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# ARCHAEOLOGY

97/98



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# ARCHAEOLOGY

## 97/98

*Third Edition*

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### Editor

**Linda L. Hasten**

Linda Hasten received both her B.A. and M.A. from the University of California, Los Angeles.

Her background is in archaeology and she has done fieldwork in several areas, including California, the southwest United States, Peru, Europe, Mexico, and British Columbia. She formerly taught anthropology and archaeology full-time, as a professor at Pasadena City College from 1971 to 1992. She has also taught experimental anthropology classes to children at UCLA. Currently, she is continuing her career as the author of both fictional and nonfictional works. Ms. Hasten is a member of the American Anthropology Association and the Author's Guild of America.



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Third Edition

On the cover: Tomb of Hatshepsut at the Valley of the Kings, Egypt. Photo by Phillip Rizzo/Anthro-Photo.

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Members of the Advisory Board are instrumental in the final selection of articles for each edition of ANNUAL EDITIONS. Their review of articles for content, level, currentness, and appropriateness provides critical direction to the editor and staff. We think that you will find their careful consideration well reflected in this volume.

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## EDITOR

Linda L. Hasten

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# To the Reader

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In publishing ANNUAL EDITIONS we recognize the enormous role played by the magazines, newspapers, and journals of the *public press* in providing current, first-rate educational information in a broad spectrum of interest areas. Many of these articles are appropriate for students, researchers, and professionals seeking accurate, current material to help bridge the gap between principles and theories and the real world. These articles, however, become more useful for study when those of lasting value are carefully *collected, organized, indexed, and reproduced* in a *low-cost format*, which provides easy and permanent access when the material is needed. That is the role played by ANNUAL EDITIONS. Under the direction of each volume's *academic editor*, who is an expert in the subject area, and with the guidance of an *Advisory Board*, each year we seek to provide in each ANNUAL EDITION a current, well-balanced, carefully selected collection of the best of the public press for your study and enjoyment. We think that you will find this volume useful, and we hope that you will take a moment to let us know what you think.

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**T**his third edition of *Annual Editions: Archaeology 97/98* consists of a number of readings specifically selected to present a lively overview of the field of archaeology as it is practiced today. Each article was chosen to make the old bones, shards of pottery, and stone tools pop into the living cultural context in which they once existed. The pop or sensuality of doing a thing is not to be found in the typical archaeology textbook.

The guiding concept behind this book is to present a approach in which archaeologists can speak for themselves of their own special experiences. The student will be exposed to a holistic perspective about archaeology as a living and applied science. In good writing, an author does not say Darwin was a very tall man but rather that Darwin had to duck his head to walk through his seven-foot-high library door. The *show me* literature here will energize the necessary basics and enable the student to transform passive learning into active learning, so that information is both conceptualized and perceptualized. In other words, the light bulb goes on when a student reads these selections.

This book is organized into six units, each of which contains several articles on various aspects of practicing archaeology. At the beginning of the book a *table of contents* provides a short synopsis of each article. This is followed by a *topic guide* that cross-references general areas of interest as they appear in the different articles. At the end of the book is a comprehensive *index*. Each unit is introduced by an overview that provides both commentary on the unit topic and *challenge questions* to provoke thought and discussion. It is highly recommended that the students read these *unit overviews*.

The organization of this book is both suggestive and subjective. The articles may be assigned or read in any fashion that is deemed desirable. Each reading stands on its own and may be assigned in conjunction with or in contrast to any other reading. For introductory archaeology courses, this anthology may serve as a supplement to a standard textbook, or it may be used with other books to replace the standard textbook altogether. It may also be used as supplementary reading in general courses, upper division courses, or graduate seminars in anthropology/archaeology. Additionally, it is useful to an interested lay public.

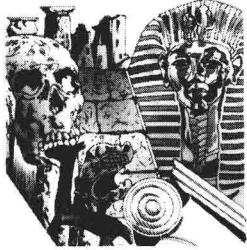
Unlike most academic texts, this book will be updated annually to keep pace with its rapidly changing subject matter and to allow for greater exposure to the vast literature available in the field of archaeology. Those involved in the production of this volume wish to make each edition a valuable and provocative teaching tool. We welcome your criticisms, advice, and suggestions in order to carefully hone each edition into a finer artifact of education. Please use the postage-paid form at the end of the book for your comments. Each year these comments are read by me and the advisory board in shaping the next year's edition.

It is humbling to realize that today is tomorrow's past and that evidence abounds of truths whose questions we have not yet asked.



Linda L. Hasten  
Editor

## UNIT 1



### About Archaeology

Nine articles present overviews of the history and definition of archaeology and how archaeologists view themselves and each other.

#### To the Reader Topic Guide

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#### Overview

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1. **The Quest for the Past**, Brian M. Fagan, from *Quest for the Past: Great Discoveries in Archaeology*, Waveland Press, 1994. This excerpt from Brian Fagan's book provides an overview of the history of archaeology that traces *archaeology's* roots to *antiquarians*, *grave robbers*, and *looters*. 6
2. **The Enlightened Archaeologist**, Jeffrey L. Hantman and Gary Dunham, *Archaeology*, May/June 1993. Thomas Jefferson's excavation of an Indian *burial mound* in Virginia earned him the title "Father of American Archaeology." Today's archaeologists have reassessed Jefferson's work and found his excavation to have been very enlightened for the nineteenth century. Jefferson's focus on the use of *hypotheses* and *empirical observation* and his methods of *stratigraphic excavations* with respect to *form* and *function* document his modern thinking. 13
3. **How Archaeology Works**, Wendy Ashmore and Robert J. Sharer, from *Discovering Our Past: A Brief Introduction to Archaeology*, Mayfield Publishing Company, 1988. The scale of archaeological research ranges from the study of one person over a few days to the work of large research teams for several decades. Archaeologists collect the remains of *past human activity*. From this database, they attempt to understand human behavioral practices. Archaeology is a complex undertaking, using many disciplines to reach these goals. 17
4. **The Golden Marshalltown: A Parable for the Archeology of the 1980s**, Kent V. Flannery, *American Anthropologist*, June 1982. This classic article about *archaeology* uses a story to achieve a delicious parody showing infighting among modern *archaeologists*. In examining *archaeological methods*, *theory*, *fieldwork*, and *ethics*, the argument is made that archaeology *is* anthropology. *Culture* is viewed as the shared concept that unites all branches of anthropology into a single science. 29
5. **Epistemology: How You Know What You Know**, Kenneth L. Feder, from *Frauds, Myths, and Mysteries*, Mayfield Publishing Company, 1990. Kenneth Feder provides a miniature course in the *scientific method*. From it, one learns that "seeing is not believing." Science involves a specific set of rules and procedures moving from *hypotheses* to *general theory* to *explanations*. Most important, science must utilize *creativity* and *imagination*. 38
6. **Archaeology: Integrating the Sciences and the Humanities**, Robert Ehrenreich, *Anthropology Newsletter*, March 1996. Modern archaeologists discuss whether the *interpretation* of archaeological *data* is best done in the more restricted mode of *science* or by the more liberal means of the *humanities*. Or by both? 46
7. **Surrogate Stone**, David Soren and Noelle Soren, *Archaeology*, May/June 1996. Why do archaeologists do archaeology? A rather amusing archaeological *fraud* was recently discovered in Portugal. In this case, it appears the archaeologist was playing favorites with deities. Fortunately, this is a rare event in modern archaeology. 49

## UNIT 2



### Problem-Oriented Archaeology

Nine articles examine the contemporary goal of archaeology, which is to solve problems rather than to make discoveries. Problems range from the discovery of art by prehistoric human beings to general issues when earliest peoples first migrated to the New World.

8. **History Unearthed**, Dan Gordon, *UCLA Magazine*, Winter 1996. 50  
All it takes is a little bit of *luck*. Dan Gordon presents the story of how the great "lost" city of Urkesh was discovered. This 4,000-year-old city reveals an ancient model of urban development.
9. **Hard Times at Lizard Man**, John Whittaker, *Archaeology*, July/August 1992. 51  
Most archaeologists, whether they say so or not, like to do archaeology. Most feel great *kinship* and *empathy* toward what they study. John Whittaker feels *sympathetically* involved with the times, places, and peoples he seeks to study.

### Overview

10. **Coming to America**, David J. Meltzer, *Discover*, October 1993. 56  
When did *modern humans* first migrate to the *New World*? There is archaeological evidence that humans, called *Clovis people* after the Clovis site in New Mexico, were here about 10,000 years ago. But many experts feel that there were previous *human migrations* anywhere from 20,000 to 50,000 years ago.
11. **First Americans: Not Mammoth Hunters, But Forest Dwellers?** Ann Gibbons, *Science*, April 19, 1995. 62  
Certain archaeological evidence and dating techniques indicate that *Clovis* people may have shared the Americas with a different culture, which survived by *small game hunting and fishing*. These "other" *Paleoindians* may represent a different and possibly earlier migration that exploited the tropical environments of South America.
12. **Rhinos and Lions and Bears (Oh, My!)**, Jean Clottes, *Natural History*, May 1995. 64  
An archaeologist responds with awe to the major discovery of *cave paintings* in a fabulous and hitherto undisturbed Paleolithic cave site in southern France. Geological features, cultural features, and chemical techniques authenticate this "*find of the century*" cave. One hypothesis is that, unlike other cave art, these animal depictions may be grouped into *compositions* rather than being single, isolated works.
13. **Ancient Odysseys**, Michael D. Lemonick, *Time*, February 13, 1995. 67  
Art for art's sake? An overview of *the prehistory of art* seeks to answer such questions as: Once art was invented, did it become a universal human practice? Or was it always a universal human practice? Or was art invented and reinvented throughout human history?
14. **Toward Decolonizing Gender: Female Vision in the Upper Paleolithic**, Catherine Hodge McCoid and LeRoy D. McDermott, *American Anthropologist*, June 1996. 70  
A new view of the *Venus figurines* of the upper Paleolithic in Europe suggests that the artisans may have been women. These women in fact might have served as their own models, depicting their pregnant bodies from their *viewpoint*. Traditionally, these figurines have been interpreted as distorted representations of women used as *fertility symbols*.

## UNIT 3



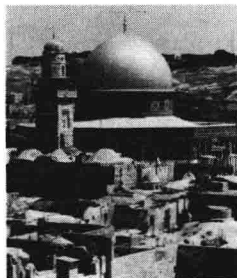
### Experimental Archaeology

Five selections demonstrate how modern archaeologists purposely set up experiments to reenact past events. Whatever the experiments, a whole new body of fundamental information about archaeological processes is generated.

15. **Lithic Technology and the Hunter-Gatherer Sexual Division of Labor**, Kenneth E. Sassaman, *North American Archaeologist*, Volume 13, Number 3, 1992. 77  
Several variables that are considered in understanding shifts in stone tool technology include *tool function*, sources of raw materials, and group mobility among hunter-gatherers. However, when *gender* is introduced as a variable in understanding *technological change*, a much-enhanced picture may be given of the *cultural history* of such peoples.
  16. **Denizens of the Desert**, Thomas E. Levy, Alan J. Witten, and David Alon, *Archaeology*, March/April 1996. 84  
Archaeologists excavating *Shiqmim*, an underground Israeli desert site, have supplemented the excavation by using a new mapping technique known as *Geophysical Diffraction Tomography*, based on sound waves. This rapidly increases the data available to address the question of why people living here over 6,000 years ago chose to make *subterranean settlements* as opposed to building aboveground villages. The evidence points to unexpected answers.
  17. **Find Suggests Weaving Preceded Settled Life**, Brenda Fowler, *New York Times*, May 9, 1995. 89  
Finds at a 27,000-year-old Central European Paleolithic site challenge the idea that weaving came into existence as a technology only after the domestication of plants and animals. This new scenario suggests that *preagricultural hunters and gatherers* had a much more complex technological repertoire than previously thought, allowing them a much more substantive exploitation of their environment.
  18. **Thailand's Good Mound**, Charles Higham and Rachanie Thosarat, *Natural History*, December 1994. 92  
The excavation of a mound site in ancient Thailand traces *the rise and fall of village economies*. Various explanations relate to changing environments and thus the exploitation of new habitats. Much of the study of the changing fortunes of individual families is based on mortuary analysis.
- 
- Overview 96
  19. **Yes, Wonderful Things**, William Rathje and Cullen Murphy, from *Rubbish! The Archaeology of Garbage*, HarperCollins, 1992. 98  
There are many definitions for the word archaeologist. One of the catchiest and most popular is that archaeologists are people who dig up other people's *rubbish*. *Modern garbology* is useful in that the immediate *historical reconstruction of a culture* can be augmented by direct comparison of what people say they do weighed against what their *garbage* indicates that they do.
  20. **Moving the Moai—Transporting the Megaliths of Easter Island: How Did They Do It?** Jo Anne Van Tilburg, *Archaeology*, January/February 1995. 107  
The moai, the famous and *mysterious giant statues of Easter Island*, are explored in terms of their physical form and the political and ideological context in which these monuments existed. *Simulated transportation studies* are based on hypotheses that explore how these objects were moved during native times.



# UNIT 4



## History and Ethno-archaeology

Six articles consider the use of the studies of contemporary societies, including but not limited to primitive societies, to extrapolate back to the past in order to re-create a kind of living social archaeology.

21. **Ice Age Lamps**, Sophie A. de Beaune and Randall White, *Scientific American*, March 1993. 113  
It appears that it was not until late in our *evolutionary history* that humans domesticated the dark. The innovation of *stone lamps*, fueled by animal fat, introduced for the first time the *mobilization of light sources*, and with this, the opening of a whole new dimension formerly closed to humankind.
22. **Paleolithic Paint Job**, Roger Lewin, *Discover*, July 1993. 119  
In a fascinating experiment, the *archaeologist* becomes the "cave man" and *reenacts* painting the *cave art*. In this way both the experience of the creative act and the technique are rediscovered. Other more *traditional experiments* in cave art are also discussed.
23. **Bushmen**, John Yellen, *Science* 85, May 1985. 125  
This article examines a revealing experiment in which anthropologist John Yellen excavates *!Kung Bushmen campsites*. Comparing the *archaeological data* with information from living informants and historical resources, Yellen discovers a kind of lyrical "back to the future" experience. A whole *way of life and values* has disappeared, but the natives cannot permit themselves to confront these changes.
- Overview 132
24. **The Earth Is Their Witness**, Larry McKee, *The Sciences*, March/April 1995. 134  
The archaeological study of American slavery began in the late 1960s. Excavations have revealed that slaves led lives that were quite different from either the modern or past stereotype of how slaves behaved. One surprising revelation is that *plantation slaves developed true communities*, complete with social mobility, gossip, and ceremony.
25. **Legacy of Fort Mose**, Darcie MacMahon and Kathleen Deagan, *Archaeology*, September/October 1996. 139  
A recent archaeological excavation reveals the first *free black town* in colonial North America. The Spanish organized runaway slaves into this *military settlement* in Florida in the 1730s. *Historical records* and archaeological evidence demonstrate that people of diverse backgrounds intermarried and lived under the auspices of a strongly Catholic benefactor.
26. **The Guns of Palo Alto**, Charles M. Haecker, *Archaeology*, May/June 1996. 144  
The opening battle of the Mexican-American War was fought on a broad Texas prairie known as *Palo Alto* in 1846. Mexican *historical maps* depict a final bold tactical move by the Mexican army. However, the Mexican battle loss was attributed to superior artillery used by the Americans. Two years of *battlefield archaeology* have shown that this tactical move was never made and that perhaps the losers distorted information in a "cover-up."
27. **Living through the Donner Party**, Jared Diamond, *Discover*, March 1992. 149  
The infamous story of the Donner Party unfolds anew as an *anthropologist* invokes the dynamics of *scientific thinking*. In generating a new idea about an old problem, the type of *predictability* about human behavior that is necessary for *cultural historical reconstruction* of the past is demonstrated.

## UNIT 5



### The New Politics of Archaeology: A Trowel for Your Thoughts

Eight selections examine who has what rights and responsibilities with respect to archaeological sites. Nationalistic politics as well as local politics come into play in attempting to meet these various and often conflicting demands.

28. **Colorful Cotton!** Angela M. H. Schuster, *Archaeology*, July/August 1995. 155

An ethnoarchaeologist tries to revive a *5,000-year-old Peruvian textile tradition*. An attempt to regenerate an interest in the almost extinct art of weaving the beautiful, naturally colored native cotton is fraught with difficulties due to the pressure of the drug cartels to grow coca and the fear of competition on the part of commercial cotton producers.

29. **Murders from the Past**, James Dickerson, *Omni*, August 1993. 159

*Forensic archaeologists* are romantically depicted as time travelers into the recent past to solve *famous murder mysteries*. New technologies, including DNA studies, photography, and ballistics are used to examine such legends as the real fate of the grand duchess Anastasia Romanov, the assassination of Senator Huey Long, and the death of U.S. president Zachary Taylor.

### Overview 166

30. **An Anthropological Culture Shift**, Virginia Morell, *Science*, April 1, 1994. 168

In the 1990s there has been a dramatic *revolution* in *North American archaeology*. Legal action by *Native Americans* has resulted in the Native American Graves Protection and Repatriation Act (NAGPRA). This law has given Native American peoples *ownership* of all archaeological sites. All future *archaeology* may be done only with tribal permission and with complete supervision of the involved tribe(s).

31. **The Antiquities Market**, David P. Staley, *Journal of Field Archaeology*, Fall 1993. 172

Who owns the past? From the *looter's point of view*, an *archaeological site* may be a *natural or economic resource*. Native diggers in a small town in Alaska excavate *antiquities* for fun and profit.

32. **Who Owns the Spoils of War?** Karl E. Meyer, *Archaeology*, July/August 1995. 180

Archaeological artifacts, when valued as art, often pass through the *secretive antiquities markets of collectors and museums*. In this article, Russia argues that the "spoils of war" in the form of art taken from Germany during World War II belong to Russia, since there was no German state at the time. When all complaints are aired, it appears that no modern nation's hands are clean of the "dust" of archaeological treasure.

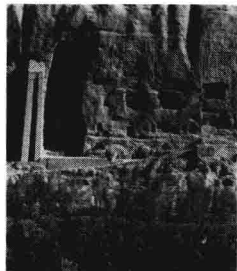
33. **Troy's Prodigious Ruin**, Caroline Alexander, *Natural History*, April 1996. 185

In 1873 the German archaeologist *Heinrich Schliemann* discovered *Troy*, famed city of Homer's poem, the *Iliad*. Or did he? The *loss* of the *Great Treasure* Schliemann found was real enough. The theft and journey of the treasure via war and politics to its final resting place are traced here. The remains of Troy are spread over the mound of *Hissarlik* on the northwest coast of Turkey and continue to be excavated today.

34. **Lure of the Deep**, James P. Delgado, *Archaeology*, May/June 1996. 191

*Underwater archaeology* presents opportunities for the documentation of everything from the *Titanic* to submarines, hydrogen bombs, and all manner of shipwrecks both modern and ancient. *Plunder* races *knowledge* as nations, organizations, and *salvors* vie with archaeologists over the spoils of the ocean floor.

## UNIT 6



### Contemporary Archaeology

Eight articles explore the expanding roles of archaeologists as they move into the areas of salvage, private business, cultural resource management, preservation of sites, and public archaeology, all underscored by significantly reduced funding.

35. **35,000-Year-Old Artifacts Repatriated in Tasmania**, *Anthropology Newsletter*, May 1996. 198  
Scientists encountered native opposition in the so-called *Tasmanian affair*. A native group, the Tasmanian Aboriginal Land Council (TALC), sued two archaeologists for the materials they excavated at a prehistoric site. The archaeologists argued that the remains consisted only of garbage discarded by *Paleolithic* humans, not human artifacts or remains as such. But the Tasmanian government took possession of the material on behalf of the native group.
36. **Beirut Digs Out**, Marilyn Raschka, *Archaeology*, July/August 1996. 200  
Beirut, a city of incredible *cultural depth* spanning 5,000 years, war-torn up to the present, seeks to preserve its Eastern Mediterranean heritage. However, the old saga of *archaeologists versus developers* has hard consequences in a country in which *power politics* is a deadly game. Lip service is given to the importance of archaeological preservation, but underfunding and bulldozers give the power to developers.
37. **The Past as Propaganda**, Bettina Arnold, *Archaeology*, July/August 1992. 206  
What happens when archaeologists lie? Nazi-driven archaeologists *manipulated archaeological data* to create a *propaganda line* that was ethnocentric, racist, and genocidal. The Nazi Party machine used this German-centered view of the past to justify *expansionism* and *genocide*.

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38. **The Preservation of Past**, Marguerite Holloway, *Scientific American*, May 1995. 212  
Archaeologists share the view that, above all things, archaeological sites are nonrenewable resources. Of late, the concern for *the conservation of archaeological monuments* has reached crisis proportions. It is feared that sites are being destroyed worldwide through development, looting, population growth, tourism, war, and environmental pollution. Conservators are transforming archaeology into *a new science*.
  39. **Saving Our World's Heritage**, Ellen Hoffman, *Omni*, December 1993. 218  
The *conservation* of both natural and cultural resources are discussed in view of long-term *preservation*. The political and economic forces that lead to *site destruction* are examined in this essay. *Education* is viewed as the key solution in order for us to preserve these wonders.
  40. **Largest Pueblo Ruin to Be Saved**, *The Archaeological Conservancy Newsletter*, Fall 1996. 223  
The *Archaeological Conservancy* is a nonprofit organization founded in 1980 by archaeologists and laypersons to identify and *purchase significant archaeological sites* in the United States for future *research* and *preservation*. With the acquisition of 40 additional acres at Pueblo San Marcos just south of Santa Fe, New Mexico, archaeologists will be able to continue indefinitely the study and *conservation* of this important site.

41. <b>Damming the Past</b> , Daniel J. Lenihan, <i>Natural History</i> , November 1993.	225
<i>Dam building</i> not only <i>buries archaeological sites</i> , but also <i>destroys the ecology</i> of the <i>sites</i> . The subtle clues contained in the soil, pollen, and plant life are lost forever. <i>Native Americans</i> are other losers in dam building. Their <i>ancestral lands</i> and people must now rest with the fish, well-preserved at times but unattainable.	
42. <b>Before the Deluge: Dam Construction in Turkey Threatens Invaluable Archaeological Sites</b> , Karen Fitzgerald, <i>Omni</i> , January 1995.	228
Turkey contains over 40,000 recorded archaeological sites with less than half of the country having been surveyed. <i>Pivotal sites</i> for the reconstruction of the beginnings of civilization near the Tigris and Euphrates Rivers are doomed as modern dams are needed to expand agriculture. Time is running out for salvage digs attempting to reclaim this rich past.	
43. <b>Tales from a Peruvian Crypt</b> , Walter Alva and Christopher B. Donnan, <i>Natural History</i> , May 1994.	229
The <i>looting</i> of an <i>ancient pyramid</i> led to an operation in <i>salvage archaeology</i> during which one of the greatest archaeological finds in the Western Hemisphere was recently made. The discovery of the fantastically preserved <i>burial chamber</i> of an ancient warrior-priest revealed the art, rituals, and religion of the Mochica people of ancient Peru.	
44. <b>Maya Resurrection</b> , Barbara W. Fash and William L. Fash, <i>Natural History</i> , April 1996.	233
Natural disasters and looting have ravaged the Mayan city of Copán for the past millennium. Major research and <i>conservation efforts</i> have been led by archaeologists from the United States and Central America. Currently, such archaeologists are creating a <i>new sculpture museum</i> in Copán, which will reflect the central concepts of the <i>Mayan worldview</i> .	
45. <b>The Boom in Volunteer Archaeology</b> , Richard A. Wertime, <i>Archaeology</i> , January/February 1995.	236
Curiosity is the essential ingredient that draws Americans from all backgrounds into <i>public archaeology</i> . It is fortunate that in a time of both political and financial strife, the country is enjoying its greatest <i>boom in volunteer participation</i> . Federal, state, and local institutions are providing numerous training opportunities to teach volunteers and, at the same time, enlisting the public in the needed task of preserving the nation's heritage.	
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# ARCHAEOLOGY

## 97/98

*Third Edition*

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Editor

Linda L. Hasten

Linda Hasten received both her B.A. and M.A. from the University of California, Los Angeles.

Her background is in archaeology and she has done fieldwork in several areas, including California, the southwest United States, Peru, Europe, Mexico, and British Columbia. She formerly taught anthropology and archaeology full-time, as a professor at Pasadena City College from 1971 to 1992. She has also taught experimental anthropology classes to children at UCLA. Currently, she is continuing her career as the author of both fictional and nonfictional works. Ms. Hasten is a member of the American Anthropology Association and the Author's Guild of America.



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# Topic Guide

This topic guide suggests how the selections in this book relate to topics of traditional concern to students and professionals involved with the study of archaeology. It can be very useful for locating articles that relate to each other for reading and research. The guide is arranged alphabetically according to topic. Articles may, of course, treat topics that do not appear in the topic guide. In turn, entries in the topic guide do not necessarily constitute a comprehensive listing of all the contents of each selection.

TOPIC AREA	TREATED IN	TOPIC AREA	TREATED IN
<b>African-American Archaeology</b>	24. Earth Is Their Witness 25. Legacy of Fort Mose	<b>Cultural Resource Management (CRM) and Preservation (continued)</b>	41. Damming the Past 42. Before the Deluge 44. Maya Resurrection 45. Boom in Volunteer Archaeology
<b>Antiquities, Antiquarians, and Amateur Archaeologists</b>	1. Quest for the Past 2. Enlightened Archaeologist 31. Antiquities Market 32. Who Owns the Spoils of War? 33. Troy's Prodigious Ruin 45. Boom in Volunteer Archaeology	<b>Epistemology</b>	2. Enlightened Archaeologist 3. How Archaeology Works 4. Golden Marshalltown 5. Epistemology 6. Archaeology 8. History Unearthed
<b>Art and Religion</b>	12. Rhinos and Lions and Bears (Oh My!) 13. Ancient Odysseys 14. Toward Decolonizing Gender 17. Find Suggests Weaving Preceded Settled Life 18. Thailand's Good Mound 20. Moving the Moai 22. Paleolithic Paint Job 28. Colorful Cotton! 31. Antiquities Market 32. Who Owns the Spoils of War? 33. Troy's Prodigious Ruin 43. Tales from a Peruvian Crypt 44. Maya Resurrection	<b>Ethics and Laws</b>	4. Golden Marshalltown 7. Surrogate Stone 26. Guns of Palo Alto 29. Murders from the Past 30. Anthropological Culture Shift 31. Antiquities Market 32. Who Owns the Spoils of War? 33. Troy's Prodigious Ruin 34. Lure of the Deep 35. 35,000-Year-Old Artifacts Repatriated in Tasmania 36. Beirut Digs Out 37. Past as Propaganda 38. Preservation of Past 39. Saving Our World's Heritage 40. Largest Pueblo Ruin to Be Saved 41. Damming the Past 42. Before the Deluge 43. Tales from a Peruvian Crypt 44. Maya Resurrection
<b>Burials, Reburials, and Human Remains</b>	1. Quest for the Past 2. Enlightened Archaeologist 9. Hard Times at Lizard Man 18. Thailand's Good Mound 24. Earth Is Their Witness 27. Living through the Donner Party 29. Murders from the Past 30. Anthropological Culture Shift 31. Antiquities Market 33. Troy's Prodigious Ruin 34. Lure of the Deep 38. Preservation of Past 43. Tales from a Peruvian Crypt	<b>Ethnographic Analogy and Ethnoarchaeology</b>	24. Earth Is Their Witness 25. Legacy of Fort Mose 26. Guns of Palo Alto 27. Living through the Donner Party 28. Colorful Cotton! 29. Murders from the Past 37. Past as Propaganda
<b>Contract Archaeology</b>	16. Denizens of the Desert 24. Earth Is Their Witness 25. Legacy of Fort Mose 34. Lure of the Deep 35. 35,000-Year-Old Artifacts Repatriated in Tasmania 36. Beirut Digs Out 39. Saving Our World's Heritage 40. Largest Pueblo Ruin to Be Saved 44. Maya Resurrection	<b>Experimental Archaeology</b>	19. Yes, Wonderful Things 20. Moving the Moai 21. Ice Age Lamps 22. Paleolithic Paint Job 23. Bushmen 28. Colorful Cotton!
<b>Cultural Resource Management (CRM) and Preservation</b>	12. Rhinos and Lions and Bears (Oh My!) 16. Denizens of the Desert 20. Moving the Moai 22. Paleolithic Paint Job 25. Legacy of Fort Mose 33. Troy's Prodigious Ruin 34. Lure of the Deep 36. Beirut Digs Out 38. Preservation of Past 39. Saving Our World's Heritage 40. Largest Pueblo Ruin to Be Saved	<b>Forensic Archaeology</b>	9. Hard Times at Lizard Man 29. Murders from the Past
		<b>Frauds</b>	5. Epistemology 7. Surrogate Stone 37. Past as Propaganda
		<b>Garbology</b>	1. Quest for the Past 19. Yes, Wonderful Things
		<b>Gender and Sex Roles</b>	1. Quest for the Past 14. Toward Decolonizing Gender 15. Lithic Technology and the Hunter-Gatherer Sexual Division of Labor

TOPIC AREA	TREATED IN	TOPIC AREA	TREATED IN
<b>History and Historical Archaeology</b>	1. Quest for the Past 2. Enlightened Archaeologist 19. Yes, Wonderful Things	<b>Politics in Archaeology</b>	16. Denizens of the Desert 26. Guns of Palo Alto 30. Anthropological Culture Shift 31. Antiquities Market 32. Who Owns the Spoils of War? 35. 35,000-Year-Old Artifacts Repatriated in Tasmania 36. Beirut Digs Out 37. Past as Propaganda 38. Preservation of Past 39. Saving Our World's Heritage 40. Largest Pueblo Ruin to Be Saved 41. Daming the Past 42. Before the Deluge 44. Maya Resurrection
<b>Hunter-Collectors</b>	9. Hard Times at Lizard Man 10. Coming to America 11. First Americans 12. Rhinos and Lions and Bears (Oh My!) 14. Toward Decolonizing Gender 15. Lithic Technology and the Hunter-Gatherer Sexual Division of Labor 17. Find Suggests Weaving Preceded Settled Life 21. Ice Age Lamps 22. Paleolithic Paint Job 23. Bushmen 31. Antiquities Market 35. 35,000-Year-Old Artifacts Repatriated in Tasmania 41. Damming the Past	<b>Public Archaeology</b>	2. Enlightened Archaeologist 28. Colorful Cotton! 31. Antiquities Market 32. Who Owns the Spoils of War? 33. Troy's Prodigious Ruin 38. Preservation of Past 40. Largest Pueblo Ruin to Be Saved 45. Boom in Volunteer Archaeology
<b>Looters, Grave Robbers, and Pot Hunters</b>	1. Quest for the Past 20. Moving the Moai 31. Antiquities Market 32. Who Owns the Spoils of War? 33. Troy's Prodigious Ruin 34. Lure of the Deep 38. Preservation of Past 39. Saving Our World's Heritage 40. Largest Pueblo Ruin to Be Saved 43. Tales from a Peruvian Crypt 44. Maya Resurrection	<b>Repatriation</b>	16. Denizens of the Desert 30. Anthropological Culture Shift 31. Antiquities Market 32. Who Owns the Spoils of War? 33. Troy's Prodigious Ruin 34. Lure of the Deep 35. 35,000-Year-Old Artifacts Repatriated in Tasmania 36. Beirut Digs Out 40. Largest Pueblo Ruin to Be Saved 44. Maya Resurrection
<b>Migration</b>	10. Coming to America 11. First Americans 17. Find Suggests Weaving Preceded Settled Life 18. Thailand's Good Mound 23. Bushmen 25. Legacy of Fort Mose	<b>Ritual and Myth</b>	7. Surrogate Stone 12. Rhinos and Lions and Bears (Oh My!) 16. Denizens of the Desert 20. Moving the Moai 27. Living through the Donner Party 33. Troy's Prodigious Ruin 43. Tales from a Peruvian Crypt 44. Maya Resurrection
<b>New World</b>	2. Enlightened Archaeologist 9. Hard Times at Lizard Man 10. Coming to America 11. First Americans 19. Yes, Wonderful Things	<b>Salvage Archaeology</b>	2. Enlightened Archaeologist 16. Denizens of the Desert 34. Lure of the Deep 35. 35,000-Year-Old Artifacts Repatriated in Tasmania 36. Beirut Digs Out 38. Preservation of Past 39. Saving Our World's Heritage 40. Largest Pueblo Ruin to Be Saved 41. Damming the Past 42. Before the Deluge 43. Tales from a Peruvian Crypt 44. Maya Resurrection
<b>Old World</b>	7. Surrogate Stone 8. History Unearthed 12. Rhinos and Lions and Bears (Oh My!) 14. Toward Decolonizing Gender 15. Lithic Technology and the Hunter-Gatherer Sexual Division of Labor 16. Denizens of the Desert 17. Find Suggests Weaving Preceded Settled Life 18. Thailand's Good Mound 21. Ice Age Lamps 22. Paleolithic Paint Job 23. Bushmen 32. Who Owns the Spoils of War? 33. Troy's Prodigious Ruin 36. Beirut Digs Out 37. Past as Propaganda 42. Before the Deluge	<b>Scientific Method</b>	See Epistemology
<b>Paleolithic Archaeology</b>	7. Surrogate Stone 10. Coming to America 13. Ancient Odysseys 14. Toward Decolonizing Gender 15. Lithic Technology and the Hunter-Gatherer Sexual Division of Labor 17. Find Suggests Weaving Preceded Settled Life 21. Ice Age Lamps 22. Paleolithic Paint Job	<b>Subterranean Dwellings</b>	9. Hard Times at Lizard Man 16. Denizens of the Desert
		<b>Underwater Archaeology</b>	34. Lure of the Deep

# About Archaeology

**W**hat is the difference between archaeology and anthropology? Would the archaeologists or anthropologists who have been asked this question please stand up and be counted!

If human behavior were a baseball game, the anthropologist would be in the broadcaster's booth. But long before the game was over, in a seeming paradox, the anthropologist would run into the stands to be a spectator, chow down on a good mustard-covered hot dog, and then rush onto the field to be a player and catch a high fly to right field. This is the eccentric nature of anthropology. This is why anthropologists are so interesting.

If one compares anthropology, psychology, sociology, and history as four disciplines that study humankind, anthropology is the one that takes the biggest step back and uses a panoramic camera that gives a 360-degree view. The psychologist stands nose to nose with the individual person, the sociologist steps back for the group shot, and the historian steps back in time as well as space. However, the anthropologist does all these things, standing well behind the others, watching and measuring, in a sense using the data of all these disciplines but weaving them into the uniqueness of the anthropological perspective.

Anthropology is the science of human behavior that studies all humankind, starting with our biological and evolutionary origins as cultural beings and continuing with the diversification of our cultural selves. Humankind is the single species that has evolved culture as a unique way of adapting to the world.

Academically, anthropology is divided into the two major fields of physical and cultural anthropology. Cultural anthropologists hold a generally shared concept of cul-

ture. The basic question that cultural anthropologists address is how to explain the differences and similarities between cultures. In order to achieve this, cultural anthropologists view people with a cross-cultural perspective. This encompasses comparing all cultures, present and past, with each other. A grand task, indeed.

What is culture? Culture is the unique way in which our species adapts to its total environment. Total environment includes everything that affects human beings—the physical environment, plants, animals, the weather, beliefs, values, a passing insult, or an opportunistic virus. Everything! Human beings are both created by culture and creators of culture.

Culture is the human adaptive system in which all people live in groups defined by time, space, and place, pass on shared values and beliefs through a common language(s), and manipulate things in the environment through tool use and tool making. Cultures change and evolve through time. And perhaps most enigmatic, cultures, all cultures, whether they are high civilizations or small tribes, eventually cease to exist.

It is archaeology as a subfield of cultural anthropology that studies these extinct cultures. Archaeologists dig up the physical remains, the tools, the houses, the rubbish, of once-living cultures. From this spare database, archaeologists try to reconstruct these past cultures. Is this important to anthropology? Yes, because these once-living cultures represent approximately 98 percent of all cultures that have ever existed. They tell us where we have been, when we are there again, and where we might go in the future.

How do archaeologists do this? Today the media is the major source of the epistemology in the modern world



and thus underscores cultural values as well as creating the necessary cultural myths by which all humans must live. The media is as much a response to our demands as we are to its manipulations. But the media-mind is characterized by *fuzzy thinking*. The secret of archaeology is scientific thinking. If minds are trained to be articulate, speech and actions will follow suit. Scientific thinking involves a very strict set of unchanging rules and regulations that test the veracity of conclusions. A kind of operationalized language emerges, somewhat codified like mathematics, that allows apples to be compared to apples. Postmodernists may argue that knowledge is only knowable in a relative sense. But we know what we know in a very real and pragmatic sense because we are, after all, human—the cultural animals. It is our way of knowing.

Let us proceed now to see how archaeologists ply their magical trade.

## Looking Ahead: Challenge Questions

What is the general relationship between anthropology and archaeology?

What does it mean to say that archaeology started as an “underground” science?

When was archaeology recognized as a science? Why?

Describe how archaeology raises questions of ethics.

What is the range of variation in the scale of archaeological digs? Give some examples.

What is a hypothesis? How is it different from a theory? Give an example of each.

What are the four rules of science? Do they change? Does luck ever play a role in practicing archaeology?

