

Humanities

1088 And All That

Much of northwestern New Mexico today is great stretches of brown dotted with pale sagebrush broken only by fantasy-shaped sandstone mesas, dirt tracks winding somewhere through the brown, and an occasional two-lane highway that anywhere else would be a secondary road.

About 1100 A.D. the same area boasted forty-foot-wide highways that were cut across the sand and through the rocks with no give for the obstacles set there by nature. Every few miles there were rest houses where weary travelers could refresh themselves with food and water and perhaps a brief rest before continuing their journey. Somehow a people who had no written language, knew nothing of the wheel, and raised no pack animals to lighten their load and speed their movements made these highways of consistent measure and directional accuracy.

Close to nine hundred years ago someone built a road from the lovely Chaco Canyon to a part of the San Juan River valley precisely fifty miles to the north. It was along this route that seven hundred stalwart emigrants from the Canyon, which bulged with insupportable numbers of people, had hiked, carrying in their arms and on their heads those items they would need to create a village and a new life for themselves.

These displaced Chacoans arrived at a point a few hundred yards above the fast-moving San Juan River that offered them space to build a village, land to grow vegetables, and a constant supply of water for drinking and washing. The year was 1088 A.D.

For the next ten years the community built living quarters and storage rooms, ceremonial chambers and work areas under the direction of a master planner and engineer. They used only the best structural materials, traveling on foot up to thirty-five miles to get the lumber of their choice and more than five miles to quarry sandstone of optimum proportions and strength. They rejected the conveniently local but lower-quality cottonwood and piñon trees and the cobblestones washed by the nearby river.

From the stock of materials, the Chacoans constructed rooms of noble proportions, twenty feet long and twelve feet high. The stone masonry was carefully sanded and shaped and strengthened with adobe; then the thirty-six-inch-thick walls were plastered and white-washed inside and probably outside to give a uniform finished look to the structure. Most important, they

built an enormous central ceremonial chamber or "kiva" within the building, rising two stories above the ground. To relieve the pressure of the great height and weight of this chamber the Chacoans built a series of buttresses similar to those used at the same time in Europe to shore up the great churches and fortresses.

When the Chacoan people were finished they had a two-story building of three hundred rooms that was home and workplace and community for hundreds of men, women, and children. Their building was to last, for the better part intact, for nine hundred years.

In 1967, the people of San Juan County, New Mexico, learned that the land on which an ancient ruin stood was about to be sold by the Salmon family, who had homesteaded and protected the area for almost a century. George Salmon, recognizing the historical value of the ruin, had kept it free of vandals in the past, but he could no longer maintain the property. The Salmon ruin would be purchased by treasure-hunters and stripped by souvenir-seekers.

The citizens of San Juan County decided that the treasures dug from the ruin should belong to all Americans. They managed to raise the down payment required to purchase the Salmon property within the three-day time limit provided before the sale to a

Photo Jeffrey Scovil



Projectile point from Salmon Site, Bloomfield, New Mexico

souvenir-hunting entrepreneur was to be consummated. The mortgage was signed by forty-three citizens of the county.

Having guaranteed the preservation of the Salmon ruin, the citizens group decided to find out what it was. They invited Harvard-trained archaeologist Dr. Cynthia Irwin-Williams, a member of the Eastern New Mexico University faculty, to visit the site. Prepared to identify another small pueblo of perhaps a dozen rooms, Dr. Irwin-Williams was astonished at the extent of the pueblo. Most remarkable was the emergence of a non-vandalized major ruin, one of the few well-preserved large sites remaining in the entire southwest.

In 1971, the people of San Juan County voted a \$275,000 bond issue to build a library and research facility on the site to allow archaeologists to study the ruin and to make available to all Americans the facts and artifacts unearthed. Financial and personal support for the project came from thousands of the county's 65,000 residents. In 1974 the New Mexico legislature enacted a law guaranteeing state monies to help preserve and maintain the Salmon ruin. Governor Jerry Apodaca credits local citizens with saving one of the nation's cultural resources: "Because of the commitment of the people of San Juan County, the ancient ruins at Salmon are now being protected and restored. These last remnants of early pueblo civilization are an essential element of New Mexico's and America's heritage."



Since 1972 the National Endowment for the Humanities has been a major contributor to the project. NEH research grants have enabled Dr. Irwin-Williams and a team of over one hundred archaeologists to dig, ask questions, find answers, and ask more questions about life in that part of North America circa 1100 to 1300 A.D.

The people who moved into the carefully constructed building at the end of the eleventh century were, concludes Dr. Irwin-Williams, "relatively well-off. We sometimes think of prehistoric peoples as grunting and living in caves, but nothing could have been further from the truth at Salmon. Their pueblo was a very pleasant place to live—cool in the summer, warm in the winter. By using analogy with modern pueblos, we can estimate that the Chacoans probably led quite a nice life."

The men, besides their assignments as stonecutters, wood choppers, adobe carriers, and masons, tilled the fields of corn, beans, and squash, carried water from the river and hunted the rabbit, deer, bobcat, and mountain sheep they would roast or sun-dry and hang from the ceiling until needed. Woman handled the

domestic chores, grinding the corn over and over until they had achieved a fine flour, preparing the meals, spinning and sewing the cotton they grew for clothing, weaving mats for floor coverings and sleeping pallets, and looking after the children. The children played and were schooled in the responsibilities they would assume as they grew older.



A most awesome task of a select group of Chacoan men was to see to the well-being of the community through the accumulation of knowledge and wisdom. Authority within the culture was probably vested in those with secular and supernatural knowledge, who were chosen in youth to fill the highest ranks of society. Once initiated, young men began their climb within the authority structure until they attained the highest levels open to them when they reached advanced age. They may have come from families that traditionally contributed their most promising sons for this honor and from special classes of people who were thought to possess magical powers, such as those who were deformed at birth or who had been cured of serious illness.

The community leaders were in charge of the ceremonies that usually took place inside one of the two large kivas, the major circular chambers around which the pueblo stood. Rites required both participants and audience, and they varied from highly religious occasions to social get-togethers for gift exchange and gossip. The complex esoterica of the oral tradition were passed through the generations and had to be learned perfectly for the ceremonies to be effective. The Chacoans danced their prayers for rain and sang their thanks for sun. They told stories of their origin, of culture heroes, of how the sky was made.



Economic stratification was unknown to the Chacoans; there were no rich and there were no poor. To Dr. Irwin-Williams, "That is probably one of the most important things about the Chacoan culture, because most societies of the world that have attained any degree of sophistication have done so at the cost of human misery caused by economic stratification." The very capable and sophisticated people of the Chacoan society invested their trust in an intellectual and mystical leadership, who in turn exercised their knowledge and power for the benefit of the entire community.

From whole pots and potsherds uncovered by the

archaeologists, as well as from the careful masonry of the walls, we know that the Chacoan people were meticulous. They fashioned pots of fine layers of clay, baked them with care, and decorated them with narrow bands of black paint made of finely ground minerals mixed with the juices of a plant now called "Rocky Mountain Beeweed" (*Cleome serrulata*). The plant was boiled with water into a black sludge which, when applied to a wet brush, could be used like watercolor paint. The plant, along with other local grasses, was also cooked as a spinach-like vegetable.

Arrowhead caches found recently suggest that careful point-makers flaked points in a distinctive manner that can be traced to two or three community specialists.

The Chacoans suffered the usual domestic troubles of early societies: such as the risk of disease epidemics spreading through the high-density population, dependence on a generous environment and a favorable climate to sustain life and the danger of flames from cooking and heating fires igniting the beam-and-bark ceilings of the building. But outside aggression was unusual; there was little need for concern about defending the pueblo. In general, life continued pleasantly for two or three generations of Chacoans at Salmon.

And then, in the 1130s, forty or fifty years after their arrival, they vanished, these men and women who had created a community on the banks of the San Juan River. They left as a group, probably because the climate had deteriorated, endangering their survival as a farming people. They disappeared as a distinct culture instantaneously—coincident with their departure—possibly by integrating in small groups with other pueblos and absorbing, perhaps not the first generation but later on, the characteristics of the

groups that adopted them.

Nearly one hundred years passed. Sand and stone drifted unrestrained into the abandoned dwelling, which evoked little interest among the small neighboring farms that housed families of independent lifestyle.

In the early part of the thirteenth century, residents of nearby farms began trickling into the building family by family, until the pueblo once again housed several hundred people. But their social organization was haphazard compared with the Chacoan. Accustomed to living alone or in tiny clusters of farms, the new people came together at the great house only because the surrounding land continued fertile during a period of general climatic deterioration, and because the building was conveniently there. These "Mesa Verdeans," so-called only because their pottery resembled the Mesa Verde black-on-white style, could never have built a Salmon.

Says Dr. Irwin-Williams, "The use of physical space was completely different in the two occupations. The Chacoans required—since they built them that way—large, light, airy, spacious quarters. The secondary occupants not only did not need such quarters, they didn't even want them, possibly because they were used to living in smaller houses." In many cases the Mesa Verdeans threw up subdivider walls within the Chacoan rooms, their clumsy masonry showing little pride of workmanship. Rooms that were of no interest either because of crumbling walls or simply because they went unused were often converted into trash dumps or burial areas. The first occupation residents, on the other hand, had carefully buried both their trash and their dead away from the building in spots not yet located. The families of the second occupation also built lesser kivas within many of the Chacoan rooms so that families or small clans or religious societies

Part of archaeology team excavating Salmon Site

Photo Jeanne Paul



could have their own ceremonial chambers.

One day in about the year 1250 A.D. a fire began to burn in the ceiling of one of the pueblo's rooms. The woman caring for the community's youngest children called them to safety on the high roof of the kiva located in the center of the building. By the time the fire was dead, fifty children through the age of five had perished. The roof of the kiva had collapsed at temperatures exceeding 700°C, hot enough to fuse the sand in the kiva to glass.

The holocaust drove the second occupation families away from the pueblo, but only long enough to complete restoration of the building. The Mesa Verdeans soon resumed their random lifestyle, living at Salmon until about 1300, when, after enduring a quarter-century drought, they were finally driven into the unknown, much as the Chacoans had been dispersed by environmental crisis over one hundred and fifty years before.

Today Dr. Irwin-Williams finds the tragic fire fortuitous in that evidence of the destruction fixes the event to within a few years by a process called archaeomagnetic dating. Food and ceremonial items, including an important fetish called "Lizard Woman," were left behind in the rush to escape the blaze. Enough of these fire-abandoned items have survived to offer Americans a glimpse of some of the peoples and cultures that prevailed in the American southwest before

the New World was even a glimmer in European eyes.

Through the support of the Endowment, Dr. Irwin-Williams' crew of lithics specialists, ceramics experts, botanists, physical anthropologists, paleontologists, other scientists—and, remarkably, computer operators and data processors—are delineating the lives of the peoples who inhabited Salmon and stabilizing the crumbling walls so that visitors can move freely about the ruin. The project's own laboratory on the site of the excavation permits rapid evaluation of new finds and offers the chance for instant analysis of a find that can suggest to the diggers that they move carefully in a particular area in expectation of discovering related material. In addition, the proximity of the lab allows for immediate interaction among the specialists, who can pool their data and their expertise to make sense of the information and artifacts they are discovering. The nature of archaeology—the hypothesis that can never be proved absolutely, and the frustration as each new find and each tentative conclusion gives way to a multitude of new questions that may never be answered—demands that the work be done with care and that the materials be examined from every possible angle known to experts.



Laboratory-museum-library on Salmon Site convenient to working area



Photo Jeanne Paul

Thanks to local, state, and federal commitment and support, all of the artifacts uncovered can be retained at the site. While archaeologists traditionally have had to send their finds far afield to universities and other institutions for study, the materials excavated at Salmon will remain at the place that housed them through centuries of use and of burial. They will be available for examination to archaeologists, to other scientists, and, through museum displays, presentations, and tours, to the public.

Several other digs in the southwest have attracted millions of tourists since they were completed early in the twentieth century. Unhappily, many were dug years ago with "bulldozer technology," their only purpose to expose walls and locate intact artifacts. Potsherds were discarded; stratigraphy—the analysis of the many levels of use of a structure—went unheeded; and materials of value now sifted from the dirt—such as centuries-old pollen that can tell a botanist about the kinds and uses of plants—were lost forever. The stories told about the inhabitants of these earlier-dug pueblos were sometimes fanciful and most often the result of guesswork; the reconstruction of the pueblos themselves was often faulty in the extreme. With the development of data processing under a special program designed for Salmon, all uncovered material is coded and thoroughly described in a uniform manner for easy reference by scholars and students. Every find, and everything known about it, will be thus preserved in easily retrievable fashion.

(Continued on back page)



Abenaki Lifeways

In the beginning was Odziozo, who shaped the valleys, the rivers, the rolling hills, and the rugged mountains. When he was finished, he surveyed his work and found it good. The Great Transformer was especially fond of that glistening jewel now called Lake Champlain. To make certain he would enjoy this vista forever, Odziozo turned himself into a rock in Burlington Bay, an islet that appears as Rock Dundar on present-day maps. Such is the legend of the shaping of the world, according to the Abenaki—the “people of the dawn land”—who inhabited this part of northeastern North America. As recently as 1946, Indians brought offerings of tobacco to Rock Dundar.

Abenaki lifeways are the subject of a 20-minute color documentary film produced under a grant from the NEH “Youthgrants in the Humanities” program by six University of Vermont students. Thomas C. Vogelmann directed the project, and Stephen G. Loring was the photographer. The film, “Prehistoric Life in the Champlain Valley,” has been shown on Vermont Educational Television four times, with further broadcasts scheduled. The Vermont Archaeological Society and Vermont Historical Society have had film showings. Copies are available to educational and cultural groups through the Audiovisual Department of the University of Vermont at Burlington.

The project was conceived in response to a need, particularly in Vermont schools, for general information about the life of Indian people in the Vermont region. Objectives of the project included a reconstruction of Indian life and a demonstration of archaeological field work. To make these subjects come to life for audiences as diverse as grade schoolers, college students, and the general public, the young producers resorted to a variety of techniques: close-ups of life-size dioramas, actual use of museum specimens, a visit to a “dig” of an Indian site dating from about A.D. 900, and a soundtrack that employs Abenaki legends, songs, and dances. Throughout, Vermont’s wilderness provides a living background.

Sequences include a demonstration of the stoneworker’s art in making a flint arrowhead, the use of snares and traps, types of shelter, and methods of food preparation. To find game, the Abenaki employed a magic technique called scapulamancy. Shoulder bones of deer—the scapulae—were held over an open

fire. In the heat of the flames the bones became cracked and smudged, and these marks were interpreted by the Indians, as if reading a map, as indicators of where game could be found. Successful or not, the method, which is demonstrated in the film, had a built-in ecological advantage: It ensured by its random nature that no single area would be depleted of game.

“Prehistoric Life in the Champlain Valley” will give residents of all ages a vivid account of how the Indians maintained themselves without destroying the riches of their natural environment. Because it was made by a group of students concerned with the ecology of the area and with passing their concern on to others, the project has demonstrated the intention of the “Youthgrants in the Humanities” program for young people to undertake work of careful scholarship without losing sight of human values. Their achievement may even bring a secret smile to Odziozo within his rock in Burlington Bay. □

—Louis de la Haba

Maya Archaeology

George F. Andrews, Professor of Architecture at the University of Oregon, believes a society’s way of life determines its building forms. The Maya civilization that flourished in Mexico and Central America (ca. 700 B.C. - 900 A.D.) is a prime example. Andrews feels, of form following function. Using the discipline of architecture to analyze more than 70 Mayan sites, he is seeking to show how these buildings specifically served a populous and energetically evolving society.

Subject to the outcome of scholarly debate as to their true nature, Maya cities were assumed to be “empty” religious and ceremonial centers where only the highest officials lived, while the bulk of the population occupied wood and thatch huts outside the formal area.

From travel undertaken on an NEH Senior Fellowship grant, Andrews now feels he has enough material to prove the urban character of Maya settlements, and to reassess the specific nature of the city core in terms of the range of activities it accommodated. He has already published two monographs on individual Maya sites, as well as a book, *Maya Cities—Placemaking and Urbanization* (University of Oklahoma Press), and spent a total of eight summers of research before this latest field work. He has sufficient new

data, to be published in a fully-illustrated monograph, to show how certain building forms, as well as details of interior arrangements, indicate a building's use.

Andrews made 2,000 black-and-white photographs, 1,200 colored slides, and measured 200 buildings (floor plans, cross sections, elevations) in over 70 sites. By doing so he sought to demonstrate that one can infer from specific arrangements of spaces within structures, as well as the presence or absence of certain interior details, such as benches, niches, rings or rod hangers, cord holders, ventilation shafts, light sources, and decorative elements, whether a building was used for residential, commercial, religious, or administrative purposes.

For example, in what Andrews calls the "Elite Residence," Chicanna, Campeche, Mexico, the building from the outside is an imposing and monumental structure, with a monster mask of the god Itzamna surrounding the central doorway, an elaborate upper wall covered with stone and stucco sculpture, topped with a large roof comb, most of which has now fallen. Yet the interior is quite simple and the rooms are clearly residential in character. Each of the eight rooms holds raised platforms or "benches," the presence and location of which are always associated with permanent residential buildings. The five exterior rooms also have cord holders on either side of the doorways on the interior of the rooms. Located high in the wall, just below the bottom of the door lintels, they would have been used to hang a cloth on the inside of the doorway at night or whenever privacy was desired. The impressiveness of the outside and the heavy overlay of religious symbolism indicate that the building was more than a simple residence; it was probably occupied by a member of the priest or ruling class.

By contrast, the "Temple of the Sun," Palenque, Chiapas, Mexico, is typical of Maya public buildings



"Temple of the Sun," Palenque, Chiapas, Mexico

of worship in its steeply stepped and truncated pyramid base, rectangular platform, and temple building on top. A central dividing wall directly under the roof comb separates the temple into a single vaulted front room, probably used for public ceremonies, and a rear section divided into three small rooms, the central one of which is an inner shrine or sanctuary holding a sculptured stone tablet once thought to be a sun symbol but looking more like a "jaguar shield."

Andrews could also observe the interrelationships of Maya sites in his wide-ranging travels, and gained first-hand experience with the Mexican and Central American environment in which the Maya flourished. He is now convinced that the sudden collapse of Maya society at its height—never adequately explained—came from Maya slash-and-burn agricultural methods.

Doorway mask of "Elite Residence," Chicanna, Campeche, Mexico



In order to grow enough corn and other crops to feed its burgeoning population, the Maya cut down and burned over more and more forest land, thus killing off the natural plant and animal life. As each section of arable land was worked out, a new section would be planted until all the fertile soil was used up and the terrain was good for nothing but useless cactus.

Whether his theory comes into general acceptance or not, Andrews has compiled what could be the most comprehensive record of Maya architecture in existence. His work, added to that of other scholars, will help the world to know how a major society in this hemisphere lived and died. □

—Joanna Eagle

New Life For Old Lilbourn

In 1970, for the second time in 500 years, time was running short for this prehistoric Indian town located in what is now New Madrid County in southeastern Missouri. Bulldozers were scheduled to level most of the abandoned townsite for the building of a multi-million-dollar regional vocational school.

Already the remains of the nameless 1000-year-old town were worn down, its distinctive mounds and stockade fortifications blurred by time, weather, and the disturbances of modern settlement. To people driving by on two-lane Highway 61, the 60-acre townsite, just outside the present-day town of Lilbourn, looked like nothing more than a dusty cotton field. The site was listed in the National Register of Historic Sites, but few residents gave credence to its fabulous prehistory.

Archaeologists at the University of Missouri-Columbia and the Missouri Archaeological Society thought differently. Tipped off by an 1878 map detailing then visible archaeological remains on the Lilbourn site, which showed nine mounds, 107 house sites, and stockade fortifications, they suspected that beneath that unimpressive cotton crop lay one of the finest and best preserved fortified ceremonial centers of the "Mississippian" tradition left in southeastern Missouri.

They rallied to save the site before it was destroyed. Excavation could provide invaluable insights to understanding the social and political organization and lifeways of the people who lived in a great network of ceremonial centers in the southeastern United States' alluvial valleys between 900 and 1400 A.D. Indications were that the "Mississippians"—their tribal designations no longer known—maintained a complexly organized society in large, formally planned, permanent centers supported by satellite hamlets. The archaeologists were eager to compare findings at the Lilbourn site with those at Towosahgy, an unmapped site nearby believed to be contemporary with Lilbourn.

A 1971 NEH matching grant to the American Archaeological Division of the University of Missouri-Columbia made the investigation and comparison of the two "Mississippian" sites a reality. Exploratory excavations the previous summer had shown that the exciting 1878 Lilbourn map was indeed accurate, and

had prompted extraordinary local interest, cooperation and pride in the project.

Following usual archaeological methods—mapping, digging, sifting the soil, and laboratory processing—the University team, headed by Dr. Carl H. Chapman, David R. Evans, John W. Cottier and Dr. B. Miles Gilbert, set about excavating to obtain architectural information for reconstruction of the Indian structures and lifeways of the Lilbourn site. They sought to determine the village plans, their internal organization, demography and interaction with each other.

With this first and subsequent grants from the Endowment, the archaeologists have located and interpreted tremendous amounts of new information at the two sites. They found planned cemetery areas, status burials (with the mace of office resting on the skeletal chest of one of the tribal chiefs), plaza or courtyard areas, nine domestic house sites, internal compound walls, and fortification systems. And the work continues.

Appreciating the interest and support of the townspeople and realizing their desire to share in the finds, the archaeology team left exposed features in place for visitors to observe, assigning workers to explain the significance of this history revealed. They plan a museum for the Lilbourn site and another to be housed in the new technical-vocational school so that all may share in the knowledge thus uncovered. Their contribution to public understanding may give them as much pride and gratification as the learned papers they will write and the symposia they will attend. The excavation has changed the life of Lilbourn and its citizens by opening up its ancient heritage. □

—Sally Ferguson

Chipped stone mace found on chest of status individual in burial area at Lilbourn site





American Issues Forum—Variations on a Theme

One of the most remarkable aspects of the American Issues Forum is the chain-reaction effect it is having in thousands of localities throughout the country. As one program is inaugurated in a given area, many more ideas and programs are emanating from the original concept.

OURSTORY is an excellent example. Conceived and designed as a television series for junior high school age, the nine dramas based on actual events in the lives of little-known but historically significant Americans are also being shown on prime time—one each month—during the AIF Calendar year over 256 member stations of the Public Broadcasting Service. WNET/Channel 13, New York, has produced the series; each program is introduced by television journalist Bill Moyers.

Distinguished writers and screen directors have helped develop the 30-minute dramas directed by Donald Fouser, who has done "VD Blues" and some programs for "The Great American Dream Machine." Also assisting are a group of individuals from the education and media fields to assure the historical accuracy of the scripts and teaching materials.

The format adds to the suspense of the drama by breaking off, in many cases, at the climax, leaving the viewers to discuss among themselves how the actual case turned out. The producers are mailing 200,000 free copies of a 16-page booklet on each program to the nation's junior high school teachers to assist in the discussion. Home viewers may obtain bibliographies to enhance their understanding of each event and its outcome by writing to: Fritz Jacobi, WNET/13, 356 West 58th Street, New York, New York 10019.

The first program, "The Peach Gang," tells the story of Arthur Peach, an 18-year-old indentured servant in the Plymouth Colony, accused, with his two friends, of killing an Indian in teasing sport. Tied in with the AIF Calendar issue, "A Nation of Nations," it deals with ethical conflicts over the value of an Indian life versus that of a colonist, the validity of capital punish-

ment, and the role of law in our society. These questions, and many more, are left in the viewers' minds for discussion after the trial in the Colony reaches its end with such historical figures as Roger Williams, Narragansett Chief Canonibus, and John Alden awaiting the jury's verdict.

On November 4 will be shown "The World Turned Upside Down," the drama of a slave's attempt to earn his freedom by serving as a spy for the colonists during the Revolution. This program coincides with the AIF topic, "Certain Unalienable Rights."

An AIF story of a different kind is developing in San Francisco where more than 200 organizations, institutions, and the media are engaged in projects available to all people in the city. Organizations taking part range alphabetically from The Asia Foundation to the World Affairs Council of Northern California, with the Hibernia Bank and the Poor Peoples' Radio station in between. Every college and university is involved, as well as all branches of the public library and most private libraries, radio and television stations, museums and historical societies, religious and ethnic groups.

San Francisco is one of a small number of cities with a grant from NEH to develop a city-wide program of Forum activities. Represented on the planning committee are colleges and universities, business interests, media specialists, museums and historical societies, and the legal profession.

Activities in San Francisco—which will number more than 1,000—take a multitude of forms, such as public lectures and discussions on Forum topics; noon-hour forums in the downtown area conducted by faculty from San Francisco State University; radio series with interviews, commentaries, point-counterpoint debate; graphic exhibits prepared by five California historical societies, exhibits which will be moved throughout the city; and town meetings and dissemination of Forum materials through the religious press undertaken by the city's churches and synagogues.

Other events include lectures and forums sponsored by the Irish Literary and Historical Society on the ex-

perience of Irish Americans in the United States and San Francisco; a television program produced in both English and Spanish by the Mexican American Legal Defense and Education Fund on the facets and implications of bilingual education and biculturalism; workshops by the San Francisco chapter of NOW on the participation of women in the political, social and economic life of the country; programs by the Prisoners' Union on "Certain Unalienable Rights" and "Working in America," presenting these issues as they affect prisoners and former prisoners. In all more than 150 programs are planned by the city's libraries to encourage the general public to study, discuss and debate the issues of the Forum.

Dr. J. S. Holliday, chairman of the San Francisco AIF committee, commented on the support and enthusiasm evoked among citizens from all areas and occupations within the city. "It is as though they had been waiting for something like this to develop," he said. "NEH has been the catalyst, but the necessary work and the exciting spirit of the endeavor has come from the people themselves."

A remarkable degree of cooperation has characterized the achievement of the state of Utah in presenting the Forum through the Courses by Newspaper format. Coordinated by the University of Utah and Brigham Young University, the CBN essays will appear in several newspapers in the state; in addition, discussions on all 36 Forum topics will be broadcast over two television stations on alternate schedules. The host universities have invited the writers of the CBN essays and distinguished guests from the Utah region to visit the state and discuss the Forum issues. Each discussion panel will consist of the Moderator, Professor Sterling McMurrin, two guests—a humanist and someone from a discipline closely related to the particular topic under discussion—and a group of questioners from the student body. Their conversations will be taped and presented via television to the citizens of the state.

A national program that is generating great interest throughout the country is the National Public Radio treatment of the Forum Calendar. The host is the interviewer/journalist of "Bookbeat," Robert Cromie, who moderates the program and guides the incoming calls. Broadcast once a month on Saturdays for a three-hour period, the first quarter of each hour is spent in developing the subject matter by a panel of scholars and persons concerned with the issues. The next 45 minutes are devoted to call-ins on toll-free lines from citizens wishing to question the experts. NPR has reported an unprecedented audience response—for the first month calls came in from 35 of the 39 states affiliated with the program; in the second month calls came from all 39 of these states.

While the American Issues Forum continues its nine-month course, many more variations on the theme will develop, with Americans responding to the invitation to explore their past as a desirable preparation for living their future. □

—Sara D. Toney



Photo WNET/Channel 13, New York

Narragansett Chief Canonicus and Miantonomo as depicted in "The Peach Gang," first program of OURSTORY.

New Council Members Named

President Ford has appointed three persons to fill vacancies on the Endowment's 26-member advisory group, the National Council on the Humanities, which comprises individuals selected from humanistic scholarship, educational and cultural institutions, and the public sector. New members are:

Dr. Robert Nisbet, Albert Schweitzer Professor in Humanities at Columbia University in New York City; William A. Hewitt, Chairman and Chief Executive Officer of Deere and Company in Moline, Illinois; and Ted Ashley, Chairman of the Board and Chief Executive Officer of Warner Brothers in Burbank, California.

PROGRAMS OF THE NATIONAL ENDOWMENT FOR THE HUMANITIES FOR FISCAL YEAR 1976

The Endowment supports a variety of humanistic activity, principally through "open application" programs although certain specialized grants are by invitation only. Programs providing support this fiscal year are listed below. The funding shown is for outright grants. Most of the programs also support a large number of projects through gifts and matching Federal funds as well as through a combination of outright and gift and matching funds. A fuller description of Endowment programs is contained in the NEH Program Announcement available on request from the Public Information Office.

Program description	Estimated range of funding and number of awards FY 1976	Eligible applicants	For further information write
PUBLIC PROGRAMS —to benefit the general adult public—130 million citizens not in school—by using the resources of the humanities to provide insight, information and perspective on value-choices and decisions.			
Media Grants —to encourage and support the highest quality film, radio and television production for national and regional broadcast and distribution to a broad adult audience; must involve direct collaboration between outstanding humanities scholars and top technical professionals.	Grants may range from \$5,000 to \$1,000,000; there will probably be no more than 35 awards.	Non-profit institutions and groups.	Division of Public Programs Assistant Director, Media Program
Museums and Historical Organizations Program —to develop an interpretive historical overview using cultural and historical objects and drawing upon the past for insight and perspective in presentations to the general public.	Museum grants vary from \$5,000 to \$200,000, with number of awards between 100 and 120.	Museums, historical societies, and non-profit organizations and institutions that have collections.	Assistant Director, Museums and Historical Organizations Program
State-Based Program —for projects which bring scholars in the humanities together with the adult public in public forums for the analysis and discussion of the humanistic questions implied in public policy issues; operated through independent state citizens groups organized as state-based humanities committees in each of the 50 states.	These grants vary from \$175,000 to \$650,000 and operate in every state.	State-based committees; local groups apply to the committee in their state.	Assistant Director, State-based Program
Program Development —for experimental projects designed to encourage, develop and test new approaches relating humanistic knowledge to the interests and needs of the general adult public.	Awards range from \$6,500 to \$650,000 and will probably fund two dozen projects.	Institutions	Assistant Director, Program Development
EDUCATION PROGRAMS			
Education Projects Grants —to promote development, testing, and dissemination of imaginative approaches to humanities education.		Colleges, universities, and other educational organizations.	Division of Education Programs
(a) Higher Education —projects planned and implemented by small groups, concerned with improvement of courses or programs, training of faculty in new approaches to their disciplines, and educational uses of libraries; priority given to projects that will benefit higher education as a whole or will be likely to serve as models for other institutions.	A wide spread of support from \$4,000 to \$340,000, with 20 or so projects selected.		
(b) Elementary and Secondary —projects to improve curriculum materials, drawing on recent humanistic scholarship or the resources of museums and libraries; to provide short-term training institutes for elementary and secondary teachers focusing on substance of humanities; to support design and testing of new programs in neglected fields.	A variety of projects requiring \$4,000 to \$740,000 in support; approximately 20-25 awards.		
Institutional Grants —to support long-range programs that will strengthen the humanities curriculum and thus effect general changes within the institution. Three types of grants are offered:		Colleges and universities	
(a) Planning Grants —to enable an institution with a tentative but concrete plan addressed to curricular needs in the humanities to test and evaluate that curriculum on a pilot basis.	These grants may be from \$25,000 to \$50,000; will support 25-35 grants.		
(b) Program Grants —to develop and implement a related group of courses or an ordered program of study focusing upon a particular region, culture, era, theme, or level of the curriculum.	Varying from \$70,000 to \$200,000, with support for around 20 projects.		
(c) Development Grants —to extend the impact of the humanities on the academic life of a total liberal arts or professional institution through the reorganization of departments of instruction, basic revision of curricula, and improvement of instructional methods.	A spread of \$200,000 to \$700,000 for 5-10 awards.		
National Humanities Institutes —to improve interdisciplinary teaching by establishing regional university centers where faculty from institutions throughout the country may come together as Fellows to engage in interdisciplinary study of specific themes or topics.	Major award of about \$2,200,000 to \$2,700,000 to establish one institute.	Universities	
Cultural Institutions Program —to aid libraries and museums in providing formal and systematic educational programs designed both for students and the general public.	Will probably be from \$200,000 to \$250,000 for no more than 3 awards.	Application by invitation only in FY 1976.	
National Board of Consultants Program —enables colleges and universities to obtain assistance from distinguished humanists in developing humanities curricula.	Small grants of \$2,000 to \$5,000 for about 100 consultancies.	Colleges, universities, and cultural institutions	
FELLOWSHIP PROGRAMS			
Fellowships for Independent Study and Research —for scholars, teachers, writers and other interpreters of the humanities who have produced, or demonstrated promise of producing, significant contributions to humanistic knowledge.	The range of fellowships is \$10,000 to \$20,000 and will be awarded to approximately 175 fellows.	Individuals	Division of Fellowships
Fellowships in Residence for College Teachers —for teachers at undergraduate and 2-year colleges, who are primarily concerned with increasing their knowledge and understanding of the subjects they teach, to study at universities with distinguished faculties and libraries suitable for advanced study.	There will be 15 seminars for approximately 140 fellows awarded up to \$15,000 each.	Individuals	
Summer Stipends —for college and university teachers and other humanists for 2 consecutive months of full-time study or research.	\$2,000 stipends for 200 teachers and other humanists.	Nomination by institution or apply to NEH if not affiliated.	
Summer Seminars for College Teachers —for teachers at undergraduate and 2-year colleges to work during the summer with distinguished scholars at institutions with libraries suitable for advanced study.	There will be over 50 seminars enrolling over 700 teachers receiving stipends of \$2,000.	Colleges and universities; individuals apply to the grantee institution.	
Fellowships and Seminars for the Professions —for professionals outside teaching to study the humanistic dimensions of their professional interests; presently offered to journalists, law teachers, practicing lawyers, and medical practitioners, but other professions are being added.	Fellowships for 2 or 3 dozen professionals will be awarded at 2 or 3 selected institutions; 15 or more seminars will enroll over 200 participants.	Institutions; individuals apply to grantee institution.	
Fellowship Support to Centers for Advanced Study —for scholars in the humanities to attend centers for study and research in their own fields and for interchange of ideas with scholars in other fields.	Support level will be around \$50,000 for a small number of centers.	Independent centers for advanced study.	
RESEARCH GRANT PROGRAMS			
Research Centers —to support research collections, at national, state and local levels, and to support large-scale research programs designed to utilize resources at centers; also to support a few grants for the development of automated systems designed to make materials in libraries and archives more accessible.	Support ranging from \$10,000 to \$100,000 per year will assist 30 or more projects.	Institutions	Division of Research Grants
Materials for Research —to support major research reference works in the humanities, e.g. dictionaries, bibliographies, guides and catalogs; to collect and edit historical, literary, or philosophical papers or works.	Grants for research tools averaging from \$50,000 to \$75,000 may support over 50 projects; grants averaging \$50,000 to \$60,000 will be awarded to 40 or more editing projects.	Institutions & individuals	
General Research —to support large-scale, long-range or collaborative research efforts not covered in programs listed above; to support the narrative writing of regional, state and local history; responsible for program development efforts.	Grants ranging from \$35,000 upwards to 100 or so projects lasting more than a year; for regional, state and local history, support from \$10,000 upwards will cover 15-20 awards.	Institutions, associations, and individuals	
YOUTHGRANTS IN THE HUMANITIES —to support humanities projects developed and conducted by students and other young people, projects similar to those supported in other Endowment programs: education programs, humanistic research or study, media preparation and presentation.	Small awards from \$1,000 to \$10,000 will be made to as many as 75 projects.	Institutions & individuals	Youthgrants in the Humanities

American Indian Astronomy and Mythology Program

Aided by a grant from NEH, the Hansen Planetarium in Salt Lake City, Utah, will develop and present an original 45-minute program on the astronomy and mythology of the North American Indian. The program will be shown next spring at the Hansen Planetarium and at other planetariums and could reach a potential audience of half a million persons.

Relating the science of astronomy to the humanistic disciplines of history and literature, the project will honor native Americans by calling attention to their rich and long-neglected legacy of astronomical knowledge and literature.

With the help of Indian consultants and others from the Department of Anthropology, University of Utah, the Hansen staff will select legends and myths concerning the stars, moon, and constellations which illustrate the astronomical discoveries of the American Indians and their humor, wisdom, and sense of interrelationship with nature. The research, writing, artwork, and technical development, coordinated by Dr. Mark Littman, director of the Hansen Planetarium, will take nine months' preparation before being shown to the public. □

(New Mexico Archaeology, continued from page 4)

Despite the most modern forms of technological analysis and data preservation Dr. Irwin-Williams operates in a field in which nothing is ever certain: "We get some data and we hypothesize about their meaning and about what other kinds of things we should be finding if our hypothesis is correct. Then we look further to see if we do find that kind of information. We can't go back in a time machine. We can't prove anything about the past really, except what we can actually hold in our hands. We narrow the possibilities, and narrow them, and narrow them, until we've got some reasonable assurance that we're correct." Her method is to dig pots; her aim is to find a people. The trail is almost a thousand years cold. □



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