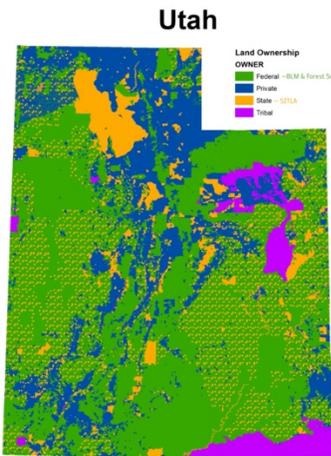


Range Creek Glossary Guide

Acknowledgement (Permit Required Page)

<p>Permit</p>	<p>A document that provides permission for a specified activity to take place.</p>
<p>Public lands</p>  <p>Utah</p> <p>Land Ownership OWNER</p> <ul style="list-style-type: none"> Green: Federal - BLM & Forest Service Blue: Private Orange: State - SITLA Purple: Tribal <p><small>*Base map from Utah AGRC. Map by S. Boomgard/7/2/2020</small></p>	<p>Lands that are owned and managed by the government.</p>
<p>BLM</p>	<p>“The Bureau of Land Management (BLM) is an agency within the United States Department of the Interior responsible for administering public lands. With oversight over 247.3 million acres, it governs one eighth of the country's landmass.” (2020) “The BLM was established in 1946, but its roots go back to the years after America's independence, when the young nation began acquiring additional lands. At first, these lands were used to encourage homesteading and westward migration. The General Land Office was created in 1812 to support this national goal.” (2020) https://www.blm.gov/about https://www.blm.gov/about/data/public-land-statistics</p>
<p>SITLA</p>	<p>State of Utah School and Institutional Trust Lands Administration. “Created in 1994, the Utah School and Institutional Trust Lands Administration, SITLA, manages the state's 3.4 million acres of trust lands. Unlike public lands, trust lands are not held in the public trust, rather, they are held in trust for 12 beneficiaries, defined and designated by Congress at statehood. Approximately six percent of the land within Utah's borders is trust land. SITLA works with private business to generate revenue from energy and mineral royalties, and real estate and surface development. Since its inception, <u>SITLA</u> has generated \$1.96 billion for the Permanent School Fund...” (2019) https://trustlands.utah.gov/our-agency/</p>

Home: Welcome to Range Creek

<p>Artifacts</p>	<p>An object made by a human being, typically an item of cultural or historical interest.</p>
<p>Indigenous</p>	<p>People native to an area.</p>

Archaeologist	Aa person who studies human history and prehistory through the excavation of sites and the analysis of artifacts and other physical remains.
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Step 2: Warm-Up

Excavation	The systematic unearthing of buried archaeological remains
Archaeological features	A man-made site component that is difficult or impossible to move like a house, fire pit or other structural feature.
Metric System	The decimal measuring system based on the meter, liter, and gram as units of length, capacity, and weight or mass.
Stratigraphy	<p>The analysis of the order and position of layers of sediment (dirt).</p>
Stratigraphic Layer	<p>A layer or a series of layers of sediment (dirt).</p>
Midden	 <p>A Trash pile. Primary characteristics of middens are that they tend to be darkly colored from continuous dumping of fire pit (hearth) charcoal and ash, burned bits of bone, broken ceramics and stone tools, burned stone and lots of stone flakes.</p>

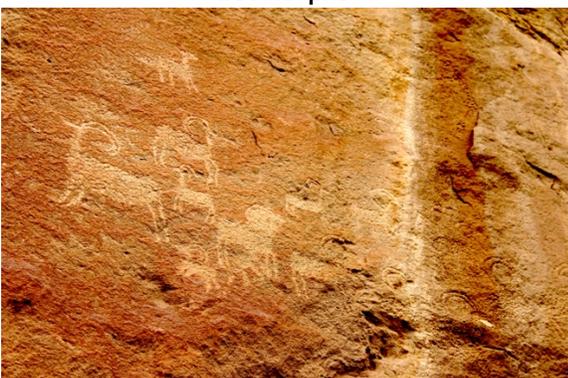
Step 5: Site Survey - Range Creek

Field Station	Research facility where learning occurs outside.
Archaeological Record	A collection of records of physical evidence of the past.
BLM	Bureau of Land Management a federal government agency
SITLA	State land managing agency for the benefit of education
Archaeological sites	A place where physical evidence of the past is found and preserved.
Vandalize	Deliberately destroy or damage (public or private property).
Fremont	An ancient group of forager/farmers who lived in Utah about 700-1300AD.

Step 5: Site Survey - Residential Village

Features	An immobile man-made site component (like a hearth, midden, or ramada).
Hearths	A firepit used for cooking/heat/light, usually lined with a circle of stones.
Ramadas	A surface structure with a roof but no walls.
Middens	Primary characteristics of middens are that they tend to be darkly colored from continuous dumping of fire pit (hearth) charcoal and ash, burned bits of bone, broken ceramics and stone tools, burned stone and lots of stone flakes.

Step 5: Site Survey - Storage Area

Ancient	belonging to the very distant past, by a culture no longer living
Inhabitants	A person or animal that lives in or occupies a place.
Petroglyphs	Art form produced by pecking into rock face.
Pictographs	Art form produced by painting onto rock face.
<p>Anthropomorphs</p> 	An object that possesses human-like features.
<p>Zoomorphs</p> 	An object that possesses animal-like features.

<p>Erosion</p>	<p>The process of deteriorating materials by wind, water, or other natural agents.</p>
<p>Granary</p> 	<p>An above ground structure for storing food.</p>
<p>Cists</p> 	<p>An underground structure for storing food.</p>

Step 5: Site Survey - Rock Shelter

Prehistoric	Refers to the period of time before written records.
Occupants	People who reside or are present in a house, vehicle, seat, place, etc., at a given time.
Organic artifacts	A natural object used by humans, typically an item of cultural or historical interest.

Step 5: Site Survey - Artifact Scatter

<p>Archaeologist</p>	<p>A person who studies human history and prehistory through the excavation of sites and the analysis of artifacts and other physical remains.</p>
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<p>Pin flags</p> 	<p>Small colored flags used as place markers.</p>
<p>Artifact</p>	<p>An object made and used by a human being, typically an item of cultural or historical interest.</p>
<p>Ground stone tool</p>	<p>A stone tool used for grinding food.</p>
<p>Mano</p> 	<p>A stone tool used with a metate to grind seeds into flour.</p>
<p>Metate</p> 	<p>A stone tool used with a mano to grind seeds into flour.</p>
<p>Chert</p>	<p>A type of stone that flakes into sharp tools and can easily be shaped.</p>
<p>Awl</p>	<p>A small pointed tool used for piercing holes, especially in leather.</p>

Step 9: Gather

FS	Field Specimen Number
42EM###	Site number
Sinew	A piece of tough fibrous tissue uniting muscle to bone or none to one; a tendon or ligament.
Hafting	Attaching a tool to a handle.

Step 11: Graphing Artifacts

Farming	Artifacts classified as being used for farming activities tell us the people who made them grew their own food. People who farmed had to spend time clearing fields, planting seeds, watering their crops, protecting their crops from pests, weeding, and harvesting. This would have required farmers to spend a lot of time close to their permanent residences and farm fields.
Hunting/Tool-making	Artifacts classified as being used for hunting and tool-making activities tell us the people who made these artifacts hunted animals for food. People who hunted had to create and maintain a toolkit that mostly included stone and wood tools like snares and arrows. They also created multi-purpose tools like biface knives that needed regular sharpening. Besides tool-making and maintenance, hunters would have spent time looking for and tracking animals inside and outside Range Creek Canyon.
Collecting	Artifacts classified as being used for collecting activities tell us the people who made these artifacts walked around many different areas collecting wild plant resources for food. People who collect wild plant foods have to know their environment very well to know which plants are edible, when different foods are ready to be collected, and where to go to get them. Collectors would set-up temporary camps to process foods near where they are collected or bring food back to their residences for processing, depending on how far from home they were.
Storing/Caching	Artifacts classified as being used for storage and caching activities tell us the people who made them were storing food or tools for later use. People who stored food often built a granary structure to protect it from weather, pests and other humans. They spent time looking for a storage spot; carrying mud, stone, water and wood; building the structure; and, then, carrying food to the granary to fill it. People, also, cached (a special type of storing or hiding) their tools in safe places like rock crevices and shelters, likely close to where they expected to need them again when they returned.
Preparing Food	Farmers, collectors, and hunters all spent time preparing the food they collected to be eaten or stored. The artifacts classified as being used for food preparation activities help us determine how they did that. Some food was ground, some was roasted, some was boiled.
Traveling/Trading	The Fremont who left artifacts in Range Creek traveled over a large area on a regular basis to hunt, collect plant-based food, and collect materials they needed that were not available in the canyon. The artifacts classified as being related to traveling and trading activities are those artifacts that came from even more distant areas-well outside the area the Range Creek Fremont regularly travelled to. These artifacts show us the connection Fremont people in Range Creek had with distant groups.
Sewing/Weaving/Making	The artifacts classified as being used for sewing, weaving, and making activities are associated with creating, maintaining and repairing everyday use items like clothing, cordage, leather, ceramic dishes, baskets, sandals, sleeping mats, etc. The Fremont

	had to make and repair everything they needed from materials they found in nature such as plants for baskets and animals for bone tools and hides.
Ornamentation/Decorating	The artifacts classified as having been decorated and having ornamentation are those items that have been modified beyond the basic functional needs of the artifact. The Fremont invested their time in making some items more aesthetically pleasing by decorating them. For example, they painted and decorated some of their pottery. They also created jewelry. We think these were forms of artistic expression that made these artifacts more valuable to the Fremont.
Building	The Fremont built structures on their sites like pit houses, ramadas, and storage structures. These structures are considered features rather than artifacts because they are built into the landscape and therefore cannot be collected. That is why most evidence for building activities are recorded on-site through maps, photographs and detailed notes. Sometimes archaeologists are able to collect pieces of the structures that have broken free or been excavated. Those artifacts are classified as having been part of building activities.

Step 12: (Optional) Research Methods

Farming	Ethnography is a study of a living people's culture. As a research approach, an outside observer documents another culture by writing down what they see people doing, by asking them what they are doing, and asking them why they do it that way. Archaeologists read ethnographies written about known people to help reconstruct the lives of past people known only by their artifacts. Because human behavior we see now is not an exact reflection of past people, we use archaeology (material remains of past people's behaviors) and experiments (hypothesis testing in the present) to help reconstruct the past.
Hunting/Tool-making	Archaeology is the study of the material remains (artifacts and features) of past human activities. As a research approach, archaeologists make observations about artifacts, features, and sites where people in the past conducted activities. They compare their findings with other archaeologists to understand differences in past peoples behavior across regions. Because human behavior is not perfectly recorded in the objects people left behind, we use ethnography (record of known people's behaviors) and experiments (hypothesis testing in the present) to help reconstruct the past.
Collecting	Archaeologists conduct experiments to test their hypotheses about how something might have been done in the past. We try to do it now the same way we think it might have been done. Replicating the way ancient people performed various tasks using the same resources, methods, and in the same environmental conditions allows us to see if our actions produce the same results we see in the archaeological record. Because we will never be able to reproduce past behaviors exactly as they were, we use ethnography (record of known people's behaviors) and archaeology (material remains of past people's behaviors) to help reconstruct the past.