemplating donating American Indian art which incorporates parts of endangered species can continue dreaming because such objects have no fair market value since it's illegal to traffic in them. (See "Legal Briefs: Feathers" in American Indian Art Magazine, 16(3):20.)

The best course of action, if you might be a candidate for an appreciated property deduction, is to visit with your accountant, locate a qualified appraiser untainted by association with previous art world shenanigans, and seek a conservative yet reasonable evaluation of the work's fair market value.

You might also wish to talk this over with the IRS. But be forewarned: I opted for that course while preparing this column (by dialing their toll-free advice number, (1-800-829-1040), only to be informed that, sure enough, a donation of a work of art to a museum could be taken-but only if the value attached to the donation was reduced by the amount of appreciation. (No wonder the IRS takes the position that it is not liable for advice dispensed by its employees.)

In point of fact, the federal government has once again embraced the idea that the public benefit gleaned from encouraging appreciated value deductions of works of art ultimately rebounds to the benefit of all. How long Congress will be so disposed, given the dwindling number of sources for substantial amounts of revenue, remains an open question. But for now, the good news greeting collectors of American Indian art and the museums which display such works is that appreciated value deductions are back. (Taken from *American Indian Art* magazine, Spring 1994)

Russell Cave: New Light On Stone Age Life
Part II

(Continued from March issue of *Stones & Bones*)

Infant Buried Near Slain Hunter...

At the 4-foot level, in the Early Woodland period, we found the skeleton of a baby. It was so little that it must have been newborn or born dead. Someone had dug a small pit, placed the infant curled on its side in the hole, and refilled the grave with earth slightly darker than the surrounding soil.

Twenty-five feet away, at the same level, Ruth came upon an adult male, or what remained of him. When we uncovered his skeleton, the skull, neck bones, right collarbone, and upper right arm were missing.

At first I thought he might have been the victim of a gruesome dismemberment while still alive. The taking of heads for skull trophies was not unknown among southeastern Woodland peoples. But the large number of bones that were missing and the grave itself eventually told the story.

Apparently, some later cave dweller, while digging a pit, chanced upon the buried hunter. Not knowing who he was and probably caring less, he simply tossed away the skull and other bones and went on digging.

Very carefully we scraped and brushed the earth away from the part of the skeleton that remained. My wife was the first to notice something else unusual.

"Carl," she said suddenly, "this man was killed!"

Close beside the backbone lay a large projectile point chipped from white quartz. The spear or dart tip had been driven into the body from behind. From its upward angle, it had struck while the man was hunched over, probably running away in the manner we have described. It had either severed or pressed against a major nerve channel along the spine, and must have left his legs completely or partly paralyzed.

No Weapons Left with Indian Dead

Neither in these graves nor in a third at the 9-foot level, where a much older cave man lay on his right side with his knees drawn up to his chest, did we find anything buried with the dead. No ornaments, trophies, or containers that might have held food or water for the journey to the hereafter.

Perhaps the cave dweller's possessions were too few and valuable to be relinquished by the survivors, or perhaps all possessions were owned in common, not by individuals.

By the time we had dug down to the 5-foot level, we lost all traces of pottery. Hence we knew that we had gone beyond the Woodland period into the time of Archaic Man, who knew neither of making pottery nor the bow and arrow.

As his chief weapon, Archaic Man used a primitive spear-throwing device called an atlatl. We found two broken sections of deer or elk antlers that had been cut and shaped like large crochet hooks. These were designed to be lashed to short sticks and the base of darts or spears fitted into them.

Such hooked throwing sticks gave the hunter great leverage and power for hurling his shafts of wood or stiff reeds, tipped with sharpened bones, antler tines, or stone points. Still used by the Tarascan Indians of Mexico, the atlatl takes its name from the language of the Aztecs, whose prowess with the spear thrower founded an empire.

At 6 feet the nature of the soil changed abruptly to a wet, sticky orange-colored clay. It clung to our shoes, trowel, and shovels, requiring us thereafter to knead each handful, like heavy dough, to find objects buried in it.

New Type of Artifacts Uncovered...

It was in this clay that we began finding human artifacts unlike anything ever before discovered in the southeastern United States.

One was a new type of fishhook, unlike those carved by the later Woodland peoples from single bones, such as the toe bone of a deer. The older hooks, from the Late Archaic, consist of two pieces of either bone or wood. They are made to be lashed together by animal sinew or plant fibers into a hinged Y. Once the hook was in a fish's mouth, any pull would force it to open wider and thus planting itself more firmly.

This ingenious device resembles, more than anything else, fishhooks used by much more northern early Indian people and later by the Eskimos. We found other implements that bear this same strange kinship to more northern cultures.

Two polished humeri, or upper foreleg bones, of large bears were unearthed form the same cultural level. Each had been cut cleanly, the edges rubbed smooth, and the inner spongy matter scraped out.

Bear fat could then be stuffed into the closed tubes, as well as some sort of wick. This little torch would flicker with a long-lived smoky flame, giving the cave man light he could carry around like a candle.

What long-forgotten forerunner of Thomas Edison thus gave his people a new means of illumination, no one will ever know. But by the end of the Archaic cultural period-perhaps 5000 B.C.-man had risen to a stage where he could think out such an invention, actually make the device, and reap the results of his thought.

We can imagine the Russell Cave inhabitants crouching on their haunches after dark, talking to one another in guttural monosyllables while their lamps flickered in the gloom. So often were these particular bear-bone tapers used and handled that even today their surfaces shine as if waxed, and the bone has turned a rich amber.

Folsom Man Roamed Alabama...

How did such artifacts, heretofore found only much closer to the Arctic, come to be made and used as far south as Russell Cave?

During the last Ice Age, as we reconstruct migration routes of the earliest Americans, there was a slow but steady movement of Paleo-Indians, or Early Man, eastward across the continent.

We suspect that these wandering hunters roamed the region around Russell Cave 10,000 years ago and more. Folsom Man, so named for the discovery of his delicate and skillfully fluted weapon points near Folsom, New Mexico, in 1926, left similar relics of his passing within a few miles of Russell Cave in both Alabama and Tennessee.

Later there were movements of peoples of Archaic culture both north and south along the Appalachian Mountains. Those coming south may have brought customs, tools, and tool-making methods from the Far North. In the Appalachians, in what is now Alabama and Georgia, these Northerners met people from the West and South.

Our discovery of jointed fishhooks, bearbone lamps, and small knife handles made of grooved bear teeth, as well as such devices as the atlatl, suggests that Russell Cave lay in this ancient meeting ground. It thus gains added significance as a key archaeological site, offering greater understanding of ancient human movements in North America.

In our first year's work, less than 14 feet beneath the present cave floor, we found charcoal evidence of human life dating back more than 8,000 years. As we passed this level and went deeper the second year, we worked in constant anticipation of still older

finds, artifacts such as Folsom points, that would prove the presence of Early Man in the cave.

Disappointingly, our finds grew fewer and fewer the farther down we progressed. The deepest point we found, at the 16-foot level, showed enough similarities to points of the Folsom period to permit it to be attributed to Early Man himself. We knew, therefore, that this level represented the beginning of Archaic culture and the end of the earlier Paleo-Indian period.

Campfire Burned 9,000 Years Ago...

Below that we found only chips of chert, suggesting that stone tools might have been made in the cave during this older era. Interspersed with the chips were many animal bones, either whole or broken, and specks and lumps of charcoal to hint that man inhabited the cave so long ago.

Then, at 23 feet, we found a small pocket of charcoal next to the north wall. Using trowel and brushes with great care, I gathered as much of this charcoal as possible, sealed it in a quart fruit jar and wrapped the jar with aluminum foil to shield it from any airborne radioactive contamination.

I sent the sample to the radiocarbon laboratory of the University of Michigan at Ann Arbor, as one of the first of the new Russell Cave findings to be tested. There Professor H. R. Crane determined that the charred embers had burned some 9,000 years ago.

Thus our record of human occupancy of Russell Cave was extended back well within the era of Early Man. No other archaeological site in the southeast has yielded a layer-by-layer cross section of continuous human life over so long a period.

As we probed deeper into the story of those thousand of years, again and again we struck limestone slabs and jumbled blocks that had fallen from the roof of the cave.. They must have been a danger to those ancient cave dwellers a million times more fearsome than as if all the plaster on your living room ceiling were to drop in on you some evening. Yet each time we found the signs of later occupancy covering the rock fall.

These slabs prevented us from probing with long rods for the original floor of the cave. We had to break many of them by dynamite as we dug downward. John Vinson and Fred (Red) Blansett, members of our team of experienced coal miners, knew just how to explode their charges to reduce the rock to manageable sizes without damaging the dig itself.

Whenever possible, we set off our blasts at the end of a working day, to allow the acrid fumes to dissipate overnight. The morning after our most powerful dynamiting, we were hard at work removing the rubble when a thunderous rumble of falling rock made us duck instantly.

Hidden Chamber Abuts Russell Cave...

But the rockfall was not within the cave, nor was it outside and above us on the mountainside, where several visitors to our digging were standing. One woman, in fact,

was terrified for fear all of us in the cave had been buried. The slide seemed to have occurred just beneath her feet.

A hidden chamber must abut Russell Cave within the mountain, we realized. Rocks disturbed by our blast of the previous day had given way in an unseen slide.

When we tapped on the cave's north wall, a distinct hollow sound returned to us. Excitedly we cleared away more of the dynamited rock and found the rock face beginning to slope away from us, undercutting at a sharp angle. We thought we had found an opening, when the wall again dropped off vertically.

Farther and farther we dug, and still we found no mouth to the blind cavern. Finally, at 32 feet, we struck water. There was little chance of continuing without pumping equipment. Since our digging season had also run out, we gave up reluctantly for the year.

Though we still do not know how much deeper the deposits of Russell Cave may extend before we reach an original floor, the bones, tools, weapons, and ancient fires we found have already provided ample reward for our labors.

We have proved the cave a unique timetable of human existence in North America. Whether or not we find even older relics of Early Man, we have gained new understanding of forgotten Americans who lived, slept, and died in Russell Cave so long ago. (Taken from *National Geographic*, March 1958)

Evidence of the Earliest

Archaeologists excavating a cave in the Southwest have turned up a potential bombshell on an Army firing range, evidence that humans may have occupied North America as long as 55,000 years ago.. The discovery could turn American archaeology upside down, adding more than 400 centuries to the history of the American Indian.

Richard S. MacNeish and a team from the Andover Foundation for Archaeological Research have completed a three-year dig at Pendjo Cave on the Army's Fort Bliss MacGregor Firing Range in southwestern New Mexico. Their findings challenge the currently accepted belief that the earliest Americans migrated across the Bering Strait about 11,500 years ago, when a land bridge connected Alaska and Siberia. These early explorers are associated with massive spear points found near Clovis, N.M.

Believed to be an ice-age hunting camp and butchering site, Pendejo is a triangular cave at the base of a limestone outcropping 300 feet above the desert floor. The archaeologists who excavated the cave discovered hundreds of artifacts sandwiched into 26 well-stratified layers: primitive stone tools, charred bones of extinct animals, rock-lined fire hearths, and remnants of burned campfire logs. Most spectacular of the finds are 16 human hairs, 11 fingerprints, and a horse toe bone with a projectile point embedded in it.

The hairs and fingerprints have been examined and authenticated by forensic specialists. Radiocarbon dating yielded 52 dates that confirm the ages of the artifacts, ranging from times associated with the Clovis findings to as far back as 55,000 years ago. But some leading archaeologists are skeptical. Vance Haynes of the University of Arizona has visited the site and questions MacNeish's findings. "If they are valid, the whole story

of the peopling of the New World would be dramatically changed," Haynes says. "But if Pendejo Cave were so intensely occupied for 44,000 years before Clovis, why is there so little evidence elsewhere?"

French archaeologists working in Brazil have excavated many artifacts that are almost as old as those of Pendejo Cave, and a kill site found in Oklahoma turned up tools and bones dating to 35,000 and 45,000 years ago. Archaeologists working on these artifacts won't have an easy time gaining acceptance, however. The recent discoveries are striking, but they've got to convince skeptics who grew up with the Clovis theory and have seen many sites like these fail to pass critical muster. (Taken from *Popular Science*, March, 1994)

The Continuing Quest for the Lost Ark of the Covenant

For the past ten years Graham Hancock has been searching for the mysterious ark of the covenant. His search took him from Jerusalem to Elephantine where the remains of the only Jewish temple outside Jerusalem existed. The temple appeared to mimic Solomons' temple in every respect. Hancock believed that the temple was a house of refuse for the ark, however, no hard evidence has been found to support his theories. He thought he could account for some of the ark's missing years, a starting place of sorts for the ark's journey to Ethiopia. Hancock theorized that conflict began between the Egyptians worship of the ram god and the Jewish practice of sacrificing a ram to God. Historians believed Egyptians grew resentful of the practice until finally violence began to erupt. The Jewish temple was destroyed and the Jews disappeared. There was no evidence of a massacre or of burials. Hancock believed that the Jews just simply left and took the ark with them, but which direction did they take? To the north, Egypt was on the brink of war, to the east or west the desert was practically impassable. Only south down the Nile river system to Ethiopia looked feasible to Hancock.

Unfortunately, hundreds of years of the ark's history were still missing. He ran out of leads in Ethiopia. Hancock Traveled to an isolated monastery which had been built atop a five story cliff. The monastery contained the oldest written texts in Ethiopia. There was nothing written expressly about the ark. Then Hancock found a story which told of an ancient monastery that was used to hide sacred treasures. The monastery lied on an island called T'ana Kirkos, which was virtually unknown about even by neighboring villages. There an abbot told Hancock,"The people of Israel came here and brought valuables with them. They chose this place to hide their sacred treasure, the ark of the covenant, because this island is out of sight of the many. The ark was kept here for more than 800 years." Sacrificial stones were found which met previous historic documentation, unfortunately there was no way to date them.

At approximately 350 A.D., the ark was moved to Aksum. In Aksum the ark lies in a sanctuary temple , never to be seen or touched except by one man, the guardian of the ark. The guardian told Hancock,"It is more powerful than fire. You cannot touch it or look upon it with your eyes. Lightning would strike you down. It can destroy you just as easily as it can save your soul. Those who are not pure cannot enter the chapel and see the ark. It is forbidden." For Graham Hancock, his ten year journey comes to an end.

The chapel will never be opened to the public, so he will never know if the ark lies within only a few hundred feet of his touch or if it exists at all. (Taken from *National Geographic Explorer* television series. Saturday March 26, 1994.)

Julie Lesinger

Board Highlights

A Board of Directors meeting was held in Birmingham on March 24, 1994. Following are highlights from the meeting:

1. The Alabama Historical Commission is sponsoring an essay contest for high school students. This contest will provide several scholarships to the summer dig at Dusk Cave. A copy of the contest rules is included with this newsletter.
2. A budget for 1995 has been proposed and a treasury report was given.
3. The A.A.S. summer meeting will be held again at Dust Cave. A date for the meeting will be published in a future issue of the *Stones & Bones.*

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All chapter presidents are automatically members of the board. The editors need to receive information about chapter officers including names, addresses, and phone numbers on a yearly basis in order to keep our files updated. Please include this material when you mail in your May chapter news.

Film Review

Thieves of Time. *1992. Produced and directed by Dan Hopfer for DAET-TV, Temple, AZ. Color, 30 minutes. Purchase $25 (video) from PBS Video, P.O. Box 791, Alexandria, VA 22313-0719 (800-328-7271). Order number: T-HIT-900-TIF.*

Tony Hillerman, author of best-selling mystery novels set in the American Southwest, appears in the opening frame of this production to make a pitch for an end to the wholesale excavation of Native American burials by anthropologists and others. He relates an incident in which a Native American sends some bones to a director of the Smithsonian Institution. The bones are the remains of the museum director's great-great-grandparents, exhumed from a colonial-era graveyard in Connecticut. In Hillerman's book the excavator is indicted and tried, unlike the anthropologist and archaeologist who exhume the remains of Native Americans' ancestors.

The scene then shifts to commentaries by historian Richard Rabinowitz; Martin Sullivan, head of the Heard Museum in Phoenix; and Walter Echo-Hawk, a Native American lawyer. They assert that the United States has "assumed ownership and control of a past that was not its own," arguing that the Indian past has been devalued and dehumanized by earlier excavators. They point to cooperation emerging in response to increasingly restrictive state and federal legislation.

Reasons for such restrictive legislation and manifold and are clearly addressed here. Archival footage shows scenes of the Rainbow Bridge Monument Valley Expedition from the 1930s, one of the largest archaeological projects ever undertaken in North America. The narrator points out that the skeletal material recovered in these excavations has languished in museum storerooms, unstudied for more than 50 years. The same is true of materials recovered in digs funded by the Civilian Conservation Corps at about the same time. In fact, thousands of Native American skeletons are in museum collections, most of them neglected and unstudied.

Thieves of Time chronicles the history of legislation regulating the excavation and disposition of antiquities and skeletal materials. The first federal legislation was the Antiquities Act of 1906, but an effective response to the looting of Indian sites was not developed until the Archaeological Resources Protection Act of 1979. At about this time the Indian Burial Rights Movement was founded, and in 1990 the Native American Graves Protection and Repatriation Act was finally passed. In the meantime, several states had enacted their own laws - Arizona's statutes are perhaps the most stringent in the nation. The upshot of all this legislation is the legal recognition that the human rights concerns of Native Americans now have precedence over the scientific concerns of archaeologists and others. Although many archaeologists supported the federal legislation of 1979 and

1990, as well as state laws, they now find their activities severely restricted and are being forced to consider new approaches. The individuals interviewed in this program are positive, foreseeing a new and mutually productive partnership between archaeologists and Native Americans. Although this outlook is not shared by all archaeologists or all Native Americans, relations between them and the scientific community have been redefined. Few will sympathize with the whining antiquities dealer who is shown on this tape lamenting the new controls: "They are legislating me out of business," he complains.

Although a bit upbeat and one-sided this program is nevertheless very effective in communicating the source of the problem, its history, and the steps being taken to address the concerns of both Native Americans and archaeologists. It will be particularly useful in the classroom, but *Thieves of Time* deserves a much wider audience, since it deals with issues that are of national significance. (Taken from *Archaeology*, March / April 1994, Reviewed by Peter S. Allen)

New Publications

Florida Archaeology: Visitations and Revolts in Florida, 1656-1695. *John H. Hann. Tallahassee:* Florida Bureau of Archaeological Research, 1993. 196 pp. $12.00 (paper). ISBN 0-923308-07-05.

Navaho Legends. *Washington Matthews,* ed. Salt Lake City: University of Utah Press, 1993. 304 pp. $19.95 (paper). ISBN 0-87480-424-8.

Historical Commission Provides Grant Money

The Alabama Historical Commission received the largest number of archaeological grant proposals in its history for fiscal year 1994. The probable cause was due to the Alabama Historical Commission finally being able to use Trust fund monies from the TRANSCO pipeline settlement. Not only were the grants large in number but the quality of each grant was high. The proposals covered a wide range of topics which the Alabama Historical Commission felt were areas of high priority. Unfortunately not every grant was funded due to the limited size of the grant pool, but the Alabama Historical Commission is pleased to announce the funding of nine archaeological grants and that every State Institution that applied for a grant received one. The grants were distributed throughout the State and several grants have Statewide application. The proposals are:

Survey and Registration Grants

1. University of Alabama: Mound Island bottomland tract archaeological survey to try to place Mound Island into context with the surrounding area through site investigation, Baldwin County.
2. Historic Shelby Association: To identify and recommend for nomination to the National Register of Historic Places the archaeological remains of the Shelby Furnace site, Shelby County.
3. University of Alabama: Archaeological survey of prehistoric settlements in the Middle

Tennessee River Uplands which will provide detailed information on Early and Middle Archaic settlement dynamics within the region, Lauderdale County.

4. University of Alabama: To aid the ongoing Alabama PaleoIndian Point Survey being conducted jointly by the Archaeological Division of the Alabama Archaeological Society, Statewide.
5. University of Alabama: To provide for the continued computer encoding to the State Site File for archaeological site phases 2A and 3A, Statewide.
6. Alabama Tombigbee Regional Planning Commission: Archaeological survey in West Central Alabama concentrating on the Tombigbee River tributaries known as the Sucarnoochee River and Tuckabum Creek as well as the divide hills which separate the two.

Publication and Awareness

1. University of Alabama: Continuation of the Archaeological Traveling Truck Series which provides material and lesson plans for Alabama schools, Statewide.

Development and Mitigation

1. Auburn University: Archaeological excavation at the Creek site of Fusihatchee to continue retrieval of significant data prior to site destruction, Elmore County.
2. University of Alabama: Archaeological investigations at Dust Cave to assist continuing ongoing research and mitigation efforts, Lauderdale County.

In the Alabama Archaeological Society's Past

A DeSoto Site? In 1969 a site was discovered by David Chase in Durantes Bend on the Alabama River in Dallas County, Alabama. This is a late Archaic to Historic site. The Woodland components on this site are important because they would provide a link between Woodland pottery types defined by Steve Wimberly in south Alabama, and Chase in central Alabama. Information from this site could better tell us when and how certain Woodland cultures moved up the Alabama River from south Alabama, northwest Florida, Mississippi, and Louisiana.

Another reason this site is important is because of its early Historic component. The pottery types occupy the same time period as those in use when DeSoto passed through this area. So, geographically and chronologically, this site could very easily be a DeSoto contact site; specifically, the Lower Creek town of Piachie, which was one of the last Creek towns DeSoto visited before reaching Maubila. (Written by Ned Jenkins; from the April 1970 issue of the *Stones and Bones*). This site was later excavated by C. Roger Nance. His site report was featured as a Special Publication of the Alabama Archaeological Society in 1976.

Changing Your Address?

Please notify Eugene Futato at: 1 Moundville Archaeological Park, Moundville, AL 35474 of any change of address.

Chapter News

Troy State Chapter

In lieu of its regular chapter meeting, the TSU Chapter attended the Alabama Academy of Science on March 25th. Six of Troy State's members gave presentations for the Academy and did an excellent job. Our next meeting will be held at 3:30 P.M. on April 21, 1994 in Eldridge Hall. Anyone interested is invited to attend.

Clay Helms

Huntsville Chapter

The Huntsville Chapter held it's March meeting on Tuesday, March 22. Their guest speaker was Mr. John Gregory of the Huntsville Land Trust. Since there had been some discussion within the Chapter about possible participation in an archaeological survey on Land Trust property, Mr. Gregory discussed the beginnings of the Land Trust, it's purpose, and how it could benefit the community. The Huntsville Chapter of the Alabama Archaeological Society meets the fourth Tuesday of each month at 7 P.M. in the Public Library on St. Clair Avenue. The public is welcome.

Dottie P. Luke

East Alabama Chapter

Our next meeting will be held on Tuesday, April 12, for which the program will be "*Recent Investigations at the Kennedy Sawmill in Baldwin County, Alabama.*" Our speakers that evening will be April Smith and Natalie Maddox from Troy State University. Ms. Smith is a graduate of Troy State who particiapted as the field supervisor for the Kennedy Sawmill excavations. Ms. Maddox is an undergraduate who served as draftsman for the project. Both work for McDonald Brooms of the Troy State Archaeological Research Center who directed this effort.

☺Member News☺

The Stones and Bones would like to extend our thanks to the following members who have contributed to the 1994 Stephen B.Wimberly Scholarship Fund.

McDonald Brooms and Family
Mathews, Al

M/M Joe B. Copeland
Florence, Al

Lawrence D. Maples
Huntsville, Al

The Calendar

April 20-24 Society for American Archaeology, Annual Meeting. Anaheim, CA. Contact SAA Executive Office, 900 2nd St, NE, Suite 12 Washington, DC 20002; 202/789-8200.

April 23 Southeastern Moundbuilders Day, will be held at Florence Marina State Park on the Georgia side of the Chattathoochee River along the Northeastern shore of the Walter F. George Reservoir. The day's activities will begin at 1:00 p.m. EST. Featured will be public presentations by speakers from five different Indian mound sites in Georgia and Florida. Later in the afternoon, those who are inetrested will have the opportunity to visit the nearby Rood Creek Mounds on a tour led by Dr. Schnell of the Columbus Museum.

April 27-30 Southern Anthropological Society, Annual Meeting. Atlanta, GA. Contact: Daryl White, Dept of Anthropology. Spelman C. Atlanta, GA 30314.

May 14 The 15th Annual Old Cahawba Festival, will be held at the site of Alabama's first capital, located approximately 15 miles west of Selma. Special activities are planned throughout the day from 9:00 a.m. to 5:00 p.m. Visitors will have an opportunity to see the historic ruins of Old Cahawba and follow a self guided tour marked by interpretive signs. The festival will feature an arts and crafts sale, music, games, and other entertainment, living history, archaeology, and what is billed as "real" southern barbecue. Alabama's renown storyteller *Katherine Windham* will be there to tell her tales in the morning and afternoon. All proceeds from the festival will go toward purchasing land at the Old Cahawba site for preservation and further development of its living history program.

June 11-12 Mid-South Archaeological Conference. Memphis, TN. Deadline for abstracts: May 1, 1994. Contact Mary Kwas, Chucalissa Museum, 1987 Indian Village Dr, Memphis, TN 38109; 901/785-3160.

A Note to Chapters

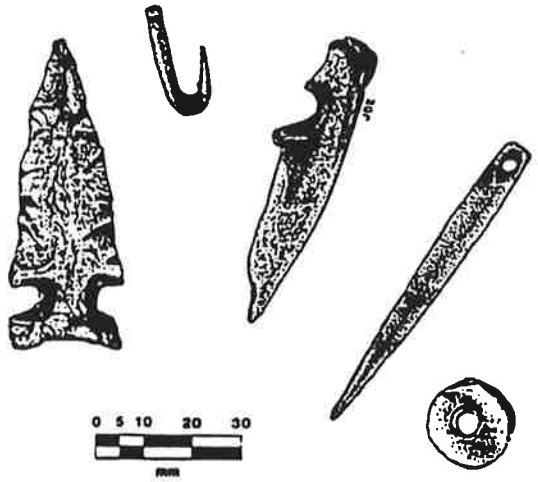
The following list is of chapters that have submitted chapter news at some point to our offices, since the *Stones & Bones* moved to Troy: East Alabama, Muscle Shoals, Troy State, Cullman, Huntsville, Coosa Valley, Tuscaloosa, and Dothan. If there are any other chapters that are meeting on a regular basis the editors would like to hear from them. If you are a member of a chapter that does not submit any news please encourage your secretary to do so. Now is a good time to reactivate chapters that have fallen along the way-side. The society has many professional archaeologists actively involved in field and lab work as well as enthusiastic amateurs that have much to offer members. Membership participation will keep our society strong and active.

The Editors

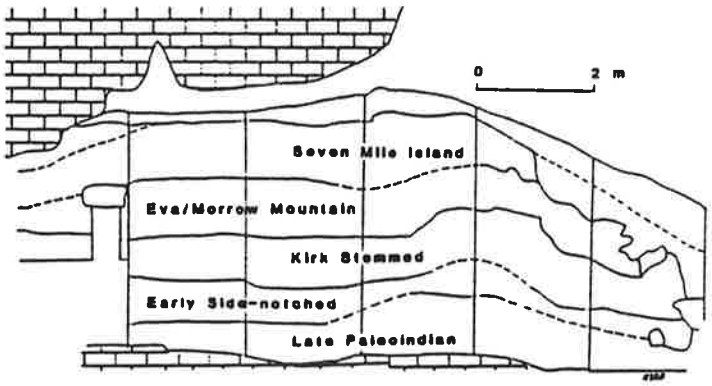
Dust Cave Summer Dig 94

About Dust Cave...

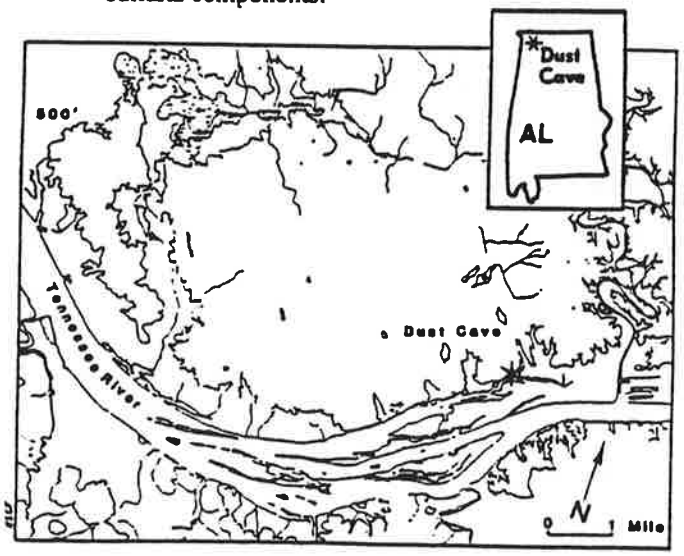
Prehistoric Native Americans inhabited Dust Cave between 10,500 and 5,000 years ago. During this time, the Paleoindian and Archaic hunter-gatherers who lived at the site left archaeological traces of their activities, including stone and bone tools, animal bones, charred plant remains and cooking hearths. These materials became incorporated into the sediments that filled Dust Cave, producing a complex series of layers (strata) totaling over 4 meters in thickness. Dust Cave is an important site because of its excellent organic and stratigraphic preservation.



Archaic Period artifacts from Dust Cave.



East profile of Dust Cave entrance trench showing cultural components.



Map of project area.

As a member of the AAS, you are cordially invited to join the University of Alabama's ongoing summer dig at Dust Cave. The summer of 1994 will be very exciting as staff, students, and volunteers excavate the lower deposits (Early Archaic and Paleoindian) in the long trench begun in 1992. We plan to finish removal of these deposits during the upcoming season. We will also place small test excavations at several nearby sites.

Although the staff begins work at the site a week earlier and stays on-site later into the summer, students are scheduled to begin on Tuesday, June 7, 1994. The work week is Tuesday through Saturday with Sundays and Mondays off. The last day of the student and AAS fieldschool is Saturday, July 9, 1994. The staff includes Boyce Driskell, two or three field assistants, and the camp manager/cook. Students, staff, and volunteers reside in a tent camp about 100 meters from the cave. Electricity is provided by a portable generator; water is pumped from a nearby spring. A large screened canopy houses the kitchen and dining area. A shower enclosure and latrine complete the camp ensemble.

Tents and cots are furnished. Each participant should bring bed clothes (sleeping bag, or sheets and blanket) as well as personal items. Remember a flashlight and sturdy work shoes. Also, while the environs are generally hot and humid, the cave is quite cool. Bring a jacket or coveralls, etc. Radios, tape players, or musical instruments are permitted.

Five one week sessions have been scheduled for society members. A fee of $100.00 per person per week covers costs of instruction, food, and lodging. If you are unable to attend a week-long session, you may wish to volunteer for a day. Remember, the Dust Cave crew works on Saturday! For Society members, the University has waived the daily tuition fee, but please bring a lunch.

We can also make arrangements to park tent campers and R.V.'s in an open field within walking distance of the camp. No hookups are available and this area is off the paved/improved roadway.

We hope to see you at Dust Cave!

AAS SUMMER DIG APPLICATION

Name: _____

Address: _____

_____

Telephone: _____

FIVE WEEKLY SESSIONS ARE OFFERED TO MEMBERS OF THE SOCIETY.
Please indicate session* desired:

June 7 - 11 _____ June 28 - 02 _____

June 14-18 _____ July 05-09 _____

June 21-25 _____

My Check for $_____ ($100.00/participant/week) is enclosed. MAKE CHECK PAYABLE TO ALABAMA ARCHAEOLOGICAL SOCIETY.

***Limited to 5 participants each session; selection based on first applicants received.**

Return Application to:

Eugene Futato
Alabama Archaeological Society
13075 Moundville Archaeological Park
Moundville, Alabama 35474

ARCHAEOLOGY ESSAY CONTEST

sponsored by:

The Alabama Historical Commission
&
The Alabama Archaeological Society

Win a one week field-school scholarship at

Dust Cave Archaeological Site!

Here's all you do:

Write a two (2) page essay on...
Alabama Archaeology, what it means to me.

Submit essays to:

The Alabama Historical Commission
468 South Perry Street
Montgomery, AL 36130-0900

Entries must be postmarked by May 5, 1994

- This contest is open to all Alabama high school students aged 16 or older. - Essays should be typed, but legible handwriting will be accepted. Judging will be conducted by the Alabama Historical Commission archaeological staff. The top three (3) winners will receive a scholarship to the Alabama Archaeological Society's Summer Field School at Dust Cave near Florence. The top ten (10) winners will have their essays published in the Alabama Archaeological Society's monthly newsletter. For more information, contact Greg Rhinehart at the Alabama Historical Commission. (205) 242-3184

Publications Available

Available issues of *Journal of Alabama Archaeology*
Vol. 20-31, each issue.....$3.50pp
Vol. 32& up, each issue.....$6.00pp
Standfield-Worley Bluff Shelter Excavations (Journal of Alabama Archaeology)
Vol.VIII Nos. 1&2- Reprint.....$7.50pp
Special Publication 2- *The Archaeological Sequence at Durant Bend, Dallas County Alabama*.....$6.00pp
Special Publication 3- *Achaeological Investigations at Horseshoe Bend*.....*$8.00pp*
Handbook of Alabama Archaeology Part 1, Point Types.....*$15.00pp*
Lively, Long, Josselyn- *Pebble Tool Paper*.....$3.00pp
Investigations in Russell Cave, published by the National Park Service..$10.00pp
Exploring Prehistoric Alabama through Archaeology (Juvenile).....$9.00pp

CHECKS SHOULD BE MADE PAYABLE TO: **ALABAMA ARCHAEOLOGICAL SOCIETY**

SEND CHECKS TO: Journal Editor, A.A.S.
Division of Archaeology
13075 Moundville Archaeological Park
Moundville Al 35474

MEMBERSHIP

The coupon below maybe used EITHER to APPLY FOR MEMBERSHIP in the Society, or for the PAYMENT OF ANNUAL DUES. Please be sure that your name and address are CLEARLY entered, and that appropriate boxes are checked.

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