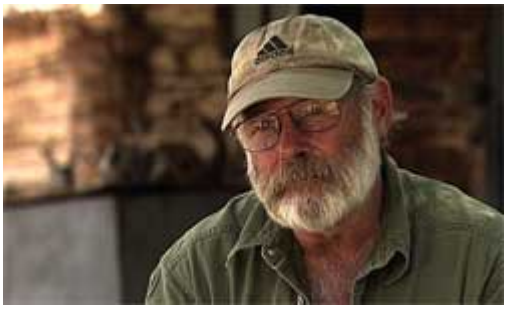


Interview with Duncan Metcalfe
Archaeologist
The University of Utah

Ken Verdoia: *Duncan, let's begin with Fremont Indian basics. Help the person who has no background whatsoever just become a little bit more familiar with who these people were, where they lived and their range of existence.*

Duncan Metcalfe: Sure. The Fremont archeological culture or tradition begins about 200 A.D. So it reaches its maximum flourish around 1100-1150 A.D. and pretty much disappears by 1350 A.D. It extends from the southern edge from the Anasazi, so, say southern part of Utah, north up past the Great Salt Lake from the West Desert, about the Utah/Nevada border all the way into Colorado. It's part of a fluorescence of farming throughout the southwest at this period of time where corn, beans and squash, which were domesticated down in Mexico, moved up into this area and people began to adopt, at least part time, a farming life-way. Prior to then, all people were hunters and gatherers and after then, most people became hunters and gatherers.

Ken Verdoia: How does Range Creek provide an opportunity for us to better understand this lost people?

Duncan Metcalfe: Oh, in a number of different dimensions. Because of the pristine character of the archeological sites, where we're not having to deal with years of people walking over these sites and picking up the artifacts on the surface or actually vandalizing the archeological sites. It's a deep and broad research base. In another dimension, this is a marginal environment for farming. We're relatively high up. Although we have a permanent creek, it's not a big one. And even minor perturbations in past climates would likely have a pretty significant effect on the success the Fremont enjoyed with farming. So it's a good place to look at why people switch between farming and hunting and gathering.

Ken Verdoia: Will it teach us anything about how people were forced to cope with climatic change as well?

Duncan Metcalfe: Absolutely, and again, because it's fairly sensitive as a farming area, even those minor changes are likely to influence people's decisions about which resources to actually go after. So a slight southward movement of the south jet stream, capping off the monsoonal flow of moisture that comes up in the summer would make farming probably untenable in this particular part of the country. A slight shift in the worldwide climatic patterns, causing a little cooling down and a shortening of the frost/freeze season, less solar energy striking the surface may well have also made farming a dicier proposition.

Ken Verdoia: The Range Creek land that was transferred to the State of Utah was just a very, very small percentage of Range Creek. I think that some people misunderstand and think that the whole canyon was part of the transfer. How can such a small percentage of this canyon be so important?

Duncan Metcalfe: Because it controls access to such a big part of the canyon. If you look at the area

that is controlled by the two gates, one at either end of the ranch, it's actually almost 50,000 acres. The ranch itself is 1500 acres, so, a fraction of the total land that it provides access to. The majority of land is Bureau of Land Management, something in the order of 85%, Utah School and Institutional Trust Lands make up about another 13% and the remainder is the ranch lands that are owned by the Division of Wildlife Resources.

Ken Verdoia: For the 50 years prior to the transfer, the gatekeepers were the Wilcox family. Tell me how you view them as stewards of this piece of land and all that is embodied on that land.

Duncan Metcalfe: Well, Waldo Wilcox, who owned the land just prior to it being transferred to originally the Bureau of Land Management and then eventually to the Division of Wildlife Resources, claims it was his father, Budge, who actually instilled the preservation consciousness into his two sons Don and Waldo. And they have a clear admiration and respect for the archeological sites over which they held stewardship. Again I've been an archeologist for close to 30 years and in that period of time there's probably six, eight sites that I've found that I was pretty sure had never been walked over by another Anglo and stuff picked up, six to eight. We're at about 295 sites at the moment in this portion of Range Creek Canyon and those within the confines of the gates are almost 100% pristine.

Let me put this into perspective, if we were to go up one canyon up, Nine Mile Canyon and walk onto an archeological site what you would see is primarily debitage, the small flakes of stone that are produced when stone tools are made. You wouldn't find any arrowheads. You wouldn't find any formal tools. There'd be few if any pieces of pottery. Here in the evening when the survey crews come back, I will get a site form and it says between 25 and 50 pieces of debitage; 6 projectile points, 4 drills, 10 beads--just a wealth and this is just on the surface. We haven't excavated anything and yet when you're dealing with a domain as broad as this lower part of Range Creek, having those surface clues, as to where to start to work next is absolutely essential.

Ken Verdoia: About 100 years ago the, the success of archaeology was defined almost exclusively by its sense of drama, by how big the ruins are that you have uncovered, by how perfect the golden structures you exhumed from a tomb. You are talking about a very different type of archaeology now aren't you?

Duncan Metcalfe: Absolutely. Fremont archaeology is about as subtle an archaeology for farmers as you're likely to ever find. Here we can walk onto a site and I say here's a residential structure, a pit structure. Where talking about a ring of stones that most people would walk right across and never think about. The granaries, they're fairly dramatic when you can actually begin to pick them out, but they're so cryptic that it's difficult for the lay public to actually recognize what they're looking at. It's not Mesa Verde, it's not Chaco Canyon, it's not the big archaeology that you see further south, and yet from a research prospective, we can learn far more from Range Creek than we're going to learn from looking at Batatican again or, or so forth cause it was excavated so early on.

Ken Verdoia: The perceived roll of archaeology at one time 100 years ago was to grab the item and take it back to a museum on the east coast. But there seems to be a different ethic for how you are collecting data on-site in Range Creek.

Duncan Metcalfe: Right. I mean archaeology's evolved into a scientific discipline and the primary goal of archaeology is to understand how people lived in the past. How they dealt with changing opportunities and constraints of their local environments, both in technology, social organization and hopefully in the long run, ideology. The professors who taught me, their basic question was the relative age of things. Is this site the same age as this site or is it older or is it younger? With the advent of radiocarbon dating in the 1950's, that disappeared. That was no longer a problem. All you had to find was some organic material in direct association and get a date.

The archaeologists are taking on increasingly difficult questions and it's one of the reasons we have a fairly strong preservation dimension to our work. And it is very clear that my students will have more techniques, more methods at their disposal than I have, and their students and their students and so forth. And so, I think one of the opportunities that Range Creek presents is to set up a long term coherent research design for understanding the Fremont and beginning it, and recognizing I'll never see the end of it or hopefully I'll never see the end of it. Hopefully, my students will never see the end of it. When you excavate a site you destroy a site. It cannot be re-excavated and there are X number of Fremont sites. The wonderful thing about Range Creek is there's the potential for us to set up a long term research design that takes advantage both of an evolving character of archaeology as a science and a coherence, a continuity, that probably has never occurred before in this particular region of the world.

Ken Verdoia: For an outsider to come in and see the number of interests and agencies at play on a federal level and a state level, it just seems daunting. There's got to be a substantial challenge in having so many hands on the management plan.

Duncan Metcalfe: Yes, the interesting thing is, with few exceptions, anyone who comes into Range Creek, at whatever bureaucratic level or lay level, that we can actually walk around and show them the archeological sites, talk about what the potential is here. I think everyone comes away with an appreciation for the uniqueness of Range Creek. And the one exception was a Californian, who I made fight a range fire with a 5-gallon bucket for 5 hours. Everybody when they leave says, "How can I help you?" and that's I think part of the wonderful aspect of Range Creek politically, with respect to federal agencies and state agencies, it's complicated but it goes best when there's clear communication and that's what we're certainly striving for now.

Ken Verdoia: It would seem that with so many interests it almost demands a go slow policy, no single interest can rush to judgment or force a direction.

Duncan Metcalfe: Yes. It's tough because I'm an archaeologist and so I think always the archaeologist should rule, and when the archaeology is as amazing as it is at Range Creek, I feel like I have some justification in that push. But the fact is, the natural history of Range Creek, the geology, the paleontology, the wildlife, the flora, all of them at some level contribute to this place as being a unique place. The archaeology is the crown jewels. There's no two ways about it. But I think, you know, in 10 years I'd love to see classes in landscape architecture come through here. I'd like to see classes on wildlife painting. I think the opportunity for setting up an educational experience in extremely broad context is, is great here at Range Creek.

Ken Verdoia: That's almost a best case scenario. What though might deny you sleep on some nights when you worry, say if we don't do it right. These dangers could put the future of Range Creek at risk?

Duncan Metcalfe: Oh, there's a number of them…time, people stopping, beginning, my not paying as much attention to what's happening as perhaps I am at the moment. But because it's in this part of the country, probably oil and gas. The fact is, I think for the first time in my lifetime and I thought it was going to happen 20 years ago, worldwide production of oil is less than demand. I don't think these oil prices that we see today are ever going to disappear and as oil prices increase the economic viability of alternatives increase and so, that would be my worst fear.

Ken Verdoia: Let me ask you, we've talked a lot about the science and acknowledging the respect and the scientist's perspective. We've also talked with those that say where we sit right now is not just a great scientific opportunity, it's actually a spiritual center. There are Native American voices who say, "Tread lightly, for these are our ancestors." Have we been remiss in taking into account the Native American perspective--the Native American cultural traditions in defining a place?

Duncan Metcalfe: I don't know remiss, but I do believe that there are many different voices that can

tell a story about a particular area or a particular time. I'm a scientist. If I can't measure it describe it, analyze it. It's not of much interest to me. It's as simple as that. But that doesn't mean that the Native Americans shouldn't have the opportunity to use Range Creek to tell their own story. Their own view of the past, the present and, and their future. I think archaeologists in the past had not done a particularly good job in presenting sort of the two different messages. The science, you know if you spend 10 years in graduate school learning to be a scientist, it tends to dominate how you think about the world. And I'm fortunate because at the Utah Museum of Natural History we have an Indian advisory committee and in thinking about our new museum and how we might put together the displays, one of the strong directions that people are moving is to actually have the Native Americans tell their own stories for that part of our mission.

Ken Verdoia: Give me a kind of a run down or recap of how this all came to be. I heard that perhaps for as long as 10 years, Waldo Wilcox had been considering, thinking and talking about eventually selling the land. Without going into exact dates or necessarily all the complex relationships, can you give me kind of a general blueprint of how this all came to be?

Duncan Metcalfe: Yeah. I think the primary impetus behind the transfer of the lands came out of Sportsmen for Fish and Wildlife, which is a non-profit group in Utah and I think a lot of that harkens back to the days when Waldo was farming corn and wheat in large areas and there really was a fairly large population of deer and elk in this area. That disappeared really in the 1970's, but because of their influence, they put together a package along with Ex-Representative Hansen and then Senator Bennett that provided some congressional monies. About 4/5th of the purchase price came from the federal budget and 1/5th from the state budget and through a conservation easement they purchased this property in about 2001 and set into the congressional language was a caveat that it would move to the state when a certain percentage of the purchase price was paid by the state.

Ken Verdoia: That was a long time to keep secret because the transfer took place in 2001 and the way this burst on the scene in December of 2004 is relatively extraordinary--international coverage, live television coverage, morning news shows trying to get their satellite trucks into the area to tell the story. Why was there that quiet period between 2001 and 2004?

Duncan Metcalfe: Oh, if we'd had our druthers it would have been a quiet period for 10 years. The worst thing that happened to us, in my opinion, from an archaeological perspective was the amount of national and international attention paid to this place last summer. The only way to protect archaeological sites is to know where they are and to have a good baseline descriptive data set for each of them, and if you know that there are 15 projectile points on the site when you go onto it and there's only 2, you know 13 have disappeared. If you don't have that baseline data you walk onto the site and there's only 2 and you record it as only having had 2. So, we really tried to keep it quiet. Not secretive, but quiet. We'd given papers at professional meetings and so forth about our early work, but we're just trying to keep it out of the public eye. It went to the public eye.

Ken Verdoia: Were you surprised at the level of interest that was generated?

Duncan Metcalfe: Absolutely, and to this date, I'm not sure why it had the level of interest. I think it was a bunch of pieces coming together: The idea of a rancher protecting the archeological sites on his land for 50-60 years; the ruggedness of the terrain; the natural beauty of this particular place; and then archeologist's drooling. I think that combination is probably what generated it. But to this date, I have no idea about why it ended up in a Johannesburg paper.

Ken Verdoia: A number of years ago, almost 20 years ago, as a very young reporter, I was told by an archaeologist, "well, the simple thing about my profession is they aren't creating any more sites." And yet, it seems at a pivotal point in your career, you've been gifted this remarkable opportunity to be in this place, at this time, shepherding truly groundbreaking research with extraordinary support. This

must be very, very special for Duncan Metcalfe.

Duncan Metcalfe: Absolutely. It's the coolest thing I've ever done and I suspect the most important thing I will ever do in my life. The potential for understanding the past at Range Creek. The potential for providing interpretive exhibits based upon the materials that we generate from Range Creek. The ability to begin to set up what I can imagine as the 30, 50 year research project, which I'll never see completed and likely the next person who takes it over might move it in a very different direction than I had. I never, I never expected that kind of opportunity. Typically what I do is I, when I run field schools is I'm right in front of the bulldozer. So I either excavate it or it's going to disappear and, then, next year I'm in another part of the state and the next year I'm in yet another part of the state. Here we can actually begin to think about, should this site be excavated this year or should we wait 50 years to excavate it? Clearly the majority should wait 50 years to be excavated. We can develop a very slow, deliberate research agenda here, and as you say, we've got tremendous support from our partners, from state history to Salt Lake Community College. The University has been very supportive of my activities as has the Utah Museum of Natural History, and again, as long as I can get people down into the canyon, much of the certain natural opposition to focusing so much archaeological attention to it disappears.

Ken Verdoia: Another very important aspect is the young people you're bringing into this landscape. It's an extraordinary dynamic, at times it's almost more impressive to me to watch the human dynamic and the spirit that evolves even in this grand landscape.
Tell me your perspective on that and the importance of charging these young minds, these future archeologists.

Duncan Metcalfe: Well, it's, that's the greatest part of my job. And it's important to remember in 1977, I went to the University of Utah field school. In 1987, I was running the University field school as a professor. It changed my life, so, I expect it to change a lot of student's lives. The interesting part about it is that when we go through the applications and we pick out the pool that we're actually going to bring down here. We realize that the application is a very imperfect scale about how well they'll do or how much they'll enjoy it. Generally in a field school of 10 students, I expect 2 will go on, 2 had the worst, most miserable experience of their entire life, and the other 6 decide to actually continue in whatever majors they had started out in, so, they'll get their degree in Accounting or Physics or what have you. But to watch them interact, I mean we come into this very remote area of the state. We spend 2 months effectively living on our own here. It's, we should actually bring in cultural anthropologists to study the phenomenon of students actually, and staff working out a successful rhythm.

Ken Verdoia: When it's all said and done, and you're in front of a group making another one of your presentations, and there is someone in the back that asks, "What does this all mean to me?" What do you tell them, Duncan?

Duncan Metcalfe: Well, the Fremont were highly successful in a very hard place of the world. We're living in that same place. The Fremont began, adopted a corn agriculture, they flourished and they disappeared. And I look around the Great Salt Lake Valley today and see houses going up on the point of the mountain. I see no distinction between Sandy, Kearns and Salt Lake. You're just traveling through an area whose population is burgeoning and we live in the desert. We've built Jordanelle, we've built dams to try to capture this precious winter water that we get in the state and at some point demand for that water is going to exceed its supply. The Fremont probably faced those very same dilemmas, and understanding how they dealt with them, not technologically, but socially, I think is critical for actually how we're going to have to deal with this world, not in 10 years, 20 years or 30 years. By understanding how people make decisions, why they make the decisions that they do, then perhaps we can be much better informed in making our own decisions in the future.

Interview with Kevin Jones
Archaeologist, Utah State Division of History

Ken Verdoia: *Kevin, help me understand. Why is Range Creek special?*

Kevin Jones: Range Creek is a real special place because of the record it provides us of people who lived here in the past. Utah has been inhabited for a thousand years, but in the last 150 years or so, we've built roads, we've built big cities and farmed, we've destroyed much of the information that remains of the people who lived here. They didn't leave libraries. They didn't leave books. Our only way of learning about them is to see the traces that they left on the landscape; to find their homes that they lived in, to find the art that they created on the walls. And Range Creek has a tremendous concentration of those things, and above the concentration is the degree to which it's been protected. The Wilcox family kept people out for a long time, so there haven't been people driving ATV's all over the place. Coming out for afternoons of arrowhead hunting, shooting their guns at the rock art and things that take place on many of the other more publicly accessible places in Utah. So, the combination of the concentration of archaeological sites and the absolute pristine preservation of the sites makes it really a national, perhaps international treasure.

Ken Verdoia: One of the assumptions is that when people heard of the land transfer, they assumed that the entire canyon was part of the transfer, but actually the Wilcox Ranch is a very small percentage of the total land here in Range Creek. Tell me who the other major players are in terms of the landscape at Range Creek.

Kevin Jones: Like most other places in the arid west. If you can control the creek and the access to a place you can control a tremendous amount of land, so the homesteaders, who homesteaded down here homesteaded the minimum amount of land that they had to to actually get possession of in order to control the canyon. So, the Wilcox family really only owned 1500 acres stretched out over 12 miles in this canyon, but it controls access to over 75,000 acres--most of which is owned by the Bureau of Land Management, a lot of which is owned by School and Institutional Trust Lands, Utah school lands and some is owned by other private concerns, but those are the main land owners in the area.

Ken Verdoia: Archaeologists are schooled in science and patience and yet, so much archaeology is done with a sense of rush because of construction, home development moving in, major highway construction, dam construction. We have to move these things along. Range Creek seems to be a different animal. Help me understand time being on the side of serious archaeological movement.

Kevin Jones: As everybody knows, time, when you are taking on an important project, is an important component. A lot of times as archaeologists in the modern era we don't have a lot of time. Roads, construction, oil and gas development force us to do our work very quickly in order to protect sites from imminent destruction. We're often working right in front of bulldozers or backhoes. In a case like Range Creek, we don't have that rush. The pressures that are perhaps coming to Range Creek are for public access, for the citizens of the state to come in and see this wonderful place, which we want to have them be able to appreciate it. That's why I work as the state archaeologist. Not to hide sites away

from people, from the citizens of the state, but to let them enjoy them and learn from them, get a sense of that deep history. So, we want to be able to make this place as accessible to people as we can, without compromising the resources.

We do have time, we do have time to study, we do have time to research this place in ways that we often don't in other places, and my vision of Range Creek is that in another 100 years, it would still be a very pristine place. The archaeology would still be very accessible and, and undisturbed and undamaged. So, that the techniques and archaeologists of 100 years or 200 or 500 years from now will be able to be used and to study the people who lived here a thousand years ago, so that we don't come in and destroy this wonderful place just because everybody wants to see it. Kind of the way I think of it is that we've been given the keys to a vast library, a library full of unread, one-of-a-kind books. And our citizens have a great interest in what's in those books, but if we just open the doors and let everybody start thumbing through them, they would fall apart. They would be destroyed. So, the archaeologists have to in and copy those books and extract the information that's from them and make that accessible to people, so that everybody can share in it, but it's a painstaking process.

It takes time, an archaeological site, and we've recorded well over 300 sites in this canyon. We expect that there are 10 times that many. The University of Utah's been working here. They could easily spend 5 summers working on just one of those sites to understand it. Whereas looters and people who have ill intensions towards the place could destroy that entire site in a weekend if they came in and worked at it. So, time is something that we have, but we need to use it carefully. We need to make sure that these sites aren't damaged by other reasons. It doesn't appear that there are bulldozers at the door right now, but we can't see into the future.

Ken Verdoia: 100 years ago, it seems archaeology itself as a science was very different in practice. There was a lot of digging if a site was discovered--bring out the picks, let's get out the shovels, let's dig into it. And a premium was placed on pulling out the perfect whole pot. Grab it as quick as you can, get it back to the museum to show that we've got the product of our labors. Tell me the down side of that and help me understand how we may be in a better place now.

Kevin Jones: A hundred years ago archaeology was about discovery, it was about, "oh, look what I found, look at this, look at this pot, look at this, look at this big village on the side of the cliff." It was about spectacular discoveries that awed the public. We have some of those today, but the way we approach it is a little bit different. We realized that the pot is a fine piece of art and a wonderful artifact, but if we don't carefully collect information about that pot, about the context in which it was buried, about the people who made it, about the environmental conditions that existed at the time, we haven't really learned much about it. We just have a piece that we can put in a museum. So, we're much more in tune to trying to understand the context, the human and the environmental context of everything that we do as archaeologists.

So, the work we do today is much more painstaking then it was 20 or 50 years ago and I expect that as our field progresses, we will use a lot more techniques that are more non-invasive. I mean many of the things that we use today were unheard of years ago that we can examine a small little portion of the site and learn a whole lot more about that site then we could have 50 years ago by digging a whole site. We're using things like ground-penetrating radar and other remote sensing tools that enable us to look under the ground in ways that we didn't have the ability to just recently. So our field is progressing, one of the things to always keep in mind is that just as a bulldozer may destroy an archaeological site when they go through it, so does an archaeologist. We tear it apart. We take the stones away. We dig into the fire pit. And the only thing that remains is the quality of the notes, the quality of the records that we've kept, the quality of the analyses that we do. So, the site's destroyed. If I dig a site now and do it by the best techniques that I have, in 20 years some archaeologists could come by and say, "boy, I wish they hadn't dug that site because what I could do now with this new technique that we have would give me

10 times the information that they got." So, we're cognizant of the way things change through time and we don't want to come in here and dig every site. I mean, as I said, I would love to have most of the resources in Range Creek still be here in 100 or 200 years, as part of that library, as part of that, that important library of our collective human past.

Ken Verdoia: When we first met to discuss this project and describe our documentary project, we went to a conference and sat around the table with the stakeholders. It was a big table with lots of stakeholders. I can't recall if I've been in a setting where more concerned or involved agencies with a finger in the management were involved. That must present extraordinary challenges for each group.

Kevin Jones: It does. I mean management by committee is tough and the bigger the committee the harder it is to reach consensus. But the good side of that is that we have representatives of many different state agencies coming to the table to determine how to best manage this place, and all of our agencies don't have similar goals, but I think by working together in that way we can come up with a reasonable management plan for this place. I would rather have a lot of agencies taking an interest in the management of Range Creek than none. It shows the importance and I think the importance of the place has made itself clear to the State of Utah. We have several different departments involved and the governor's office is very interested. So, the importance of this place has resonated within state government. It may be cumbersome, but at least I don't think we're making quick and rash decisions that are going to compromise the place.

Ken Verdoia: And yet there are forces at work, as there are in any setting that could loom large in the future of Range Creek. I noticed that we're not that far from Nine Mile Canyon, an area that's been the site of great activity when it comes to testing the oil and gas. Are you concerned that that activity may one day find a home or a target in the Range Creek area?

Kevin Jones: Well, there is a lot of interest in oil and gas, especially natural gas up in the Nine Mile area right now, and Range Creek is adjacent to Nine Mile Canyon--similar geologically. And I think there will probably be similar interest down here. One of the challenges of managing a place like this is maintaining a balance between the various interests and the various resources that are here. That's the roll government in owning significant resources is to figure out how to best manage for a variety of resources and of course my greatest interest is the archaeology, but there are other legitimate reasons that people may want to do some things down here. We'll just have to see. I don't think the archaeology necessarily precludes oil and gas exploration in this area. Needs to be done carefully I think, very carefully. But you know, we'll just see what the interest level is and what is proposed and try to be a reasonable in dealing with those demands.

Ken Verdoia: So what can we find out about people who lived here 1200 years ago?

Kevin Jones: Well, people have always been interested in our history. We've always been interested in where we come from. I think very many of us are drawn to trying to understand the deep past because there are parts of our modern civilization that we don't understand, and that we gain a greater understanding of ourselves by knowing about the past. But, you know, it is in some ways a luxury to be able to look at archaeological sites and try to learn from them. I mean, we're not feeding people, we're not saving too many people from disease, but I think we do learn things, important things that are valuable in our lives today. Learning about how people effected their environments in the past I think can give us important lessons about how we should proceed in the future. We learn about dramatic environmental changes in the past that I think we ought to include in our planning today. About places where we should and shouldn't build homes for instance and should and shouldn't build highways. We learn a lot about the use of natural resources from the past. Plants and medicinal herbs and things that people used in the past…that knowledge has been long since lost. We can recover some of that knowledge through archaeological studies.

So I think there are some practical things that we can contribute to modern society through our studies, but I think it is the larger sense, the sense that we all want to understand our place in history. We'd like to understand our deep history and I think Americans are more and more very interested in the ancient history of our continent and knowing about it, understanding it and appreciating the art, appreciating the beauty, appreciating the way of lives of people who lived here 1000 or 5000 years ago.

Ken Verdoia: We've talked with representatives of the Native American tribes and nations and they say their concerns, at least at the outset, were dismissed. They were left out of the mix. They were ignored. These are our people. These are our histories. How do you respond to that concern that contemporary Native Americans are included, and to the spiritual and cultural arguments that they offer about sites such as Range Creek?

Kevin Jones: I think it's very important to include the Native Americans in doing archaeological work. We can learn a lot from their cultural knowledge of their ancestors. And we can gain a fuller appreciation of the archaeological sites that we dig. And of course they're interested because it is the record of their ancestors. So, I think they should be involved. As far as Range Creek goes, when the information got out to the media about Range Creek and it suddenly became international news, we had only begun very basic investigations down here. So there really hadn't even been an opportunity to involve very many players. We were first just on a mission of kind of discovering what was here. So, the whole timetable of consultation with not only Native Americans, but with other groups and other agencies got sped up a whole lot once everybody in the world found out about it.

I think there were some unfortunate misconceptions that came out as a result of that initial media attention that was drawn to the place. Mr. Wilcox talked about some mummies that had come from Range Creek in a way that gave the impression that there were Native American remains all over the place in Range Creek ,and when the Native Americans read that they thought "Why aren't they consulting with us about dealing with these remains?" And it has taken us a while to talk with those representatives and so forth and, and let them know that that really isn't the case. That there're not human remains all over the place that we're not digging up human remains, that we're not desecrating the graves of their ancestors and to involve them. So there was a little bit of misunderstanding that came as a result of some of the initial media attempts, but we have brought Native groups into the area and we're doing consultation with more. We're definitely involving them as much as they want to be involved in creation of a management plan for the place. So, there is an important role for that the Native groups can play in developing plans for Range Creek and in influencing how the place is cared for.

Ken Verdoia: What's the best case scenario in your opinion for Range Creek? What do you hope will be the future of this location?

Kevin Jones: What I would love to see in Range Creek is the establishment of a long term, viable research educational center in Range Creek that would be host to a small number of scientists and educators who would carry on studies of the place. Not only the archeology…the wildlife, the flora, fauna, the geology, the paleontology, even artists, and provide a presence in the place that would a provide for security so that we don't have to worry about people coming in and picking up artifacts and things like that, but also provide a structure for involvement of school kids and visiting groups in reasonable numbers. So that the citizens of the state could come down and see the place, appreciate its beauty, appreciate the scientific value of the place, but do it in a way that doesn't damage it. I'd love to bring groups of school kids down here, who could participate in a fish count in the stream, in an archeological study, artists studying the rock art, groups of kids, college students, citizens, senior citizens, in ways that would provide them access to the resources and the beauty of the place, but without compromising and damaging the resources at the same time. I think that a sustainable research and educational center in this place would just be a fantastic asset to our state. It could be an economic

asset to the state as well as a cultural asset.

Ken Verdoia: What you're in fact talking about is drawing a line around Range Creek and saying let's hold on to what we have.

Kevin Jones: I think drawing a line around Range Creek is something that was already done over 50 years ago by the Wilcox family and their predecessors. The place is remote and inaccessible because of the steepness of the sides of the canyons and the cliffs on both sides. So, there are only two points of access, the north and the south and if you put a gate at both of those ends, which the Wilcox family did, you can effectively keep people out and control access to the place, which is why the archeology is in such pristine condition, that's why the wildlife is in good shape, and I think we should continue that as government owners of the place. Not to keep everyone out, but to control the access so that the citizens can come in, but just not freely and wander around and pick up whatever they want. I mean we do that in a lot of other places. We don't let people come into our museums and just handle everything that's in the museum, because those things are too valuable for that. There are special places in our libraries were access is controlled. Where there are special books, there are rare books and you have to behave in a certain way to have access to those things. All of our government buildings, people just can't walk in and walk around and, and look through things.

So we recognize as government, there're some places where citizens should have free and unfettered access to, and that there are other places where it's best if they have limited access and it's controlled and their etiquette can be enforced and controlled and they can have a good experience without damaging the thing that they came to visit. If we just threw open the gates to Range Creek and let everybody who would have an interest in coming here come through what makes this so special would be eroded very, very quickly and it would be like any other place, any other canyon throughout the west. The archeology wouldn't be as complete, it wouldn't be as beautiful, it wouldn't be as interesting, it wouldn't be as scientifically valuable as it is today. So, we want to try to make certain that those things that make this place very special, we don't damage by poor management practices.

Ken Verdoia: We're sitting in a wilderness study area right now for this interview. Is that an asset or a liability?

Kevin Jones: I think it is an asset. I think it's an important asset. Range Creek is actually is the dividing line between two wilderness study areas and as long as they remain wilderness study areas or if they become wilderness, vehicular access is restricted, so a lot of the things that could compromise some of those resources are restricted now. And I would hope that that designation would continue because it helps to protect those resources in a way. It doesn't keep people from hiking in, doesn't keep people from riding horses in it, it doesn't preclude hunters, doesn't preclude a lot of the kinds of multiple use of this land that are so important to all of us. But it does keep vehicles out and it does give us a way of kind of controlling how people behave when they come into this place.

Ken Verdoia: There are hundreds of sites in Utah, and we visited several significant ones, where looters had gone in and literally robbed it blind. If the gates were taken down, if there wasn't a monitoring presence here, is that a virtual certainty that that would occur in Range Creek?

Kevin Jones: It's not a virtual certainty. It is a certainty. All you have to do in this canyon is to go outside the gate that was protected by Waldo Wilcox. The pit houses are dug out. The rock art has bullet holes in it, names scrawled on it. There're beer cans and soda cans and things littered about. The surface artifacts are all gone. But inside the protected area it's a different situation. Those sites are much as they have existed for the last thousand years so that the information that they contain is still available. It hasn't walked off in somebody's pockets. The context of those artifacts hasn't been destroyed by something, someone coming and digging through it. The analogy of a library is a very good one, each of these sites is a unique, one of a kind book. It's a record of the family that built that home. It's a

record of the artist who created the art. That's the only record that exists that will ever exist and once that's destroyed, once the pages are cut out of that book or it's torn up, no one will ever be able to read it. No one will ever be able to have access to the information that was there. No one will ever know the story of that family or that group of people. And so they're important to protect. I think they're valuable to our heritage and they will be valuable to the heritage of people who live a thousand years from now. And it's an important part of my task as the state archaeologist to see to the orderly development and protection of archaeological sites straight from our statute. So it is my job in the name of the citizens of the State of Utah, to see that we don't destroy things like this, because they are important to a lot of our citizens.

Ken Verdoia: Not everybody likes that role for you, do they?

Kevin Jones: No, they don't. They despise it.

Ken Verdoia: What are the moments that give you concern, that would not be the best case…that could be the worst case scenario in Range Creek. How we might botch it as bad as it could be botched?

Kevin Jones: Well, there are plenty of ways to botch it. One of the ways would be if there was a steady stream of traffic going up and down this road, semi's, jeeps and motorcycles and people racing up and down. The special character of the place would clearly have been compromised and would be irretrievably lost at that point. Clearly, the pristine nature of the archaeological sites, were that the case, would no longer be something that we needed to discuss cause that would've been compromised at that point. So I would hope that that doesn't come to pass and I would hope that what we do see in 20 years from now is maybe a group of people riding in on horses that have hired a local outfitter to bring them in on a guided tour of some of the sites. I would hope that we would see a high clearance van full of elder hostel visitors coming to visit Range Creek. I would hope we'd see a shorty school bus coming down this road full of school kids from Emory County, coming in to study the fish and the archaeology and to learn about the place for the day. A place that gets used for what it has to offer the citizens of the state and country. An educational introspection, artistic opportunities, visually stunning place, should be kept as a special place and should be treated as a special place. We don't drive our motorcycles up and down in a cathedral and we shouldn't drive our motorcycles up and down a place like this, which I think is in effect a natural cathedral.

Interview with Renee Barlow, Ph.D.
Research Curator of Anthropology, Utah Museum of Natural History

Nancy Green: When did you first hear of Range Creek?

Renee Barlow: I first heard about Range Creek in 2002, apparently just after the sale to the federal government. The BLM was interested in doing a survey and Jerry Spangler was being contracted to come and do the archeological work because he had done his Masters thesis in Nine Mile Canyon, which is the next canyon over and he had been publishing about it as well. So he was probably the

archeologist with the most experience in this region that was currently working. And he asked Dr. Metcalfe and I to come down and help out with the project. So, for the first field year we all came down and volunteered and fell in love with the canyon.

Green: Why did you fall in love with it?

Barlow: Well, part of it is just the beauty and the remoteness, and part of it is the archeology is just so well preserved and so spectacular, it's rare to find one or two sites like this, let alone a couple of hundred.

Green: Is this a once in a lifetime opportunity for you?

Barlow: It is a once in a lifetime opportunity. I have never had the chance to work in a place with so many sites that haven't been disturbed and that aren't going to be disturbed. Usually, when I'm, when I'm doing archaeology, I'm either working for, an agency that's looking at the impact. So, for example, doing an inventory for the Bureau of Reclamation when they were putting in the Central Utah Project. So we're looking at the places where a pipe is going to go, or a canal is going go, or a drill pad. A lot of the projects that I've worked on have been primarily because some construction activity was going to happen. So whatever site we found was in imminent danger of being destroyed and we were just trying to collect all the information we could before the project happened.

In this case, this is a research project, which started out just as an inventory. The BLM had heard there were some sites here and wanted to check it out and to find out what kind of a project they were going to need in order to launch a full inventory and so we're not running ahead of the bulldozers or the drill pads, and so we have the luxury of thinking about our research questions and really putting together a project for the long term. I am just starting it, probably a couple of generations of archaeologists after me will be continuing to work on this. They'll have new research questions. To be a part of that is so rare. I feel very excited and very, very lucky just to be here.

Green: Let's talk about the Fremont Indians. Describe their lifestyle.

Barlow: The Fremont are a bit of a conundrum in archaeology because they don't clearly fit in most of the archaeological categories of southwestern Native Americans during what's called the Formative Period. It's a time when corn, beans and squash have moved up from Mexico into the southwest -- either with people, or they've been adopted by the indigenous peoples of this area that have been here for thousands of years. Life ways are changing and they're changing pretty dramatically. We see a transition from people who are moving around most of the year to people who may be sedentary, living in a house for at least a season, sometimes longer. In most of the southwest, they're building really permanent surface structures by A.D. 1000 at least. In the Fremont area, they continue to use pit houses well into the 1100's and 1200's and even to 1300's. Throughout the whole Fremont period there's only about a handful of surface structures that indicate that kind of settlement. The rest continue to be pit houses. So they appear to be maintaining their mobility. We also don't have the huge villages like we see in Chaco Canyon. We don't have what looks like the social and political complexity that's often attributed to the classic southwestern civilizations.

Instead in the Fremont, they appear to retain a lot of the earlier traits and yet, research is suggesting that corn and probably beans and squash were a big part of their diet. So, while they adopt some of the traits, other ones they reject to some degree. So, the Fremont have been notably variable. You'll go to one community and they'll be a dozen structures and another community they'll be one or two-- and one community you'll have lots of painted wares, in another community it'll just be gray pottery and a few artifacts that indicate it was Fremont and the rest suggest they're doing mostly hunting and gathering. So, from one valley to another, from one site to another, there's not the same kind of consistency that you see among the Anasazi or the Hohokam, even though they're contemporaries.

Green: Many people feel the big mystery of the Fremont was, "where did they go, what happened to them?" But it sounds like there are a lot of unanswered questions surrounding the Fremont.

Barlow: Yes, one question is where did they come from? Most archaeologists working in the region -- this is still a controversial issue-- believe that the Fremont have a set of technologies and material traits that evolves out of an earlier archaic people. But there's still some question about how much of an influence migration, and possibly of peoples from the south, had on the Fremont. There have been other hypotheses, like perhaps these are people from the plains that moved over that now don't appear to be really tenable any more. But there is a question about how much migration effects what we see in terms of the Fremont, that's a big one. In terms of their life ways, we're still wondering, for example, how complex socially and politically the Fremont are. Are they still living in small bands that are fairly mobile most of the time or do we have at least some settlements, some communities where we have larger extended families, perhaps some people more important than others or, or some people being more equal than others. Do we have greater social-political complexity?

In Range Creek, some of the, just the density of sites, the shear number of villages, I think were up, up to about 70 pit house villages now, some of them fairly substantial and the shear number of grain storage sites suggest we might have communities up to 600 people. That's larger and more complex than we thought for at least this part of the Fremont region. There's only a half dozen places really like that, so, we're still trying to decide what all these artifacts and sites mean in terms of their life ways on a lot of different levels and then of course, what did happen to the Fremont. Is it possible that they migrated out of the area? Is it possible that they were absorbed to some degree in later hunting and gathering peoples that moved in? Did they simply abandon some of the more sedentary and agricultural technologies in favor of more hunt, a movement back to more hunting and gathering and just become archeologically invisible rather than actually people leaving the area. So, we're not really sure about all those questions.

Green: What have you found surprising about the pit houses?

Barlow: The pit houses are a little bit different than what we usually see and some of the things we're calling pit houses, we're not really sure they're pit houses. We have standing stone walls and structures that look like they were more like stone towers, so we don't really know how they were constructed. We haven't excavated any yet. We don't know what the roof was like and we don't know whether we have the typical ladder coming in from the roof or a side entry. We don't really know what these structures look like yet, but they look different from anything we've seen before.

Green: How about the granaries?

Barlow: Some of the, some of the granaries are unusually large. They'll hold up to one thousand liters of grain, which means dozens and dozens of trips of baskets to fill them. And the largest of the granaries are on cliff faces. They're situated 25, 60 feet up in the air on a cliff face that's a quarter of a mile above the canyon where they're growing the maze. So, they're hauling it way up and out of the way and then up a cliff face in order to secure it. So, it really looks quite defensive, like they're trying to defend their food.

Green: It sounds like the Fremont are the most incredible climbers, and just to access these sites safely you need professional help. How have the Search and Rescue Teams helped you?

Barlow: Prior to the search and rescue teams coming in, we were recording most of the cliff granaries from the ground using spotting scopes and binoculars and trying to estimate size and so, we couldn't actually access them, see what was inside or even get a really good view of them. The search and rescue teams came down and they would set up all their equipment and harness up the archeologists and their concern both about our safety--which I really like -- and also the safety of the archeological

site. So, they'll spend hours, if that's what it takes, putting in protection, making sure that we never actually touch the structures. Sometimes they'll have three different people on ropes and harnesses pulling us around a corner and into a site and bringing us in just above it so we can lift the lid on a granary, see what's inside and make a collection of corn or wood or charcoal and material for dating. We've collected data on the size of granaries and on the contents of them that we never would have had.

Green: Looking at the sites as places to collect data is one set of views. I've talked to others, notably Native Americans, who have differing viewpoints on how the sites should be treated. Is there room for different perspectives here?

Barlow: I think that often the scientific view of both the archaeological record and the place where we find archaeological sites is one from most archeologists that seems to be intrinsically European in background. Archaeologists tend to view artifacts and archeological sites as pieces of information, as data that's waiting to be collected and it's because we're interested in it. We see these as objects that are profane. Many Native Americans see much of what we consider the inanimate world, to be part of the realm of sacred, to have a spirit. Artifacts, archaeological sites to some degree, may be viewed as something more sacred, not necessarily as a book to just be opened and read. And I think that's especially true about Native American remains.

We have a fascination with human remains. Think about the popularity of a lot of the television shows on right now, CSI, we want to know what information we can get out of them. Native Americans don't necessarily have that split between the sacred and profane. Maize, for example, may be seen by Native Americans as not just a food that you eat, but also a symbol of fertility, and it may be used in a lot of other contexts beyond just the profane --this is food for the table. And so, I think it's a mindset that needs to be explored. But also, we need other voices in archeology. We need the Native American voice in archeology as well. We need Native American interests to be represented in archeology much more than they currently are, so that we can start to mend some of the rifts between how sites and artifacts and the landscape in which they exist are viewed.

Green: You mentioned remains. I know that's a very controversial topic. How do you handle human remains when you come across them?

Barlow: If we come across human remains our policy is to leave them undisturbed, to record the location and report them immediately or as immediately as we can. When we're in here it's very difficult sometimes to get communication out of the canyon. But we actually try to do this within 24 hours to the land holding agency. So we have to determine first of all, which land they're on, which can be difficult. We've got state lands and a couple of different state agency land holders, and federal agencies involved, and so we have to determine which is the appropriate agency to notify. Then we need to notify them. But our policy is not to disturb them, we'd prefer to just leave them where they are.

Green: For the average person, what's the importance of Range Creek and the studies that happen here?

Barlow: For most people, I think the interest in past life ways is intrinsic. So, the people that I talk to both at the Community College and at the University levels, they have an interest in what's happened here before. They have an interest in what happened to these people. When we talk about them as farmers, they say, "wow, how did, how did they make a living?" and when, when I talk about the granaries they're really just interested in it. Well, "why are they putting the corn up there?" And everybody has their own ideas about what they may be, and at this point I think one is just as valid as the next.

It's funny, I think it's human nature to be interested in the past, and most people when they come in here, if they see a rock art panel or a thousand year old shard of pottery on the ground, they feel a

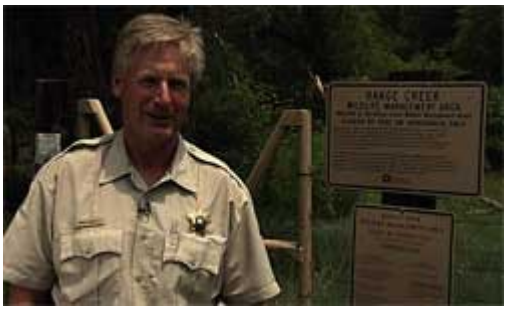
connection to those people. I think that's a big part of it. And I also think that because it's here in Utah, I think a lot of the people of Utah are kind of excited because they feel like it's their Range Creek and I hope they feel an ownership and that they want to help preserve it and help gather that information as well. We get a lot of volunteers in here helping out, non-professionals.

Green: If you could wave your magic wand and have the future you wanted for Range Creek, what would it look like in twenty years?

Barlow: I would like to see this canyon preserved as it is with a real flavor of wilderness--with still the rugged and remote qualities that it has, so that future generations could come into the canyon, walk in through the gate and find archeological sites the same way that we're seeing them in 10 years, in 20 years and 50 years and 100 years. I'd rather see smaller groups of people come in and the amount of traffic limited in the canyon, and especially the amount of vehicle traffic -- even the amount of traffic that we're creating as scientists in the canyon. Just coming in smaller groups, so that we don't destroy this amazing opportunity, this amazing resource, while we're trying to figure it out.

Green: What would be the worst-case scenario for Range Creek?

Barlow: The worst case scenario would be a paved road and you stop by the side and there's a tram going up the side of the mountains, so you can see Deluxe Apartment in the Sky or the Beehive Granary without getting your feet dirty and without crossing a creek, without climbing over any boulders, so that you make the experience antiseptic and you might just as well watch a movie as actually come into this canyon.



Interview with Mark Connolly
Conservation Officer, Utah Division of Wildlife Resources

Nancy Green: What are some of the hazards, the most dangerous aspects, for visitors in Range Creek?

Mark Connolly: I think probably one of the most dangerous aspects of Range Creek is not having enough water to drink while you're hiking or riding horseback. It's pretty important to have. A second thing that is pretty important is having suntan lotion, sunscreen, because you'll get really pink if you don't.

Nancy Green: Have you run into people that have been in trouble?

Mark Connolly: Ah, three individuals, three guys riding mules. They were probably down the canyon about 8 miles and it was really hot -- no wind that day, and they had no suntan lotion, no hats, so they were kind of lobster looking, bright pink. And this was 3 o'clock in the afternoon. It was kind of late to put suntan lotion on by then, so, I didn't offer them any. However, I did give them all the water that I had. They were pretty happy to see that.

Nancy Green: So, what do visitors think about he archaeological sites in Range Creek? What are their

reactions?

Mark Connolly: So far, the people that I've talked to have been hiking in the canyon are somewhat disappointed, because they're expecting to see villages like in Chaco Canyon or Mesa Verde and it's just isn't that kind of villages here. There're pit houses, which are pretty hard to find in the sagebrush. And I think the people I've talked to are expecting just to walk down the road and there's going to be a nice walled building that they can look at and it's just not here.
I get several phone calls a day from people asking about it and they say, "Are all the sites marked so we'll know where they're at and we can just walk to them and look at them?" And they think there's drinking water provided here and so I just have to tell them it's really a rough environment and they really need to be prepared. And all the archaeological sites are just out there and they're just gonna have to search for them because they're not marked.

Nancy Green: So what is here? What can people expect to find?

Mark Connolly: If you get off the road and do a little looking you can find some nice petroglyphs and pictographs. If you take your time to look and kind of beat around the brush a little bit and there are the pit house dwellings--simply a circle of rocks and old foundation and the wood has all rotted away. So, there's really not a whole lot to look at unless you really get excited about that sort of thing. You might be a little bit disappointed.

Nancy Green: Explain to me what a conservation officer does, what is your day like?

Mark Connolly: I start out each day with an updated list of the permitee's that will be coming into the canyon, which has their name and address and sometimes we, we're lucky enough to get a vehicle description and then I come in and I just look for 'em and, ah, check their permits and we know exactly who is supposed to be in the canyon every single day of the year. And while I'm in on foot or I'll be on, doing some horseback patrols and vehicle patrols and everybody I see in the canyon I stop and talk to 'em. And if they didn't have a permit then we have a little conversation to find out why they're there without a permit--who they are and what they're up to.

Nancy Green: What's your role in Range Creek?

Mark Connolly: I feel like I'm the steward of this national treasure in Range Creek and my function is to protect the cultural resources here.

Nancy Green: Do you think without adequate patrolling, without adequate safeguards such as your presence, that this location could be a risk?

Mark Connolly: This location could definitely be at risk. There are sites on the internet now where there's Freemont artifacts being sold and there's always a chance that somebody's going to come in and, and take some of these artifacts. Sell 'em online and then it would be up to us to try to investigate it. So, I just, I feel like it's very important to have a presence here and we do have a presence 7 days a week year round. There's law enforcement presence in this canyon.

Nancy Green: So why do you love this canyon?

Mark Connolly: It's just, I don't know how to explain it, it just feels good to be here, and I've always had an interest in Anasazi, and the opportunity to come here and be involved with the Fremont culture is just a great, great opportunity for me. I think another thing is as a conservation officer I spent almost 25 years protecting natural resources and now I'm protecting cultural resources so it's, it's a lot similar, it's the protection that I enjoy.

Nancy Green: What are you protecting the resources from?

Mark Connolly: From looters. There's a pretty good market for selling these antiquities , and my sole

job is to try and keep that from happening. Investigate any possible leads or anybody that might be trying to loot any of these sites. I'm gonna be putting my best effort into stopping that. And every agency that I've been involved with, every supervisor that is involved with this area, they're all totally committed to protecting it. Each supervisor that I've dealt with, they really want to protect this cultural resource. The Division of Wildlife Resources really has a strong commitment to protect it. The Department of Natural Resources has an equal commitment. The Bureau of Land Management, all the way to Washington D.C., they all have a strong interest in protecting what's here. Several legislators, senators--there's a lot of interest in this place, in making sure that no one's taking advantage of it.

Nancy Green: Earlier you were saying this canyon's really special to you. Why is this region so special?

Mark Connolly: There's something about, when you come up Horse Canyon and come over the pass and look down in Little Horse Canyon, it's almost like going back in time. It's like a land that's been lost in time and it's just, it just seems to speak to your soul. It's very peaceful and the serenity here is, is unparalleled.

Interview with Rudy Mauldin
Regional Special Agent for the Department of the Interior

Ken Verdoia: Rudy, let's begin with the simplest consideration for the average person sitting at home that is going to be watching our program. What is the greatest challenge to a law enforcement agent charged with protecting ancient sites? What makes the job so difficult?

Rudy Mauldin: In the State of Utah, BLM owns about 22 million acres. They manage about 22 million acres, that's actually about 48% of the state. Their uniform staff, when I first came, was 9…and over about 14 years they're now at 20, 21, I believe. But the criminal investigators, the special agents, such as myself, BLM actually has 3 now, and they are burdened with internals and felony level crimes. So most often, in the rural setting where you don't have an abundance of witnesses or people to bring an attention to crime, the attention to the crime it needs, or to report crime. It's just not available. So detectability in this rural areas is next to impossible. Also, there's a huge portion of Utah that is outrageously rural, and a lot of the country is inaccessible.

One of the things that has complicated the pursuit of this is the ATV traffic that comes in. It allows more accessibility. They can range farther out in less time. They can access country that they couldn't access before, walking and packing in. So it's just far more accessible, very few witnesses. This particular type of crime doesn't often leave trace evidence that's easy to follow. So it's complex.

Ken Verdoia: We're in a location right now, obviously rich in prehistory, in ancient legacies and yet you look around and you say this site which once was so much, now is virtually worthless. Why?

Rudy Mauldin: That is so true. The issue is you have a prehistoric site here, probably dual habitation

from the basket maker time to the Pueblo time, that you had a tribe come in and live for a while, then leave for an extended period of time. The buildings collapse, another tribe comes in and rebuilds. So there is an outrageous amount of information here to study, both from the basket maker era and from the Pueblo I/II era. But what happens is they've come in, they have excavated the soft soil, they have pushed over the walls. They have defaced the, the rock bluffs, the pictographs are painted over, the petroglyphs are…chiseling has been added to them; it would be outrageously difficult, maybe impossible to come in and scientifically evaluate this site and get much benefit out of it because of the damage brought here by those that care less about the resource.

Ken Verdoia: In this area of Utah there's almost a great tradition of pot hunting. Does that make your job more difficult? Has is been complicated in the past when people feel they have a right to do this?

Rudy Mauldin: I would say yes. The casual looter or digger, the cases we've done in the past have most probably minimized their looting, probably stopped it in some areas. But the hard core looter, the hard core digger, often times they'll dig in the evenings, they'll quit digging with buddies, so that there is no one to betray them, if in fact, there ever is an investigative lead that points to them. They'll dig by themselves; it's made it quite difficult. The history here is…we're so remote, there's not a lot of entertainment in some of these areas. It becomes a pastime. It becomes a form of recreation. Whereas you have people bring a picnic basket and picnic and hunt arrowheads while someone else in the family may go dig a site. Just becomes an outing.

Ken Verdoia: Is there money to be made in the trafficking of illegally acquired artifacts? Pots? Baskets?

Rudy Mauldin: I would say yes, being real familiar with the black market price and then whenever I look at the price in some of the larger cities that market the artifacts. I see a substantial difference in price.

Ken Verdoia: You gave me an example of one basket that had been retrieved. Can you recall that for me, the value that was assigned to it after it had been forfeited?

Rudy Mauldin: Yeah, that was part of the, the old Shumway find. It was a cash of baskets. The basket group helped establish actually the market for baskets in the southwest, there were so many of those, pristine condition. That particular basket that we discussed was referred to as a fiddle, fiddler basket. It was in the shape of a violin and that was assessed at $126,000 back in the 1980's.

Ken Verdoia: You just introduced the name that brings us here, Earl Shumway. Regarded by the Department of Justice in Washington by the U.S. Attorney's office for Utah, by the Bureau of Land Management, as perhaps one of the most significant prosecutions ever undertaken under the antiquities laws of the United States of America. And you are uniquely credited as a person who was pivotal in making that acquisition. From your point, why was this case so important? Why is it reverberating throughout the nation?

Rudy Mauldin: Well, the significance of that case is showing up in other cases. The old Shumway case associated with this particular site was the case that established the use of DNA in archaeological investigation. The by-product of that was shortly after that, the forest service done a case at north Beaver mesa, around Moab, Utah area and the same process was used in that investigation, where they wound up with a multitude of indictments. So, they have taken the use of the DNA and archaeological investigation. They have applied it to other places and most certainly it's working. So, we have had a couple of indictments here, but it's branched out and because of the familiarity with that case. The prosecutor that handled that case, that particular type of investigative technique was applied to other investigations.

Ken Verdoia: Tell me the scenario in which you came across the DNA evidence in this case and what

that evidence was.

Rudy Mauldin: To start with, let me back up just enough to say that this was actually a joint effort. I did find the evidence, but the truth of the matter is, it was Division of Wildlife Resource, one of their investigators that led us to this facility. It was their patrolability in this area that, that got us here in the first place. It was their good law enforcement techniques that got us here. When my partner and I came here, this cave site was assessed a number of times. The crime scene was done and redone because we were unable to come up with something usable to say the digging occurred when Earl was here. We had to answer that question because there's no violation against being here. So, I re-excavated the areas that Earl had excavated. In search of something left behind, some physical clue, and basically came up short.

When I began to refurbish the area, put things back where they belong, I began to sift the tailings pile that he had dug. Within the tailings pile, I found one cigarette butt. The unique thing about the cigarette butt was when we found it I took a soil sample above the cigarette butt and below the cigarette butt to determine moisture content in the soil and carbon content, so that we could conclusively say that it had went in the tailings pile at the time that was dug. The soil content was the same above as it was below. So, the cigarette butt had to go into that at the time that was being dug.

Ken Verdoia: You find a cigarette butt. The entire prosecution seems to turn on that cigarette butt, is that the case?

Rudy Mauldin: It did in this case. There actually was evidence in the scene that was conclusive evidence that wasn't recognized 'till after the fact, but the cigarette butt became the key. It facilitated search warrants for blood from two of the suspects and we did get a match with Earl on that particular butt. Now, not all people would secrete or slobber might be a better word. So, there is a percentage of possibility of failure, but we were fortunate in that he was one of those and we were able to get DNA out of that cigarette butt.

Ken Verdoia: The United States has had antiquities protection laws for 100 years, in fact this is the anniversary year and they have not always prosecuted those laws. Those laws have not been actively enforced. Why is it important? Why does this matter? Why does any of this matter?

Rudy Mauldin: There's a couple things your question brings forth. One is, there was a curing process for the prosecution branch to help them understand the significance and the importance of protection of this antiquities and the culture, and so there was a number of trips devised to bring those people forth and to show them the sites and show them the pictographs and the petroglyphs and to make it more real for those people that would be handling those cases and consequently that was very effective. The United States Attorney's office intent, the judicial district is, from my perspective probably one of the most successful prosecutorial groups. They've done a large number of indictments. They're not bashful about pursuing these cases. They do an exceptionally good job. They understand the archeological perspective, site significance, site interest, in a way that they can represent it to a jury fully, so that they have understanding. So, it makes prosecution easier.

The second part that I'd like to address is…in spite of what you see here, in spite of what people say is important or unimportant about this site, it's inherently wrong and evil to dig up people and the riches that they're buried with. That's just simply wrong. Those, those have to be protected. It's no different than someone exhuming someone right out of your family. They have a right to remain where they rest. They should not be disinterred.

Interview with Wayne Dance
Assistant U.S. Attorney

Ken Verdoia: *Let's begin with this premise. The Antiquities Act has been on the books for over a hundred years. How would you characterize the enforcement efforts in the first seventy-five years of the act's existence?*

Wayne Dance: The Antiquities Act was an act that in 1906…oh, actually next year will be the one hundredth anniversary…and it was the first major piece of federal legislation to protect cultural resources on public lands. It actually was enacted some twenty years after the modern discovery of Mesa Verde. And during that twenty year period, as we all know, there was a tremendous amount of excavations, particularly in the southwest, and the removal of vast quantities of artifacts and cultural resources, primarily to the eastern part of the United States and much of that went to Europe and has never been returned. But yet, to answer specifically your question on the Antiquities Act, once we did have that federal law, unfortunately it wasn't enforced to the extent that it should have been. There was an under-enforcement, due to many reasons, certainly the attitudes of the general public and even those responsible for enforcing the Antiquities Act were not fully in tune with it's purpose and objectives. And so in that period of time, from 1906 until the 1970s, there was relatively little enforcement of the Antiquities Act in terms of its criminal provisions.

Ken Verdoia: And now here we are in the 21st century and it's abundantly clear that we're in a new era, a new era of appreciation, a new era of enforcement and prosecution where the Antiquities Act and subsequent federal legislation are putting more teeth and more emphasis on this. For the layperson, help us understand this new era and what makes it so much more significant in recognizing the value of these antiquities.

Wayne Dance: Yes Ken. It really began in earnest in the 1960s with the legislation known as the National Historic Preservation Act, and that gave important protection both in the civil context of protecting historic resources and historic properties. And then, more importantly as to criminal provisions, we had the Archaeological Resources Protection Act of 1979 and that came about because of congress realizing that the Antiquities Act was not providing the adequate protection to cultural heritage resources on public lands. And this was a dramatic increase in the level of priority, given to cultural heritage protection, whereas a violation of the Antiquities Act was only a petty offense, the provisions of ARPA, as we call it contained both felony and misdemeanor criminal sanctions for violations of archaeological resources on public and Indian lands. And so this was a major step forward in our society stating through it's representative government that we were going to give a higher priority to the protection of cultural heritage preservation and to properly punish those who violate that law.

Ken Verdoia: Legislative intent is one thing, but the establishment of priorities in any law office will truly give meaning and purpose to that legislative intent. And it seems that in this office there was an establishment of priorities that said "This matters, let's be aggressive."

Wayne Dance: Yes Ken, this office as you refer to it, the U.S. Attorney's office for the district of Utah has been the leader in this country in the protection of archaeological resources from a criminal

prosecution standpoint. We have prosecuted, in the time period that I've been handling these cases over the last 13 or 14 years, more cases than any other district in the country. And the reason for that is, as you say, it's a matter of both priorities and perspective. We have a wealth, an abundance of wonderful cultural resources in this state and we decided in the early '90s that we were going to give higher priority to this type of crime compared to what had been done in the past, because it is a serious crime to damage, in any way, cultural heritage resources. And consequently we have taken this matter very seriously and as a result we have over 40 convictions for these crimes, about three fourths of which are felony convictions.

Ken Verdoia: How do you get the public sentiment to match this level of awareness, to bring them along to recognize the unique value of these resources and that they can't be taken?

Wayne Dance: Well we do it through what our responsibility is, and that is enforcing in an appropriate way the federal laws and in this case of course we're talking about the federal laws protecting these resources. Now we have decided in this office and in particular Paul Warner, the United States Attorney, that we will give the necessary resources to appropriately, not only apprehend and punish those who violate these laws, but in reference to your question, the most important aspect of our work is not that punishment of the individual violator, but using that particular case and that prosecution as a means of not only spreading a message of deterrence, don't do this, but more broadly educating the public that it is important to preserve our cultural heritage.

And it's only through that educational effort that what we do is a small part of the education effort, but it's an important part, and what you are doing here, KUED with wonderful documentaries like the one that we are working on right now, is so important to educate the public to change that generational attitude that you refer to. I have thought of it as an attitude that the vast public lands, particularly those in the west, are everyone's extended backyard, and you can go out and do whatever it is you want to do, take whatever it is you want to take. That attitude is certainly changing, and it's changing because of public education and public knowledge. And it's everyone's public lands. It's not any individual's or any group of individuals, but it belongs to everyone, but not to any particular person for them to do what they wish to do and gradually we are moving along this long road of enlightenment to better appreciate the importance of protecting our cultural heritage.

Ken Verdoia: When you first started to move into this realm, were you surprised at the big business nature of the trafficking of artifacts?

Wayne Dance: Yes, I was initially surprised, but then I learned quickly that the driving force behind much of this type of crime is money, as unfortunately it is with many types of crime. But I do want to emphasize that motivation if it's commercial motivation, by a commercial looter like Earl Shumway, a great deal of damage is done. But if the motivation by the particular looter is one of just personal interest, a hobby, not for commercial purposes, the extent of damage is exactly the same. And so yes, it is important for us to stem the commercial aspects of cultural heritage crime, but I don't want anyone to believe that if the damage is done by a hobbyist that it's any less serious damage to our cultural heritage and our historical record.

Ken Verdoia: You brought up the name of Earl K. Shumway. Here was a man who was self admittedly a pot hunter of the first order, a generational adhering to the belief that I can go out and take this, a man who raided and looted and sold commercially...

Wayne Dance: …Who bragged that he began that career at the age of three under the tutelage of his father.

Ken Verdoia: And a scofflaw. A man who looked the media right in the eye and said, "I can get away with this. You can't catch me." Tell me why the prosecution of Earl K. Shumway was so important and

help me understand the nuances of that prosecution as well.

Wayne Dance: Well, although Earl Shumway had been doing a great deal of damage to the cultural heritage of Utah in particular and the Four Corners area since he was very young, he really became a national figure, if you will, in the '80s when he looted a cache of over thirty prehistoric baskets and sold them for considerable amounts of money. And he was apprehended and prosecuted for that crime, but because he cooperated with the authorities in attempting to recover some of those looted and commercially sold baskets, he received what many viewed was an inappropriately low sentence, in fact he received probation. That should have been a warning and an incentive for most individuals that they got off light and to not engage in that conduct anymore. That of course was not the case with Earl Shumway.

He went right back to the same type of looting that he'd always done. Fortunately, we were able to identify him, prosecute him successfully in the mid '90s for several violations that became generally known as the helicopter case because two of the looted sites he reached in the wintertime of 1991 through the use of a helicopter, which he had scammed the helicopter company for the use of it, posing as a movie scout. And so, when he was ultimately convicted and sentenced, he received the longest prison sentence of any looter in the in the history of both ARPA and this country's federal laws protecting these resources. Over five years he served in prison, and that sent a very important message throughout the entire country that the authorities and in this case in particular the U.S. Attorney's office for the district of Utah would not tolerate this conduct and that he would be sentenced appropriately.

And so it was an uplift, I think it was an educational event as we've discussed earlier, for the general public, but it was an uplift for the investigators, the archaeologists, who investigate these types of crimes because even though we have the vast public lands and it's difficult to apprehend certainly all those or even a significant number of those who engage in this type of violation, it showed that when the proper amount of effort is put into it that we can be successful and stiff penalties are going to be paid by those who engage in this conduct.

Ken Verdoia: How would you characterize the role of Rudy Mauldin in this field?

Wayne Dance: Rudy Maulden has been a tremendous asset to the district of Utah and a great example to all law enforcement who have any responsibility in the area of cultural heritage resource. He works harder than most anyone I've ever dealt with and he is totally committed to doing whatever needs to be done to fully investigate these cases. He was involved in the the Shumway investigation, he's been involved in a number of cases that I have prosecuted as the chief investigator and he's an outstanding law enforcement officer.

Ken Verdoia: You are now involved in training prosecutors and investigators throughout the nation to understand ARPA. Is there a core value that you try to instill in these investigators, these law enforcement personnel, these potential prosecutors? What do you want them to take away from the training with you?

Wayne Dance: Well first of all it's…I took away from the very first training that I had in 1992 that started me on this particular specialty in federal prosecution and that was an awareness that I didn't have before, of the importance of cultural heritage preservation. I mean we think of it in general terms, but when it comes to making it a priority, I didn't have a full appreciation of the necessity of preserving what we have left. Obviously much has been looted, much has been lost over the past hundred years or more, but what we have remaining is so important for us to preserve and protect that cultural record that remains.

So that's one important message. The other one is not to be discouraged that we haven't progressed as far as we would like to in terms of this journey of enlightenment, that there's still more education that

needs to be done to all aspects of our society, not just the general public, but those within positions of authority, whether they be investigators, whether they be prosecutors, even judges that, that these crimes are serious crimes and they need to be treated as such both in the investigation, the prosecution, and the sentencing phases of the criminal justice system. And so I try to convey to these students that there are grounds at times for being discouraged and that, like with most areas of education, we just try to move forward and accept that we have continuing challenges to pursue this important objective.

Ken Verdoia: There is a very sophisticated forensic aspect of investigating these cases and accumulating the chain of evidence, isn't there?

Wayne Dance: Well absolutely and if anyone still has the idea that unless they're caught digging at the archaeological site that they're going to be home free, let me tell them that that is not the case at all. The largest ARPA prosecution in this country occurred here in the district of Utah. It's known as the Porter Mesa Cave investigation and prosecution that resulted in the conviction of ten individuals for a total of about 18 felonies. That case took years to investigate, and it utilized the most sophisticated means…DNA analysis of cigarette butts, that had been picked up during the course of the investigation, dust masks that had been used by the looters and so forth, and other types of forensic evidence that allowed us to successfully prosecute this large number of individuals who had repeatedly over a long period of time looted this wonderful cave on the Manti La Salle National Forest and on this Porter Mesa Cave. And we did that, as I say, years after the looting had ceased and so it is not true that we just have to be lucky and come across somebody that happens to be looting. We have many different tools to utilize to apprehend those who commit these crimes.

Ken Verdoia: And yet there's nothing like having the eyes of the average citizen open out there on the rangeland as well.

Wayne Dance: Absolutely Ken. This is so important in this particular area of investigation because of the vast public lands. And the relatively meager resources in terms of those rangers and, and others that are patrolling the federal lands, so we have relied very heavily on public input. Of the twenty or so ARPA cases that I have prosecuted, about two thirds the investigation was generated, started, by a citizen report of one type or another to law enforcement. Critically important and that gets back to our discussion of public education. It's not just public education for the importance of them appreciating the value of preserving our cultural heritage, but it also has an important component that once the public understands that then when they see something occurring that they know to be wrong, they know to be unlawful, that a prompt report to law enforcement is very, very helpful, in fact it's even essential in most cases for us to then start the investigation. And we can use those many tools that we've talked about to successfully investigate the case, but we do depend very heavily on that initial public input.

Ken Verdoia: I'm going to ask you to respond to a couple of sentiments that have been thrown towards me. "All this is fine, but it's too late." "All the good sites have been looted, robbed, desecrated." "It's too little, too late."

Wayne Dance: Well, I think a classic example of the glass half full or half empty. Yes, there has been tremendous loss of the historic and cultural record in this country because of unauthorized excavations, lootings, thefts and so forth from the public and Indian lands. However, archaeologists are wonderful, inquisitive scientists that can go to sites that have been damaged, but there still remains a great deal of archaeological evidence, archaeological record there that unless the site has just been, you know, totally excavated, you know, by a backhoe or something, that there still remains, notwithstanding the potholes and so forth, the looter holes, that notwithstanding that, that there still remains cultural deposits there that can provide a type of information should that particular site be scientifically examined at some point. And of course the technology is advancing all the time and so some future excavation will offer a

lot more potential for knowledge than what maybe acquired now through excavation. So yes we do need to preserve what is left. It's tragic that we have lost as much as we have, but we need to therefore make all the more effort to preserve and protect what is left.

Ken Verdoia: And so what's your reaction when you hear the announcement of a canyon such as Range Creek, which has the potential for housing up to 3000 reportedly untouched archaeological sites? What note does that strike in you?

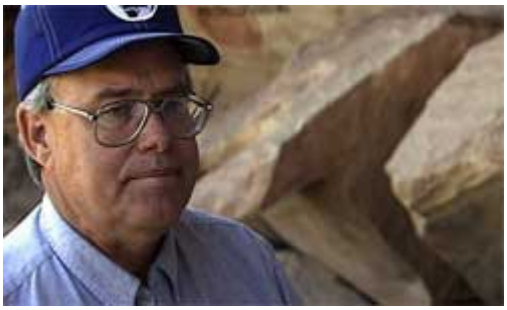
Wayne Dance: Well, just great hope and excitement that, that in this particular area there has been what we would like to have seen for, for all of our archaeological sites and that is great pre-preservation, because the individuals responsible for that area did provide protection to those many, many sites and resources. So it's wonderful to have the news and the discovery, and now in the public domain the Range Creek multitude of sites.

Ken Verdoia: And yet it seems that it, it's also a call to arms that we be even more vigilant to make sure that it gets protected.

Wayne Dance: Oh absolutely, absolutely. Now that, it's moved from private protection to the need for public protection.

Ken Verdoia: Why is this worthy of the time of law enforcement officers? You were a crackerjack narcotics prosecutor. You earned a deserved reputation as being very, very effective in that realm. Why is this issue worthy of your time?

Wayne Dance: Archaeological resources, cultural resources are one of a kind. They're irreplaceable. They're not fungible items. And they certainly are not of the nature of illegal drugs that continue, unfortunately, to flow into this country because tragically there are those who are utilizing and providing a demand for those drugs. Cultural resources, once they are damaged, once they are stolen, are gone forever and that record of the history, of the peoples that lived where we live now. Yes, they didn't have a written history, they had a wonderful oral tradition and very significant cultural and ceremonial practices, but, but what we can learn about them will be what we can find in the remaining materials that they left behind. How did they live? What did they eat? How did they make their clothing? What was their social and political organization? What was their art? These critically important questions remain in the ground, on the rock art, as it's known, rock images that they left and so forth. And every time someone goes out and loots or damages these resources, it's gone forever. And so this is a very unique type of crime, very serious because the consequences are forever.



Interview with Blaine Miller
Archaeologist
Bureau of Land Management

Ken Verdoia: This story is about how Nine Mile Canyon is "being loved to death"…describe that and explain what we are seeing.

Blaine Miller: This is one of the good examples of a site that's being loved to death. That people go, climb over this rock art here, get closer to it, and also the kids just love to play on this boulder and sliding down the boulder, you can see how it has polished the boulder and in some places it's obliterated the rock art.

Ken Verdoia: What else do we see around here that shows the signs of modern culture impacting ancient culture?

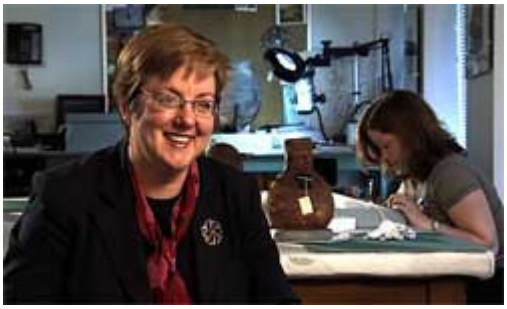
Blaine Miller: Right down here we have an example of somebody trying to chip the rock art panel off of the rock with a chisel…chiseling it off--and behind that is where they've written a message over the top of prehistoric rock art. Throughout the cave there's numerous examples of people writing their names and dates, when they were here. Behind these rocks they've done illegal excavations searching for things that were left by the prehistoric people. That is even continuing today. There are, these excavations are taking place.

Ken Verdoia: It seems as though these people aren't trying to be malicious, they just want to be closer to history. Is that true?

Blaine Miller: Yeah, I, I think most of the people either want to just come and enjoy it, and don't know the proper way, the proper etiquette, to be around it without damaging it. If it was just one person, what they'd do wouldn't damage it at all. But when you have hundreds and thousands of people over here, it tends to polish the rock, wear it down. Also, leaving their names…I think that they look up there and they see prehistorically somebody left evidence that they were here, and so they think that that would be all right for them to leave evidence that they were here. And through the canyon you're seeing examples of that, and now they've become historic inscriptions. But the more and the more people that we have visit an area, these inscriptions start damaging more and more, and rather than becoming part of history, they become part of the problem.

Ken Verdoia: You're an archaeologist. Has this sight, due to the impact of modern people on it, ceased to become a teaching instrument?

Blaine Miller: Yes. A good share of the information that this site once had about the people that lived here, not only the Fremont but the people before and the people after, the evidence that is here is just a little piece or a couple of pages of that whole story books is all that's left. Most of it has been removed, and we will never know what it is.



Interview with Sarah George
Executive Director, the Utah Museum of Natural History

Ken Verdoia: *How would you best describe the role of the Utah Museum of Natural History in Range Creek?*

Sarah George: Well, a museum's role is research and education, and our education program's run from graduate training all the way to public programming and so, what a museum does best is interprets the

research that it does for the public. It's a really important link in the public understanding of science and so in the case of Range Creek the research that our curators are doing jointly with the Department of Anthropology our public programming staff and our education staff then have the opportunity to develop exhibitions, to develop perhaps a field trip program, to connect the public to Range Creek, but at the same time with a great deal of respect for its fragility.

Ken Verdoia: You, also in a very real sense, become the keeper of the history of Range Creek don't you? Literally taking custody of the riches that may come from the land there.

Sarah George: Well, the museum also serves as a steward. This museum is the state museum, so we hold the state's collections, and we're also a federal repository. So, we have a partnership with the Bureau of Land Management and with the state agencies and the state archaeologist to hold any objects that are removed from their sites. Right now we're doing survey work and we're not removing very much. There may be a variety of reasons why we would take things out because they're close to public access and we need to protect them for example. We're not doing any excavation yet, but if that time comes or when that time comes then those objects will be held here. Then they are accessible to other researchers and again public programs. We hold these collections in trust for centuries. We're constantly getting requests to get access to collections using new techniques. For example, this morning we just approved a request to date some objects that were collected almost 100 years ago west of Great Salt Lake. We have them here. We know how to take care of them and we'll hold them in permanent trust. We anticipate doing that with Range Creek with whatever objects come out of Range Creek.

We also use those objects in education as I said. For example, we have four small exhibits that have a few objects from Range Creek that are in four communities. Here in this museum in Salt Lake, we have a small exhibition in Price at the Prehistoric Museum in Castledale, at the Museum of the San Rafael and in Green River at the Powell River History Museum. So again it's a partnership, it's a way to interpret what is so marvelous about the science in Range Creek for the general public.

Ken Verdoia: It seems to us that archaeology 100 years ago was a very different environment than the archaeologist's experiences at the turn of the 21st century. So to the role of the museum seems to be much more complicated and complex. Could you compare the periods--look back 100 years in time… back then it was this, now this is what we do?

Sarah George: Well, 100 years ago, science, whether it's archaeology or biology or geology, the natural world was unexplored and we were going out and just collecting what we could. We didn't have the technology to analyze context like we do today. So we were just trying to survey the natural world. Today, when we do field science, we don't just collect the big flashy objects. We take the sand that these are in and pollen samples and we look at the substrate around the objects if it's a biological specimen or a fossil. I mean we're looking at a much bigger picture and a lot of the collections of the museum are not the beautiful pots, but they're little bags of fiber and substrate. That's the way science is too. We are really looking at context and trying to understand not just the object itself, but the people who produce the object in archeology, the habitat that they lived in, the context of their lives. Museums have evolved just like the process of science has evolved. We hold just an incredibly broad variety of materials related to whatever the science is.

Ken Verdoia: Is there also there is a greater sensitivity to all cultures that may have an interest in the site now that perhaps did not exist 100 years ago?

Sarah George: Yes. I'm going to follow up in two directions. One is particularly in archaeology, we don't necessarily excavate everything that we find, because we know that the science will continue to evolve and there will be technologies that we have no idea about that our going to come up in the future that would give us even more information about the sites and so we're going to be very selective about

what objects we do bring back from the field right now and give the archeologists of one or two centuries from now an opportunity to look at Range Creek. Another thing about Range Creek is because it is so untouched, we really can test some scientific hypotheses in ways that you can't with sites that have been gone through in the past that don't have this incredible database, so the ability to really examine some burning questions in archeology are better in Range Creek than almost anywhere else because it has been so untouched.

Now the other question related to conversations that the museum has an Indian advisory committee. We work with the state and with tribes in consultation on anything we do that is related to prehistoric peoples in Utah and in partnership with the state agencies, the Division of Wildlife Services and the BLM, we have opened conversations with tribes about the disposition of the sites in Range Creek. And this is an ongoing conversation that will happen for a long time.

Ken Verdoia: People lived there a thousand years ago, people died there a thousand years ago. What's the procedure when your scientists encounter the remains?

Sarah George: Well, if human remains are encountered there's a very proscribed process that we go through. Really it's not the museum so much as it's the land manager, the agency that manages the land, and we assist them however it's appropriate. But that consultation is really with the land manager and they are undergoing that for Range Creek.

Ken Verdoia: 100 years ago when the first archaeologists went through that region, it was not unusual for them to scoop up a femur, to break off a human skull and put it in the collection sack and send it back east. I understand that will not be the process this time.

Sarah George: No, that will not be the process. We're leaving what few human remains we have identified alone and again the land managers are the entities that are working with the tribes that have expressed an interest in being consulted on Range Creek.

Ken Verdoia: I have been covering issues related to western land for a whole bunch of years. I don't think I have ever found one section of land that had more interested parties with their hands as part of the process. Does that make this a very delicate balancing?

Sarah George: Well I think, first of all, it speaks to how a wonderful place this is. It's just incredible. It has this incredible series of archaeological sites. It has wildlife values. We haven't even started to delve into the paleontology and the geology there, looked at other biological aspects. I think that the interest of all these groups that have some connection to Range Creek, be they managers or research agencies, it's a real opportunity for us to examine an area that has all these different aspects and come up with something that is very future looking. It really is a marvelous opportunity and yes, it's a delicate dance because we all have our mission and mandate, but we're very respectful of that in each other and we're listening to each other in trying to come up with what is best for Range Creek Canyon.

Ken Verdoia: By definition that would mean a "go slow" process that we don't rush to any judgment.

Sarah George: Absolutely, the important key is listening. We have to listen to each other and share information and that's what we're working very hard to do.

Ken Verdoia: The Utah Museum of Natural History and the University of Utah have been involved with some very high profile archaeological work in the past. But sometimes those best known excavations have been driven by a sense of urgency. A dam is being built and the landscape is being filled with water. Get in there, you've got two years to get it done. Compare that to Range Creek. The sense of immediacy, urgency and the sense of what comes as a benefit of a long term management.

Sarah George: Right. Well, the University, of course, holds a lot of collections from highway construction. We hold the Flaming Gorge collection and a big portion of the Glen Canyon collection

and in those cases there was a really limited time period. We had to get in, get the materials and get out, and it didn't give us the opportunity for the listening and the discussion and the planning. With Range Creek, to our knowledge there's no sort of external pressure for us. We do have an opportunity to look at Range Creek in a very holistic fashion and again to come up with a plan to manage, to do the research for the canyon that I think could be ground breaking. It really is an opportunity to look at it from every aspect. The fact that it's very hard to get to does give us a chance to talk and listen and to craft something that really works for all of the entities involved. We are the representatives of the people and so we're looking for the plan that works best for the people of Utah and of the U.S.

Ken Verdoia: One of the great anthropological questions in the American West is what the heck happened to the Freemont? Does Range Creek afford us perhaps the best opportunity we've ever had scientifically to get close to answering that question?

Sarah George: My understanding is that the density of sites and the time periods that the sites represent really do give us an opportunity to test a lot of hypotheses that have been developed out of the questions that we're asking. How did the Freemont live? Why did they leave? Did they leave or did they sort of change their life ways? Because Range Creek is so untouched and because it has such a variety of types of sites, it really does provide us with a place that we can test those big questions in archaeology.

Ken Verdoia: What are your greatest hopes for Range Creek as you sit here and you indicate a long term process? What are your greatest hopes for this site and the management of this site and what one might gain from this site?

Sarah George: I think my greatest hope and I would say the museum's greatest hope is that whatever happens in Range Creek it's with the long view. It's with insuring that we learn as much as possible from the archeological opportunity there, but thinking about what we might be able to learn in a 100 or 200 years. I think it is looking at how we make the access to Range Creek and the interpretation, looking for ways for us to interpret what we're learning in Range Creek, be it archeology or wildlife or whatever. Giving people an understanding of how important it is and why it needs to be protected. I really think that that's a very important message that we need to get across. It's going to be a place that's very difficult just open up, and we have to ask ourselves: should we open it up? Again I think the really important role of the museum is to give the public an opportunity to look through a window at what is great about Range Creek. In ways that may not mean direct access that raises other issues of long term impact on the site.

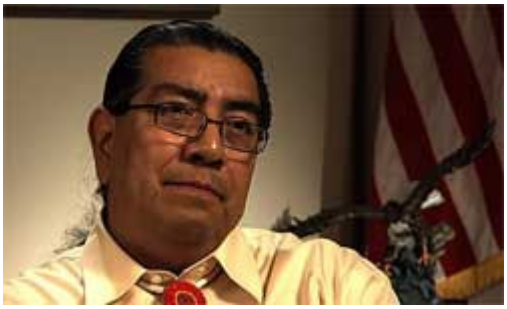
Ken Verdoia: It seems to me your greatest fears would be a short term, short-sited management that would deny those opportunities studying it in the long term. Is that your greatest fear?

Sarah George: Oh, boy. There are lots of concerns about Range Creek. But I have to say that I really am convinced that the people who are involved in Range Creek really are looking to the long view. All of us respect what is so special about Range Creek, across the disciplines; and I believe that all of us are thinking about this long view, not the short term. My greatest fear is that, of course, some sort of interest might be thinking about the short term, but from what I can see, we all understand what is so amazing about Range Creek and really want to preserve that.

Ken Verdoia: Final question. How do you respond when people ask, "Why should we be spending public money on this? Why are we worried about what happened a thousand years ago? What difference does it make?"

Sarah George: [Laughs] Well, we live in the arid west. We are so impacted by our climate, by water availability. These people lived here a thousand years ago and they were impacted by climate and water also and I think we can learn so much from how they dealt with these climatic changes, that there

are opportunities for us to apply those lessons today. We have got to make thoughtful decisions about our future, and one of the best ways to get information in order to make those decisions is to look at our past. And this is a really important time in our past. We know that there were periods of dry and wet in the early part of the millennium and we should be taking a look at that, because it'll help us develop patterns or develop models that can help us pattern for the future. It's just a really key thing in archeology that we should be paying attention to. And that's why a public museum should be involved in Range Creek.



Interview with Forrest Cuch
Executive Director, Utah Division of Indian Affairs

Ken Verdoia: Forrest, let's begin with that day when you first find out about the announcement of Range Creek and what might be in play there. Tell me how you learned about it, how you first became aware of this extraordinary place.

Forrest Cuch: Unfortunately, I learned about it the same time everyone else did…in the newspaper. And I distinctly remembered cutting out the article, bringing it to the office, copying it and faxing out to the Tribes with a notation that I discovered this in the paper the same time everyone else did. You know, to call attention to this matter and I faxed it out. Then I went on vacation for about a month, three weeks to a month.

Ken Verdoia : What is the reaction of the Tribal leaders when they received your fax?

Forrest Cuch: To my dismay, while I was on vacation I received numerous calls saying the tribes are upset that you didn't let them know, and I said I told them that I did not know about this matter. I faxed them that message before I left for vacation, and to my surprise there had been a couple of meetings held in which I was criticized for not being on top of this. And it was really amusing to me that one of my sole defenders was Dr. Melvin Brewster, who was representing the Skull Valley tribe on the committee I was working on, the Native American Remains Review Committee. Prior to this time, Dr. Brewster was a pain in the butt, so to speak. He was always giving me a hard time, and here he was defending me while my back was turned, while I was on vacation. Look, he was probably saying "Forrest is a pain in the butt too, but there's one thing I can say is that if he knew about this, you would know." And so he defended me. I have always been grateful to him for that. I miss working with him. He was a very colorful, fun fellow to work with, so, hope he comes back someday.

Ken Verdoia: This transaction with the state actually taking title of Range Creek was four years in the making, and you were left out of the decision-making process. What's your reaction to that?

Forrest Cuch: Well, it did ruffle some feathers; it did harm our relationship for a while. I'm not going to criticize my state colleagues because I also know that they were concerned about alarmists creating a reaction from people and having swarms of people come into that area and creating unmanageable situations. So, I'm sensitive of that. I would've appreciated being let in on that situation, so that I could've discussed the best strategy for making that information public. I think the tribes would've

appreciated being let in on that in advance. I have confidence they could've kept it quiet and confidential until the right time.

Ken Verdoia: Archaeologists are looking at Range Creek as an open-air laboratory, an extraordinary opportunity to probe the ancient history of Utah and the people who live here. How do you look at Range Creek?

Forrest Cuch: Well, that scientific community needs to pursue that in consultation with American Indian people. Especially of Utah and I would include the Hopi and Pueblo people in that process. We don't know all the answers, but coming together at the table we ought to be able to sort it out and get a better idea of what took place in that area. I understand there're grain or corn granaries at different elevations, some a thousand feet high is what I've heard. That would suggest to me that the area was being visited by invaders or intruders and as we know the Athabascan nations were moving into this area about 1300 years ago and so that could account for some of that, but all of this can be solved if we all sit down and discuss it, because I know there are lots or oral histories among the Indian tribes.

For instance, the Shoshone, Ute, Piute and Goshute claim that the Fremont people are their ancestors and that the Hopi people consider the Pre-Puebloan people, unpopularly and incorrectly referred to as the Anasazi.. The Hopi claim to be the descendants of those people and most of the tribes recognize that. I've been with the Hopi people. I've watched them interpret the rock writings in certain areas of Utah.--most recently Boulder. And the Hopi will say that we're all related in this area, all the Utah Aztecan language families, which include the Ute, Shoshone, Piute, Goshute, that we're all related and that we all had different clans and symbols at one time. Over time those symbols had been lost. I watched them interpret a rock writing down in Boulder, Utah where they were interpreting a deer symbol, a man with antlers, and the guy said, "See the one with the real long antlers, that one is Tohono O'odham." The message was the Papago Indian people were in this area, Southern Utah at one time. That's their interpretation, that's their understanding of what took place. So you have all the Southwest groups visiting Utah at one time or another.

I really do agree there is a mystery here regarding the Ute, Shoshone or Utah Aztecan people. There is the possibility that our people lived in this area thousands of years ago, as long ago as 10-14 thousand years ago. May have migrated down into Mexico or may have migrated up from Mexico. I have seen maps from various archeologists and anthropologists showing the different waves of the Piute, the Ute, the Shoshone language migration into this area from, , Southwest California coming across Nevada and into Utah, , that included the, the Comanche nation, , there are legends that the Comanche people lived in this area and that these other groups, especially my people, the Ute's, may have pushed them out of the mountain areas into the plains. Now you have different oral histories like that that need to be explored and that would be the beauty of Range Creek, is if we all utilized this concept I learned about from Dr. Chuck Harris at the Harvard Graduate School of Design, landscape design. He educated me about this term called "Charette**,"** which is "little table [cart]" in French, where you get people around a table and you compare notes and that's how you solve problems. I think that would be a good way to approach Range Creek.

Ken Verdoia: From the scientific standpoint, it appears, at times, that there are different agendas--that a spiritual or cultural agenda is inconsistent with the scientific agenda. You seem to be saying they can be one and the same.

Forrest Cuch: I was telling you a little bit earlier about an example where I learned about this exchange that occurred between a scientist and a shaman. There was a symbol on a rock that looked very much like a snake and the scientist said, "Oh, snake." And the Shaman said, "No, spirit." He didn't exactly say, no. He just said spirit and so, later in the discussion, the Shaman was able to express that rather than a snake that symbol represented movement or unexplained energy and so you had two

people having a completely different interpretation of something. I think that perhaps they're both right in some ways, and that's what would happen if you had those two groups. It would insure that the spiritual interpretation was not excluded and had a purely scientific interpretation. There needs to be a blending of the two. That's why I'm an Einstein fan. I think he did that.

Ken Verdoia: Where people live, people die, and where people gather, they have shared beliefs. Some people have said to us, "Range Creek should be approached as a spiritual place and it should also be approached in effect as a cemetery, where people are in their final rest." Does this produce special concerns for you that we recognize and respect this place as the place of those who once lived and now have passed?

Forrest Cuch: Certainly. But I think the biggest contribution of that thinking would be that if we treat that area as sacred, and as a unique wonderful place. Perhaps that will flow over to the next valleys and encompass this entire state, because that's really what Indian people are saying, is that this land is sacred. We have to treat this land in a respectful manner. We can no longer harm our earth, our Mother Earth, so to speak. We have got to retain our spiritual connection to the earth and in our lives and if we continue to do harm and destruction to the earth, we will pay consequences, dire consequences.

Now, I think that's what's behind my end prophecy, which says there are going to be major changes in the year 2012. Possibly a polar shift, but I've heard the most recent interpretation, a fellow that has been working with the Mayan elders, Carlos Barrios. My understanding is that the elders have told him that man has to do two things. The first thing we have to do is stop killing one another and the second thing is we have to stop harming the earth. If we do those two things, it will affect the level of consciousness throughout the world and could slow down some of those destructive processes that are currently in force. My response to that is that it wouldn't hurt to adopt that kind of thinking. I mean you could probably adopt that kind of thinking without becoming fanatical or a spaced-out lunatic. I think you could probably say that's a reasonable concept, construct. We ought to follow it.

Ken Verdoia: I am intrigued by the fact that the acquisition of Range Creek started out not as means to preserving the past, but actually as a concerted effort by a group of sportsman to preserve prime, blue-ribbon hunting habitat. Range Creek might not have gone to a Bureau of Land Management inventory and the history of that region might have been ignored. Did we come close to a disaster?

Forrest Cuch: I think we did. I think we came very close to a disaster and, but I also think that sometimes that's the way of the world, you know, that's really how things happen. Sometimes you know we're at the point of a disaster and then something beautiful happens. I mean it's almost like the Chaos Theory were learning about more recently and so sometimes it's comforting and sometimes it's just as frightening as be.

Ken Verdoia: If this is an untouched window on the past, on the people who lived in this area a thousand years ago, what do you hope we will do with this unique opportunity? What will make you most proud?

Forrest Cuch: What will make me most proud is that the area and how we manage it will contribute to greater understanding and it will reflect on the contribution on the part of the ancient people to educating modern man, promoting better understanding and our cultural understanding, international understanding, and better understanding of humanity in general. What I have found through my public life and working for tribes and State of Utah is that the more I learn about the differences of our people, our different cultures, the more I also learn about our commonalities and I also learn ultimately about our own humanity. All of our humanity. So anything that is educational that comes out of Range Creek is going to benefit all of mankind in my view.

Ken Verdoia: We talked about the best case scenario. What would be those things that might concern

you, that you fear, unchecked, might happen that would not be the most constructive use of the landscape?

Forrest Cuch: Oh, of course, the number one is desecration of the sacred sites and especially the illegal removal of human remains and desecration of said remains. That's the thing American Indians worry about the most, disrespect shown toward the ancient people and their remains and of course next would come any harm to or theft to artifacts found in the area, willful destruction of some of the granaries and some of the pit houses and some of the other structures. I mean that would just be horrible. Also, sloppy or a failed management, lack of law enforcement…all the above. Lack of appropriate expenditures to maintain the area, security, as well as physical maintenance…things like that.

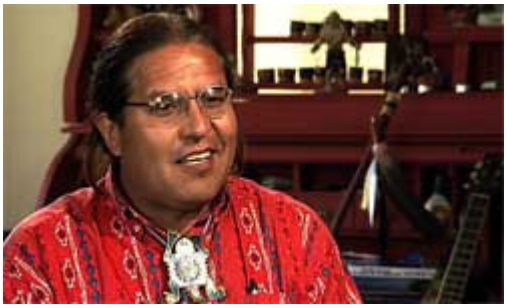
Ken Verdoia: Do museums serve as the best repository for the legacies of the ancient people?

Forrest Cuch: No. They don't as long as American Indians and other groups are not serving on the boards, the governing boards of those organizations and as long as they do not have a say in the determinations with regard to display and financing, as far as how to make this information public, how to educate people, how to present information in a meaningful way. As long as Indian people are not part of that decision making process, I would say no.

I will give you an example. We had some artifacts that were donated, dropped off here as part of the 90 day amnesty program that was initiated by the U.S. Attorney's office in the four states of Utah, Colorado, New Mexico and Arizona and our office was a drop off point. We still have those artifacts, and what's happened is a million people have approached me, one of them, Dr. Brewster. And he suggested that we not turn them over to a repository, but that we make them available to an Indian controlled organization that would work towards establishment of their own educational facility, cultural facility, to own and display these items as deemed appropriate. That's something we're working on with the U.S. Attorney's office. I hope we can turn those artifacts over to an Indian organization. One that has representation from all of the tribes and one in which we can facilitate for that Indian voice in these matters.

Ken Verdoia: One hundred years ago, the artifacts, the human remains of native people were ransacked as part of a pioneer spirit. If there is a pot on the land, whether it was my land or not, if I found the pot, I took the pot. If I found the skull, I took the skull. Sometimes that work was even done in the name of museums from the east coming out in and looking for trinkets in the American West. I would dare say that we're in a better era now. Are we not? Are we in the best possible era?

Forrest Cuch: I think we're learning. I think we have a long way to go. I think our consciousness has risen, but I'm worried a little bit that it's starting to drop a little bit. I don't think we're doing enough in that area. I don't think we understand that treating human remains with utmost respect also applies to all living things--the earth in general. That knowledge, that philosophy, that spiritual awareness is vast, and we're just touching the tip of the iceberg there. We have so much more to learn about this world, and the more we learn about this world, we'll learn that it's a spiritual world as well. I was told by a medicine man who I loved and respected very much, his name was Jensen Jack. He was our Sundance Chief for the Ute people. Jensen Jack lived the life of a shaman, a Sundance Chief. He was a very moral man. He prayed. He was meditating constantly. He told me one time, he said, "Grandson, there's a world more real than this one, that's beneath this one." And he laughed at me and walked off and I thought, "What's he talking about?" But you know I've heard many Shamans say the same thing, that in many ways this is not really the real world, there's another one that is more real, beneath this one.



Interview with Melvin Brewster, Ph.D.
Archaeologist and tribal consultant

Nancy Green: *When did you first become aware of Range Creek and the state's acquisition of it?*

Melvin Brewster: It was at the end of June 2004, and the way we heard about it was through the media and the newspaper. And what happened was that the Northwest Bend, the Skull Valley Goshutes, the Northern Utes and the Southern Piutes, they each became alarmed that the story had come out nationally and they were advertising artifacts, and they were advertising this land exchange, and there was absolutely no Native American consultation whatsoever.

Green: What was your first reaction?

Brewster: It was, "Here they're at it again". And when I say, "Here they're at it again," it was the, the Utah State Historic Preservation office, it was the Bureau of Land Management. And we've always known for many years now that they don't consult with us responsibly, and so it was more of us realizing that they weren't doing their job, and they weren't following the laws of the United States.

Green: What are the laws?

Brewster: The law of the United States in that particular law of the land and water conservation act, states in it that all environmental and all historic preservation laws will be followed before the acquisition of -- money for -- you know, buying that land. And I believe they spent 2.5 million dollars to buy that land. The land went into public ownership with the BLM. At that point it was the responsibility of the United States and Department of the Interior in their trust relationship with Native Americans to consult with Native American Indian tribes, and these laws included the National Historic Preservation Act, Archeological Resources Protection Act, American Indian Sacred Sites Act, American Indian Religious Freedom Act, National Environmental Protection Act. All of these different acts in a number of presidential memorandum and executive orders and regulations all say that before the expenditure of funds for such a project -- land disturbing activity, such as a land exchange and transfer -- that before the licensure or permit, they will consult with Native Americans. And that was never done and the only reason that we were able to consult with them in the end was that we went to the newspapers and started fighting back because they would not work with us.

Green: What happened once the news became public?

Brewster: They started working with us, and we could see that they were very embarrassed. However, we then ran into another problem with the media because the media didn't understand the law, and the media also didn't understand the Native American point of view, and also felt that the Native Americans were biased in acting like victims. So, what we did was to point out that all Americans had been violated, not just Native Americans. Because those same laws say that the public needs to be scoped, and the

public was never scoped. And this particular land is so significant to the American people that it should be a National Monument like the Grand Staircase, for example, or Hovenweep or Mesa Verde.

Green: Why do you think the laws weren't followed?

Brewster: It's really important for there to be a large government, and the reason is that the more people there are in society, the larger government we need. But we need a responsible government, and the thing is that in small states like Utah, where it's very conservative, their argument is that we need local control because we better know how to spend the money. But this is the wrong way to go because usually they want local control so they don't have to follow environmental policy or historic preservation law. Range Creek is an example of the Bureau of Land Management working with the state and the federal government to do a land transfer under the table and not follow the law. That's why they want local control, so they can violate the law and they don't have the federal government watch dog making sure that this land and our nation's laws are protected for all Americans.

They think that environmental laws protecting the environment and historic preservation laws protecting the archaeological science for the people and the religious freedom of Native Americans are all unnecessary expenses that are unimportant. And it's all coming from their own ideology of what is important and what isn't important. It's very colonialist.

Green: Do you think Native Americans have any voice in Range Creek at all?

Brewster: I think that once I left Utah, the watch dog was gone because many of the Native people in Utah depended on me to confront federal agencies because it really isn't their way to confront federal or state agencies even though they're very distressed at what's going on. So in many ways, when I was in Utah Native people there depended on me to confront issues because of my education, my spiritual background and my experience working in this field.

Green: What was your official position?

Brewster: I was part of the Native American review committee for the State of Utah and I was an official Goshute representative, and I work as a cultural resources and historic preservation heritage advisor to the Northwest Band Shoshone. And at that time I was the tribal historic preservation office director for the Skull Valley Goshutes. I also had written my dissertation on the archaeology of northeast Utah.

Green: So did you get to go into Range Creek?

Brewster: We finally were invited to Range Creek after fighting for 2 months in the media. And the media, eventually through an article in Nature Magazine, found that what the tribes and I were saying was true. They found that the BLM had violated many laws, and they had found that what had happened was done under the table, and they had found that the Republican party was doing this thing where they were giving away federal land to states, and they were using the Land and Water Conservation Act. And they were doing it all under the table without following the law. And so the thing is that once this was verified through the media, and once the media started finding out that what I was telling them was true, then the story started to change, and the BLM was then calling the media and telling them that "Hey, you're picking on us," and so the thing is that once this started getting nationwide and worldwide they offered to take us to Range Creek finally.

Green: Take me on a tour of Range Creek- describe what it was like to actually walk on that land for the first time.

Brewster: What happened is that we brought Maurice Frank from the Duck Water Shoshone tribe, Patty Timbimboo Madsen from the Northwest Band, and another tribal representative from the Southern Piute tribe. The Northern Ute tribe was unable to show up for the visit. So when we got to the top of the mountain there, before you go into Range Creek, we stopped and did a blessing ceremony where we sang four songs, and then we blessed everybody with an eagle fan. And while we were blessing some of the archaeologists, they really didn't like it. They felt offended that we want to work with them spiritually before we went into Range Creek. And the whole reason that we had to do the blessing was that we have to ask permission from those spirits to go into that canyon. Cause it's been many years since Native people have been able to even go in that valley, and so during our ceremony and our prayers we asked for permission to go there and we asked for protection and that's what we did. We gave them food and tobacco.

So, when we went into Range Creek we got down in the valley and we stopped and we looked at some rock writing. I prefer not to call it "art" because to Native people, we consider it a sacred writing. Some of the writing we consider is directly from the Creator that was put on the rock, and some of the writing we consider is put there by Spirits. Other writing is put on there by Timbimboo, rock writers. So, once we're able to get down to Range Creek and see some of the rock writing, we were able to notice that it was positioned in mind with geographical features that we call geological hoodoos. And the geological hoodoos are rocks that look like ghosts or spirits or ghouls. And these writings just happen to be triangulated in a way that we call these spots "portals", and these portals go into the spirit world, and the panels themselves depict ceremonial knowledge, and with this ceremonial knowledge are songs and prayers that accompany, ah, paints the way things are drawn, as well as there position on the landscape.

So we have seen things like that and we realized that many of these locations are sacred and that they need to be cared for in a particular manner. And we did observe some archeology sites and some of these archeology sites we observed appeared to be what we call, circles of life. These circles of life are also prayer sites, and some of the granaries we observed on the canyon walls for us looked like prayer cache offerings for spirits. So, you know a, a prayer cache is about this big, and it's up in the middle of a cliff. The Utah archeologists thought that these were caches that were hidden from enemies that were attacking. What we felt, and what we were able to find out from the spirit, was that these are prayer cache offerings, and that they have nothing to do with defense. What they have to do with is like the ceremony I was explaining when we first came into the valley. We offered food to the spirits in each direction and to the ancestors, and asked permission to be there. They offered food in the prayer cache to the spirits for bringing rain, for bringing them corn, for bringing beans and squash, for making sure that tubers grew in that valley and actually saying "thank you" to those spirits for feeding them. That's what these prayer caches are about. They're not about defense.

Green: How do you respond when the archaeologists say the evidence doesn't support that these were prayer caches? Many of the granaries are huge; they can hold 1000 liters of corn or grain.

Brewster: The thing about it is that, they've not shared that data with me. I have not seen these. The only ones I've seen are really small and look like prayer cache offerings that are still done today. I do them myself. Many traditional healers do them themselves today. And we've been doing that for thousands of years in the Great Basin and so the thing is, is that since they've not shared any data with me and they refuse to share data with me. I can't answer that question because I've not seen the data.

Green: What was it like for you spiritually, to be walking in Range Creek?

Brewster: What I felt was that those ancestors were very happy to see us, and I got the feeling that "Grandson, we're very happy that you're here", in that it was almost as if they missed us and wondered

where we were. And it was almost as if they felt estranged that this foreign people with the different culture who looked very different than they do, were their doing things that were inappropriate in a Native way -- such as digging into prayer caches that are meant for the creator. In the Northern Uto-Aztecan way, when I say Northern Utah's Aztecan, I am meaning Ute, Piute, Goshute, Shoshone, Comanche, Hopi, when I say Northern Uto-Aztecan or NUA, in our way, we do not dig up archeology sites. We do not dig up prayer cashes. We do not dig up these bundles. We do not dig up burials.

So the thing is, is that when archeologists come into an area and they dig up a burial, they dig up an archeological site, they collect projectile points and other tools off the surface of the ground, and they go into a prayer cache and start digging around, when those spirits see people doing things like that it's alarming to the spirits because we do not do things like that. It's not in our culture. We understand where we come from spiritually, and we understand that because of our ancient wisdom that comes from thousands of years of living in the Great Basin and that particular area. It doesn't come from us poking around and describing artifacts and things materialistically.

So what I felt was that those ancestors were happy we were there, and what I felt that those ancestors were feeling about people poking around there were that "Why are these people violating these sacred things that were given over to the care of the Creator?" When something is given over to the care of the Creator, it can never be taken back. So, when the mainstream culture members came in there and they started poking around at the archeology and doing what they do materialistically without spirit, they were essentially desecrating what was left as our inheritance as Native Americans. They were desecrating our inheritance, and they were desecrating the future of our children. In effect they were committing genocide on them.

Green: How were they committing genocide?

Brewster: Because the thing is that if we are not allowed to keep our temples, our cathedrals, our mosques. If we are not allowed these things sacred -- our churches, which are the rocks, the rock writings, the archeology sites, the geological hoodoos, the lakes, the rivers, the streams, the mountains. If we are not allowed to keep these places sacred, and if we're not allowed to go there to pray, if were not allowed to go there and take care of it in the way we've been taught and we're not allowed to show our children these things -- and the mainstream culture goes there and erases our history through science. Then essentially they're committing genocide against us. Because they're erasing our past and our future generations will never be able to go to those places because they will no longer be there. They will be erased by mainstream culture.

Green: Do you see a way for the spiritual and the scientific to coexist?

Brewster: What I do is qualitative work. So, I realize that there are times when mainstream culture has projects we can't stop. So what I do is I go in there and I record things in a spiritual way. I'll use the sweat lodge. I'll work with traditional healers. I'll consult the spirit through traditional ceremonies. I'll consult the archeological record of what's already known in a mainstream culture sense, and I'll work with the spirit to arrive at a conclusion about what's in the area. And so how I work at preserving things is qualitative as well as quantitative. But it's more qualitative that gets the central truth rather than a descriptive truth that's tested by a simple hypothesis. What I do is start with a conceptual whole that comes from Native American thinking and then I add data to that whole. I don't start with a little simple hypothesis that if this is this and if I can do this then I'm correct. I start with a big whole and I add to it.

I think the scientific verifies the oral tradition of Native people of Utah in that area, and any place I've ever worked; science verifies what we're saying. Everything I've ever read in the Bible, everything I've ever heard Buddhist's say or Muslims say seems to be the same spiritual core that was taught to Native people. When I look at human evolution and I look at the oral tradition of Native people, it's verified for me. And when I look at the oral traditions of the Native people and I look at the archeology, it's

verified and it's astonishing to me how some mainstream archaeologists don't understand that "hey, it's verified". It just behooves me how they don't get it.

Green: What do they contend?

Brewster: They contend in the Range Creek area that Fremont are different people and that Piutes, Shoshones and Utes and Goshutes ran the Fremont out of there--out competed them. Basically we out ate them and they were no longer able to survive in that area, and we took over. And for me that's when they recreate themselves in the archeological record because of their recent history of manifest destiny and their belief in it--their belief in progress. So, their scientific belief in progress that comes from Christianity -- that everything is going to get better and everything is going to get better with science. We're going to make life more secure with science. They recreate themselves in the archeological record, and instead of seeing that their recent history of driving these contemporary Native people out of their homeland and taking their land, they reverse this and make it look like the very people they drove out of their homeland, drove these peaceful, highly advanced Fremont out of their land and I just think that that's crazy and impossible.

The Fremont would obviously have to have had more people. They would have to have more advanced weaponry. They would be more highly organized and when it comes to war-type scenarios the NUA. The Northern Uto-Aztecans, were not a war-like people until the Europeans arrived.

So the thing is, is that what I see with the Fremont is that I do see connections with Mexico. I see connections with Zuni and Hopi, but I also see connections with the earlier desert culture pattern that was first identified by Jesse Jennings from the University of Utah in 1958. And not only do we see Fremont type artifacts and subsequent systems in that area, we see a continuing desert culture pattern that went on for 10,000 years in that area. So the thing is that I think that there are southwest influences that come north and even go all the way into western Montana, but you have to look at western Montana, it's Shoshone.

If we look at cultural elements that come from Northern Shoshone, we see that in Promontory Shoshone. We see gray ware pottery that's made exactly like Shoshone's in Fort Hall. We see that in various places and locations in Utah. The same kind of gray ware pottery that's constructed the same and made exactly the same way as Shoshone in Idaho and around the Great Salt Lake as we do in places like Range Creek. We see the same projectile point technology. We see a little bit different type of basketry. But we don't see many studies that look at the similarities in the basketry. We see the bulk of studies looking at differences. But we don't focus on the fact that they both make rabbit skin blankets. They use rabbit nets. They use duck decoys. They make the same projectile points. There are very many similarities and there are many continuities, just as many as there are discontinuities, that show that there's cultural continuity between contemporary Northern Uto-Aztecan peoples and Fremont.

Green: So in simplistic terms, do you feel like you have the answer to what really happened to the Fremont?

Brewster: I'm sitting here.

This goes back to another spiritual core teaching that came from the same Creator and the circle of life teaching that we all come from the earth and that we are all related. I don't believe in matrilineal DNA studies, but I gladly gave [researchers] some of my hair because I know I am related to these people. I know that it's just going to prove our oral tradition and it did prove our oral tradition because, not that I trust the data, cause I think empty DNA data is very flawed and it's going to be 50-60 years before they ever work these puzzles out. But the thing is that I am lineage C, Wizard Beach man that's 10,000 years old is lineage C, and this is 90 miles from my house in Nevada at Pyramid Lake. 15% of Great Salt

Lake burials are lineage C. If I look at my own Piute stories from Nevada, and we talk about some of our people leaving to be with the buffalo, are those my relatives? And so the thing is that, who are the Fremont? Where did they go?

They're the Shoshone, they're the Ute, they're the Goshute, they're the Comanche, they're the Hopi, they're the Zuni. And though Zuni speaks a different language, they're closely related because they've always been in the southwest. The closer you get to the four corners, the more relatedness you get to Hopi and Zuni. The further north you get, by the time you get to Range Creek and north of that, you're probably dealing 80-90% Numic people's like Shoshone, Goshute, Comanche, Ute, Piute.

Green: So, you're all one people?

Brewster: Oh, yeah. And we include the white people, the black people, and the Mexican people in that too.

Green: Let's get back to Range Creek Canyon. You were describing how it was a very special place spiritually. Why is it so special?

Brewster: Range Creek is something that I call a, a power spot. Beneath, Grandmother Earth is like a, a matrix and if you look at, you know, like, say you're looking in the, you know, a computer board, mother board and there's like a matrix of wires there and soldering, within the earth's, Grandmother's landscape there's springs, there's canyons, there's geological hoodoos, there's caves, there's gathering areas. These are what I call power spots and so when you look at Range Creek and the little I've looked at it, I've seen various power spots in Grandmother Earth's sacred matrix. Now I'm not speaking for the Ute tribe or anybody here, I'm speaking for myself when I say this. A long time ago some people thought of Grandmother Earth as Grandmother Spider Woman and inside the earth this matrix is a web of life and where this life touches, where, where it reaches in the power spots, such as the geological hoodoos or caves or where the rock writings are or so on, is where it connects with the Creator. That's why people have written on those rocks in those locations. And that's why it's important for Native people to understand why that portal is there.

Because we believe, you know, especially the way I believe in the Ghost Dance Way with what Wovoka said, is that we're going through a transformation that the world is changing and that through all the extensive pollution, the pumping of water out, the pumping of oil, the dumping of pollution all over, that soon the earth will shake people off of it's back. These portals are important for Native American people because we believe things like this have happened before, that the world has ended before, it's in our oral tradition. So sites like this are important to Native people because these are the sites that teach us how to protect ourselves in the future and how to protect our children. They teach us how to educate our children because they tell us how to behave. They tell us about the past, the present and the future and I know it's hard to understand, but Native people in America have been working this way for thousands of years.

So Range Creek is a number of significant portals. Though when I say portal, I'm talking about when medicine men and women go into altered state consciousness, they need to be in a spiritual landscape where their spirit will be allowed to travel into different dimensions. So when these medicine people are working in a place like Range Creek, which is much like Mount Sinai, where Moses went on top of the mountain in altered state consciousness and seen a burning bush, or when Jesus went out in the desert and prayed for, they say, 40 days and nights. It was probably 4 days and nights without food or water, and talked to various spirits and got various spiritual messages. Range Creek's significance and very many other places' significance, is that there is a glimpse at archeology that hasn't been messed with. But in order to honor the archeology in a good way, the State of Utah and the BLM and University of Utah, they need to bring in Native consultants that are very well experienced at working with the spirit.

They also need to incorporate Native thought into their research designs and modeling of what's going on at those sites. If they don't do that, they're committing genocide on the Native people because they're giving us a lop-sided view that's materialistic of a people that aren't materialistic. They're giving us contemporary mainstream American view that's materialistic. They're giving that view and putting it on people that are earth people. They're spirituality is based on the earth. It's not based on how much you can own and have. It's just the exact opposite.

Green: Is there a way then that the archaeology and artifacts can be treated or should be treated?

Brewster: There are ways that the artifacts need to be treated in a responsible way and that involves ceremony. And I'll, I'll give you an example, at Promontory Point in the Great Salt Lake area for example, hundreds of moccasins were pulled out of that cave. Those moccasins were put there in a prayer cash bundle for something we call "the little people". Those things were dug out by Julian Stewart and now they are at the University of Utah and they're on display. The University of Utah has no idea of their spiritual significance and has no understanding of it. They even think that the moccasins are not Shoshone, and because they're not Shoshone they have a right to do this--they're preserving culture. And since they're not Shoshone, as Americans, they have a right to keep it in the museum and display them. And I've spoken with some Northwest band Shoshone and they said, "Well, you know what? My Auntie makes moccasins like that, we've always made moccasins like that." When Julian Stewart interviewed Northwest Band Shoshone in the 1930's, one of the old men that was born in a cave, maybe a mile from Promontory Point, said that, "We made moccasins like that."

But the thing is, is that in order for white archaeologists, mainstream archaeologists, to move things out of caves and disturb them--they need to work closely with Native spiritual people that know how to work with the spirit. And they have to provide them with the time and the patience to do this, because in order to do it right at Promontory Point, they have to pay the Northwest Band Shoshone to make new moccasins and they have to pay a traditional healer to go in there and deactivate the prayers that have been made in that cave in that spiritual portal. They have to be able to go to that museum and deactivate those projectile points. Deactivate all those different things that they've taken out of things, which is an extensive job, because they are put in there with different prayers, songs and ceremonies, because native people change through time. We don't stay the same. Each traditional healer has his own songs, her own songs, her own prayers, her own ways of doing things that are handed down to her. These things change through time.

So for Native people, when we deal with the spirit, it's going to be extensive work for us to understand what people have done in the past, because we've got to create new ceremonies, new songs, new ways of understanding what our people did in the past, because we never had to do that before, because these things are being ripped out of the ground. And so getting back to Range Creek, if they dig something up there, if they remove a burial, if they chip paint off of rock art, we've got to go in there and pray for those artifacts and deactivate them. They do not know what they've dug up. They do not know what they unleash when they dig it up. You know, they're just being scientists and being objective. However, when certain tragedies occur in their family or they start acting materialistic and angry and filled with rage and things cause Native Americans want to consult with them, that's something we call "ghost sickness" and the way we deal with that is spiritually and that's how Range Creek needs to be dealt with.

Green: So how do you reply to some of the archaeologists who say what you are describing spirituality, it is not science, and they are also saying we're not digging up anything.

Brewster: How do I know what you are doing when you have lied to us so much, how do I know what you are doing. We need monitors out there to watch what you're doing and if you can't understand the

spirit and you want to work with Native Americans and you want to work with our people, I urge you to go to our ceremonies. I would be more than happy to bring you in the sweat lodge. I'll be more than happy to take you in the mountains on a prayer fast. When you go through the prayer fast and the sweat lodge, when you do without food and water and you talk to me about, then I want to hear you tell me you don't understand.

It's very extensive and harder to understand than being objective. It's much harder than doing math. You go without food and water for 3-4 days and you're in prayer and you're working with things like petroglyphs and you're working with an experienced person that knows how to get at these things. You're not going to be able to say that you don't understand after that.

Green: There is also the delicate issue of finding human burials in any archaeological site. When they find remains, what should be done with those? How should they be treated?

Brewster: I think they should go out there with a bulldozer, you know like with a one of those arms that can dig and dig down 20-30-40 feet and put those remains down there. And leave them in situ. Bring Ute, Southern Piute, Hopi, Goshute traditional healers in and let them pray over it and put them way down there, don't go put them in the University of Utah. You know at a limited level, they can analyze the burial, but as far as them, you know, drilling holes in those bones for DNA and taking a piece of the bone for radial carbon date and grinding it up and curating it at the University of Utah, I think that's out of the question. I think we already know so much about burials that it's ridiculous at this point to continue to do that. So I think that they should leave things in situ and if need be, bury them onsite 20-30 feet down.

Green: Why is it offensive to do studies on the bones?

Brewster: Because, we believe that we're part of the earth. And we believe that when your earth is, when your deposited in the earth and songs are song over you and prayers are given to the Creator that the care of those bones are given over to the care of the Creator and you can never take things back. And so Native people, when the bones of their ancestors are taken out of caves and out of areas, we believe that this causes that turmoil in our communities--that this causes self-hate which we know comes from the way that we've been treated by mainstream culture. In general, that the way that the dominant elite maintains itself was by treating people in a certain way to make them feel inferior. At this point, people treat each other that way without the dominant elite even doing it out of self-hate. We believe that this comes from the desecration of the sacred geography in America.

Green: If you could have anything you wanted, what would you wish for the future of Range Creek? How do you think that land should be managed?

Brewster: I think it should be a National Monument and I think it should be managed by the federal government for all Americans and I think that if there's any research done there that that research should be done by various institutions across the United States that Utah, ah, University of Utah does not own Range Creek that they don't own exclusive rights to work at Range Creek, that native American monitors and consultants be allowed to work at Range Creek and be funded to do so that scholarships be started at the University of Utah for native students to become archaeologists that Native American people be allowed to access Range Creek for ceremonies, such as the Ghost Dance, Sun Dance, for working with the rock art, for working on healing, for doing vision quests, for doing prayer quests, for doing quests to get spiritual power. And that whenever archeological reports are written up that Native Americans are consulted that they're able to review the work and add to it. And that there even be funding for Native American people to write their own reports at Range Creek. Only then can all Americans be honored.

Right now only rich people in the State of Utah and sick managers have been honored. The whole rest

of America and poor people in Utah have not been honored. Every time a report is written and it's written from one person's point of view and one bias, everyone in America is cheated. Because that's what I call national mythology and Americans have been raised on myth. In order for us to dispel prejudice and bias and control by a dominate elite. We need to provide the American public with the, more of a qualitative truth, because there's many truths for many people. We need to find that central truth and get it out there for Americans, so they can make a decision.

Green: You've commented on how few Native American archaeologists exist. What motivated you to become an archaeologist?

Brewster: The reason I became an archaeologist is all of the contemporary problems with Native people-- the alcoholism, the anger, the self-hate, the jealousy. My Grandma told me the real old Indian people were really good people. And when I moved to the Reservation-- I'm ¾ Native, I'm northern Piute and Chippewa, and I was beaten frequently for being White. And my Grandma told me the old Indian people were good people--they helped each other and they weren't like these people today. So I decided to become an anthropologist to help my people, to help learn about where we came from and that eventually grew to where I realized that we need to protect sacred sites, gathering areas, burials, archeology sites, and we needed to be able to interpret them from our own point of view to help our people.

I've been doing this work for 17 years, longer than that, 18 years professionally and so the thing is, is that getting states and the federal government to comply with their own law and to work with us is a battle. And getting academic institutions to hire Native Americans, especially if they have a Ph.D., is a problem, because they're not hiring us. I know of one individual that's got an honorary Ph.D., who was hired. But the thing is, is that they're not hiring Native American people at academic institutions, unless they're a conformist. And to do this work, you can't be a conformist because you have to have a spirit of advocacy for your people. So the reason I ended up doing the work I do, I believe is that the Creator put me on this path and because he's put me on this path. I refuse to change this path.

Interview with Derris Jones
Regional Supervisor, Utah Division of Wildlife Resources

Ken Verdoia: *Derris, let's begin with the whole notion of Range Creek passing from private ownership to public ownership. Tell me a little bit about the people that were interested in the canyon and what their interest was. What were they trying to preserve?*

Derris Jones: There's a group of sportsmen, they're called The Sportsmen for Habitat, they've also got an arm of the group called The Sportsman for Fish and Wildlife, but they've always looked at this country as real desirable because of all the private land involved in it. Locked gates that that actually prevent access into some public land that has just virtually been inaccessible due to the smart moves of some homesteads that kind of block some access to a lot of public land. They approached Congressman

Hansen and convinced him that he needed to scrounge some land/water conservation dollars, and they had a willing seller that was willing to sell some property in the canyon here. So Congressman Hansen was successful in securing the, funding and a lot of people worked a lot of hours; Trust for Public Lands, sportsman's groups, counties--
there's just a lot of effort by a lot of different people. And they secured this piece of property, and it was actually also tied to a piece up on top at Tavaputs. Waldo Wilcox had his ranch kind of split into two different pieces; the lower part that we're on here today and an upper piece. So the sportsman, they got a good chunk of land about…almost 4000 acres worth of prime wildlife habitat. The archaeology was just kind of a bonus deal out of the whole trade, the whole sale.

Verdoia: Now as a person who's committed to making sure the habitat is managed to the benefit of wildlife, what are the challenges of Range Creek as you see them, as we look at a big picture of long term management of the habitat down here? What gives you the greatest concern?

Jones: The thing that strikes me as the biggest concern is the archeologists came into this canyon and says, "Oh, look what a pristine, untouched archeological find we have here." The wildlife habitat is almost the reverse. What we've got is, due to some past uses, some flood histories, some things brought over from Europe that have escaped, and in the way of flora, we've got some noxious weeds in this canyon that are going to be tough to overcome. So, as pristine as it was for the archaeology, the reverse is almost true for habitat.

It's going to take some work and the challenge that's going to come to us is this work is going to require immense cooperation with the cultural resources, 'cause the kind of things we need to do is we need to turn some dirt. We need to plant some seeds. All of that in the past has been in conflict with cultural resources, and I see this partnership that we have in the canyon with the archaeologists as a real opportunity for an outdoor laboratory where we can look at techniques and methods that'll accomplish good things for wildlife, but yet protect the cultural resources as well. And we can take what we learn in this canyon and use it all over the west and figure out ways that we can turn some dirt, but still protect the cultural resources in the west.

Verdoia: I was at a meeting with you, and I know you've been at many more than I've been, but I was stunned when all the stakeholders gather around a table to start expressing their opinions and their concerns and their priorities. This is a huge group of very diverse interests that comes together on Range Creek-- that in and of itself must be an incredible challenge.

Jones: It is. We've got a diverse ownership in the canyon. We now own what Waldo used to own. There's two other private land owners in the canyon that own pieces. BLM owns a vast majority of the canyon, and it's managed, it's wilderness study area which is a unique challenge all on itself. When it comes to management. SITLA [School and Institutional Trust Lands Administration] is actually the next largest landowner in the canyon. They have quite a bit in holdings in here, and their mandate is to make money for the school trust. And sometimes the direction to create funds for the school kids can be in direct conflict with some of the other management things that we'd like to see in the canyon. So, you're right, it is a very diverse group of people, and it's been a real challenge. But on the other hand, I'm just truly amazed at the cooperative spirit that everybody's had. And number one thing on everybody's mind is, number one let's protect the cultural resources and number two let's do what the intent language of the legislation that provided for the purchase of this was for and that was for wildlife and for public access in the canyon. So you're right, it's been a real challenge.

Verdoia: In the 60's and early 70's, I've been privileged to read some accounts in hunting magazines about Range Creek, and this area has almost considered a mythical place. The size of the deer, the size of the elk, the nature of the herds that could be viewed-- and it was a very hard ticket to get in back

then. I mention mythic. Help me understand the past of Range Creek in the realm of game hunting and what it is and what it can be in the future.

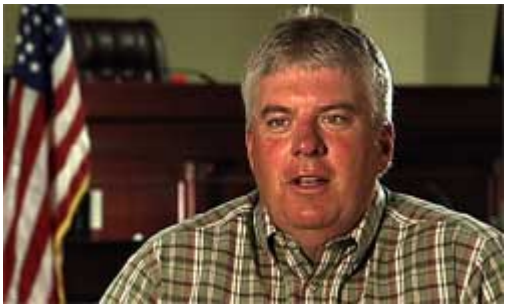
Jones: What it was in the past was primarily a mule deer area where in the fall the mule deer would migrate down off the high country and come down into here. Today our mule deer herds are a lot smaller. We don't have near as many deer as we had back in the 40's and 50's, and to be honest with you, that's probably a good thing. We, we definitely could use a few more deer than we have right now. We're kind of at the low end of our management objective and we're trying to increase mule deer in this area. A couple of additions that have come to the canyon since the mule deer heyday of the 40's, 50's and 60's is, we now have an elk herd in here that it's less than, it's about a 20 year old elk herd. It was transplanted in here in the late 80's, early 90's and also we've released Rocky Mountain big horn sheep down in the lower end of the canyon, closer to Desolation Canyon and they're just now starting to take off. We've got a good nucleus going. It's actually a hunted population now. We issue a limited number of permits, 3 or 4 tags a year are issued for this area. The other wildlife in this canyon, the side canyons, is just perfect Mexican spotted owl-nesting habitat. With this riparian running up and down the canyon it's just perfect forage habitat for not only the Mexican spotted owl, but peregrine falcons will come and use this. We have peregrine falcons over on Desolation Canyon and I'm sure this canyon's well within their reach to come do some foraging.

Verdoia: You talked about how this is a great opportunity. If we do it right, we can set an example that could be a model for the entire American West in terms of cooperative management of the land for many benefits. Is there something that gnaws at you, maybe at night, where you say that's the best case scenario, but I'm concerned about…..what?

Jones: Sure. You know, being responsible for the wildlife in the State of Utah, it always nags at you how much can you compromise? When do you say enough compromise is enough and when do you start being the advocate for the resource that you're responsible for managing? And so far, I don't feel like I've compromised the wildlife resource one bit. This is a delicate canyon. It's, it's got a lot of interest from a lot of different people. Not everybody has the access to the canyon that they want, but there is some access for about anybody of some kind or another and to me that's the most important thing is the letting the public get into some areas that they've never been into before. The wildlife can, we'll do what we can for wildlife, maybe we can't do everything we want, but I think we can do enough to increase numbers, and when we get enough animals in here that we need to do something more with the habitat, then we'll reevaluate. But until we get to that point, I think there's room for a lot of different uses in this canyon.

Verdoia: Last question. Just a stone's throw, a pretty good stone's throw away, is Nine Mile Canyon. And there's been oil and gas exploration and testing going on up there, and it seems to me that advocates of wildlife and advocates of cultural resources all have a shared concern that national priorities could shift and put increased resource development pressures on Range Creek canyon. Is that also on the table as one of those potential challenges in the future?

Jones: There are definite challenges. And sittin' right at the threshold -- mineral rights supersede surface rights, so, basically we're at the mercy of, of the, the mineral lease holders--oil and gas. We're not very far from some real rich tar sands, oil shale reserves, that when the price of oil gets high enough, they're gonna develop the techniques to extract it. And I'm sure that in my lifetime, we'll be dealing with those issues in this canyon.



Interview with Don Peay
Sportsmen for Fish and Wildlife

Ken Verdoia: *Take me back in time. How did you ever become involved in this process of the Wilcox Ranch coming into public ownership?*

Don Peay: *Age 22, we wanted to go find some of the most remote places to hunt in the State of Utah and so we basically got maps and found places that were the furthest distance from a road and then we would backpack and hike into these places. And so for a long time we've just been around the edges of the Wilcox Ranch and been in the area, seen the tremendous wildlife, seen the tremendous potential, fell in love with the remoteness, seen the archeological artifacts. And so it was always kind of a special place and then over time as this ranch became known that Waldo was getting older and was lookin' for a buyer. So in about 1992, we're involved in helping wildlife resources get some big horn sheep from the State of Colorado and we actually helped release the big horns in a reintroduction back there. And the process was the sheep came from Colorado, came over in a horse trailer, and then we put them in a helicopter down in the town of Green River and flew those right onto the benches around Waldo's place. And so I actually was there when we turned the big horns loose ,and they run up into the shale cliffs. And so we were involved in the big horn reintroduction there.*

In about 1997 it became known that Waldo was getting up in years, his family was in a situation where they figured they would sell. And so, actually a friend of mine had listed it and was trying to sell it to some wealthy individual. And we did take a few individuals out, and due to the remoteness it probably didn't quite fit their time constraints. My intent always was to try to get this in ownership of the public, so the public could enjoy this tremendous resource. And so through our sportsman's group, Sportsman for Fish and Wildlife, we'd become known amongst the political leaders in the state that we were a group that tried to raise a lot of private money to help facilitate private/public partnerships. I approached Jim Hansen, who's never got any credit in the press, but Jim's actually a very avid outdoorsman and very environmentally friendly. I went to Jim and I said, "Jim, here's a unique piece of ground. It's only about 4,000 acres, but it controls access and public land use of about 75,000 acres." And I said, "Could you get a couple million dollars from Congress, the Land and Water Conservation Funds?" And Jim says, "Don this is the exact thing that I want to see is, is to move some of these lands that control access to a lot of public land open to the public."

In a fairly short order of time, Jim Hansen got two million dollars appropriated. And it sat there in the bank, sort of speak. And then there were just some various players that came in, some individuals with the State Lands and Forestry that continued to pursue the negotiations with Waldo and they came to a final agreement. The hard part of putting all this land deal together is having the money in the bank to get it done when people want to do the deal. And so, after a lot of negotiation, the agreement was signed. I believe the ranch sold for 2.5 million dollars. Two million came from the United States Treasury, from Jim Hansen's efforts, and then a half a million come from the State of Utah. The wonder of this is now that it's open to the public, but yet, without some reasonable management, it could be destroyed and 'course there's a small percent of the society that doesn't value or respect things and there's possible looting and theft and desecration. So now the challenge is how do we manage this wonderfully unique piece of ground so that people can enjoy it, yet we don't ruin the remoteness and all

of the cultural and wildlife and recreational opportunities.

Ken Verdoia: You alluded to this in your response, but I just wanted to focus in on this. Why get involved? Why was this important for you in your organization?

Don Peay: We respect private property, rights and the opportunity and the rights for people to have, control their property, but as hunters, a lot of us in the West are more and more frustrated that there's a lot more "no trespassing/keep out" signs. That's there right, and we respect that, but we've been a big advocate of public land ownership. Our group probably leans more Republican, and a lot of times a small part of the Republican Party's all, "we're all private land, public land's bad." To the contrary…you know, Teddy Roosevelt's our hero in the hunting community. Public land's one of our greatest treasures because we can all go in and enjoy it. And so, we just wanted to see. We've been involved in quite a few sales of ranches that have gone from private into public ownership and when that happens, the "no trespassing" signs come down and we as the general common folk get to go use them. So that's good.

Ken Verdoia: From the earliest consideration, your earliest efforts, this has always been about public access, wildlife habitat, creating an opportunity for wildlife to thrive in this area and the public be able to benefit from that access and opportunity. And yet, for the past year, the archaeological aspect of this has almost been the tail that's wagged the dog. How did that come to be?

Don Peay: Well, first of all, I think there's a media bias. The media has really never told the tremendous story that hunters and sportsman have paid in land conservation and wildlife conservation for whatever reason, the environment or environmentalists get that place. So that's one issue…they never paid much attention to what we do. Even though we've done more than probably any group in the country.

But the second part is there is an immediate need to kind of gain control and protection of these cultural resources. So, we kind of support in the short-term that the need to secure those and any wildlife habitat project takes 5 years, 10 years, 15 years. You know, we put the big horn sheep in there 10 years ago, the herd's finally up and growing. So, wildlife kind of has a long-term prospective, we'll still have our day in court, sort of speak, and the congressional intent language is very clear that wildlife habitat and public access, the hunting and fishing aspects, are clearly spelled out. So, let's get the place secured, but then, we're going to make sure we get good habitat management and good access for public recreation as well.

Ken Verdoia: The conversation I had with Jim Hansen was very brief. But as I started talking about trying to understand this he said, "You got to talk to Don, because without Don, this doesn't happen."

Don Peay: It's a nice compliment for our organization. Our organization is a fairly big organization as far as organized people that have direction and money to get stuff done. I'd just put it back to Jim Hansen. If you understand politics, it's hard to get to these people cause there's a thousand issues every day. Quite frankly, when Jim learned of this, he said, "Don, I can get this done in 10 minutes." And so where Jim was Chairman of the House Resource Committee, he can get stuff done. It's just, we'd built a relationship with Jim and he knew that if we said it was a good deal, it was a good deal. He didn't have time to fly out and research it. He said, "Don I trust you, it's a good deal. Here's the money, now go make it happen." So, I put it back to Jim. I put it back to Senator Bennett, Senator Hatch that also helped put it through and as a result now the American public and the people of Utah have a tremendous opportunity to enjoy something for many generations.

Ken Verdoia: When we were pitching this documentary project. We had to meet with the stakeholders group in Range Creek. There were 15 different interested entities and agencies, federal and state and local voices that were involved there. It seems to me that makes this a very complex system or parcel of land to manage with so many different interests. Is that good? Is that bad? Is it a challenge? Is it an

opportunity? How do you see it, Don?

Don Peay: It's a challenge and it's an opportunity. You know, you hear a lot of things in the media that a lot of the western state politicians get frustrated with the public land process because it is contentious. It is a whole bunch of different views and opinions. Some of those people say let's turn it all over to the private sector. Well, what the private sector means is, no trespassing, no hiking, no hunting, no fishing, no camping. So, that's the alternative…the public land, even though it becomes arduous and complicated and time consuming. Still if we all, if the hikers and the photographers and the archeologists and the hunters and the backpackers, if we all work together, we can go to members of Congress and say, you know what, public land is good. And we want it. And when some of these ranches in the west come for sale, let's acquire them. Let's open it up to the public. Let's show confidence that we can have a public management. A public land process where everyone enjoys it.

Then of course the other thing is when land comes into public ownership where does the money come to manage it? And that's another thing that, you know, we have to find a revenue stream to pay for security, to pay for habitat improvement, to pay for all the costs associated with owning land.

Ken Verdoia: You were telling me of the extraordinary financial opportunity that exists for hunters that are willing to pay a premium for a very rare hunting opportunity. Give me an example of how that plays out in the Range Creek area.

Don Peay: Big horn sheep were extinct in the State of Utah. They were eliminated for various reasons. There was never any money to bring 'em back. And so, there was actually one small herd and a long time ago, about 13 years ago, we approached the governor, Governor Bangerter, and said look, let's sell just one of those permits and use that money to reintroduce big horns to cover the transplant costs. There's now about 5000 big horn sheep running around the State of Utah in 25 different locations. Last year an individual paid $70,000 for just one permit to hunt big horn sheep in Range Creek. And so that money then allows us to invest, to maintain the herd, to fix the habitat, to have a poaching patrol and also start new herds. So the hunting industry has found ways to generate huge amounts of money to help propagate the species and to help protect the resources.

Ken Verdoia: I have talked with some wildlife habitat specialists and they say, the first thing Range Creek needs is a good chaining and a reseeding to put in different feed sources to help build those herds back up and give them a natural and consistent food source. Can wildlife habitat and archaeology peacefully coexist?

Don Peay: Absolutely Ken. There's some places are going to be archaeological finds and we protect those and we don't chain 'em. Other places, there's nothing there, let's go chain 'em and make it for wildlife. So there and again if people will work together instead of saying, you know, "I own this, you have no say." If people will learn to coexist, some people might say, "I don't want to be around hunters." Well, we're not asking to hunt 365 days. But in a 2 or 3 week period in the fall, hunters should have some opportunity to go in there and maybe the archeologists don't come in during that period. Once again, here's a time for archaeology, here's a time for family camping, here's a time for hunting. And a lot of these activities can take place simultaneously as well.

Ken Verdoia: That's a best case scenario and it seems to me that if Range Creek can be successfully managed for true multiple use that it could set a standard in the American West.

Don Peay: Absolutely. And as I've said a lot of western states elected officials because of the frustrations of public land management and no funding et cetera. They're saying, let's not have any more. Let's make Range Creek a, a role model. Let's prove that we can have good multiple use. Let's prove we can raise revenue to pay for itself. And we want more not less. Because as, you know, the West is the fastest growing region in the United States. There's going to be more pressure for more

public access to public places and private places. And frankly, we respect private land owners locking up their place, but our philosophy is when, when a private ranches come up for sale, the public ought to be able to pool our resources, acquire them and, and allow more public access, public hunting, public recreation and all the other things that come with some of the unique landscapes in the West.

Ken Verdoia: You've given me a marvelous best case scenario, but what happens if we screw it up? What's the worst case scenario that you see that could take this opportunity and turn it just into another same old, same old, here we go again.

Don Peay: Worst case scenario, the, the opportunities won't be maximized. The restoration of the habitat won't be maximized. The protection of the cultural resources won't be recognized or realized, but shame on us if we don't make it happen. I will say this, if a group of people want to say "The hunters can't take place in here. We want to make it a National Park." We'd be very offended. We were a key player in getting public access and then for that group to be forced off. We'd be very opposed and would probably litigate and whatever else. But another thing that is kind of looming out there on the horizon is there is some discussion amongst state government of maybe this ought to be traded to a state park and Wildlife Resources get some school trust land in exchange. So, you know, if people don't want to play nice, there's some forces out there that could cause an exchange or a trade or some other vehicle. We don't want to go there.

Ken Verdoia: The negotiated price and sale of the land left Waldo Wilcox holding the mineral rights to the Wilcox Ranch. Waldo Wilcox told us a couple of weeks ago, I intend to exercise those rights and I intend to squeeze every penny out of those rights to my financial benefit. Now there's a lot of oil and gas exploration that's taking place in Nine Mile Canyon and in adjoining areas. It raises the risk of industrialization in close proximity to these very special lands. Are you concerned about that?

Don Peay: Yes and no. The interesting thing, if you want to find where the moose are in Alaska in the winter? Go look under the Alaska Pipeline. Cause the pipeline's heated, it keeps the snow down. It keeps green grass. So, where everyone said it would be a devastation to wildlife. It's actually good. A lot of the best deer and elk habitat in the state is from reclaimed oil shell, mining, oil and gas. If we do things in the right way, our philosophy and experience is you can have it all. You could have some limited oil and gas exploration as long as we mitigate. And actually, you know, if you have a well that's producing 3 million dollars, part of that royalty could go to help fund the protection of the cultural resources, wildlife habitat restoration, et cetera. So once again, we have a pretty strong experience and track record of working with everyone. People that love wild places, wilderness, oil and gas, coal mining, wildlife habitat photography, archeology, hunting, fishing, camping. And frankly, if we'd all work together better, we could get a lot more public land acquired and that means just more for all of us.

Interview with Duane Zavadil
Vice President Government and Regulatory Affairs,
Bill Barrett Corporation

Nancy Green: *Duane, describe the Bush Administration's stance when it comes to oil and gas development.*

Duane Zavadil: Well, I think it's as much a consequence of the economic picture and response to that economic picture that we've lost about 3% of our supply of the natural gas. And the market is responding to that loss of supply and increase in prices with the demand to go drill in the West -- to go drill and produce more natural gas. And I think this administration is trying to allow that to happen, to increase the supply of natural gas such that we can drive the prices back down to a level that is affordable for our society.

Nancy: You've mentioned the irony that although the administration has a mandate to increase leasing, the overall process has gotten tougher, explain that.

Duane: Although the number of wells that are being permitted is greater than it has been, over the course of the last ten years, the difficulty in getting an individual permit is much greater--the time required to obtain a permit, the number of law suits that we see, sort of the attention being paid to the energy business these days is much greater since the administration is purposefully paying it attention, it's become politicized such that it's more difficult from a permitting standpoint, although we are drilling more wells.

There are some interesting statistics on the leasing, in the mid 80's there were around 18.5 million acres leased in Utah, and as of today, there's around 3.5 million acres leased for oil and gas development. Now not all of those acres will ultimately be developed, they're subject to an exploratory process and looking kind of where in the big pond are the fish to go fish but the attention being paid in the political aspect of oil and gas development has actually driven down the number of acres that are under lease and the activity itself although more wells are being permitted the effort that's necessary to permit an individual well and the attention being paid to the environmental assessments that are necessary for our work is much greater than it was say ten years ago.

Nancy: So why is the Uintah Basin such a unique resource?

Duane: The Uintah Basin is tremendous warehouse or storehouse of hydrocarbons. Through a set of geologic circumstances there's: oil; gas; tar sands; oil shale; coal; just a tremendous stack or warehouse of hydrocarbons. And with improvements in technology, the pricing situation, and finally transportation--the ability to move the gas out of this part of the world via pipelines, it's really focused a lot attention on the Uintah Basin as one of those new frontiers. It's an area to go explore where there are a lot of undeveloped resources. And the Uintah Basin is going to be a target in the long term for exploration and development of natural gas and oil, but primarily natural gas.

Nancy: And why is Utah unique in that respect?

Duane: Well, Utah has such a blend of public land management between SITLA lands (State of Utah Institutional Trust Lands Administration), tribal lands, federal lands; there is quite a number of wilderness study areas; but also quite a number of bureaucracies that that manage the assets of the lands in this part of the world. And for whatever reason, whatever combination of circumstances, Utah was less explored than say Wyoming or Colorado and so there's a high degree of prospectively, there's a lot of places to look and to explore, but it's difficult because of the very high degree of public land ownership.

Nancy: So why is there sudden exploration in Utah right now?

Duane: Well, I think it goes back to the pricing situation where natural gas prices have tripled over the last three years, there's a better transportation system to move that natural gas out, better tools to explore for the natural gas with the 3-D seismic. It's the consequence of all of those things coming

together. We know that Utah is in the spotlight, and we know that the resources are here. That's been known for some time, but now we have the expertise and the pricing situation that allows us to develop those resources.

Nancy: Let's look at Range Creek, tell me about the early oil exploration in that region.

Duane: Well, starting in the 50's, and perhaps a bit in the 40's, there was recognition that this area contained oil in general. It was an oil province and there was a lot of exploration that happened early on for oil. So there's a lot of wells that were drilled -- not many that were successful this far south in the Uintah Basin: the Range Creek area, the Nine-Mile area. A lot of wells were drilled and a lot of wells plugged and abandoned in the futile look for oil. But as part of that process, they mapped the sub-surface, and there are a lot of indications that natural gas was present in the sub-surface. So now we're going back where oil where natural gas wasn't a target 20, 30, 50 years ago, it in fact is a target now. And so we're able to utilize some of those old wells that were drilled for scientific data, for geologic data, and revisiting some of those old places. And there are a number of wells that were drilled in the Range Creek region, the Nine-Mile region for exploration of oil that we're now re-entering and re-looking at those same resources for natural gas.

Nancy: What do you think the prospects of future of natural gas development are for Range Creek?

Duane: Well Range Creek is underlain by a lot of the same formations that the Tavaputs, the West Tavaputs Plateau where we're standing today is, and there are a number of wells that have been tested for natural gas production and have been productive, so it really is a matter at this point of making the decisions about how those lands could ultimately be developed that would dictate the degree of development. But it is highly prospective for natural gas.

Nancy: Do you think there's a way for all of the different interests to co-exist here?

Duane: I really do. I think that oil and gas development can be compatible with essentially every other multiple use, be it observing view shed, wildlife, cultural resources. Between developing directional drilling, careful location of sites--in the case of Range Creek where you have a narrow canyon perhaps the traffic could be kept out of the canyon itself and the resources beneath the canyon developed with directional drilling technology. So I think you can develop the bulk of those natural gas resources without insulting the sensitivities or the sensibilities of the typical conservationist.

Nancy: Do you think you've done that in nine mile?

Duane: I think we've satisfied most folks, I think you can satisfy most ethics; we can't satisfy a wilderness ethic. And ultimately you have to have access to the land, you have to build roads and well pads and stand up drill rigs, and if you're idea of ideal public lands management is absolute conservation, absolute wilderness management prescription, there is a degree of incompatibility there.

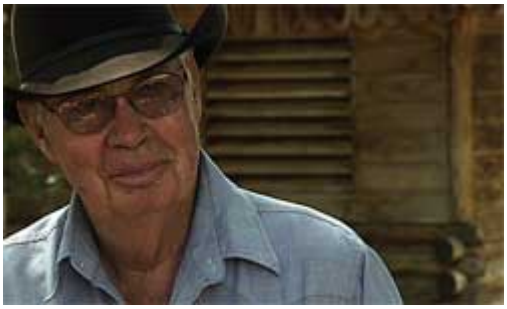
Nancy: So what do you say to people who say we should keep these areas pristine?

Duane: Well I think it's ultimately a matter of economics. We have limited number of areas where we can develop domestic natural gas. Right now we're producing about 98% of the gas that our country consumes on the North American continent. Some of the traditional gas producing basins are on decline. We have moratoria off the coasts of both the east and west coasts, the North Alaskan gas pipeline isn't slated to deliver gas to the US for at least ten or twelve years. So it really is a matter of where can we find these find this gas. And we're honestly not looking for the most pristine areas, it really is just a consequence of where the gas accumulations are, and I think there's a decision that needs to be made by the public about how high do we allow gas prices to go, what's our tolerance level for import of natural gas, and what's our tradeoff.

Nancy: What do you say to the archaeologists in Range Creek who are concerned about oil and gas

development?

Duane: Well, I think in the case of Range Creek—a very special area, I think it would be difficult to develop the oil and gas resources in close proximity to the highest density of the cultural resources. But it in fact is a relatively small area on the broad perspective. As people describe Range Creek, and the area that natural gas accumulation encompass in that part of the world, I think you could exclude access to those areas where the cultural resources are most sensitive. And again, using directional drilling technology, extract even the great proportion of the resources beneath those areas as long as we're not defining a very broad area for exclusion. With directional drilling you can only drill so far horizontally or laterally and extract those resources. So in the case of Range Creek I think protections are due those cultural resources. As long as people are smart though, and pay attention to multiple resources, both the cultural resources and the oil and gas resources, I think we can see extraction of literally 80 or 90 percent of natural gas that might be there without impact to the cultural resources.



Interview with Waldo Wilcox
Former Range Creek ranch owner

This transcript contains language that may be considered offensive. The language has been retained to give an accurate historical record of his remarks.

Ken Verdoia: Why don't you tell me a little bit about how the Wilcox family first came to Range Creek.

Waldo Wilcox: When they first come here? Well, when they first come here, they just was visitin'. And like my, on my mother's, McPherson family, they had a range right across the river in what they call Florence Creek, a little canyon like this. And at that time it was full of Indian stuff too. But on my mother's side, they was here right shortly after the first white people come here. I think they come in 1883 and I think the first people come 'tween 1880 and 83'. And then my dad's family was over on the Hill Creek side and my mother and dad had it and they had Florence Creek and the government bought it and the [Ouray] Indian Reservation so they had to go someplace, so they went up here on the Tavaputs Plateau and bought a piece of ground and then that was in 1941. In 1951 we decided to buy the south end of the Nutter outfit and that's what this was.

Ken: Help me understand what it was like doing a start up ranching operation here in the early 1950's.

Waldo: There was no roads here. Everything had to come in on a horse -- wagons, mowin' machines, everything. And when we first bought the place the only house we had to live in was that little log cabin there. And we made a few improvements since, but really, the best part of my life is I lived the same as pioneers did, with horses and wagons. When I was a kid, back in here there was no roads and then now we're ridin' in airplanes.

Ken: How does a land like this get into a man, become part of you. . .

Waldo: Well, after you've lived here as long as I did, you're about a half hermit. You don't see many people. You don't want to see many people.

Ken: At an early age you must have become well aware the ancient Indian sites all around.

Waldo: Well, they was, I growed up with em'. And like one time my uncle lived in Salt Lake and he wanted to take me to the museum up there and show me a dead Indian. Well, hell, I growed up with the dead Indians. It was nothing new to me.

Ken: Tell me about the notion of respecting those sites.

Waldo: Well, I give them both, my mom and dad credit for that. He said that we didn't own them dead people. We owned the land, and like I said before, I don't want some damn hippy digging me up and pickin' the gold out of my teeth when I die.

Ken: But a lot of people probably wanted an opportunity to explore or even take artifacts from those places.

Waldo: They, they did but we couldn't let them in here for more reasons then one. We didn't want people runnin' up and down the canyon when the cows was here. And I think that Indian stuff, I want my grandkids to see what I seen.

Ken: A man spends fifty years living this close, he gets an opportunity to see things other people don't see. Tell me some of what you've seen that stays with you, those memorable things you've seen.

Waldo: Well probably that mummified one that I was telling you about that was wrapped like Egyptians. And they say that the Fremont Indians buried their dead laying down flat. I've never seen a flat one here. They're always doubled up and they're only about that tall.

Ken: So, you think the Fremont were the first people?

Waldo: No. I think the little ones, ones I call the little people, was here. And I think the Fremonts come in, like up here on the Fortress, that's proof that somebody come in killed them out. You can see what they was doin' up there. And then I think the Fremonts come in and killed them others out and the Utes come and killed the Fremont's, but that is just a guess. There's nobody can tell ya. There was no written history about it.

Ken: Do you ever try to figure out what they were trying to say in their rock art?

Waldo: I think it was a religion. I think they was a religious people and I think it was their Gods. Did you see these red, white and blue ones down here? But, nobody knows what any of it meant. People can tell you that but I wouldn't believe them either.

Ken: Think we'll ever figure it out?

Waldo: Nope. (Pause) the Egyptians they wrote things down, but these people didn't. You don't know what they looked like or anything about them, outside they's little.

Ken: Tell me about this emblem on your chest. (The Wilcox "brand" from cattle ranching days.)

Waldo: Well that's my cow brand. That's about all I got left of my cow, is my brand. And last summer when I was over here, the head man for Natural Resources from the state of Utah asked me if I'd give the Indians the history of the ranch. And one of the Indian ladies wanted to know what that was on my shirt, and I said I had my brand on there so when they started scalping these archaeologist for destroying their sacred land they wouldn't scalp me too.

Ken: Your name has been around the world with stories associated with Range Creek and the preservation of the ancient Indian artifacts. You are in fact a very famous man.

Waldo: Well I wouldn't say I'm famous because we do, done what we wanted to do. To be famous you'd have to do something you didn't want to do.

Ken: What do you think people who live in the city can never understand about Range Creek? You've created your own special place on this planet. Very few people do that.

Waldo: Well I've, I've thought about that a lot and you're the first person that ever mentioned it. But I did have my own place. I was God, Devil, and King and all of it right here.

Ken: What else should the world know about Range Creek that they haven't already learned from the news stories?

Waldo: It's the greatest place on earth. I really don't know what to tell you on that. It's just…

Ken: It will always be known as Waldo's place, you know that.

Waldo: I hope so. But I can't take all the credit for it. My dad, I think my mother and dad, both, should have the credit for it because we, my brother and I, we just doin' what they taught us to do.

Ken: You know, city folk would look at you and say you've got to be half out of your mind…

Waldo: To even want to live here.

Ken: …to take this on. What are they missing?

Waldo: Like I had a person tell me once that the government should make a law that people couldn't live out here like I'm doing.

Ken: What'd ya tell them?

Waldo: I hoped I outlived it. You know…when they brought the, all the media down here and there's, I think there's two hundred people and I just couldn't stand it. And they stopped up the canyon here and I thought well, it will be an hour, at least, fore they can get them loaded up and I'm going to get, get back here out of sight and relax. And I thought I was out of sight and some woman spoke to me from behind and she says "Are you going to the bathroom? Isn't there historical site back here?" And I looked back and I said "Ma'am, it would be a historical site either way."

Ken: So, I have to ask, is oil and gas in the future of Range Creek?

Waldo: If I lease my oil right to someone, yeah.

Ken: Is that something you would be amenable to?

Waldo: I'll tell you what I'll do. Before I let somebody come in I will give the State first chance on buying them. And if they don't, if Range Creek don't mean that much to them, I'm going to get every damn dime I can.

The Governor asked me, Olene Walker, she said "why didn't you let us have them mineral rights?" and I says "Well, if you want to do some checking, they "Jewed" me down on the price. Half. And that's the way we settled it. I'll keep the minerals, and sell them to who I can, when I can," and so that's just the way it says. And she says "well, what are you going to do with them?" And I said "I'm gonna drill a gas well right in that damn pit house where you're standing." (CHUCKLES) She just hung her head and shook her head. (CHUCKLES)

Interview with Butch Jensen & Jeanie Wilcox Jensen
Owners, Tavaputs Plateau Ranch

Ken Verdoia: *What are some of your earliest recollections growing on the Range Creek area?*

Butch Jensen: My earliest recollections is we, we were trailing cattle. My dad used to bring cattle down Range Creek, through the Wilcox ranch, through the canyon and come over into Desolation Canyon, so my earliest recollections are, you know, coming down there and of course it would be in the spring and you'd come up and over Horse Canyon and you start down the canyon, pretty desolate looking. And then when you finally start hitting the green fields, and then you finally pull into the ranch down there and it was just, of course you're a little kid, you remember everything, but it was just like coming into a Garden of Eden. I mean, you just came in there and the fields are green and you pulled into the yard and saw Budge and Pearl's home and Don and Jeanette's and, and Waldo and Julie. I mean, you pulled in there and the, the flowers, they just had flowers growing and they had a garden growing and the orchard was, of course it wouldn't be producing in the spring. But you know, had the huge orchard there and, and the lawns were all green and the ditch went right between the two homes there. And you know, we came in there and you're tired from trailing cattle and you're a little kid anyway, but, you know, we'd be playing in the ditch right in between the homes there and so it just was, it really was a special place to come into. Just really pretty.

Ken Verdoia: Jeanie, it must have been a special place to grow up in.

Jeanie Jensen: It sure was.

Ken Verdoia: Tell me about it. What are some of your fondest memories?

Jeanie Jensen: You know in my earlier years, it was just we had so much fun. There was always something fun to do, running up on the hillsides and, and up and down the canyon. It was a beautiful, beautiful place. Everybody lived down there; my grandparents Budge and Pearl, my parents Don and Jeanette, and my Uncle and Aunt Waldo and Julie. And we had the cousins and then my older brother, and we all lived there on the home ranch and you know, my grandpa and dad and uncle they done the cow work and, and my mom and grandma done the, had the most beautiful yard, flowers. It was just so fun in my early years.

Ken Verdoia: It must have been hard work though for your dad and your uncle and your grandpa to make a ranch work.

Jeanie Jensen: We really worked hard.

Ken Verdoia: Tell me what kind of work they had to do.

Jeanie Jensen: They had to put up the hay, do all of the irrigating in the summer, put up the hay and everything was, uh, you know, in the, in the fifties and sixties it was a lot of manual labor. They worked awfully hard made a beautiful showpiece.

Butch Jensen: And course, they were living down at that ranch basically year round. But, and yet they were running cattle on this high country. So that's just twice as much work. I mean, you had to be down there and so every cutting of hay, you know, you had to be down there and put the cutting of hay and then you were up here in between times, fixing fence, scattering the cattle, somebody had to stay down

there and irrigate the fields for the next crop of hay. It really was a lot of work. We have pictures of Jeanie's granddad, Budge, and it'd be in some of the early years of the 50's when they were there, and he's planting corn. We have the pictures and he's planting corn with a team of white horses. With a little thing, you know, I mean didn't have a tractor but probably had that planter there and it was just as easy to plant with a team. So, you know, they worked hard down there.

Ken Verdoia: Jeanie, help a city kid understand when we talk about isolation. Just how isolated were you in those early years?

Jeanie Jensen: Very isolated. Until the kids started school, we lived there year round and so during the winter months, when the roads were snowed shut, once a week a pilot from Green River would fly the mail in to my parents, Don and Jeanette, and grandparents, Budge and Pearl and my aunt and uncle and so it was the only communication beside the short wave radio system that my mom would talk on to get out. It was just a little radio that they could get the news and I guess music and so it was, it was wonderful.

Ken Verdoia: Both of you and probably from your earliest memories have been living around this place that has artifacts and reminders people lived here a long, long time. Jeanie, you were telling us that it's almost part of your playground, to grow up with an awareness of that. Tell me how maybe your mom would pick you up and make those days memorable.

Jeanie Jensen: Yeah, we would have so much fun. My mom and my grandma, they'd pack a little lunch for us and we'd head up the canyon or down the canyon and, and uh, we called it "Mokian" and it was just the fun getaway to get to go run up around the hillsides and look for arrowheads and uh, it was just, it was, we had so much fun.

Ken Verdoia: But they also told you to be responsible when you did it, right?

Jeanie Jensen: Oh, they did. They instilled that in us very young age not to get a rock and scrape on any of the rock art or you know, you didn't do anything destructive, you just appreciated it and it was just part of the canyon. It was, it was just beautiful.

Ken Verdoia: Butch, you and I were chatting about just how many hands are now involved in the management of Range Creek. Very few people understand land issues and all that can go into it as well as you. It seems to me to be a pretty tall order to keep all those different interests happy at the same time it comes to managing a piece of land like that.

Butch Jensen: Yeah, it just looks like it's going to be very tough. It is a significant find and yet the public's almost demanding you, wanting to get in there to see it. And because of the remoteness of the canyon and everything, how you're ever going to get, turn people loose in there? The roads are impassable a lot of times of the year, like this year. I mean, we didn't even get the roads open until about the first of June. People want to be in there the first of March. So yeah, I just don't know how you're going to manage it. I mean, if you just open the gates and turn them loose in there it's just going to turn into something similar to Nine Mile that's just been loved to death, and yet people want to get to see it. So it really is a problem how they're going to manage it.

Ken Verdoia: Explain to me again, in a simple fashion, how this whole relationship on the mineral rights came to be, and where we stand today.

Butch Jensen: The Wilcox's purchased the Range Creek Ranch from the Nutter family in 1951 and upon that purchase the Nutter Corporation retained half of the mineral rights and the Wilcox family got the other half of the mineral rights. Then when Don and Waldo split their summer ranch, they just left the mineral rights together, cause you never know, you know, it could've hit something up here on the mountain, you could hit in the canyon so they just stayed together on the mineral rights. So then when

Waldo sold the canyon, he retained his mineral rights and of course we ended up with Don and Jeanette's mineral rights. So that's how it shakes out, is the Nutter, the old Nutter Ranch, Hunt Oil has half the mineral rights, Waldo has a quarter of mineral rights and we own the quarter of the mineral rights. They, they were never purchased with the purchase of the ranch.

Ken Verdoia: Jeanie, I want to ask you a special question. If you look into your heart of hearts and say "Boy I hope all these different agencies and all these different interests can do the right thing." How would you, as a child of Range Creek, how would you define the "right thing"?

Jeanie Jensen: Oh boy. You know, it just needs to stay the way it is now if at all possible, and it probably can't. But just the pristine beauty of it, you know, without a lot of commotion going on and, and, I don't know. It will be hard to see it change.

Butch Jensen: You know, it's going to be hard to see it change. With that many people going there you just can't help but have impact. Up to the time that ranch sold, you could drive that canyon, you never saw a beer can on the side of the road. You know, you never see a gum wrapper. I mean, it was absolutely untouched. I mean, just the family driving up and down the canyon and you know, that would be about as heartbreaking as Indian stuff walking away. To drive down that canyon and see it thrashed, looted. And that's one of the beauty things of Range Creek, is it's just none of that stuff…

Ken Verdoia: Butch, let me ask you a question on wildlife. People talk about Range Creek's potential for wildlife. It doesn't seem to be the same piece of ground it was back in the 50's and 60's, for wildlife and game hunting. Can you help us understand what might have happened over time?

Butch Jensen: Well, the deer have declined here in the state, statewide. So it's been kind of a decline, you know, whether it's predators, over hunting throughout the state, I don't know. Predators is damn sure a problem. And then when the elk came in, it seems like the deer even left even quicker when the elk came in. Whether there's a little competition there or what I don't know. In the Canyon, the best hunting in the canyon was always right on the farms. With those green lush fields, that's what drew the game in. When they hunted in the canyon, that's where they were really hunting, was on the fields. The canyon and the side canyons really was very little game in there. Those lush fields is what really drew them in. And of course now, with nothing growing on the farms, there really isn't much game left in the canyon right now.

Ken Verdoia: They say they want to make that a wildlife management area. Do you see that, returning to those glory days?

Butch Jensen: I mean, anything, anything can happen but from the past what I've seen, that's what really drew the game in there was those lush fields, you know, just looks to me as an outsider looking in, short of restoring those fields or something to draw them in there, I think it would be pretty tough.

Ken Verdoia: Jeanie, if a million people watch this, it's virtually certain that 99.9% of them never will put their feet on Range Creek, and that's probably a good thing. But if they should know one thing, one thing that is most special, what would that be?

Jeanie Jensen: Oh, it was a beautiful place to grow up. I was very lucky.

Butch Jensen: It's a beautiful canyon.

Jeanie Jensen: Yep. From one end to the other and I'm very lucky to be able to be up here on the plateau looking down into the canyon. We were blessed.