PROFESSIONAL ARCHAEOLOGISTS OF NEW YORK CITY

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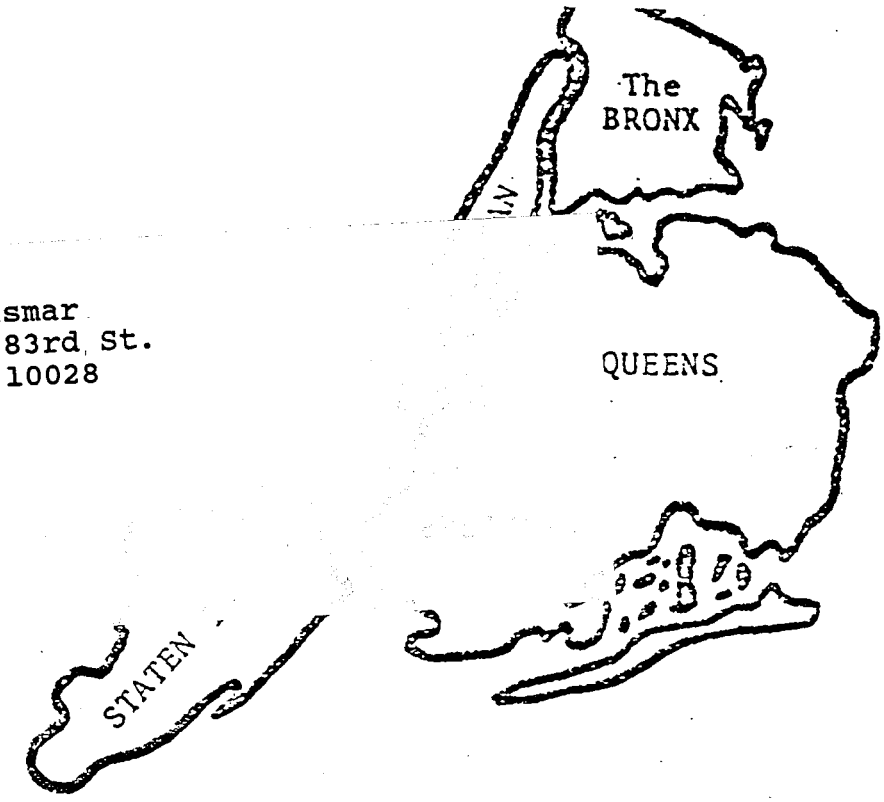


NEWSLETTER NO. 29
May 1986

CONTENTS

Materials for inclusion in the PANYC Newsletter should be sent to the editors, Anne-Marie Cantwell and Diana diZerega Wall, Department of Anthropology, New York University, 25 Waverly Place, N.Y., N.Y. 10003.

Environmental Quality Bond Act - Historic Preservation Funds
To Senate & Assembly Pagnotto Ornstein

Lindsay

of New York City is scheduled for May 3, 1986 at The Museum of the City of New York from 1 to 4 pm, admission is free.

Legislative Committee: No report.
Awards Committee: No report.

Elections Committee: Henn reported election results as follows, with 26 of 41 members voting. Officers: President - Diana Wall, Vice President - Celia Orgel, Secretary - Daniel Pagano, and Treasurer - Frederick Winter. New Board Members: Anne-Marie Cantwell, Roselle Henn, Karen Rubinson, Bert Salwen, and John Vetter. Wall motioned to thank outgoing Officers and Board Members which was followed by a round of applause.

OLD BUSINESS: 1. Wall reviewed the status of Committees to clarify the purpose, Chair and members of each, the Chair is listed first:

a. Action Committee: Rubinson, Byland, Herbert and Silver
b. Award Committee: (Award $50-$100 to undergraduate or M.A. student paper each year). Salwen, Narr and Winter.
c. Standards Committee: (Draft standards for archaeological mitigation reports). Rothschild, Boesch, Dublin, and Pickman.
d. Legislation Committee: (Provide information re: legislation; propose revisions to City legislation). Salwen, Nurkin, Orgel, Pagano, Vetter.
e. Newsletter Committee: (Edit and Produce Newsletter with help from membership). Cantwell and Wall, Co-Editors.
   Special Publications Sub-Committee: Cantwell and Wall Co-Chairs, Henn, Kearns and Pickman.
f. Public Program Committee: (Organize and Publicize Annual Symposium). Wall, Cantwell, Geismar and Narr.
g. Research and Planning: T. Klein, Baugher, Herbert, and Rubinson.
   Curation Sub-Committee: Baugher, Cantwell, Rothschild, and Rubinson.
h. SOPA Committee: The purpose to investigate ramifications of SOPA certification requirement was accomplished and the committee disbanded.

2. Concern was expressed regarding the future of the Hussar and how the Army Core of Engineers is managing this important archaeological resource. It was determined that the Action Committee will send a letter of concern to the Army Core District Engineer (with carbon copies to The Advisory Council on Historic Preservation, SHPO, and State Education Department).

MEMBERSHIP REPORT Roselle Henn opened the floor for consideration of Meta Janowitz's membership application to PANYC. Janowitz was accepted as a new member of PANYC unanimously.

NEW BUSINESS 1. Nurkin reported on a February meeting at Columbia University that addressed, among other things, the issue of Native American Re-burials. It was suggested that PANYC open a dialogue with the Native American Community to establish a position on this issue. Concern was expressed for the fact that policies established regarding Native American burials will also apply to un-marked burials from colonial and other periods. A new committee was established to address this issue: Native American Affairs: (Purpose: To open dialogue between PANYC and American Indian Community and establish position on burials and re-burial). Cantwell, Louise Basa, Baugher, Ceci, and Nurkin. 2. The next meeting will be on May 14th. Henn will check with the Graduate Center to reserve a room.

Respectfully Submitted, Daniel N. Pagano, PANYC Secretary 1986/87

PROFESSIONAL ARCHAEOLOGISTS OF NEW YORK CITY

April 1, 1986

Hon. Warren Anderson
President of the Senate
910 LOB
Albany, NY 11248

Dear Mr. Anderson:

The Professional Archaeologists of New York City wish to express their support for adequate funding for The New York State Council on the Arts. We recommend an appropriation of $58,000,000, so that NYSCA can continue to support high quality arts projects in the state.

The membership of PANYC, approximately 50 archaeologists who excavate in New York City and/or are concerned with preservation of the City's archaeological resources, feel strongly that NYSCA provides important support to our work, including most recently, the planning grant for an exhibition of New York City Archaeology, being funded through The Institute For Research in History.

We stongly recommend $58,000,000 for NYSCA.

Sincerely yours,

Karen S. Rubinson, Ph.D.
Chair, Action Committee

PROFESSIONAL ARCHAEOLOGISTS OF NEW YORK CITY

April 28, 1986

Mr. Robert Berkvist
Editor, Arts & Leisure Section
New York Times
229 West 43rd Street
New York, N.Y. 10036

Dear Mr. Berkvist:

The officers and members of PANYC regret the New York Times' persistent insensitivity to the destruction of the world's material curtural heritage.

A case in point is the article by Carol Vogel, "Old Porcelain up from Sea" (NYT 3/21/86). In this article, your author treats a unique archaeological collection solely from the perspective of the artifacts' value as marketable goods, neglecting altogether the potential for such material in answering questions of historical interest. It is the unfortunate practice in this sort of treasure hunting to destroy the ship in order to recover its cargo. Lost in the salvors greedy zeal to provice saleable goods to Sotheby's auction house is all data concerning the mid-eighteenth century merchant ship from which the procelain was removed. (The physical history of these ships is only poorly known. And it is a subject of broad public, as well as scholarly. interest. Literally thousands of New Yorkers turned out to view a contemporary merchant ship when it was discovered in 1982 during archaeological excavations at 175 Water Street.) Information concerning non-saleable portions of the cargo and all kinds of other data concerning the ship, its business, and its life are similarly destroyed in the salvage process.

Even if this cultural information had not been destroyed in this particular case, the tone of your article can only encourage the destruction of archaeological sites and resources.

We feel very stongly that the relics of our common human cultural heritage should not become trade items to be flogged to the highest bidder. We hope that in the future the Times would show greater sensitivity to these issues.

Sincerely yours,

Diana Wall, President
Frederick A. Winter, Treasurer
Karen S. Rubinson, Chair, Acti
Committee
for the officers and members of
PANYC

c/o Rubinson
820 West End Avenue

Advisory Council Meeting in New Orleans

A day-long meeting on urban archaeology, sponsored by the Advisory Council on Historic Preservation, was held in New Orleans, La. on 26 April. The session was called "Digging for the Public Interest..." and it was held in conjunction with the SAA annual meeting. It was organized by Ron Anzalone and Marjorie Ingle of the Council and was attended by representatives of many states, working in variety of sectors in urban archaeology: people involved in city, state and federal offices, contract archaeologists from different types of firms and academic arhaeologists. Brian Hobley from the Museum of London was a special guest at the meeting. PANYC members in attendance were Louise Basa, Joel Grossman, Joel Klein, and Nan Rothschild, with the latter a member of the panel.

Each member of the panel made a presentation reviewing relevant aspects of urban research to date in his/her community, and discussed topics such as the nature of legislative support, the amount of archaeological work done, the organization of archaeological research and researchers, and specific local problems. Hobley then addressed the group, comparing London's archaeological program to those presented.

The remainder of the afternoon was spent in less structured discussion of common interests and problems. The latter included practical issues such as how to get access to urban sites, funding and timing of work, and other questions such as how to involve the public, how to disseminate information recovered, and how to house collections.

The meeting concluded with a decision to organize a new national organization called the Committee for Community Archaeology, aimed at enhancing communication among archaeologists working in cities. In general, the perspective afforded by a national frame of reference made the situation in New York City seem relatively well organized and advanced, with PANYC an important component of New York's success.

Submitted by Nan Rothschild
Barnard College

ABSTRACTS OF THE PLENARY SESSION ON THE TREATMENT OF HUMAN SKELETAL REMAINS
SOCIETY FOR AMERICAN ARCHAEOLOGY NEW ORLEANS, LA. 1986

The discussion is intended as an opportunity for the assembled archaeologists to consider a range of views and problems relevant to the "reburial issue." The challenge to archaeologists' access to human interments and human remains is a highly charged and complex one. It involves legal, political, professional, ethical, moral and emotional issues, which may place in jeopardy the scientific study of the human past as that has evolved in this century. The stakes are far from trivial, on any side of the issue. It is our hope that out of this wide-ranging discussion some new understandings and common perspectives can emerge, to guide archaeologists as they grapple toward the definition of an ethical stance on the issues. This session is a major step in the SAA's process of consultation, which will continue after the meetings.

The session will be organized a bit like last summer's meeting in Chicago, where a wide range of opinions were discussed, some minds changed, and differences of values clearly delineated, with a minimum of conflict and confrontation. The keynoters will have ten minutes apiece to make their statements. The discussion will then be opened to the floor, with a time limit on each speaker, but with no restriction on the perspectives and opinions expressed except the requirement of civility. This is not a debate, a confrontation, or a negotiation; it is an exploration.

ABSTRACTS: PLENARY SESSION ON THE TREATMENT OF HUMAN SKELETAL REMAINS

Jan Hammil:

The development of the reburial issue amongst American Indians and specifically AIAD has resulted in the reburial of some 3,000 remains within the past three years. Our future plans are to continue reburial of all Indian remains currently in storage at university laboratories and museums; we recognize the existence of archaeologists/physical anthropologists opposing reburial but believe this view is rapidly becoming a minority position as more archaeologists are recognizing the advantages of cooperatively working with Indian people towards resolutions as opposed to the fantasy positions of non-reburial advocates. Indians and archaeologists need to cooperatively work together for the advancement of archaeology insuring improved cultural management programs on the federal and state level for better identification and avoidance of significant archaeological sites thereby better meeting the objectives of both Indians and archaeologists.

Roderick Sprague:

A program of burial relocation in consultation with concerned tribal entities was begun by the University of Idaho in 1967. Almost twenty years later the program is still in place and the basic principle has been accepted by virtually all other institutions in Idaho, Oregon, Washington and western Montana. The state code of Oregon, and more recently Idaho, is based on the principles of the system. Washington is currently grappling with the issue. Briefly, the system calls for the notification and agreement of the SHPO, the tribe with a valid claim to the aboriginal territory, and the archaeologist suggested by the tribe. The remains are removed scientifically, studied in the laboratory for normally no more than a year, and then reburied if that is the tribal choice. Ancient material with no clear line of descent has been retained in regional repositories. Artifact disposal varies depending on the tribe and the age of the material. The area archaeologists and physical anthropolgists find this compromise of information gathering and reburial preferable to the alternative of immediate reburial with a loss of data. The tribal authorities find this as an acceptable compromise between the need for scientific study and the reservation electorate who would prefer immediate reburial.

Maria Pearson:

George Armelagos:

The reburial of skeletal remains is one of the most important issues facing Anthropology at the national and international level. The ethical and scientific issues concerning the analysis of biological materials remain to be resolved. The reburial of skeletal remains will result in a major loss of scientific data for Anthropology. The analysis of skeletal material is essential for reconstructing the adaptation of prehistoric populations and understanding the human condition. Anthropologists and indigenous peoples may not be aware of new technological developments and the well-tested methods used to understand the lifeways of our ancestors. Skeletal biologists are able to reconstruct patterns of adaptation from skeletal remains. Morphological reconstructions can be used to assess relationship between populations as well as provide clues to subsistence activity. Sexual dimorphism, for example, can be used as a clue to determining physical activity. The patterns of pathology are a reflection of the environment and the interaction of cultural factors. The existence of dietary deficiencies and infectious disease can be used to reconstruct the success of changes in subsistence. Chemical methods have been developed to successfully extract protein from bone which can be used to determine the immunological history of an individual. Anthropologists must develop a plan to conserve the biological and cultural remains that are essential for understanding our prehistory. The loss of skeletal remains would seriously affect our ability to develop the historical and evolutionary history of our ancestors and understand changes in the human condition.

Alice B Kehoe:

Reburial or non-excavation of American Indian skeletons has become a symbol of alleged opposition between Indians and archaeologists. It is one of a set of symbolic oppositions, between Mother Earth and Despoilation, Non-exploiting Self-sufficiency and Colonial Domination, etc., supposedly contrasting American Indians and Euro-Americans. The real opposition is between American Indian claims to sovereignty and self-determination, and United States federal control of Indians. John Marshall's landmark 1831 ruling that Indians were considered "dependent" established the position that Indians were not accorded full respect as competent adult persons. Struggling for political status, some Indians demand "respect for the dead" as a symbol of respect for sovereignty.

Clement W Meighan:

Reburial of collections is destruction of archaeological data. Such destruction not only challenges the ethics of scholarly archaeology, but raises serious doubts about the rationale for archaeological studies mandated by law as contributions to the national heritage and the benefit of all citizens. Examination is made of the political actions to curtail archaeological research and to conceal or eliminate archaeological data. It is rarely possible to achieve compromise between scientific goals and "religious" positions, as the creationist controversy demonstrates. Efforts by archaeologists to defend their academic freedom and validate their discipline are reviewed. It is concluded that archaeological societies have their first obligation to the value and interests of archaeology, and that they should maintain a forceful stand against any effort to suppress archaeological study or destroy the collections necessary for scholarly research into the ancient past.

Raymond H Thompson:

(Professor Thompson will speak to the issue from the perspective of a museum administrator and scholar.)

Alfonso A Ortiz:

(Professor Ortiz will speak to the issue from the perspective of an anthropologist.)

Symposium on the

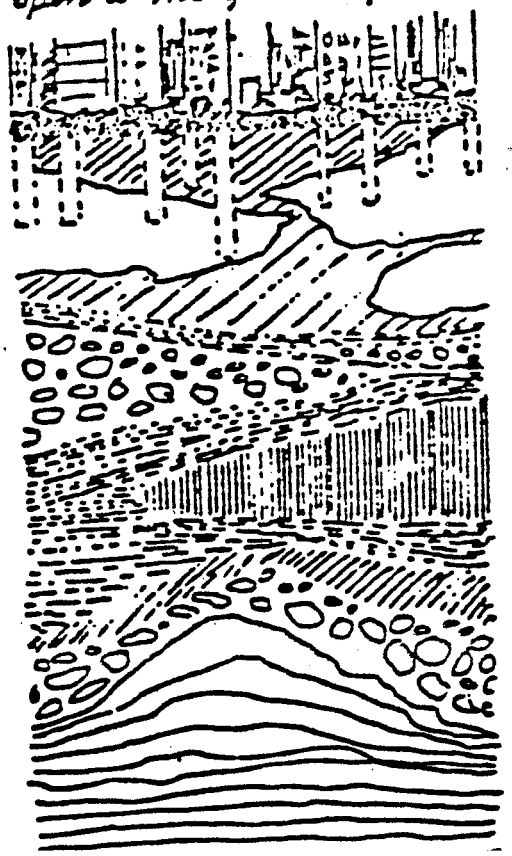
ARCHAEOLOGY of NEW YORK CITY

SIXTH ANNUAL PANYC SYMPOSIUM

Presented by the Professional Archaeologists
of New York City
The Museum of the City of New York
103rd Street and Fifth Avenue

Saturday, 3 May 1986

open to the general public



SIXTH ANNUAL PANYC SYMPOSIUM

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of New York City
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A. DIGGING NEW YORK: WHAT WE CAN LEARN FROM ARCHAEOLOGY IN THE CITY

1. Planning an Excavation

Betsy Kearns
Historical Perspectives

Archaeological projects in New York City are done by scholars funded by institutions or by researchers performing legally mandated work. But no matter who is doing the digging, two basic questions must be answered before excavation can begin: 1) Is there a site? and if so, 2) What is its perimeter? Methods and techniques have been developed to answer both these questions and to cope with the unique problems likely to arise in urban situations.

2. The Excavation of Archaeological Sites

Arnold Pickman
New York University

The techniques used by archaeologists in site excavation are discussed with examples taken from New York City sites. The topics include the location of excavation units, tools used, types of deposits encountered, separation of stratigraphic units, treatment of archaeological features, record keeping and drawing of profiles.

3. Stone Tools: New York City's Prehistoric Resource

Annette Silver
New York University

This is a discussion of what archaeologists have learned of prehistoric life in New York City from the study of the major prehistoric artifact category — stone tools and manufacturing waste. They have learned about culture chronology, tool function, prehistoric food gathering, and regional trade contacts from the study of these artifacts. Information on the Native American occupants of sites and their attitudes towards craftsmanship, technical innovation, and conservatism can be learned as well.

4. From Dutch Pipkins to Chinese Teawares: Ceramics in New York City

Meta Janowitz
Louis Berger and Associates and the City University of New York

This paper describes the ceramics from several New York City sites using a historical framework. In the 17th century, people used stonewares from Europe and porcelains from the Orient alongside locally made and imported earthenwares. By the 19th century, wares from England dominated the market but American manufacturies were starting to develop. Examples from both of these time periods illustrate the changes which occurred in New Yorkers' use of ceramics and the types of information that can be obtained from sherds and vessels.

Ten Minute Break

5. Smoking Pipes and the Archaeologist: What Can Be Learned from the Study of Clay Tobacco Pipes

Diane Dallal
Grossman and Associates Inc.

Clay tobacco pipes are useful temporal indicators of site occupation periods. They were easily broken, which made their period of use short. Changes in bowl morphology as well as the fact that pipemakers identified their products with distinctive marks allow archaeologists to use them as dating tools. Pipes can be examined in a number of ways to determine their relative date of deposit, place of origin, and the name of their manufacturer.

6. The Wharves of Early New York: An Archaeological Perspective on the Dockbuilding Trades

Roselle E. Henn
The City University of New York and
Diana diZerega Wall
New York University

The development of early New York City was closely tied to the growth of its waterfront. While there has been much discussion about maritime commerce and the port itself, little is known about the wharves and piers which make up its physical structure or the people who built them. Archaeologists have uncovered portions of 17th, 18th, and 19th century wharves. Recent work at the Assay Site has provided a rare opportunity to examine these wharves, learn about how they were built, and begin to understand their builders.

3. Excavations at Fifty-Third at Third

Frederick A. Winter
Key Perspectives

Archaeological test excavations were conducted at the Fifty-Third at Third site in Manhattan during April 1984. The work was sponsored by Gerald D. Hines Interests, Inc. Excavations in the backyards of three late 19th century brick "brownstone" tenements revealed the remains of ceramics, coins, and other materials, including evidence that the site had been extensively altered prior to development, with earth fills deposited on the site to depths of more than three meters.

B. EXCAVATION UPDATE

1. New York's Harbor Islands

Joan H. Geismar
Archaeological Consultant

Recently, during preparation for the Statue of Liberty's upcoming centennial, Native American shell middens were uncovered on Liberty and Ellis Islands. With PANYC's encouragement, these unexpected finds were explored and documented by the National Park Service. Slides are used to illustrate these explorations and selected aspects of the development of these two historic harbor islands.

2. Archaeological Excavation at Snug Harbor, Staten Island

Sherene Baugher
Archaeology Program
New York City Landmarks Preservation Commission

In August 1985 almost 3,000 household artifacts were uncovered in an archaeological excavation at Snug Harbor Cultural Center, Staten Island. The New York City Landmarks Preservation Commission's "dig" on city-owned property unearthed material discarded by 19th century staff members of Sailors' Snug Harbor, the first institution in the U.S. for retired and disabled seamen (1833-1976). The archaeological study revealed information about the 19th century social stratification within the closed community of Sailors' Snug Harbor.

We wish to thank all those who helped make this year's PANYC Symposium possible. We are particularly grateful to the Museum of the City of New York, and especially to Margaret Van Buskirk and other members of the Museum's Public Relations Department, as well as to those who participated in the program and all those who attended.

The 1986 PANYC Symposium Committee
Diana diZerega Wall, Chair
Anne-Marie Cantwell
Joan H. Geismar
Lillian Naar

The following is a copy of an excerpt from a recent (3/20/86) decision (index no. 85-13330) by the Supreme Court, Suffolk County, New York, on a judgment made under Article 78 of the Civil Practice Law and Rules. This decision addresses the need for further research in a proposed project area where no registered, eligible, or inventoried properties are known. It was submitted by Louise Basa.

Another deficiency asserted by the petitioners was the failure of the respondent Planning Board to conduct a cultural resourch survey before issuing its negative declaration.

Included in the record which was before the respondent Planning Board was a letter dated January 20, 1983 from Ann Webster Smith, Deputy Commissioner for Historic Preservation from the New York State Parks and Recreation Department, which was included in the appendix to the previously prepared site specific environmental impact statement. That letter states in part:

> We have checked our files and have determined that this project will have no impact upon registered, eligible or inventoried properties.
>
> At the present time, there are no previously reported archaeological resources in [the] proposed area or immediately adjacent to it. This finding is based upon an archeological sensitivity model. Archeologically sensitive areas are determined by proximity to known archeological sites, as well as the area's likelihood of producing alter archeological materials.

This January 20, 1983 letter was followed by a letter dated August 1, 1983 from Charles A. Florance, Scientist (Archaelogy), Historic Preservation Field Services, from the New York State Office of Parks, Recreation and Historic Preservation, which was also included in the appendix to the previously prepared site specific supplement to the draft environmental impact statement. This letter clarifies the January 20, 1983 letter to which reference is made above stating, in part:

> ...The line "there are no previously reported archaelogical resources in your project area or immediately adjacent to it" which appeared in our letter of January 20, 1983 derives from an inspection of the Historic Preservation Field Services Bureau's archaeological site sensitivity model. The model is based on known archaelogical resources that have been entered into the Division for Historic Preservation's statewide inventory of archaelogical resources as well as inventory data found at the State Museum, state universities, and other institutions in New York State. For the purpose of the archaeological review of project submissions, an arbitrarily selected distance of roughly .5-mile radius around each of the inventoried resources was established as a zone of archaeological sensitivity. Project areas that lie within such a zone are considered to be in

archaeologically sensitive terrain, while those project areas that lie outside these zones are considered to be in areas where "there are no previously reported archaeological resources."

While Ed Johannemann's county park surveys did identify archaeological resources within the park confines, zones of sensitivity established around those identified resources do not extend to your project area. Hence, the rationale for the line you quote from our January 20 letter. The statement is not to say that an archaeological resource might not lie in your project area, but only that a zone of sensitivity based on an inventoried resource does not encompass the project area. Since there is local concern that an archaeological resource may lie in your project area, a reconnaissance survey would serve to dispel this concern.

In addition, the respondent Planning Board had before it a letter dated April 13, 1983 from Dr. Philip C. Weigand, Chairman, Anthropology Department of the State University of New York at Stony Brook, which states, in part:

My letter to you (dated Novemeber (sic) 4, 1982) indicated the potential for the existence of cultural resources on the subject parcel. That evaluation was based on the similarity of environments within the parkland, which contains numerous prehistoric and historic sites of human activity. A copy of the survey, which was conducted by the Long Island Archaeological Project for the Suffolk Co. Dept. of Parks, is available from Mr. J. Lance Mallamo (the Suffolk Co. Historic Trust Manager). Whether a comparable number and quality of sites exists within the subject parcel can only be determined by conducting a cultural resource survey under the guidelines prescribed by the New York State Education Dept.

There are certain comments I would like to make regarding the letter, dated January 20, 1983, from Ann Webster Smith (Deputy Commissioner for Historic Preservation) to the H2M company. The letter states that "this project will have no impact upon registered, eligible or inventoried properties". I agree with that statement. However, the Deputy Commissioner fails to point out that no survey was ever undertaken for the parcel. Therefore, the statement is not only incomplete but misleading. Further, the statement by the Deputy Commissioner regarding "no previously reported archaeological resources in your project area or immediately adjacent to it" is not absolutely factual. Numerous sites are shown on adjacent land to the west on the overlay of recorded sites compiled by the New York State Division for Historic Preservation. I would like to, again, call your attention to my letter of November 4, 1982, which points out that fact.

Based upon this record it is difficult to conclude that the respondent Planning Board took a "hard look" at the archaeological considerations of the proposed subdivision development in rendering its negative declaration. Indeed, the record seems to establish that though put on notice that no adequate archaeological information existed sufficient to make a determination as to the significance of the impact of the proposal under consideration

upon archaeological finds, the respondent Planning Board not only failed to take a "hard look", but chose not to look at all.

Upon this record a negative declaration with regard to the impact upon archaeological resources must be deemed arbitrary and capricious. Further research is necessary before an informed decision can be made that the proposed plan will have no significant impact upon archaeological resources. The impairment of archaeological resources is an indication of an action's significant effect on the environment. (6 NYCRR 617.11 (a) (5).)

Nor does the decision of the Appellate Division, First Department, in Matter of Jackson v. The New York State Urban Development Corporation, (110 A.D.2d 304) suggest a different conclusion. That case considered the proposed 42nd Street Development Project in New York City. Among the challenge to the SEQRA review was a claimed inadequate review of the historical and archaeological impacts. The Court said, in part: "As to archaeological interests the UDC (Urban Development Corporation) consulted, as it was entitled to, with the New York State Commissioner of Parks, Recreation and Historic Preservation and the New York City Landmarks Preservation Commission. It learned that the area had long ago lost any archaeologically significant structures and the Project would have no adverse archaeological impact. Thus, the UDC reasonably decided against considering any further study of this issue. Petitioners, while they challenge the lack of an archaeological study in the FEIS, fail to point out the existence of any significant archaeological concerns within the Project's area."

Thus, in contrast to the present matter, it appears that the information received by the lead agency in the above-cited case was definitive with respect to the lack of archaeological resources. In the present case the information received established, at the very least, that a further survey was required to determine whether archaeological resources existed which might be adversely affected.

Accordingly, the record fails to support the conclusion that the respondent Planning Board has taken the requisite "hard look" with regard to the potential archaeological impact of the proposed residential development. The petitioners, therefore, are entitled to a judgment remanding this matter to the respondent Planning Board for further proceedings consistent with the State Environmental Quality Review Act as it relates to the possible archaeological impact of the proposed planned residental development.

EXCAVATIONS AT THE ROSE HILL MANOR, FORDHAM UNIVERSITY, BRONX, NY

Preliminary Report on the First Season

During the first season of excavations at the Rose Hill manor site, between September and December of 1985, work was started on the clearance and exploration of remains surviving from a colonial farmhouse later modified in the early 19th century. Located on the campus of Fordham University, the manor has become the focus of renewed interest in the history of the central western Bronx by an interdisciplinary team combining archaeological and historical research under the sponsorship of the University and the Bronx County Historical Society.

Traditional histories date the original house to about 1691 under the assumption that it was the home in which its 18th century owner, Benjamin Corsa, was born. At the moment, it appears more likely that Corsa married into the family that owned the estate in 1718 and that he inherited it later upon the death of his father-in-law Reyer Michaelson. It is still unclear how long Michaelson's forebears had been settlers on the land, but it is possible that the house, or an earlier and as yet undiscovered structure, was built as early as 1669, when John Archer, owner of a large tract of land between the Bronx and Harlem rivers, leased the first 16 farms to tenant families. Archer's holdings were subsequently granted the title of Fordham Manor, the royal patent issued by Governor Francis Lovelace in 1671. Work on the 17th century sources continues.

Benjamin Corsa died in 1770, and when his son Isaac remained loyal to the king of England, the estate was confiscated by the State of New York at the close of the Revolution and sold at auction. The first owner was John Watts, Jr., in 1784. John's brother Robert Watts bought the property subsequently and gave it the name Rose Hill, the traditional title of country estates maintained by Watts family members in New York and in ancestral Scotland. After the estate left the Watts family in 1823, a series of at least 10 well-to-do businessmen owned the property until its final purchase by Archbishop John Hughes in 1839 for a catholic college. St. John's College at Fordham opened in 1841, incorporating from its inception the old farmhouse occupied formerly by the Corsas.

It is not known with certainty when the house was expanded in size, but by the mid 1800s, drawings show a center hall, wood frame house with two storeys and chimneys on each side, flanked by eastern and western wings. Used by the college as an infirmary, nuns' residence, and servants' quarters, the house was finally razed in 1896 to make room for the present Collins Auditorium, completed in 1905. The stone steps leading up to the front entrance of Collins Hall pass directly over the center of the house, foundations of which may lie relatively undisturbed beneath several feet of landscaping earth. Ground-penetrating radar could find no trace of the western wing to the west of the steps, but to the east, both radar and subsequent excavation have revealed intact remains of the opposite eastern wing.

To date, excavations have laid bare the rear foundation wall of the wing. Since the first season was mostly an exploratory exercize, and no substantial exposure of buried architecture prior to the rigors of winter was deemed advisable, only the top of the wall has been uncovered, resting generally about one and a half feet below modern ground surface. The 18" overburden of humus and

subsoil represents a highly disturbed deposit, built up largely of landscape fill and scattered remnants of the former manor's superstructure. The ground surface, now a grassy area shaded primarily by lindens, has been trenched in various places to lay paths and utility lines, and the continual upkeep of the lawns in addition to extensive earthworm activity have also created appreciable mixing. Artifacts recovered from this uppermost layer of the site include 18th through 20th century materials. Kaolin tobacco pipe stems, dated by the Harrington method of bore diameter measurement, suggest the period between 1750 and 1810, while English blue and white transfer printed ceramics, badly shattered by frost, fit within the early 1800s, most likely before the college was established. A wide array of iron nails and window glass, although still being studied, would not be out of place in a 19th century house bearing earlier, original materials as well as later repairwork and replacements. Unusual were two marbles, a plain white shooter and a smaller, decorated target, both carved apparently from marble. A curious recent find, picked up from the surface in February, 1986, well after the conclusion of digging, was a small clear glass bottle that once contained a few fluid ounces of Dr. August Koenig's Hamburger Tröpfen. No date has yet been assigned to the bottle, but it is tempting to see it as a castoff of the early college infirmary that was then housed within the manor.

The manor wall was exposed in two adjacent excavation units. A third unit was dug some 60 feet to the northeast, where earlier in May, 1985, contractors reseeding the lawn struck stones of what appeared to be a circular wellhead built of rectangular granite blocks set in a late 19th or early 20th century cement. Initially thought to be a refurbished well possibly associated with an older shaft, excavation has not yet provided a clear confirmation. The structure may belong to a cistern or sewer system, plans of which seem not to be preserved within the university's archival records.

Expectations for spring, summer, and fall digging in 1986 include exposure and consolidation of parts of the foundation walls of the east wing, tracing of still buried walls with sensing equipment to plot out the extent of the remains on the surface, selective excavation of certain potentially informative spots (such as the joint between the east wing foundations and those of the center hall, or the roots of the chimney), and investigation of a possible trash pit sealed with clay that was built over when the east wing was constructed. Limited work will probably be carried out at the circular stone structure, the first task being the removal of smashed chunks of architectural sandstone that were used to fill the hole. The fragments appear to come from a molding, balustrade, or pedestal for a statue or fountain that was sledged to pieces and discarded. With more of the ruined monument available, assembly of the broken parts may help identify it as a bit of "lost Fordham."

Co-directors of the research are Dr. Allan S. Gilbert (archaeologist) and Dr. Roger A. Wines (historian), both Fordham University faculty. The work has been made possible by financial and material support of the University and the Bronx County Historical Society, but fundraising continues to be a necessary preliminary to future exploration.

Submitted by Allan Gilbert
Fordham University

New York City Archaeology and the Works of Robert Moses.

Ralph Solecki

The one man who can be blamed for more single handed destruction of archaeological sites in the New York City area is Robert Moses. Moses held a number of important positions in the construction of public works in New York City and state from 1924 until 1968, including that of the New York City Parks Commissioner. He controlled the huge flow of federal funds into New York after the war. To his everlasting shame, in the control of a total of some 27 billion dollars worth of city and state projects, so far as we know, not a nickel went into archaeological surveys in the areas of the construction projects. With the present state and federal laws regarding conservation of our cultural heritage and mitigation in construction, what Moses so callously ordered to be done would not have been possible today. Much of the road projects under Moses crossed shore line areas of Manhattan, Queens, Brooklyn, Bronx and Staten Island destroying old colonial homestead sites, and prehistoric Indian sites even before historians and archaeologists were even aware of the problem. One of the problems of course was that there were no watch dogs in the museums interested enough to care about what was going on. The archaeologists at the city's museums were by and large not especially concerned with local archaeology. They sought greener fields, one can say, in other more productive and exotic areas. Or more simply put, did not have the training for local archaeology. Moreover, during two

Robert Moses, "power broker" who built roads, dams and a World's Fair.

From Preservation News, April, 1986.

periods, the Depression Era of the 1930's, and during World War II years, New York City archaeology could have been called a luxury. During the latter period anyway, there was a dearth of trained man power. However, this was no excuse to overlook the archaeology in the path of roads and park construction, because during the Depression years up to ca. 1939 A.D. there were Federal Works Projects, the Works Projects Administration, which employed archaeologists as supervisors of teams of unemployed workmen who went out excavating mound sites, etc. all over the country in order to relieve unemployment. One need only glance at the figure entitled, "Landscape by Moses" inside the cover of Robert Caro's book, The Power Broker (A. Knopf, N.Y.,1974) to realize that the parks systems Moses built were really nothing more than high class conduits for passenger automobile traffic. For instance, Riverside Drive Park is in reality a tube flanking the Henry Hudson Parkway, which itself monopolizes the shoreline. Sandwiched in between are the railroad tracks. Alley Pond Park in Queens is bisected north and south and east and west by massive road systems. Flushing Park is so criss crossed by roads and occupied by the residues of two world fairs that one does not realize he is in a park area. The Cross Island Parkway has eliminated many known archaeological sites on the west shore of Douglaston Harbor. Similarly with the Belt Parkway in Brooklyn, which at one stroke destroyed what little was left of the shoreline archaeology in that borough. Probably one of the greatest shames was the dumping of garbage in Pelham Bay Park, an area already supposedly under the protection of the parks system in New York City. One of the curious aftermaths of the orgy of roadway parks systems construction is that in the New York City area at least, the parkways with its attendant border strips appear to total up more area than all of the acreage of the city parks combined. Indeed, removing the areas taken up by the roadways in our city parks system, and totalling up what's left, we find that the cemeteries have more open acreage than the city parks. Even Central Park is criss-crossed with a spaghetti of roads north and south, east and west. And all this apparently perpetrated on a grateful public without consultation with archaeologists and historians. One can only say that Mose's approach was a ruthless one, which is crystallized in one of his more memorable quotations, "If the end doesn't justify the means, what does? " (N.Y. Times obituary of Moses, July 30, 1981).

Daily News 30 January 1986

Human bones bared

Artifacts unearthed at church

By OWEN FITZGERALD
Daily News Staff Writer

City landmark officials yesterday said they think they've struck archeological pay dirt from early New York in the shadows of Wall Street.

A dig last weekend beneath the kitchen basement of the historic John St. Methodist Church at John and Nassau Sts. uncovered more than 1,000 artifacts and several human bones dating at least 100 years.

Sharene Baugher, archeologist with the city's Landmarks Preservation Commission, said experts confirmed that the bones—two leg bones and pieces of vertebrae and skull—were more than 100 years old and came from a male.

A 'first'

They are the remains of either an original New Yorker—an Indian—that is, or an early settler who was a member of that Methodist congregation and buried there, Baugher speculated.

"This is a first," Baugher said. "It's a first find of a burial of Indian bones in this Wall Street area, and the first time we've found a composite number of bones from the same individual from a burial in lower Manhattan."

That was enough to bring officials of the American Indian Community House, which represents 11,000 native New Yorkers, to a news conference at the church.

A proper burial

They and church officials may arrange for an appropriate reburial of those bones. "These are not just artifacts for a museum. They represent a human being who lived life out in this community," said Rev. Warren Danskin, pastor of the small, but very historic, church. "We plan to have a proper religious burial."

Danskin contacted Baugher and Chairman Gene Norman of the Landmarks Commission after the bones were unearthed in his basement.

The church, at 44 John St., is sandwiched between a high-rise Ninex building and a new 28-story office structure at 33 Maiden Lane. Construction of the Maiden Lane office tower damaged the west side of the 1841 church building, he said.

The bones and artifacts were uncovered in the course of a half-million dollar renovation under way at the church. Workman Carl Gentile, 39, turned up a spadeful of bones last week.

Further digging uncovered more artifacts dating from the mid-18th century, including pieces of ceramic, wooden buttons, clay marbles, glass bottles, animal bones left from meals and ornately carved clay pipes.

The items will be cleaned, cataloged and returned to the church.

Danskin noted that although pipes and bottles had been found there, the Methodist Church has traditionally been against smoking and drinking.

"We claim that somebody must have thrown them over their fence and they landed here," he said with a laugh.

Artifacts dating back to 1640 have been found at previous excavations in the Wall Street area, and Indian burials from several thousand years ago have been excavated on Staten Island, but the excavation of a human burial is a first for Manhattan, Baugher said.

DIG THEY MUST: Sharene Baugher (l.), city landmarks preservation archeologist, and her assistant, Louise DeCesare, check over some artifacts found in John St. Methodist Church. At right are some of their findings, principally parts of clay pipes, pieces of dishes and marbles.

ED MOLINARI DAILY NEWS

Newsday 30 January 1986

Newsday / Alan Raia

Dr. Sharene Baugher, left, of the Landmarks Preservation Commission shows the site at John Street Methodist Church where workers uncovered 1,000 pieces of bones and artifacts.

Workers Uncover Bones, Artifacts

By Carol Polsky

Workers renovating the kitchen at the John Street Methodist Church have discovered bones from the early days of the city in lower Manhattan, a city archeologist said yesterday.

The two leg bones, the vertebra and piece of skull of a male could be those of an Algonquin Indian or of an early Methodist once buried in the churchyard, said Dr. Sharene Baugher, staff archaeologist of the city Landmarks Preservation Commission. She organized a weekend dig in the church's kitchen floor and invited members of the city's American Indian community to join in.

"It's a very exciting site," she said. "It's the first church excavated by anyone in New York City."

Construction workers digging in the earth of New York City often find things from earlier

Newsday / Alan Raia

Archaeologist Louise DeCesare holds clay marble and carved clay pipe.

But when workers removed bones from a trench alongside an interi-

church on John Street, that was something else again.

"I said, 'That looks like a vertebra to me, but it could be someone's lunch,'" recalled the Rev. Warren Danskin. "We better get someone who knows what they're talking about."

He called in the Landmarks Preservation Commission archeologist and offered coffee, food and moral support when a team of 10 volunteers, including archeologists and staff of the American Indian Community House, commenced to dig a seven-foot pit where a children's play room will be built. The dig was begun Friday night and was ended Sunday night; renovations were resumed Monday.

The floor space was once outdoors, an area where earlier inhabitants had thrown garbage before the third church on the site was built in 1840.

"Indians never did that," said Michal Bush, executive director of the American Indian Community House. The diggers and the construction workers before them found rodent-gnawed bones of cows, sheep and pigs. They also found broken clay pipes with floral patterns and bearded heads, clay marbles, a medicine bottle, broken glasses and an early 20th-Century beer bottle that Danskin asserts must have been thrown over the church fence.

If the bones are from a Methodist, they could be from a grave left by mistake when the church graveyard was closed.

Danskin said that he did not know when the graveyard was closed or where exactly it was.

Bones expert Thomas McGovern of Hunter College theorized that earlier workers could have dug up the bones accidentally and then thrown them into a construction trench, as was the practice in England.

Baugher added that the disturbance could have come as late as 1940, during the last kitchen renovation, or as early as 1818, when a second church building replaced the first 1768 structure.

Bush, who is a Mohawk, said that he wanted to be involved in future digs to expand awareness of Indian history and protect the dignity of possible Indian remains, noting that such remains usually have ended up in museums rather than being reburied.

Once the scientific study of the remains concludes, the bones will be reburied near or under the church

Historical Resources Are Preserved in New York State Archives Project

By HERBERT MITGANG

Special to The New York Times

ALBANY — Seventy-five years after the great Capitol fire that destroyed thousands of precious documents, the New York State Archives are undergoing a major program of restoration and expansion. Charred papers, many untouched for years, are being carefully preserved by the latest methods.

"Our collective memory is at risk," says Larry J. Hackman, the State Archivist. "Irreplaceable manuscript and published resources are in danger of destruction because of neglect, mishandling and the instability of the very paper on which information is recorded. Many of these important resources cannot be replaced, and we want to make sure that the documents don't disappear by the end of the century."

As the records are searched, historical gold is being discovered by design and by serendipity. For a researcher or visitor in the modern era of xerography and electronic records, it is still a wonder to see and touch a one-of-a-kind original document.

For example, a handwritten letter can be examined that is still charred by smoke. Luckily, this piece of paper survived the fire. Its dateline is "Monticello Apr. 12, 1809," and the signature, of course, reads "Th: Jefferson."

Thanking the New York legislature for the message "upon my retirement from the office of chief magistrate of the United States," Mr. Jefferson took the occasion in his one-page letter to offer a comment on freedom and America that echoed the ideas he had put in his draft of the Declaration of Independence:

"Sole depositories of the remains of human liberty, our duty to ourselves, to posterity & to mankind call on us by every motive which is sacred or honorable, to watch over the safety of our beloved country, during the troubles which agitate & convulse the residue of the world, & to sacrifice to that all personal & local considerations. While the boasted energies of monarchy have yielded to easy conquest the people they were to protect, should our fabric of freedom suffer no more than the slight agitations we have experienced, it will be a useful lesson to the friends, as well as to the enemies of self-government."

This letter and many other documents, maps, engravings and photographs are being safeguarded against disaster in the archives on the 11th floor of the Cultural Education Center on the Albany Mall.

The other day, Mr. Hackman and Tom Mills, the principal archivist, poked around the acid-free boxes. Names from New York's Colonial, Revolutionary and more recent past kept turning up in the files. In the reading room, public officials, lawyers, Indian land claimants, biographers (two working on Gov. Alfred E. Smith), family members seeking roots and various researchers for state agencies were digging in the records.

Anti-Duelling Oath

After Alexander Hamilton and Aaron Burr dueled in 1804, all public officials and lawyers had to sign an "anti-duelling oath." The document begins: "I do solemnly swear that I have not been engaged in a duel by sending or accepting a challenge to fight a duel, or by fighting a duel, in violation of the Act entitled 'An Act to Suppress Duelling.'"

New York's role during the "Red Scare" period following the Russian Revolution at the end of World War I is reflected in the archives. John Reed, the American journalist and radical who wrote "Ten Days That Shook the World" and was the subject of the movie "Reds," kept the State Police busy spying on him in 1919. The troopers did so on behalf of the Joint Legislative Committee to Investigate Seditious Activities, headed by Senator Clayton R. Lusk.

Read today, some of the Lusk Committee's documents seem more amusing than outrageous. While monitoring John Reed's mail and watching his house in Croton-on-Hudson, State Trooper W. J. Bennett told C. J. Broadfield, his sergeant, in this typical, verbatim daily report:

"The following mail was received. One letter from Upton Sinclair, Pasadena, Calf. One paper from Boston which was sealed so the name could not be seen. One large envelope marked Plant Bulbs from Henry A. Dreer, 714-716 Chestnut Street, Phil. Trooper Reinhardt took my place today as I had to attend court at Peekskill he was at Reeds house in plain cloths and helped him lay a stone wall part of the day no one was up to his house but he and his wife. While he was there he saw Reed and his wife to the back of his house and shortly after he heard three blasts it did not sound like dynamite but more like T and T he could not find out what it was. He waited for his chance and then he stold a jar of jam and a box of crackers to make out he was a tramp and made his get away."

Emma Goldman, who was branded an anarchist and who had been imprisoned for advocating birth control in 1916, also had her mail watched and copied. The Lusk Committee files show one letter written by her in 1919 from her residence at 36 Grove Street, Manhattan, to a Miss Margaret Scully, who wished to work with her. Miss Goldman's warm, understanding answer goes:

"I cannot afford to involve a girl who, like you, knows nothing about the social issues and while feeling with the great social struggle, is yet far removed from it in every respect. I have not the right to involve you. With the hope that you may develop into a free and independent woman earnestly desirous to take your place in the great human struggle."

A rare Soviet broadside, issued at the start of the Revolution, can be seen in records — filed under the word "Bolshevik" — addressed "To the Citizens of Russia." It begins: "The Provisional Government is deposed," and ends, "Long live the revolution of Workers, Soldiers and Peasants." The broadside was discovered by Alan S. Kowlowitz, a senior archivist, who spotted it because he can read Russian. "Nobody knows how it got into the State Archives," Mr. Kowlowitz said.

Another file contained facts on the Triangle Shirtwaist Company fire of March 25, 1911, which caused the death of 146 young women in Lower Manhattan and provoked legislation for safer working conditions after an investigation. The archives include the work cards of the employees and tell much about the city's labor force early in the century.

Here is the card for Lucia Montalto: "Born in Italy. Age 17. Occupation — makes collars for shirts. Earnings — $1 a day, average work, 3 days, weekly earnings, $3."

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The Times
30 January 1996

Digging Under a Church

Two weeks ago, workers repairing a wall in the basement of the John Street United Methodist Church at 44 John Street came across some bones. And then more bones.

They called the minister, the Rev. Dr. Warren Danskin, who took a look. The bones seemed to be human. "We realized we might be sitting over an archeological dig," Dr. Danskin said.

He called for an archeologist from the Landmarks Preservation Commission, Dr. Sherene Baugher. Dr. Baugher took a look and decided she needed help, because any digging would have to be done in a hurry, before the foundation was sealed up again.

She and a team of volunteers worked almost around the clock last weekend, digging carefully 84 inches in the church basement. They found more than 1,000 artifacts — children's marbles, pieces of drinking glasses, a medicine bottle and elaborately carved clay pipes.

They displayed their treasures yesterday at a news conference at the church. One of the clay pipes was carved with the head of a bearded man. Another had an intricate floral pattern. Preliminary estimates date them to the late 18th century or to the early 19th.

As for the human bones, "they are either Methodist or American Indian," according to Dr. Danskin, because the church is believed to be on the site of an old Indian settlement.

The minister said it would probably be difficult to determine exactly whose bones they were. So he talked with Indian representatives, and there could be an ecumenical ceremony with the reburial of the bones.

The Times
20 April 1986

Michael Fredericks

Silver salt trencher, circa 1705.

Dutch Heritage In Albany

Billed as the largest and most comprehensive show ever devoted to its subject, an exhibition titled "Dutch Arts and Culture in Colonial America" is scheduled to open May 9 at the Albany Institute of History and Art.

Part of the city's tricentennial celebration, the show at the museum, founded in 1791, will feature more than 50 paintings, 50 silver objects in a range of forms, 40 pieces of furniture, 8 textiles, 40 ceramics, 40 architectural elements, 20 metal objects (including gold, brass, pewter and iron), 150 prints, 35 drawings, documents, books, tools and household artifacts. Drawn from 40 major museums and historical societies, from 20 private collections and from the Albany Institute's own collection, regarded as a leading repository of Dutch Colonial material, the objects represent the period from 1609 to 1776 in New York, New Jersey, Delaware and the Netherlands.

According to Roderic H. Blackburn, assistant director of the Albany Institute and a curator of the exhibit, each object is either among the finest of its type or of a rarity that reveals generally unknown aspects of Dutch life and history. The exhibition will be on display through Aug. 24.

The Albany Institute, about a block from the New York State Capitol, is open Tuesday through Saturday from 10 A.M. to 4:45 P.M. and on Sunday from 2 to 5 P.M. Admission is free.

More information is available from the Albany Institute of History and Art (125 Washington Avenue, Albany, N.Y. 12210; 518-463-4478).

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F. D. Roosevelt Documents

Going through Gov. Franklin D. Roosevelt's documents — some are here, most are in the Presidential Library in Hyde Park — it is possible to see handwritten papers going back to the time, between 1930 and 1932, when Judge Samuel Seabury investigated Mayor James J. Walker, New York City's departments, and the sheriffs with the cash-filled "little tin boxes" that later inspired lyrics for the musical "Fiorello."

A telegram written by Jimmy Walker to Governor Roosevelt, dated Aug. 4, 1932, just before the Mayor took the witness stand in Albany to defend himself against charges of accepting bribes and allowing city officials to profit by contracts, goes:

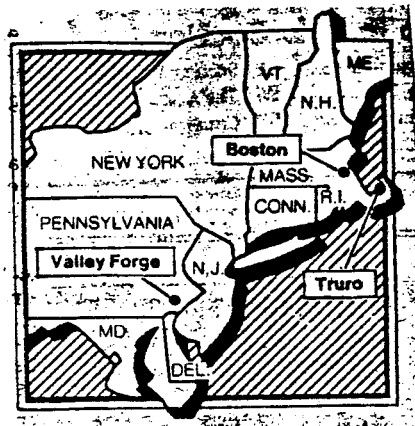
"A cursory reading of the press reports of Samuel Seabury appearing in today's newspapers reveals glaring discrepancies, misrepresentations and evident deliberate distortion of the facts and the record stop I am reluctant however to rely solely upon the newspapers and consequently I am compelled respectfully to request Your Excellency to forward me a copy of the papers filed with you by him so that I may make prompt reply thereto."

In response, a handwritten draft on a slip of paper in the file reads: "Pursuant to your telegram I am mailing your copy of Judge Seabury's reply to-night. Hope I can have your answer by Monday. FDR."

The Mayor's rejoinder on Aug. 8, 1932, called Judge Seabury "a reckless and partisan prosecutor, and not the disinterested and impartial investigator he pretended to be." He added, "Upon your decision depends my tenure of office as Mayor of New York City, to which I have been elected by the people."

The records show that, after hearings before Governor Roosevelt that disclosed corruption, Mayor Walker resigned on Sept. 1, 1932. Two months later, Governor Roosevelt was elected President.

The New York Times
20 April 1986



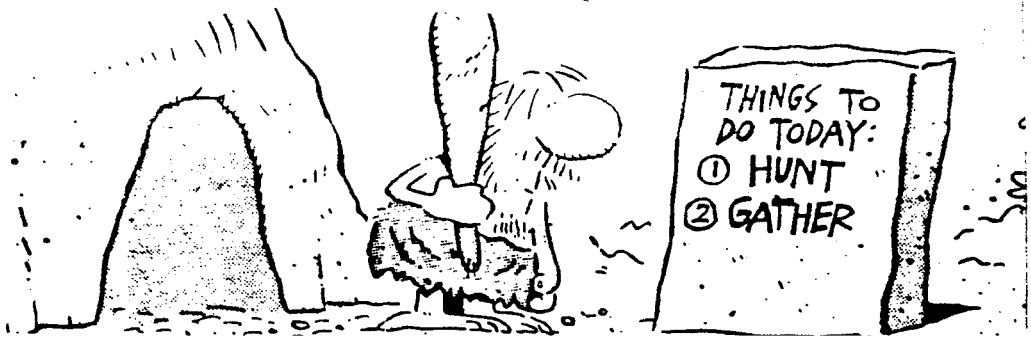
Unearthing Past At Valley Forge

WHILE the British were sitting comfortably by Philadelphia firesides in the winters of 1776-78, George Washington and 11,000 of his soldiers were encamped about 25 miles to the west at Valley Forge. Historians know that about 3,000 soldiers died in what is often called the "winter of despair," but they know little of the daily life of those Continental soldiers.

This summer, however, some light may be shed on the details of their winters on the banks of the Schuylkill, as a three-year archeological project gets under way. The National Park Service has engaged a team of five archeologists and their aides to begin a careful excavation of sites along an area of Valley Forge Historical Park. A number of the sites are on 400 acres north of the Schuylkill, some of which were recently purchased by the National Park Service.

"We expect the survey to identify critical resources, both historic and prehistoric, that we may not be fully aware of," said the park's superintendent, Wallace B. Elms. "We are particularly interested in the site of the commissary," where cattle were corralled and meat was stored in barrels, parts of which archeologists hope to unearth.

The New York Times
20 April 1986



Cowboys and Indians

The History and Fate of the Museum of the American Indian

BY BARBARA BRAUN

In this era of corporate raids and leveraged buyouts, the fate of small, undercapitalized cultural institutions mirrors that of their business counterparts. Where once museums seemed to occupy a niche apart from the mundane world, the current status of the Museum of the American Indian—also called the Heye Foundation—shows them subject to the same inexorable economic pressures. The fate of this fabulous repository of native artifacts, one of the world's largest collections of Indian material, hangs in the balance between takeover, merger, or other hazy alternatives, mainly because it lacks an adequate physical plant, financial base, and a true constituency.

Though desperately seeking relocation and fiscal replenishment, the museum's board recently rejected a merger tendered by the American Museum of Natural History and endorsed by New York city and state, to which the Museum of the American Indian was given in trust some 70 years ago: A (by-no-means unanimous) majority of the trustees wishes instead to remain autonomous, even if that means moving this hoard clear across the country, in violation of its founding charter. In order to determine where it goes from here, the museum has thrown itself on the mercy of the State Supreme Court, asking (in a petition for instructions filed October 31, 1985) how it can possibly fulfill its responsibility as a New York charitable trust—in effect seeking to break the terms of the trust that created it—and further requesting whether it may relocate to Texas. In the wings is a seemingly generous offer from Dallas data systems billionaire H. Ross Perot for relocation in his home state and expansion into what he calls "a world class facility."

But in a move to dismiss the museum's petition at a State Supreme Court hearing December 19, Attorney General Robert Abrams challenged the museum's right to move. He was joined by three dissident MAI trustees, and by the city, in contending that the Museum of Natural History merger represents a viable alternative site within the state. Judge Martin B. Stecher is expected to rule on the museum's petition in a few days.

Since the beginning of the year, however, a new plan seems to be shaping up behind the scenes. If David Rockefeller (until now not linked to the MAI) and the Reagan administration have their way, the museum will take over all seven floors (225,000 square feet) of the old Custom House at Bowling Green. Although the Federal Government has already spent nearly $25.5 million to remodel the ornate Beaux Arts building to house the U.S. Bankruptcy Court of the Southern Circuit and a branch of the Customs Service, the General Services Administration, in charge of the overhaul, acknowledges that it has received administration instructions to draft legislation clearing the way for the museum's relocation downtown. Meanwhile the Southern Circuit's chief judge, Constance Baker Motley, whose Bankruptcy division will find itself without a home if the plan goes through, has sent protesting letters to New York senators Daniel Patrick Moynihan and Alfonse D'Amato.

But as the museum dangles between options, one thing is certain: it will be a long time before the Heye Foundation will be able to fulfill its ambitious mandate to collect, preserve, study, and exhibit the cultural heritage of all the western hemisphere's Indian societies, and at the same time pay its bills.

The Great White Collector

The museum cannot succeed in its present struggle for survival until it comes to terms with its tainted past. Like so many U.S. art museums, it began as one man's private obsession that metastasized into a public preserve when it became too unwieldy for its proud possessor. Indeed, the launching of George Gustav Heye's museum has the resonance of an American myth—and one ripe for deconstruction. The only son of an oil speculator who traded his Pennsylvania wells to Standard Oil for cash, stock, and a company post, Heye first tasted the joys of Indian material culture on an 1896 stint as an Arizona mining engineer. He spotted the wife of his Navaho foreman cleaning a buckskin shirt (she was biting the lice out of its seams)

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and snapped it up for $5. "Naturally when I had the shirt I wanted the rattle and moccasins," he said, recalling how the collecting bug seized me. . . .

By 1903 Heye was prudently acquiring entire collections instead of making individual purchases—like a 10,000-item hoard of Kwakiutl (Northwest Coast) house fronts, totem poles, feast dishes, carved chests, chief's seats, masks, pipes, rattles, spoons, paddles, harpoons, war clubs, cradles, baskets, nets, awls, axes, snowshoes, and needles. Before long he owned hundreds of thousands of aboriginal specimens and had made a smooth transition from investment banking to full-time collecting—capital and artifact accumulation, after all, require the same skillful application of the principles of supply and demand. Heye bought, connived, even stole if necessary, to satisfy his passion.

Heye was an outsize man with a voracious appetite for the objects of his desire, whether fine food or Indian artifacts. But it would be wrong to write off his gross acquisitiveness as simply a psychological aberration. Instead, he was fashionably in step with his time in following the dictates of a new discipline dedicated to "study everything related to man." Anthropology—and its American subsidiaries, ethnology and archaeology—was launched in the era of colonial expansion to gather scientific information about, promote links with, and maintain rule over, remote peoples. Its watchword was "material culture"; its imperative, to preserve the customs and faiths of vanishing, unlettered tribes before they were wiped out. Its method was to bag everything they produced, from large, remarkable ceremonial sculptures to the tiniest, mundane utensils, as well as skeletons, mummies, even foodstuffs.

One problem in collecting so comprehensively and indiscriminately is the absence of a standardized procedure for counting, and therefore keeping track of,

PHOTOGRAPH COURTESY OF MUSEUM OF THE AMERICAN INDIAN, HEYE FOUNDATION

Founder George Gustav Heye

items of such diverse nature. What units of measure apply equally to potsherds, halibut hooks, beans in a bin? The wild fluctuations over the years in the reported number of objects in the museum's collection are, nevertheless, puzzling. In 1916, when the museum was founded, the official count was half a million specimens; as recently as the mid-'70s it was four and a half million. Yet after a court-ordered inventory, the museum listed its holdings as 700,000 items. Inventory methods vary, but surely not enough to account for such discrepancies.

How did Heye manage to amass this hoard? For one thing, he made annual cross-country shopping trips among Indian reservations, where, observers noted, he would buy up everything in sight, virtually stripping the inhabitants bare. Nor did he always pay for his acquisitions. There was a time in 1914, for example, when he and his crew were digging a Munsee Indian burial ground near the Delaware River and were arrested and fined for grave robbing. He also scoured local and foreign auctions for Indian treasure.

Where Heye couldn't or didn't choose to go, he sent emissaries to find and collect specimens from living and dead Indians. Archaeological material was simply unearthed or purchased from dealers, but ethnological goods could also be obtained from Indians who were often willing to sell replaceable utensils, implements, weapons, even masks, though chary of parting with meaningful objects—sacred heirlooms, ceremonial gear, medicine bundles. But there were always individuals who cooperated with collectors and dealers without tribal permission or knowledge. That is certainly how Heye got hold of 11 sacred wampum belts, whose ownership is still contested. *Man-ah-atn*, newsletter of New York's American Indian Community House (a national organization representing 60 tribal nations), documents in its September/October 1985 issue this long, unsavory history of Heye's turn-of-the-century purchase of these stolen symbols of good-will between red and white men and Heye's subsequent devious stonewalling of requests for their return to the Six Nations of Canada, as well as the museum's similar reaction to current efforts to repatriate these heirlooms.

Like any other free-market resource—oil, coal, bananas, sugar, coffee—there were no restrictions about crating and shipping this material to its purchaser. But Heye had a problem accommodating it all, even after he loaned thousands of items to the University of Pennsylvania museum in 1910 (in return for a trusteeship and vice-presidency)—until railroad scion Archer Huntington offered a solution. He would donate land, architectural plans, and money if Heye would establish an institution alongside others on John James Audubon's old farm in Washington Heights.

Heye jumped at the chance, turning a deaf ear to anthropologist Franz Boas's repeated recommendation that it would be wiser to merge his collection with that of the American Museum of Natural History. (Heye's response to Boas in a 1916 letter: "I can do what I want with my money.") In 1916 he created and endowed the Heye Foundation in New York, deeded it his entire collection, and stipulated that he appoint the trustees and they report to him. (He remained chief executive officer and board chairman for more than 40 years.) This gave his collection a home and tax-exempt status. Unfortunately Heye failed to honor the trust's obligations: he made few concessions to the museum's public status, discouraged visitors, and continued to run his affairs exactly as he always had.

The war effort delayed the opening of the four-story neoclassic marble structure on 155th Street until 1922, by which time it was already bulging with Heye's holdings. Huntington obliged again with a six-acre tract on Bruckner Boulevard in the Bronx for Heye's erection in 1926 of a three-story brick warehouse to store surplus artifacts and serve research needs. Even so, the museum had no library—Heye had little use for books—until the ever-generous Huntington built and endowed one (now containing 40,000 volumes) beside his eponymous Free Library and Reading Room on Westchester Square. Today, the museum still occupies these three facilities totaling about 100,000 square feet, with an estimated 96 per cent of the collection in the Bronx warehouse.

The expansive, heady '20s were the Heye Foundation's salad days: acquisitions, expeditions, and studies multiplied. Heye hired many of the prominent anthropologists who had worked for him in the field, including George Pepper, Marshall Saville, Frederick Hodge, Donald Cadzow, and Samuel Lothrop, and they lent his museum a seriousness of purpose and scholarly momentum that it has never since been able to match. They were drawn to Heye, explained Lothrop in a 1957 *American Antiquity* obituary

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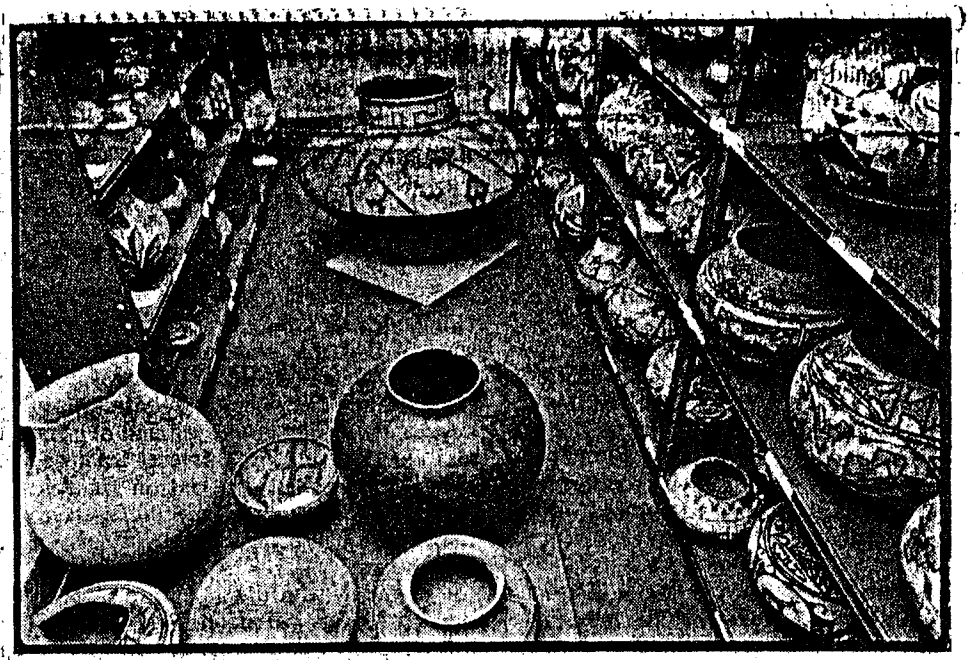
for him, "by the prospect of a new dream museum: hard work demanded, technical skill expected, publication under a great editor (Hodge) assured, financial care for life promised." But Heye confounded these noble intentions by willfully ignoring conscientious efforts to document field specimens and highhandedly discarding material of scientific value, such as 70 barrelfuls of potsherds. He personally took charge of the museum's catalogue—even entering a number on each item in his hand—and falsified object identifications by arbitrarily assigning provenance rather than acknowledging unknowns.

Only a decade after opening, Heye's museum was in deep trouble. The 1928 death of two major benefactors followed by the Crash forced Heye to make drastic cutbacks. His first move was to fire his scientific staff and replace them with untrained satraps, including, in key positions, his wife's chiropractor, his chauffeur, a former carnival man, and a farmworker. Though the museum was barely functional, Heye nevertheless continued with renewed zeal to amass artifacts, taking advantage of depression casualties to acquire distressed collections cheaply. During this period Heye also obtained at least one major collection, of southeastern archaeological material, through extralegal means, apparently burning the files of this contested acquisition.

In 1916, the museum's official count was half a million specimens. As recently as the mid-'70s it was four and a half million. In 1979, the museum listed its holdings as 700,000 items. What accounts for such discrepancies?

Though completely isolated, the museum did not escape worldly notice entirely. Protests in the 1930s by Pelham Bay taxpayers against a tax exemption for Heye's annex, which was closed to the public, were echoed in Robert Moses's scathing 1941 indictment of city museums. It singled out the Bronx facility as a prime example of their "aristocratic tradition" and "sacred atmosphere" and recommended its merger with the Museum of Natural History to save overhead costs. Native Americans also began to raise dissenting voices: Nevada's Paiute Indians decried Heye's desecration of their forefathers' resting places, halting his excavations; drought-stricken North Dakotan Hidatsa demanded that Heye return a sacred rainmaking talisman. After four years of dickering, he agreed to exchange the waterbuster bundle for a buffalo medicine horn in a 1938 PR ceremony, during which he handed over its secret contents piece by piece.

Then, in the early '40s, Heye apparently lost interest in his collection, to the extent that he began to sell off thousands of pieces. Among his best customers were émigré Surrealist artists, including André Breton, Max Ernst, Roberto Matta, and Wolfgang Paalen, who were in the vanguard of modernism's reassessment of the "primitive." They assiduously collected Hopi kachinas, Zuñi fetishes, Eskimo ivories—many with accession numbers written in Heye's hand. These transactions mark a significant shift in the consideration of these objects from the ethnological to the aesthetic category. A major 1941 Museum of Modern Art exhibition of North American Indian art, combined with the new art-market apparatus of specialized dealers, galleries, scholarship, books, and high prices, ratified these objects' changed status. In practice this meant that they were now totally detached from their original contexts and symbolic functions and valued primarily for their formal properties—and for their availability as free-floating commodities.



A collection at risk: the museum's overcrowded and shoddy storage

Anthropology Becomes Art

Thirty years later, another major exhibition, "Masterworks from the Museum of the American Indian" at the Metropolitan Museum, confirmed the passage of these artifacts from the periphery to the heart of the art establishment. On this occasion, MAI director Frederick Dockstader wrote: "...the current recognition of aesthetic magnificence to be found in Native American art has changed its role significantly," forcing the museum "to adopt many of the activities more usually encountered in art museums." Consequently, in 1975, Dockstader was forced to resign from his Heye Foundation directorship for too flagrantly adopting many of those questionable activities, though in fact he was merely continuing to run the place as its founder had. He made no effort to document the collections, kept inaccurate records of museum transactions and finances, and bought, sold, and traded museum specimens at will. He also apparently failed to engage the community in museum activities and to make its resources available to

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scholars. Above all, he ran the whole show himself—even minding the store and writing the books—and was accountable to no one.

But because not only the status of its holdings but the entire context had changed since Heye's day, the museum was no longer immune from public scrutiny. The stakes were infinitely higher: ethnological pieces that sold for a few thousand dollars a short time before were fetching four times that amount in the accelerated, exploding art and auction market of the '70s. It was also the post-Vietnam period of revisionist fervor in the U.S. and the Third World that encompassed new demands and support for Indian rights (Wounded Knee) and widespread challenges to chicanery in high places.

Dockstader's difficulties began in 1974, 14 years after arriving at the museum, when well-known anthropologist, collector, and his own appointed trustee Edmund Carpenter—self-described as "loving the collection and hating the museum"—blew the whistle on his activities. Soon after a dealer offered Carpenter a pair of Kwakiutl houseposts for $130,000 that he recognized as belonging to the museum's collection, Carpenter learned that Dockstader was prepared to sell them for $55,000. For Carpenter, this was the last straw in a long, sordid Heye Foundation history of rampant disregard for all standards. "The man had a rubber stamp for deaccessioning," he says in a recent interview, enumerating a catalogue of abuses: "Museum specimens were sold at a sales counter, behind the counter, in a basement room reserved for select trustees, dealers and celebrities, directly from exhibit cases, at auctions held on the premises, at the research annex, at a gallery on the Upper East Side, and in Bloomingdale's in sales advertised in *The New York Times*. A May Company 'show' went to four cities," Carpenter continues. "The MAI director and certain trustees accompanied traveling exhibitions as salesmen. The chief curator ran a mail order business."

Carpenter took the matter up with Attorney General Louis Lefkowitz, documenting his allegations of questionable deaccessioning, mismanagement, fraud, and conflict of interest. A year later, in June 1975, Lefkowitz took action on Carpenter's charges, bringing a special proceeding against the director and trustees, calling for Dockstader's removal on the grounds that he disposed of museum specimens in a "surreptitious and wasteful way" and restraining him, entertainer Dick Cavett (named as a recipient of gifts from the museum), and several trustees, including renowned arts patron Dr. Arthur Sackler and his former wife, from removing or disposing of any artifacts in the museum research annex.

Dockstader, who did not return *Voice* phone calls, has defended his actions as an attempt to fill gaps in the collection. "Always I was exchanging, selling, in an effort to balance the collection," he told an interviewer in 1977, adding that in the process he might have swapped higher-valued duplicates for lesser-valued items. He denied that he had altered records, and asserted that though board members might have bought deaccessioned pieces through the museum gift shop, "they had no advantage, they just bought like anyone else."

In fairness, Dockstader's policies might be seen as fund-raising efforts for a poorly endowed institution, rather than personal profiteering. It seems clear that the objects Cavett received, and Sackler's special dispensations (which included a personal storeroom in the museum annex), were tendered for museum donations. But Carpenter stresses that "the irregularities extended well beyond deaccessioning to include collusion with looters, authentication of fakes that were marketed through the museum, granting of excessive tax relief for donations, disposal of unaccessioned gifts to trustees, staff, dealers and celebrities, and misspending of grants."

Although criminal proceedings were never brought against them, Dockstader and those cited in the "show cause" order resigned. Litigation against Cavett was dropped after he returned the four items he received. (Only two other items have been restored to the collection thus far.) "Since we had gotten most of the relief we requested, there was no trial," explains Assistant Attorney General Charles Brody, who worked out of the Charities Bureau on this case. An interim director appointed a caretaker board, the museum's assets were "frozen" and its activities diminished through its loss of accreditation, and the New York Community Trust was brought in to help organize the museum's affairs.

But there was still the prickly matter of all those deaccessioned pieces. Carpenter estimates that altogether more than 90,000 objects have been "alienated" from the museum's collection, adding that "most of the best pieces in the collection are gone." A few months after the initial restraining order, the attorney general's office issued an interim agreement requiring an immediate inventory of the museum. Until the inventory's completion, the museum's reorganization was overseen by Assistant Attorney General Joel Cooper. He consented to the appointment of 11 new board members (three old trustees remained, including Carpenter), who in turn hired Alexander Draper, an independent businessman specializing in company reorganization, to keep the museum open and oversee the inventory.

PHOTOGRAPH COURTESY OF MUSEUM OF THE AMERICAN INDIAN, HEYE FOUNDATION

Director Frederick Dockstader: forced to resign in 1975

Draper decided to computerize and cross-reference the inventory according to the usual museum classification system (object type, provenance, culture, country of origin, etc.)—in other words, to make a real catalogue in conjunction with the inventory. The results, he was convinced, would prove to be both a reliable count of the museum's holdings and a terrific information retrieval system. In a kind of computer-systems euphoria, Draper envisioned worldwide application for this inventory, which would be linked up with other museums in a far-flung network. Through his Rock Foundation, Carpenter contributed $250,000 toward the task, and another $100,000 was raised. And though Attorney General Cooper had directed the museum to supply an inventory record in six months' time, it handed one over in 1979, four years later. The report listed the museum's holdings as 680,000 objects, with 16,000 items missing and unaccounted for. The attorney general was "satisfied that the inventory was being maintained" and lifted the injunction against the museum, Charities Bureau lawyer Brody recalls, commenting that it would be a "serious breach of ethics if the museum failed to maintain it."

Meanwhile, in the spring of 1977, the museum's new board hired Roland Force, an anthropologist specializing in Micronesia, to produce a plan for revamping

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the museum. Later that year Force was appointed director and proceeded to implement his plan. He announced that the museum would no longer exchange its objects with individuals and dealers, only with other museums. "We don't deaccession anything," he said. He initiated an advisory council, a circle of corporate donors, a membership drive, a curatorial council, an educational program, and applied for a charter from the state Board of Regents. The museum's board was restructured and expanded to include more members of New York's business world and, for the first time, Indians, including political scientist Vine Deloria Jr. and writer N. Scott Momaday.

Actual Indians never seemed to have penetrated Heye's consciousness. "The South American Indian is too much in touch with white civilization, and has thereby lost almost all of his original art," he once said. On the other hand, Dockstader, claiming to be one-quarter Indian, brought a new, if limited, awareness of Native Americans to the Heye Foundation. Although no scholar, he was an authority on Indian art, sported striking Navaho jewelry, and responded to the Indian revival primarily by promoting contemporary crafts. But Force has gone a lot further by recognizing Indians as an important constituency.

Michael Bush, director of the American Indian Community House, gives Force credit for "actually making an effort" on behalf of Indians, and asserts that MAI "is doing better than any other museum, including AMNH and Smithsonian," in this regard, "but not enough." Force has hired a few Indians on staff and also has exempted Indian museum visitors from the $2 admission fee, asserting, "They shouldn't have to pay to see their patrimony."

In a more sensitive area, Force has responded in part to Indian demands to remove from the museum installation certain sacred items that they feel should not be on display. He took down the tobacco Hadui (Iroquois false face) masks, but not the others, says Alexander Ewen, editor of *Man-ah-atn*, explaining that the director decided that only those were sacred. In any case, Ewen points out that these particular masks were meant not to be preserved but destroyed, so that their power can be put to rest. He adds wryly: "Anthropologists have a hard time with us [Indians] because we're still around to tell them they're wrong."

A strategic part of the museum's facelift operation has been its stepped-up exhibition program under a new department of "interpretive services"—an aspect of museumship that Force evidently favors over others. The museum's galleries have been intelligently remounted and relit, though still mainly within the same old-fashioned cases and low-ceilinged rooms. Three floors, 60 by 120 feet each, are hardly enough for even a small sampling of the mammoth panhemispheric collection, not to speak of big, changing exhibitions.

But a number of eye-catching shows have been staged in other quarters, including the landmark Custom House, the AMNH, and the midtown IBM Gallery. Increasingly splashy, slick, and art-oriented, these large exhibitions were calculated efforts to heighten the museum's visibility and increase its gate. Only one had a catalogue, an essential if costly component of a serious scholarly effort, though the dazzling IBM show, which focused on Northwest Coast art, offered a stunning special effects film instead. The gate, Force points out, was 2100 per day, as opposed to the museum's average of 35,000 per year, or 111 per day—"half of which are children's groups," he adds.

Perot's Texas Showdown

Force's statistics are meant to underscore the institution's urgent need for relocation, to which end the new management has clearly invested most of its energy. In the early years of the century, the Washington Heights-Inwood section of Manhattan was a summer place for the rich, but its current inhabitants are mainly Hispanic and black. Though City Councilman Stanley Michels and Assemblyman Denny Farrell Jr. take umbrage when the neighborhood is characterized as seedy and crime-ridden, everyone agrees that it is an out-of-the-way location that discourages visitors and thus, Force suggests, revenues from admissions and shop sales, as well as corporate and arts council funding. "If we had a second coming," he asserts, "we couldn't get people to come here." Equally pressing reasons for moving are the museum's outworn, inadequate physical plant and its fragmentation in three widely separated facilities that greatly inhibit proper functioning.

"As the museum dangles between options, one thing is certain: it will be a long time before it will be able to fulfill its ambitious mandate to preserve the cultural heritage of Indian society and at the same time pay its bills."

Force has commissioned three different studies to determine the institution's space needs. The latest, in chart form opposite his desk, calls for a 400,000-square-foot building (10 acres), Force dismisses as "too conservative" the recommendations of the earlier studies for 200,000 to 240,000 square feet.

Beyond plant, size, and location problems lies the same inadequate financial base that dogged the previous administration. Heye's original endowment of $400,000, now worth $4.97 million, provides an annual income of about $400,000 toward the current operating budget of $1.5 million. "We've been hanging by our thumbs for years, subsisting off foundation grants," declares former congressman Barber Conable, chairman of the board (and newly appointed head of the World Bank).

Since 1977 the board has been exploring a number of relocation and rescue possibilities, including, with varying degrees of seriousness, venues in Oklahoma City, Indianapolis, Las Vegas, San Antonio, and Miami. One of the brightest prospects was the Custom House in lower Manhattan, though major renovations would be required to render the building functional as a museum. This mammoth Beaux Arts structure has been vacant since 1973 and under the jurisdiction of the General Services Administration. The museum saw a move here in terms of a "partnership with the federal government," Force explains—a spin-off of vice-president Nelson Rockefeller's 1974 notion of a national Indian museum in Washington.

Favorable indications for the museum's use of the Custom House included 1976 legislation designed to match federally administered landmarks with cultural organizations in need of space, plus a 1979 congressional plan for a $29 million building renovation. In 1980 this looked like a good bet: the museum received a

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50,000 challenge grant keyed to its
ıstom House relocation. But political
fighting and bureaucratic complexities
on derailed the scheme. The GSA even-
ally decided to use the building for the
S. Bankruptcy Court and to consign
ly a third of it for "public use." MAI
as holding out for a lot more than that,
ıd in March 1982 negotiations among
e museum, the city, and the GSA col-
psed, forcing the museum to give up its
ıallenge grant. Although still harboring
opes that sufficient political pressure
ight revive the Custom House deal—as
ppears to be happening now—the muse-
m turned its sights elsewhere.

Following a 1980 American Museum of
Natural History suggestion that MAI re-
ocate on its grounds, negotiations enter-
aining a merger between the two institu-
ions began in the fall of 1982. The Heye
oard initially endorsed the idea, accord-
ng to Carpenter, a staunch supporter of
he merger (though as talks progressed,
he record suggests that most of the
oard thought otherwise): "As a branch
of the American Museum, MAI would
oin a professional academic communi-
y," Carpenter explains. "Its location
would be unparalleled, its collections
would be greatly increased. So would its
facilities, staff, and resources." AMNH

director Thomas Nicholson concurs: "In many ways the two collections are wonderfully complementary." (There would of course also be enormous duplication of material.) Advocates of the merger point out that AMNH's traditional emphasis on documentation and scholarship would help to compensate for the Heye's weakness in this area.

Thus, in June 1983, the two institutions announced their engagement to be married: it was to be a modern marriage in which both museums would maintain their own identities. She would pursue an independent career and run her own affairs, but would move into his far roomier, better situated digs. "We don't know yet what form the marriage of the two will take," Nicholson said in an interview at the time, elaborating, "We've certainly agreed in principle, but there are enormous details to be worked out."

These details, involving questions of autonomy, space, and money, proved thorny indeed, and by February 1985 the affair was on the rocks. Carpenter attributes this to "friction between the two directors," but there were many sticking points. AMNH proposed a building of about 240,000 square feet on the unused part of its city-owned plot, the collection of $30 million toward endowment, capital costs, and construction, plus an additional $20 million, and academic but not fiscal or maintenance control for MAI. The Indian museum protested that it needed 400,000 square feet, more guaranteed funding, and complete autonomy.

But the most powerful inhibiting factor was another, more attractive offer. Sight unseen, Dallas Electronic Data Systems chief H. Ross Perot (who recently sold his company to GM for $2.6 billion) pledged to raise and personally underwrite $70 million for moving and the constructing of a new MAI facility in a "Texas metropolitan area." His May 1985 memorandum of understanding assured that the museum would be governed by its present board plus prominent national and local figures, would get a 400,000-square-foot facility and an appropriate initial endowment and operating budget. Interestingly enough, Perot's memorandum stipulates that all funds he raises or contributes must qualify through an advance IRS ruling to be considered an "unusual grant" (one permitting a whopping 100 per cent charitable tax deduction, rather than the usual 30 per cent). It also foresees that Perot's personal financial undertaking will facilitate only the museum's immediate goal of relocating to a new building but "that additional funding will be required" to be raised from public and private sources. Already Dallas's Southland Corporation has reportedly offered to donate land and to double Perot's funds.

Perot, best known for financing a plan to rescue American POWs in Vietnam and more recently for organizing a 1979 rescue mission to ransom for $13 million two of his top aides imprisoned in Iran, had come forward once again on a white charger. Like fellow billionaire J. Paul Getty, Perot wants a "world-class museum," and since "money alone can't create it," he says in a recent phone interview, "the best way we can do it is to take something which couldn't command support where it was and move it to a place where it is the crown jewel." And though he has pledged not to interfere with the board's autonomy, his "suggestions" for the museum's future, which he avows has "got to come to life for the average citizen," include the erection of a theme park with outdoor replicas of Indian villages and multimedia presentations that "would show what an adaptable animal man is." As if responding to questions about the validity of this message in relation to American Indians, whose history demonstrates their great difficulty in adapting to aggressive Western philosophies and technologies, Perot adds "a submessage." The museum will show, he explains, that "when you put the Indian on the reservation, he didn't have the opportunity to change."

Perot's entry into the fray spurred the AMNH, now backed by New York city and state, to sweeten its offer and clarify its intention in writing. In a memorandum of understanding dated June 21, 1985, and in an August addendum, AMNH declared that the new building would stand on Columbus Avenue, would contain between 228,000 and 252,000 square feet, and that there would be an additional 126,000 square feet from its own building for support services. It offered $30 million toward construction, $35 million as a capital budget commitment over 10 years, and $4 million a year for operations. The city and state each agreed to contribute $13 million for construction as well. As to governance,

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curtailing scholarly publications.

By far the most damaging charge involves the museum's inventory. After 10 years of work on the computerized inventory-catalogue, only parts of it can be retrieved, owing to incompatible programs, failure to enter a large portion of the collection into the system, lost tapes, no backups, and inappropriate classifications. This means that basic kinds of museum tasks, such as sorting material by area or type or collector, cannot be done, nor can the collection be reviewed for research or exhibition purposes. It also means that there is still no accurate count of objects and therefore that the museum has not yet complied with the attorney general's directive to discover, through the inventory, how many objects were deaccessioned by the Dockstader administration. Carpenter, who helped to pay for the inventory, notes that the report to the attorney general cited nearly 700,000 items, but since then the museum has listed its holdings as more than one million. These problems, he feels, are of "such scope that the entire inventory is unusable and essentially useless, and the report of the court totally misleading. The museum doesn't even know how many specimens it once had, should have, could have, or what it has lost, sold or traded."

Even before these revelations, Costikyan reportedly advised the trustees that there was only a 5 per cent chance of legally extricating the collection from New York. Perot, perhaps sensing defeat, has now turned elsewhere to satisfy his yearning for a "world-class museum" in Texas. Though he claims that his offer to MAI still stands, he is apparently about to conclude a deal with Harvard's Peabody Museum for long-term rental of duplicate artifacts in its voluminous archaeological and ethnological collections. "We would love to have a piece of Harvard in Texas," explains Perot, adding, "if we could combine Peabody and MAI, it would be the finest anthropological museum in the world."

Where does this leave the MAI? Will it fulfill its intentions to move in the hope of arousing public sympathy for its plight and drumming up new sources of local support? Will the newly proposed transfer of the museum to the Custom House go through? Already Senator Alfonse D'Amato, who holds a key position on the Senate Appropriations Committee, has charged that such a proposal would be "a $300 million ripoff on the taxpayers" and has vowed to block it.

Whatever the outcome of the legal maneuvers, and wherever the MAI [illegible] can safely be assumed that taxpayers will be made to sustain the real burden of maintaining what was, is, and will ever be—as it is presently constituted—a private preserve, rather than a broadly accessible and responsible public institution. But maybe this is the time to reassess the whole concept and role of such a museum—who runs it, how it is run, what is its real constituency?

Should we continue to support such leviathan hoards? The age of large-scale field acquisitions is over. The supply of ethnological objects has long since been exhausted, while contemporary native artifacts cannot be collected with the same attitudes, methods, and scholarly imperatives. If not depleted, archaeological material in this hemisphere is severely restricted. Hypersensitive about past exploitations, most Latin American nations have harsh laws forbidding the removal and exportation of ancient artifacts from their soil. MAI and other such institutions may—in most cases—have legal title to their collections, but can they claim moral or ethical title as well? The artifacts they accumulated so obsessively were made mainly by anonymous craftsmen and women to serve specific practical or ceremonial functions in the ongoing life of native communities, which owned them collectively. They were not designed to be cut off from that life, [illegible] to be bought and sold by individuals or hoarded in vast repositories.

And what of the people in North and Latin America who made them, and their descendants? What claims do they have to this material? Contrary to anthropologists' turn-of-the-century predictions, they have not completely vanished; they survive but in reduced numbers and changed form. More than ever, as they struggle for continued survival and fight for their rights on many fronts—against alcoholism and unemployment, for their land and revived self-esteem—they feel a need to be in touch with their past. Vine Deloria Jr. (who declined to be interviewed) has written that Indians "seek information on obscure customs . . . on half forgotten historical incidents and on natural technologies developed by various tribes to enable them to live comfortably in hostile environments."

It's no good talking in paternalistic terms about the need to maintain their heritage for them by creating national monuments. Nor is it enough to suggest that Indians should play an advisory role in such institutions—rhetoric that, in any case, is usually reserved for making points in power plays. Roland Force is sincerely sympathetic to the plight of the Indians, and speaks of training Indian personnel and even of treating real issues involving Indians in future exhibitions. "We don't believe in the encyclopedic institution," he says. "Assimilation, land alienation, and Indian sovereignty are issues for exhibits." Fair enough, but what corporate patron will be willing to sponsor shows exploring such issues in depth? What about giving Indians some control over their heritage—a say about the disposition and display of these artifacts, and an opportunity to participate as equals in their study and interpretation?

Maybe, instead of conglomerating these hoards into ever more gigantic institutions and forcing them to serve increasingly fragmented constituencies in order to sustain themselves, we should seriously consider decentralizing them. We could make them directly responsive to small groups and local demands and, yes, even repatriate their holdings, or at least establish a reservoir of objects that are available for loan or transfer to tribal museums and communities. Indians take

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equals in their [illegible]

Maybe, instead of conglomerating these hoards into ever more gigantic institutions and forcing them to serve increasingly fragmented constituencies in order to sustain themselves, we should seriously consider decentralizing them. We could make them directly responsive to small groups and local demands and, yes, even repatriate their holdings, or at least establish a reservoir of objects that are available for loan or transfer to tribal museums and communities. Indians take repatriation seriously, even if nobody else seems to. They are willing to forgo rights to utilitarian objects—baskets, utensils, weapons—but lay claim to sacred ceremonial and politically significant items. And they have given thought to the matter of how such repatriation could be effected. "Indians should determine this nation by nation through a committee of tribes working together," propose Indians Bush and Ewen, stressing the necessity of the consent of the people whose items these are.

Considering that the stolen wampum belts that Ontario Indians want returned from the Heye Foundation are now valued at a quarter of a million dollars, the prospects of voluntary repatriation of these and other such items seems dim. Failing that, perhaps we can at least begin to clarify our past and present relation to this material and to the strivings of people who made and used them, including the whole story of how they were obtained, and what was and is denied Native Americans in this process.

Until now, Native American ethnological and archaeological artifacts, and the specialized institutions that contain, preserve, study, and exhibit them, have seemed peripheral to our culture. But it is becoming increasingly clear that they lie at its very heart; their multifaceted history is inextricably embedded in our own. These collections were formed during the first full flush of colonialism in the spirit of competitive acquisitiveness, scientific inquiry, and global exploitation. They flourished until the Depression, were revived in aesthetic guise during the postwar period of expansionism and neocolonialism, have since suffered straitened economic circumstances, and their future—as exemplified by the plight of the MAI—is uncertain. ■

The Village Voice 8 APRIL 1986

Hopi Leader Purifies New Mexico Dig

Special to The New York Times

ALBUQUERQUE, N.M., Feb. 24 — A Hopi religious leader today performed ceremonies to purify a site on the city's west side where some of his ancestors lived about 750 years ago.

The rite was performed by Val Jean Joshvema, a member of the religious Wuwuchim Society. He said it was the first time the Hopi had conducted such a ceremony at an archeological site outside their Arizona reservations.

The rite is designed to prevent any evil that might have been contained within a site from harming present-day inhabitants of the area.

"There might be some kind of sickness or lightening strikes," Mr. Joshevma said. "We want to chase it away."

The site, consisting of two pit houses, a midden, or refuse heap, and other newly uncovered features, was occupied by the Anasazi, ancestors of the Hopi who lived in New Mexico, Colorado and Arizona from the 8th to the 14th centuries.

The Anasazi began moving in significant numbers into the Rio Grande Valley near Albuquerque around 1200, as they abandoned their New Mexico and Colorado settlements, probably for climatic and economic reasons.

Many archeological sites have been destroyed by recent development in the Albuguergue area, but the Hopi have begun to press for better preservation of Anasazi ruins.

A state archeological survey crew discovered the Albuquerque site while planning for a new state road; archeologists from the Museum of New Mexico's Laboratory of Anthropology and the University of New Mexico began excavating the site in December.

Today, Mr. Joshevma and Eric Polingyouma, an assistant to the Hopi vice chairman on issues of cultural preservation, were guided on a tour of the dig by Richard Sullivan, the supervising field archeologist here.

Then visitors, including staff members of the Museum of New Mexico, were asked to leave as Mr. Joshevma, wearing a red velvet shirt and turquoise and silver jewelry, performed the 10-minute ceremony alone.

Mr. Sullivan said that the archeological team has discovered several thousand potsherds, with 10 different ceramic types, projectile points, remains of food, fragments of metates, smoothly finished stone pallets used to grind corn, debris from tool manufacture and jewelry, including a small, delicate, ivory-colored pendant made from a fresh-water clam shell.

A few hours before the Hopi arrived for the ceremony, a back hoe digging test holes uncovered evidence of at least six additional features that will require more extensive excavation, Mr. Sullivan said.

The site, one of the few examples from this period in the Albuquerque area's ancient history, is squeezed between two trailer parks on Albuquerque's growing West Mesa. "In Albuquerque, hundreds of sites have been destroyed by housing and highways — everything from a campsite to whole pueblos," Mr. Sullivan said.

THE NEW YORK TIMES
25 FEBRUARY 1986

Cisterns Prove to Be Treasure Troves

They often tell a story of developing urban life.

Special to The New York Times

ALEXANDRIA, Va. — Inside the Stabler-Leadbeater Apothecary Shop, the mortars and pestles, the yellowed prescription labels and the hundreds of hand-blown medicine bottles bear witness to a family business that thrived here from 1792 until some 50 years ago.

But a kind of archeological time capsule found buried beneath the cellar floor may yet place this historical site in an even earlier period.

Preserved in the red-clay dirt is a cistern that was used to store rainwater. It was filled with refuse and covered with concrete when water was first piped into the shop in 1853.

Archeologists plumbing the Eastern Seaboard continue to uncover cisterns in areas like this where fresh water was scarce. Cisterns, vessels used primarily from the middle 17th century to the early 19th century, were built to catch rainwater, which was then used for domestic chores.

Doomed by Indoor Plumbing

The triumph of indoor plumbing initiated the demise of cisterns, which became white elephants with the abundant flow of water from kitchen and bathroom faucets. Cisterns were eventually filled with unwanted items, buried and forgotten.

The fact that cisterns have remained virtually undisturbed, in some instances for hundreds of years, makes them significant archeological finds. These vessels-turned-vaults are usually steeped in treasures, such as ceramics, coins, tintype photographs and food particles, that can tell archeologists about what people of the time liked to buy and eat. Items are often found in their entirety, either wholly intact or able to be pieced together.

The cisterns themselves provide information often unavailable elsewhere about the communities that depended on them for water. Cisterns reveal ideas about matters of sanitation and health. They also signal the emergence of urban life, providing evidence of some kind of centralized planning through frequency of their presence and the uniformity of their design in a community.

Distinguishable From Wells

"No doubt they are artifact traps," said Pamela J. Cressey of Alexandria, the city's archeologist. "But more importantly, they represent the slow endeavor of people attempting to solve problems that high density brings."

Cisterns are generally circular structures made of brick or wood. Ranging from 6 to 10 feet in diameter and 7 to 12 feet deep, some were built and then lowered into the ground, while others were constructed in the ground itself.

For the most part, cisterns are easy to distinguish from privies and wells because the cisterns are lined with concrete, mortar or other sealants to prevent water from seeping through the sides. Many are not as low as the water table, so they could not be wells or privies.

"When they collapse, they may create unexpected cave-ins," said Paul R. Huey, the senior scientist of archeology for New York's Bureau of Historic Sites. "Every so often, we have a call from a property owner who, in this way, finds out about a cistern buried in his backyard."

Before excavation began on the apothecary shop last May, Dr. Cressey and her crew of archeologists did not know about the cistern. But they say there were definite hints. For instance, the prescriptions of the apothecaries called for fresh water, which was scarce here in those days. Like other harbor towns, much of Alexandria was an area built up by landfill, causing the groundwater to be brackish and undrinkable.

Surprises From Cisterns

A shaft for funneling water runs from the roof of the building to what was discovered to be the mouth of the cistern.

Four feet down into the cistern, archeologists have unearthed artifacts dating to the turn of the 19th century: bits of ceramics, an unbroken stoneware pot and prescription bottles. But the cistern is directly beneath the shop's foundation walls, which suggests that it was built when the shop was, in 1774, or that it preceded the shop altogether.

While items commonly pulled from cisterns are bottles, coins and ceramics, every now and then something extravagant surfaces. A cistern excavated in Rhode Island a few years ago contained Civil War paraphernalia and bits of egg shells, preserved despite their fragility.

And there is the totally unexpected. A cistern recently excavated at the Peyton Randolph House in Colonial Williamsburg yielded a lawnmower and half of a car. Digging up the backyard, archeologists discovered that a vaulted wine cellar belonging to Mr. Randolph, the president of the First Continental Congress, had been converted to a cistern in the 1890's and abandoned in the 1920's when Williamsburg got a centralized water system.

"For our purposes, it would have been better if the cellar had never been a cistern," said Marley Brown, director of archeological excavation of the Colonial Williamsburg Foundation. "We didn't expect to find artifacts dating to the colonials, but we didn't expect this, either."

But the structures themselves often tell more than the artifacts. Because archeologists use regularity in architecture as evidence of community planning, a cistern in every backyard signals that urbanism had emerged.

In New York City, excavations of lower Manhattan have led some archeologists to conclude that around 1670, a growing population began developing into an urban community.

Nan Rothschild, assistant professor of anthropology at Barnard College in New York, excavated five cisterns at the South Street Seaport. "There is enough regularity among the cisterns to suggest that someone, either formally or informally, was saying this is the way you build these things," she said.

Another dig a few blocks away uncovered seven cisterns also dating to the 17th century. In each case, the cistern was built adjacent to the house and at the border of the property line.

The first urban communities were often fighting more than a paucity of water. Epidemics such as yellow fever were wiping out large numbers of their population. And not coincidentally, some archeologists say, cisterns turned up, perhaps as experiments, at times when people began empirically to connect disease with polluted water.

Under the new Alexandria City Courthouse lies support for this theory. A cistern excavated on the site, dating to the late 1830's, belonged to Robert H. Miller, an influential businessman involved in matters of public health.

In Mr. Miller's lifetime, waves of yellow fever epidemics hit Alexandria in the late 1790's, the early 1800's and again in the 1820's. A town ordinance forbidding the sinking of new wells documents that the water supply was contaminated as early as 1810, and probably some time before that.

Mr. Miller's cistern — brick, circular and rich with ceramics — appeared quite ordinary, at first. But when archeologists reached the bottom, they discovered two chambers containing layers of gravel and sand that acted as filtration devices. As the cistern filled, rainwater was pushed through the chambers and then bucketed or pumped out for a clean water supply.

"At that time, the water smelled bad and people were dying," Dr. Cressey said. "And because we tend to associate rainwater with freshness, it's possible that Mr. Miller was thinking cisterns might be the long-term answer."

As it turned out, Mr. Miller found another answer. Not long after the cistern was built, he brought the first water company to Alexandria.

The New York Times 29 April 1986

Auctions

Carol Vogel

Old porcelain up from sea

Blue and white 18th-century porcelain mug, to be auctioned at Christie's.

At first glance, a scene playing on a videotape in Christie's New York showroom seems as though it were taken from a Jules Verne adventure story. Capt. Michael Hatcher, a salvage expert, and his crew are shown diving leagues and leagues under the sea to find treasures from a European merchant ship wrecked in the South China Sea around 1750. Their bounty — more than 100,000 pieces of Chinese export porcelain as well as Western metalwork, stoneware and gold.

Stranger than fiction, perhaps, but the entire cargo, expected to bring up to $4.5 million, will be auctioned from April 28 through May 2 at the Hilton Hotel in Amsterdam. Speculation surrounding the auction centers on whether such a vast amount of 18th-century porcelain, which was mass-produced for export, will affect the market.

The objects in question are blue and white porcelains made around 1750 and decorated in underglaze blue patterns depicting typical Chinese motifs such as fish, flowers and landscapes. This kind of porcelain was called Nanking by Western wholesalers in the 1760's because it was decorated there.

The Christie's auction involves thousands of dinner plates, bowls and mugs as well as more than 40,000 tea bowls and saucers in 20 patterns. The shape of these pieces leaves no doubt that the ship, which was sailing from Canton, carried wares made especially for the European market: the cups have handles, there are butter tubs, bowl-shaped jugs, sauce boats and salt cellars. Also among the remains were more elaborate porcelains: pieces decorated with overglaze enamels as well as blanc-de-chine figures.

While Captain Hatcher, who is based in Singapore, could not be reached for comment because he is at sea, Andrew Kahane, who heads Christie's Oriental art department in New York, reports that the bulk of the blue and white porcelain has not been affected by centuries of immersion in sea water. The cargo was apparently found in the original packing cases in the ship's hold and was protected by layers of loose tea that was to have been sold upon arrival in Europe.

But reports about the condition of the porcelain vary. "The photographs in the catalogue make the colors seem brighter than they really are," said Allan S. Chait, president of Ralph M. Chait Galleries in New York, who recently returned from and the color has turned on the porcelains that have overglaze decoration." Still, David Howard, a London dealer who spent five days examining the cargo, says that much of the basic blue and white porcelain is in amazingly good condition.

"The real charm of these objects lies in their provenance," Mr. Howard said. "The porcelain is not at all rare, rather it was standard everyday dinnerware made for the comfortable middle-class families of Europe." Mr. Chait calls the porcelain "hotel crockery." "Once you separate the wonderful romance of the discovery from the actual objects," he said, "you'll see that the pieces are nothing but a decorator's delight. It's the sheer volume that is overwhelming."

According to the experts, serious collectors gravitate toward rarer pieces of unusual forms and intricate patterns, porcelains made for domestic use rather than for the mass market. "The porcelains up for auction tend to be appreciated more for their decorative qualities," Mr. Kahane explained. "As a result, there will basically be two groups of interested buyers, those who collect specifically export porcelain and want a few key pieces and people who simply are interested in acquiring beautiful dinnerware to use at home."

This is not Captain Hatcher's first discovery, nor is it his first time at auction. Two years ago, Christie's in Amsterdam auctioned off another of Captain Hatcher's finds, 23,000 pieces of porcelain from around 1640, a period less known to scholars and more appealing to serious collectors. "While in this sale there's nothing that hasn't been seen before," Mr. Howard said, "in the last Hatcher cargo, the forms of many of the pieces were considered more unusual."

Still, according to Letitia Roberts, who heads Sotheby's porcelain department, there are things to be learned from the latest discovery. "While the basic patterns are familiar to us all, there are some new variations on familiar themes," she said. "More interesting are the blanc-de-chine figures. I wouldn't have thought they were made as late as 1750. Blanc-de-chine usually tends to how long it was considered a fashionable medium. It was presumed to have petered out around 1725, when enamels began to get more sophisticated."

On the question of scholarship, however, the issue of quantity appears to be of universal interest. "It does give us a fuller picture of what was coming into European ports," Miss Roberts added. Yet quantity is also the problem. Christie's has cleverly divided the objects into about 3,000 lots in varying combinations, so it is possible to buy as little as a single mug, estimated to cost $80 to $120, or a set of 12 dinner plates, estimated at $392 to $588 (less than a set of 12 medium-priced dinner plates at Tiffany's.) Some lots, however, are huge. For example, there are 1,000 tea bowls and saucers, together estimated at about $10,000 to $15,000. So far, according to Dorrit Terwindt at Christie's in Amsterdam, buyers who have expressed interest in these larger lots range from Chinese restaurants to embassies and dealers. There are also reports that department stores both here and in Europe are looking to buy. "It's too good an opportunity to miss," said Julian Tomchin, a senior vice president and fashion director at Bloomingdale's.

But even if the sale is a success, how will the influx of such an enormous run of 18th-century porcelain affect future prices? Is Christie's making a mistake auctioning it all at once? "It's certainly not the way I would have done it," said Mr. Chait. "But because this is not the type of thing serious collectors buy, I don't think it will have any effect on the market at all."

Mr. Howard is not so sure. "Prices certainly won't drop, they'll stay as they are while the rest of the porcelain market escalates," he said. "But it does depend on who buys. Dealers are going to have to be careful. Those acquiring large quantities at modest prices will have to know where they're going to sell it or else it could be a drag on the market."

"Certainly, such large quantities mean mid-18th century blue and white porcelain will be a common collectible," Mr. Howard added. "But the greatest grumble in the antique world has been that the supply is drying up. While the influx of over 100,000 pieces of porcelain of proper lineage may seem detrimental right now, it can't help but be a good thing in years to come."

The Times 21 March 1986

About Boston

Preserving Reminders Of Colonial Past

By GENE I. MAEROFF

Special to The New York Times

BOSTON, April 19 — Some of Boston's most popular tourist attractions are dead. They have names like Hancock and Revere and Adams and they lie in 16 historic burying grounds that the city oversees, the oldest three dating to 1630.

Outdoor pantheons of a sort, the cemeteries appeal to the tourists who are beginning to resume their pilgrimages to Boston now that the lingering chill of New England winter is lifting. By summer the busiest of the cemeteries will receive 3,000 visitors a day.

They meander in hushed reverence as they peruse the fading inscriptions on the ancient slate stones, giving the impression that they feel a palpable connection with the nation's heritage.

As some the tourists watched the other day in King's Chapel Burying Ground, a peaceful enclave amid the bustle of downtown Boston, a trio of conservators refurbished the headstones of a few of the old Colonists.

Their work is part of the city's Historic Burying Grounds Initiative, a $5 million effort to stem the ravages of deterioration and vandalism that have afflicted all 16 of its historic cemeteries.

The reason for the initiative is evident to anyone who strolls the burying grounds. Tombs with large chunks of masonry missing are partly open in some cemeteries, victims either of the weather or the curious. At South End South, where Bunker Hill veterans are buried, teen-agers and dogs have pulled bones from some tombs.

Looking more like gravediggers than conservators in their workshoes and rugged clothing, the team at King's Chapel had carefully scraped away the damp earth that obscured the lower portion of the 208-year-old stone of Elizabeth Foster, a woman not known to be of any particular historical significance. They were preparing a cement they hoped would be strong enough to repair broken parts of the stone.

The leader of the conservators, Ed Sullivan, a stone sculptor, accepted the chore at King's Chapel with special relish.

"I just moved into an old house near Plymouth that was once the home of Chilton Press, named for Mary Chilton," Mr. Sullivan said. "Her stone is right here in King's Chapel and one of our big projects is to restore it. So I'm thinking a lot about her these days."

Mary Chilton is believed to have been the first woman to debark from the Mayflower. She reposes not far from Elizabeth Pain, reputedly the model for Hester Prynne in Hawthorne's "The Scarlet Letter."

One of their neighbors in the first burying ground established by the Puritans on the Shawmut Peninsula after they left Charlestown is John Winthrop, first governor of the Massachusetts Bay Colony.

"Everything here is history," said Ronald Lybeck, a tourist from Largo, Fla., dressed casually in a warmup suit the other day as he walked in the Burying Ground.

"In Florida you get the feeling that everything was created yesterday, and that history doesn't exist," Mr. Lybeck said. "Here, you are awestruck by the sense of history and you can't help going away a little more of an American than when you came."

"The Burying Grounds Initiative began last year because people felt the situation had deteriorated to the point that there could be irreversible losses," said Ellen J. Lipsey, a preservation planner who is project director. "In effect, what we are dealing with is an outdoor museum with significant and important artifacts."

Drawing on a panel of consultants that included a structural engineer, a landscape architect and an expert in masonry, Miss Lipsey assembled a report detailing the needs at each cemetery and estimating the costs. A list has been prepared to give priority to the most serious problems. There are suspicions that there will not be enough money for all repairs.

So far, according to Miss Lipsey, $400,000 has been contributed by private donors and an equal amount has been contributed by the city. She is soliciting contributions from descendants of some of the people buried in the graveyards, from concerns whose offices border them and from corporations.

A concern that has already pledged assistance is John Hancock Mutual Life Insurance Company, based in Boston, whose namesake is in the Granary Burying Ground, just down Tremont Street from King's Chapel.

The tall white obelisk memorializing Hancock is the largest of the markers in what is surely the most popular of the historic cemeteries. A two-acre site with 2,345 gravestones and tombs, the Granary numbers among its other occupants Samuel Adams and Robert Treat Paine, both, like Hancock, signers of the Declaration of Independence; Paul Revere; Benjamin Franklin's parents and Mary Goose, better known as Mother Goose of nursery rhyme fame.

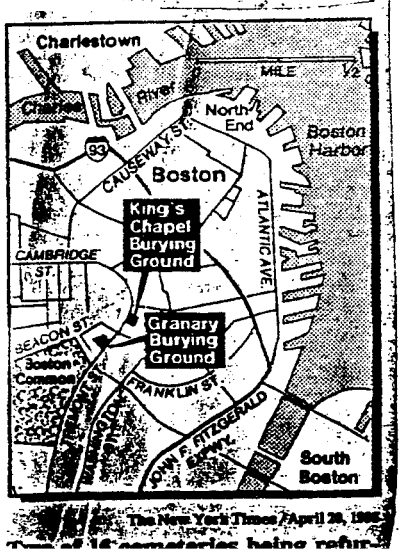
The $7,000 donation by John Hancock will be used, in part, to build a path to the Hancock marker, which now is reached by stepping over a chain fence and walking around some other gravestones.

This renovation is minor, though, compared with removing and resetting the granite wall that is buckling toward the street at the front of the cemetery. There is also graffiti to remove from the grave of Increase Sumner, a three-term governor of Massachusetts in the 18th century.

Officials suspect that the graffiti and the damaged tombs at the rear of the cemetery are the work of youths who regulary crawl over the locked fence at night.

"Just last week," Miss Lipsey said, "we got a call at one in the afternoon that kids were drinking in the cemetery and banging bottles on the gravestones."

One wonders how Governor Sumner would have dealt with such behavior. According to his tombstone, "In private life he was affectionate and mild; in publick life he was dignified and firm."



The New York Times/April 20, 1986

16 cemeteries being refur-

The New York Times 20 April 1986

ncient Astronomy Points to New Views of Mayan Life

By WILLIAM STOCKTON

HICHEN ITZA, Mexico — Eleven hundred years ago the massive pyramid of Kukulkan was built by the Mesoamericans in a clever feat of cient engineering so that the shadow of a e moves along the balustrade of a stair- as the sun sets during the vernal and au- al equinoxes.

the viewer grounded in objective reali- he shadow that looks to be a snake slith- long the stairs and vanishes with the set- sun. But in the viewer's imagination, it rly slithers away from the stairs straight d to the nearby sacred cenote, or pool, re the ancient people made sacrificial of- gs of precious possessions and, some- s, people.

t archeologists cannot agree on the ning of the shadow. Indeed, the shadow the argument over it symbolize the in- sing importance being attached to the nomical practices of the Mesoameri- Astronomical studies in the last decade led to a new and highly sophisticated un- tanding of the ancient observations of the Using these discoveries and other scien- findings, archeologists and researchers her disciplines are reinterpreting the his- and culture of the ancient Indian races inhabited Mexico and Central America.

he new discoveries in the region in the re aren't going to be new tombs and new acts," predicted Dr. Anthony F. Aveni, essor of astronomy at Colgate Universi- who is one of the foremost authorities on stronomical accomplishments of the an- t races of Central America and Mexico. tead, the discoveries are going to be we understand the processes that these les used, the ways they had of knowing understanding and using what they saw e heavens."

hen the ancient Mayan and Toltec priest- onomers who lived here a millennium sought to study the skies, they were as ect to the whims of the weather as mod- day astronomers. When the sky is over- astronomical observations cease.

e sky was overcast all day here last Fri- , the first day of spring, and the estimated 0 people who gathered before the Kukul- pyramid waited in vain. Groups of Amer- tourists and college students with their essors, as well as the natives of Yucatan, y of them descendants of the Mayas, left Chichén Itzá disappointed. The sun didn't shine. The serpent didn't move.

And modern man doesn't know to what extent failure of the shadow to appear on the day of the equinox might have created social or religious chaos in an earlier era. Some scholars, such as Dr. Aveni, believe there is no evidence whatsoever to justify attaching importance to the shadow. But he is convinced that astronomy generally has become highly useful in the study of ancient history and cultures.

"Obviously, the shadow physically appeared," he said. "But if anyone noticed it or if it had any meaning if they did, we have not one piece of evidence."

Dr. Johanna Broda of the National Autonomous University of Mexico believes the shadow probably was a device to impress the common man. "Such things as the shadow were created by the priest rulers to evoke religious symbols in the contexts of religious beliefs," she said. The shadow was an affirmation of the power of the ruling class and a reminder of the priests' essential function as a go-between with the gods, she said.

Others, such as Dr. Clemency Coggins of the Peabody Museum at Harvard University, attach even greater significance to it. She recently suggested in a scientific paper that the

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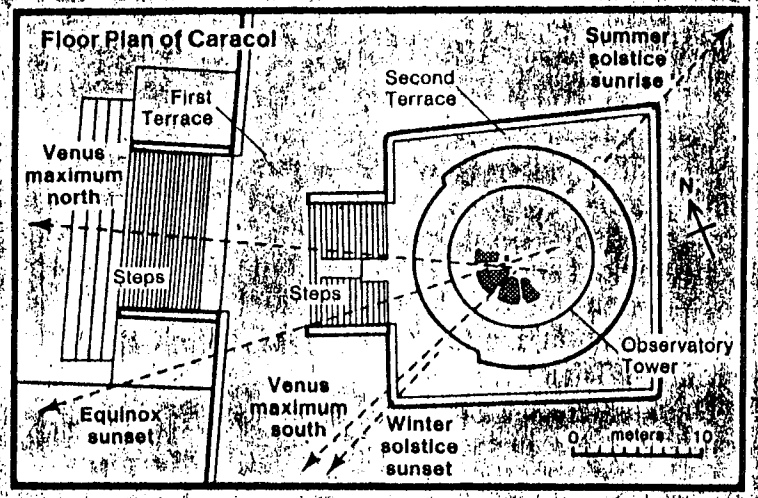
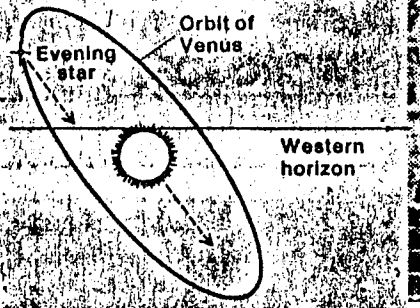
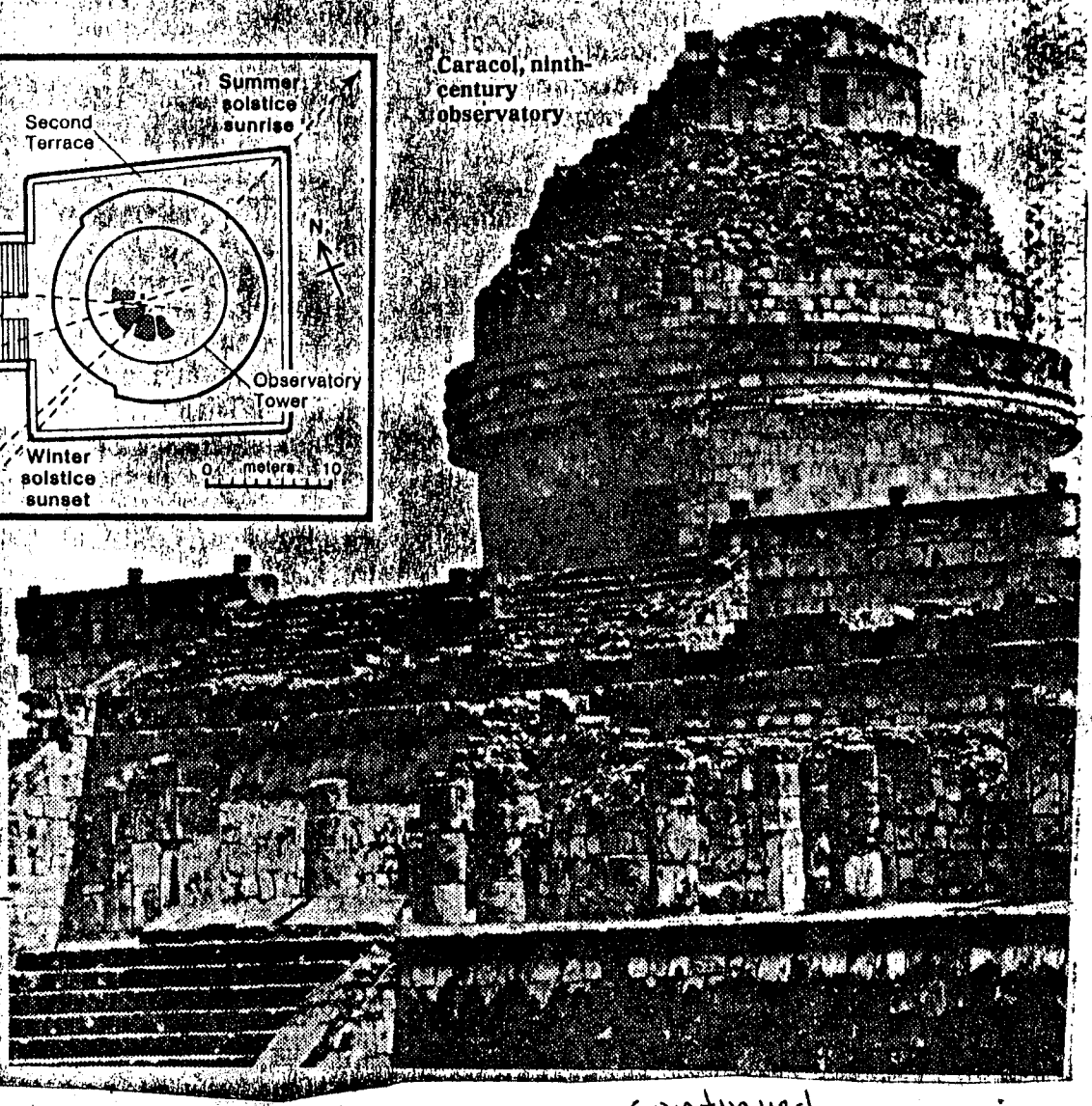


Windows were placed so that an observer could tell where Venus would appear on the horizon. Summer and winter solstices could also be predicted.



Caracol, ninth-century observatory



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The Times 25 March 1986

The Times 3 May 1986

Salvaged Chinese Items Are Sold in Amsterdam

More than 106,000 pieces of Chinese porcelain and gold bullion from a European merchant ship — wrecked two centuries ago in the South China Sea and salvaged last year by a British captain and his crew — were sold this week in Amsterdam for $15,255,102, one of the highest totals ever in an auction of porcelains.

Among the major buyers who were identified was David S. Howard, a London dealer, who paid $261,475 for a dinner service.

Of the total in the five-day Christie's sale, $13.5 million was for the porcelains, the second highest figure ever in a sale of ceramics. The record was set during a three-part Sotheby's sale of the Edward T. Chow collection in London and Hong Kong in 1980 and 1981. The Chow porcelains brought $13.8 million.

"A lot of us were worried about whether anyone would want 70,000 cups and saucers," Capt. Michael Hatcher, who led the British salvage operation, said by telephone from Amsterdam yesterday as the final bids were taken. "The people here gobbled them up."

Captain Hatcher said that he and his partner, Max de Rham, a Swiss geophysicist, would clear about 30 or 35 percent of the total. "The crew gets 20 percent," Captain Hatcher said, "the Government of the Netherlands gets 10 percent and we will have to pay Christie's."

IFAR Opposes N.Y. Bill Instituting Three-Year Limit on Suits to Recover Stolen Art

Masterpieces stolen at gunpoint make headlines, but a great many other antiques and works of art are taken in thefts and burglaries. The loot is likely to be sold to a dealer who may or may not be aware of the illegal source of the purchase. For example, a stolen Ming vase may pass through a number of hands before rising to the level in the marketplace where a connoisseur will "discover" and acquire it. Thus laundered, the vase may be acquired by a museum through purchase, gift, or bequest. Under U.S. law, not one of these buyers nor the museum that received the vase is generally able to acquire good title to it. If the theft victim located the vase, and was able to prove that it was his property, the law would require its return. Knowing this, cautious buyers try to verify provenance and avoid costly mistakes by checking art theft records. The absence of a statute of limitations for claiming the return of stolen art helps to curtail this illicit trade. Introducing a time limit for claims by art theft victims, however, would encourage and facilitate the circulation of stolen art. At present, the recovery rate hovers between 10 and 15 percent, and such a law could lower this already low figure.

Last year a bill introducing a three-year statute of limitations was passed by the New York State legislature. Gov. Cuomo did not sign it, and the bill is being redrafted for submission. The bill would have made stolen works of art that might be acquired by New York State museums immune from recovery suits by theft victims three years after acquisition. This would have been true whether the original owner was an individual, institution, or government. The bill provided for acquisition through regular museum purchase and by exchange. Most museums today have self-imposed procedures to avoid controversial acquisitions and would not knowingly acquire stolen art. But the bill also allowed for acquisition through gifts and bequests from individuals whose purchasing policies are neither scrutinized nor regulated but who do derive tax benefits from donations to non-profit organizations.

Under this bill, the burden of discovering the whereabouts of the stolen property is still on the theft victim, but the three-year time limit penalizes him severely. The bill required the institution to catalogue the acquisition but not necessarily to display it. With over 600 museums in New York State and the bill also included other non-profits such as universities, libraries, and music academies, the theft victim can scarcely hope to locate his property in the annual reports, publications or catalogue cards of each one. If the theft victim lives in another part of the country or abroad, his chances of success are further diminished.

This legislation would establish a new standard of legal ownership of stolen art exclusively for museums and non-profit institutions. Can we support a bill that says three years of custody by a non-profit organization can legitimize the institution's ownership of a stolen work of art? The International Foundation for Art Research attempts, through its maintenance and publication of art theft records, to curtail the circulation of stolen art. A law which would make recovery as difficult as this one would is, in our view, a poor public policy.

Museums can be theft victims, as the recent gunpoint theft at the Musée Marmottan in Paris reminds us very forcefully. The pictures stolen that bright Sunday morning will be reproduced in many places, but in fifteen or twenty years, if they have not surfaced, they may be forgotten and quietly sold, perhaps first to private parties, then, eventually given or bequeathed to another museum. Must the Musée Marmottan forfeit its ownership of these Impressionist paintings at the moment that another museum has held them as part of its collections for three years? Will a young curator, perhaps a person who is just five years old this year, someday locate the pictures and be unable to sue for their return? This unacceptable situation would be made possible by the signing into law of New York State bill S. 3273. We are grateful to Attorney General Robert Abrams for recommending that it be redrafted for submission. Its original language would do great disservice to the marketplace, making it possible for New York State to become a stolen art market capitol.

Several changes are advisable. The first would be an alteration of the time when the statute of limitations begins to run. In our view, a recent statute passed in California is more realistic in its requirements of the theft victim, the original owner. The California statute provides that a three-year statute of limitations begins to run only when the theft victim, his agent, or the law enforcement agency that originally investigated the theft discovers the whereabouts of the work of art. At this point, the victim has three years in which to file a law suit to recover the property.

Additional disclosure should be required if a museum is to be immune from suits to recover stolen art found in its collections. N.Y. Senate bill S. 3273 required that the museum enter the acquisition in its records which are available for public view, *or* put the object on display or publish it in a newspaper with a circulation of 50,000 or more. We feel that these means of disclosure are no more than routine and do little to help a theft victim locate his work of art. A central filing should be required to make it easier for a theft victim to ascertain whether his art has been acquired by a New York State museum. An annual submission of catalogue information to a central location would be helpful. Then the theft victim would go to just one place to determine whether his art had finally risen to the level where a museum had acquired it.

This bill, introduced into the New York Senate with the sponsorship of Senator Roy Goodman, was also brought before the Assembly by Assemblyman Mark Siegal. The memorandum that accompanied the bill stated that the source of the legislation was The Metropolitan Museum of Art. It was drafted as an act to amend the general business law, and as such, did not immediately come to the attention of the Art Committee of the City Bar Association. But there is little doubt that this bill, should it become law, would radically alter the rules governing ownership of stolen art, and it is therefore of great interest to the Art Committee and to IFAR.

All purchasers of art—museums, dealers, collectors—face a problem in knowing whether they are acquiring good title to the art they buy. Works of art do not come with deeds like houses, and there is no one to perform a title search, no one to write an insurance policy for title. There is no universal art registry where the buyer can verify that he is acquiring good title to the work of art he purchases. But it is preposterous to magnify this problem so much as to justify a law which would legitimize ownership simply through three years of holding it.

Constance Lowenthal

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shadow and the pyramid were the core of a new ceremonial center established at Chichén Itzá to mark the year A.D. 830. This was the year, she suggested, when a major event in Mayan culture and a major event in the Toltec culture coincided. For the Mayas, it was the end of a major calendar period. For the Toltecs, it was the year for rekindling their fires, in a ritual repeated every 52 years. A captive was sacrificed, his heart was torn out by priests, and a new fire was kindled in his chest. The aim was to prevent the sun from disappearing and darkness descending to eat man.

The ruling priests and warriors saw this date coming decades in advance and decided to mark it with a new ceremonial center, and Dr. Coggins believes the pyramid may have been completed the year before so that the serpent's shadow would move down the stairway for the first time on March 21, 830, as part of a religious event of immense import.

How the Heavens Looked

Her hypothesis is a provocative one and has not been embraced by all of her colleagues. But it illustrates how the new thinking is being made possible by the astronomers' new findings and growing collaboration between astronomers, archeologists, ethnohistorians and anthropologists.

Dr. Aveni was one of the astronomer pioneers who, armed with data about how the heavens looked about A.D. 900, went to sites like Chichen Itza and carried out complicated measurements of the physical orientation of Mayan temples. He and his co-workers discovered that many were constructed with specific astronomical functions.

The findings, related in turn to archeologists' continuing deciphering of the complex Mayan writings and sophisticated mathematics, have led to evidence that the ancient peoples not only studied the sun and moon, but were experts on the movements of Venus, perhaps other planets such as Mars, Jupiter and Saturn, and followed some of the major constellations. They could predict some celestial movements with an error of no more than half an hour per century.

The real fountainhead of the knowledge that made the serpent's shadow movement possible is on the other side of Chichén Itzá, at the building named El Caracol by the Spaniards. It was to El Caracol in the mid-1970's that Dr. Aveni brought his measuring devices to study the building's physical orientation.

When he and his colleagues finished their figures and correlated them with the positions of the planets in the ninth century, there remained little doubt that El Caracol was a brilliantly designed astronomical observatory, a calendar in stone where the Mayan priests, using only their eyes, marked the heavens day by day with remarkable accuracy.

The evidence suggests the priests were particularly fascinated with Venus.

The Mayas had no notion of the solar system's planets revolving around the sun. They knew only that Venus appeared and disappeared on the western and eastern horizons at different times in the year and that it took 584 days to complete one cycle. They also knew that five of these Venus cycles equaled eight solar years. Thus, Venus would appear at northerly and southerly extremes every eight years.

Dr. Aveni and his colleagues discovered that several aspects of El Caracol's alignment pointed to these southerly and northerly Venus extremes.

They also found sightlines along various features of the building that pointed to the sun's horizon position at summer and winter solstice and the two times between May and August when the sun passes through the zenith directly overhead. When a planetarium was used to create the sky as it would have appeared at the end of April in the year 1,000, they found that the appearance of the constellation Pleiades in a tower window of El Caracol announced the sun's arrival at the zenith.

Of 29 possible astronomical events believed to be of interest to the Mesoamerican residents of Chichen Itza, sight lines for 20 could be found in the structure. Because part of the tower atop El Caracol no longer exists, all the possible measurements will never be known. "I am sure there are some astronomical events that the Caracol was designed to study that western astronomers have no idea about," Dr. Aveni said.

Studies by Dr. Aveni and his colleagues at other Mayan sites such as Uxmal in Yucatán and Copán in a remote region of Honduras have produced similar findings. Dr. Aveni said Venus "was incredibly important to them, with a role in all parts of Mayan life, from predicting times to plant corn and the onset of the rainy season to war, death and religious affairs.

When the Spaniards conquered Mexico in the early 16th century, they found that the Mayas had developed a hieroglyphic writing system and had many books written on tree bark. The Spaniards were at pains to stamp out the Indians' native religions, so they burned the books.

But four books turned up in the following centuries, including the Dresden Codex, named for the library in the German town where the book was discovered in 1740. In recent years, the Dresden Codex, in the hands of astronomers and archeologists, has become the key to unraveling the Mayas' astronomy. Its writings, coupled with astronomers' field studies, such as those at Chichén Itzá and Uxmal, have confirmed the richness of Mesoamerican astronomical theory and its role in religious life.

The Dresden Codex was an almanac probably meant to be used by the priests in their prophecies and divination, a sort of astrological handbook. It illustrates the extent to which astronomy's purpose was astrology and ritual prediction, and it shows how the Mayas used special numbers to regulate this.

They were particularly obsessed with 584, the number of days Venus appears to require to make an entire cycle of its appearances and the eight-year cycle related to the solar calendar.

The Mayas had a sacred calendar based on 260 days, which they meshed with a daily calendar based on the sun of 365 days. Using these numbers and multiples of them, they sought arithmetical unity by creating a mythological date for the birth of Venus that was 1,366,560 days before the starting date of the Venus table in the Dresden Codex.

This arithmetical unity was, in turn, related to the observational unity in the heavens seen by the priests. They then sought to relate these unities to the realities of daily life, seeking to bring together as a whole all aspects of their environment.

The Dresden Codex reveals that the Mayas also were awed by lunar eclipses and from their careful recordkeeping devised a method of predicting them based on two dates, the passage of either 177 days or 148 days since the last eclipse.

The method gave them an accuracy of about 50 percent. Reducing the possibilities of a lunar eclipse to two numbers with such an accuracy was a remarkable feat, Dr. Aveni believes.

"They did it in a period that coincides with the Western world's Dark Ages," he said. "It was a feat equivalent to those of Newton or Einstein and for its time must have presented a great triumph over the forces of nature."

SUMMER FIELD SCHOOL

6/19-7/14

6 credits

Archaeology in Brooklyn

Contact Profs. Bankoff/Anthro Winter/Classics

The Brooklyn College Summer Archaeological Field School is a comprehensive program of archaeological field research involving training in excavation and laboratory techniques. Excavations will be conducted at the site of an 18th century farmhouse in the East New York section of Brooklyn. The Field School meets Monday through Friday from 8 AM to 6 PM. Transportation will be provided from the College to the dig site.

Permission of the instructor is required for registration. Permission should be obtained by May 1, 1986. Students may register for the Field School as either Anthropology 70.1 or Classics 29

For additional information, contact: Secretary
Dept. of Anthropology
Brooklyn College CUNY

PROFESSIONAL ARCHAEOLOGISTS OF NEW YORK CITY

PANYC RESEARCH AND PLANNING SYMPOSIUM:

ARCHAEOLOGICAL INVESTIGATIONS OF LANDMAKING IN NEW YORK CITY

Participants:

N. Rothschild, A. Pickman: 64 Pearl, 7 Hanover Square
D. Wall: Telco
J. Geismar: 175 Water Street and Shearson AMEX
T. Klein: Barclays Bank
F. Winter: 53rd Street and Inwood
R. Henn: Assay

Part 1

Over the last 5 years, several landfill sites have been excavated in New York City. With each new site, our excavation and research questions become more refined. In this symposium, we would like to address what we have learned during the past 5 years, and how we can apply this knowledge to future landfill sites.

Each participant will give a 5 to 10 minute, informal presentation on their respective landfill sites, answering the following questions:

1. In restrospect, were the methods used adequate to address the research problems relating to landfill and fill retaining structures?
   Were the research topics suitable to the site under investigation?

2. As a result of your work at the site(s), how would you conduct future archaeological studies of landfill deposits and fill retaining structures in New York City?

Part 2

Open discussion among all attending symposium. Participants may show slides (maximum of 10) during discussion to clarify issues.

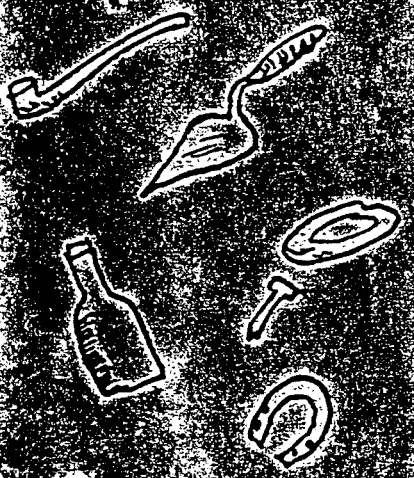
Wednesday, May 21, 1p.m. - 4 p.m.
at The New York City Landmarks Preservation Commission

SUMMER 1986

AN OPPORTUNITY TO

Join An Archaeological Dig In New York City This Summer....

ROSE HILL MANOR



THIS SUMMER AT FORDHAM UNIVERSITY

Archaeology field training for college students in a three credit course at the Bronx Campus of Fordham.

AN 41324 Archaeological Field Methods
3 cr. May 27-July 2 9-5 p.m. Mon-Fri.

A unique opportunity to join in exploring a colonial farmhouse site directly on the campus of Fordham University. The Old Rose Hill Manor was inhabited as a family farm of Fordham Manor from the late 17th or early 18th century, became the gentleman's country residence of the Watts family in the nineteenth century, and served as the oldest building of St. John's College Fordham, until its demolition in 1896. Substantial foundations remain beneath the lawns of the Rose Hill Campus of Fordham University.

Students will participate directly in the dig, and the analysis of finds. There will also be class lectures, film and slide presentations of archaeological research, and a site visit to a comparable colonial structure in preserved condition.

The Rose Hill Manor dig is being conducted by the Fordham Archaeology Project, sponsored by the Departments of Sociology/Anthropology and History, with co-sponsorship and assistance from the Bronx County Historical Society.

FOR INFORMATION CONTACT: Dr. Allan Gilbert, Dept. of Sociology/Anthropology
212 579 2705 or 2202
Dr. Roger Wines, Dept. of History
212 579 2278

CATALOG AND APPLICATION: Dean Conrad Rutkowski, Summer Session
Fordham University
Bronx, N.Y. 10458
212 579 2516

ON CAMPUS HOUSING MAY BE AVAILABLE IF REQUIRED

FORDHAM UNIVERSITY

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PROFESSIONAL ARCHAEOLOGISTS OF NEW YORK CITY - PANYC
MEMBERSHIP APPLICATION

Membership in PANYC is open to any professional archaeologist who subscribes to the purposes of the organization and who meets the following criteria for Education, Training and Professional Activity:

a. Applicants must have been awarded an advanced degree, such as an M.A., M.S., M.Phil., PhD., D.Sc., or official A.B.D., from an accredited institution in archaeology, anthropology, history, classics or other germane discipline with a specialization in archaeology.

b. Applicants must have had at least six weeks of professionally supervised archaeological field training and at least four weeks of supervised laboratory analysis and/or curating experience. Requirements for both field and laboratory experience will be considered to have been met by attendence at an archaeological field school which meets the guidelines set forth by the Society of Professional Archaeologists.

c. Applicants must demonstrate professional experience in one or more areas of archaeological activity, such as: field research and excavation, research on archaeological collections, archival research, administration of units within public or private agencies oriented toward archaeological research, conduct of cultural resource management studies, review of archaeological proposals and/or cultural resource management studies for public agencies, or teaching with an emphasis on archaeological topics. Applicants meeting the education and training criteria and having other professional interests related to archaeology will be considered on a case by case basis.

d. All prospective applicants must be approved by a majority of members present at a regularly scheduled meeting of the general membership. All members receive the Newsletter and other PANYC publications.

The 1986 membership dues are $12. Non-member subscriptions to the Newsletter are $6. If you are interested in applying for membership in PANYC or subscribing as a non-member to the PANYC Newsletter, complete the form below and mail it to: Daniel N. Pagano, 315 Avenue C, #1A, New York, N.Y. 10009, (212) 777-3449.

Name_____

Address (Business)_____
_____
_____
Telephone (_____)_____

Address (Home)_____
_____
_____
Telephone (_____)_____

Please indicate preferred mailing address.

Are you a member of the New York Archaeological Council?_____
or of the Society of Professional Archaeologists? _____

Please Attach Curriculum vitae or resume.