

Edge of the Cedars State Park Museum



Resource Management Plan

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Acknowledgements

Edge of the Cedars State Park Museum Resource Management Planning Team

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Preface

Edge of the Cedars State Park Museum, located in the city of Blanding, Utah is a unique park within the State Parks system. The park contains the site of an Ancestral Puebloan village, a modern museum and a research-oriented repository.

The park's central feature – Edge of the Cedars Pueblo and Great Kiva – captured the interest of early pioneer settlers and archaeologists. Over the past four decades formal excavations and analyses by archaeologists provided important information contributing to the interpretation of Ancestral Puebloan (Anasazi) lifeways within the region.

The museum is a regional education center interpreting the cultures of the Four Corners area within the context of the Edge of the Cedars pueblo. The museum interprets additional themes including contemporary Native American life, current archaeological theory and discoveries, and natural history. It also serves as the primary repository for archeological materials excavated from public lands in southeastern Utah.

In spite of the park's significance, several problems need to be addressed. Many of the museum's displays are dated, inaccurate and need to be upgraded. There is a lack of adequate information to help visitors fully grasp the significance of the site - its surrounding environment and its impact on the region's rich cultural history and heritage. Finally, there are concerns that more can be done to strengthen partnerships and involvement with Native American groups, the local community, park stakeholders and others affected by the park.

Strategies are needed to address these concerns. An Edge of the Cedars State Park Museum Resource Management Team, consisting of cultural resource experts, local residents, community leaders and agency

representatives was formed to develop a vision for the park and address these issues. The team determined that actions are needed to:

- Help ensure that museum exhibits, programs and interpretive activities are dynamic, engaging, culturally sensitive and scientifically accurate;
- Ensure that museum exhibits, programs and related activities foster respect, encourage participation and heighten awareness of the area's diverse cultural heritage, history and its natural resources;
- Reinforce the museum's image as a premier regional archaeological repository that attracts and provides appropriate access to the public and researchers;
- Enhance community involvement and participation while establishing effective partnerships to provide a more secure foundation of support for the museum.

Team recommendations – contained in this plan - to resolve these issues were reached by consensus and included input from the public and other government agencies. These recommendations will guide management of the park over the next decade. They are intended to be dynamic and will evolve concurrently with park needs as the plan's goals are achieved.

This **Resource Management Plan (RMP)** is required by the Utah State Legislature and the Board of the Utah Division of Parks and Recreation to guide short and long term site management and capital development. The planning process recommends limits of acceptable change or modification, and a future vision for the park. Specifically, the process: **(1) recognizes the educational and scientific value of the park's resources and responsibility of the staff to meet the park's education and research-**

based mission; (2) recognizes impacts will result from use and enjoyment of the site; (3) questions how much and what types of impacts may be accommodated while providing reasonable protection of the resources for future visitors; (4) seeks sustained quality and value; and (5) seeks to determine the conditions under which this can be attained.

Recommendations contained within this plan will be implemented under the direction of the Utah Division of Parks and Recreation. This plan is intended to be a useful, workable document that will guide management of the park for the next 5 to 10 years.

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Executive Summary

This Resource Management Plan was developed to achieve seven fundamental goals improving operations and management of the Edge of the Cedars State Park Museum. The recommendations contained in this document will:

- Promote better relations with the local community
- Improve relations with tribal entities
- Enhance credibility with the scientific community
- Boost visitation and revenue
- Develop new and improved exhibits and develop curation and storage facilities to provide greater access
- Provide better protection of the Edge of the Cedars Pueblo
- Enhance educational programming and develop closer ties to the region's educational community

To meet these objectives, representatives from the Utah Division of Parks and Recreation met with community stakeholders to initiate a resource management planning effort. These stakeholders identified a pool of individuals capable of serving on an Edge of the Cedars State Park Museum Resource Management Planning Team. From this group of candidates, a citizen-based team representing cultural resource experts, interested users, local residents and agency representatives was formed. Staff will also present team recommendations to Hopi, Zuni, Acoma, Navajo and Southern Ute Cultural Preservation Offices for review and comment.

The team is the core element of the planning process. Their recommendations are this document's foundational component and represent several months of hard work and dedication - often requiring a sacrifice of time away from work, family and other personal commitments.

The team identified eight primary vision elements that guide their recommendations. These vision elements serve as the foundational principles that provide management direction for Edge of the Cedars State Park Museum. They are listed as follows:

- Exhibits, programs and interpretive activities are dynamic, engaging, are intimate, interactive and scientifically accurate. Exhibits are also culturally sensitive, enhance respect, encourage participation and heighten awareness of the area's diverse cultural heritage, history and its natural resources.
- The museum is a regional education center interpreting the Edge of the Cedars ruin within the context of the cultures of the Four Corners Region.
- The museum is also a regional archeological repository for archeological materials that attracts and provides appropriate access to the public and researchers; museum library resources are organized, well documented and are culturally inclusive.
- The museum's cultural resource management practices balance scientific, humanistic and spiritual concerns.
- Collections management policies and practices consider cultural connections and are implemented utilizing current, professional methods.
- There is strong involvement and participation with the museum among public, private and tribal entities within the local community and the Four Corners Region.
- Staff is professional, highly trained and empowered to make decisions in a decentralized manner.
- Effective partnerships are formed to identify and obtain funding and general support from a diversity of sources.

Achievement of these vision elements will require that continued support of users, legislative and community leaders and the Division of Parks and Recreation.

The planning team developed specific recommendations to achieve the objectives listed within each of the guiding vision elements. Seven issue areas form the basis of the team's recommendations. Each issue area with its accompanying recommendations is outlined as follows:

Education and Information

- Enhance visitor learning by developing interactive exhibits and setting visitor expectations to provide a learning experience.
- Provide better outreach with local schools by implementing after-school programs for kids and “teacher workshops” for teachers.
- Upgrade museum exhibits to provide an intimate, interactive visitor experience with the Edge of the Cedars Pueblo as the focal point - allow the general public to view as much of the collection as possible.
- Ensure that programs, exhibits and activities promote cultural preservation ethics, create a living connection with the past and establish a linkage between cultural and environmental issues.
- Implement actions to foster awareness and respect of contemporary cultures and ensure that *all* area cultures are included or are adequately represented.
- Make better use of technology to assist visitors and staff in accessing information resources and to better market museum programs and activities.
- Enhance retail activities to ensure that merchandise sold is meaningful and consistent with the museum's mission.
- Provide appropriate public programming activities to attract diverse audiences, address secondary themes and provide a variety of new and innovative experiences for visitors.

Cultural Resource Management

- Develop and implement a Cultural Resource Management Plan with a focus on ruin stabilization, preservation, mitigation and security.
- Provide access to the cultural resources along with the necessary information to fulfill needs for both knowledge and beliefs.
- Enable scientific research to proceed at Edge of the Cedars in accord with relevant, compelling research needs, applicable State law and appropriate consultation with Native American advisors and other relevant stakeholders.
- Develop protocols for visitation, interpretation, spiritual practices and access to sensitive prehistoric materials.
- Consider removal of the existing concrete pathway around the ruin.

Facilities Development

- Develop a long-term plan to provide adequate artifact storage.
- Provide adequate security for facilities, artifacts, displays, ruins and staff.
- Update road signing to provide better direction/guidance for prospective visitors; Coordinate efforts with new marketing and interpretive plans.

Collections Management

- Update the museum's collection management plan and ensure compliance with Native American Grave Protection and Repatriation Act (NAGPRA) laws.
- Ensure that collections management actions consider and respect traditional Native American beliefs.

Community Involvement

- Illustrate and enhance the museum's community and economic impact on Blanding and the Four Corners Area.
- Increase and diversify the park's visitor base through marketing and outreach efforts with tribes, local businesses, area

visitor centers, parks, chambers of commerce or other attractions.

- Encourage special use of the facilities by the local community.

Staffing

- Ensure that staff are not overtaxed, are effectively meeting their job dimensions and are able to maintain a high degree of morale.
- Empower staff to make administrative decisions regarding grants and funding.

Funding, Partnerships, Networking

- Establish partnerships to help the Museum achieve its objectives and to help identify and obtain additional funding sources. Of particular interest is the need to partner with Native American communities for development of exhibits/programs.
- Establish effective partnerships that lead to tangible, meaningful outcomes.
- Implement a broad-based funding program to minimize negative fiscal impacts and diversify funding sources.

Implementing some of these recommendations will be dependent upon acquiring new funding sources. There may be keen competition for funding or other unforeseen priorities and contingencies that could affect implementation. To ensure that many plan recommendations are implemented, an effort was made to identify strategies that – while they may result in redirection of staff priorities – do not require additional funding.

The plan's success is dependent upon the continued support of park stakeholders. Efforts must be made to preserve park resources, interact with local communities and strive to meet the expectations of park visitors. The recommendations contained within this plan were based upon an open and collaborative process. It is imperative that all stakeholders continue to collaborate as the plan's components are implemented.

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Mission and Vision

Mission Statement

Edge of the Cedars State Park Museum is a Ancestral Puebloan site, museum and archeological repository. We preserve, protect, study and celebrate the diverse lifeways of Native Peoples of the Four Corners in harmony with the landscape – always respecting the original inhabitants of this site. Through dynamic exhibits and programs, the Museum illuminates cultural uniqueness and identity bringing together a diverse audience for refuge, reflection, learning and renewal. The Museum connects people through relationships built upon respect and understanding.

Statements

Mission Statement

Edge of the Cedars State Park Museum stands out – not only among parks within the State Parks system - but with other Four Corners Area attractions as well because of the unique perspective it casts on the area's cultural history.

In spite of the park's significance, more needs to be done to better preserve, protect, study and articulate the cultural history and diversity of the region. Planning team members developed a park mission statement that incorporates the following central themes: protection, preservation, learning, reflection, understanding and cultural connectivity. These themes are integral to the park's Ancestral Puebloan site and its linkages to Native peoples of the Four Corners Region. The recommendations developed by the team are consistent with this mission: Team

Vision Statement

- Exhibits, programs and interpretive activities are dynamic, engaging, are intimate and interactive and scientifically accurate. Exhibits are also culturally sensitive, enhance respect, encourage participation and heighten awareness of the area's diverse cultural heritage, history and its natural resources.
- The museum is a regional education center interpreting the cultures of the Four Corners Region within the context of the Edge of the Cedars village. The main message revolves around the EOC village and its culture. Additional themes include contemporary Native life and evolving scientific information, which are included to compare with, or contrast to the main message. The repository collections and the park's natural and cultural resources are used to provide a compelling, unique, consistent, and inclusive interpretive experience for the public.
- Cultural resources management balances scientific, humanistic and spiritual concerns.
- The museum is a regional archaeological repository for archaeological materials that attracts and provides appropriate access to the public/researchers. Library resources are organized, well documented and culturally inclusive.
- Collections management policies and practices are implemented utilizing current, professional methods. These policies and practices also consider cultural connections.
- There is strong community involvement and participation with the museum. Local public and private entities within the Four Corners Region are heavily involved. The museum promotes a strong sense of community.
- Staff is professional, highly trained and empowered to make decisions in a decentralized manner drawing on guidance from an advisory committee and other resources
- Effective partnerships are formed to identify and obtain funding and general support from a diverse array of sources. There is active networking via interaction, marketing and mutual support with other Four Corner area organizations.

recommendations will better educate visitors about regional cultural history and will ensure harmony with the landscape and respect for the original inhabitants of this site. The plan will help the Museum illuminate cultural uniqueness and identity through dynamic exhibits and programs and will bring together a diverse audience for refuge, reflection, learning and renewal. In essence, the museum will help connect people in relationships built upon cultural respect and understanding.

Vision Statement

A vision statement is similar to a compass; it charts a destination, sets the team on the correct course of action and provides the means to determine how closely team recommendations will follow that charted course. Utilizing the basic principles in the mission statement, the team developed a vision statement to guide development of the plan's recommendations. The vision statement establishes the foundation for recommendations to meet needs for education and interpretation, ruin and collections management, facilities development, community outreach, staffing developing partnerships and fundraising. Each recommendation is consistent with the principles outlined in the vision statement.

Resource Management Plan Purpose and Process

Purpose of the Plan

This Resource Management Plan is intended to help guide the Utah Division of Parks and Recreation's stewardship obligations for Edge of the Cedars State Park Museum. Planning for the park is needed to develop more detailed management strategies to effectively preserve the museum's valuable collections. Many of the museum's displays are dated, inaccurate and need to be upgraded. More needs to be done to help visitors grasp the museum's cultural and historical significance. Policies are also needed to better guide cultural resource management actions such as ruin stabilization, public access to sensitive prehistoric materials and scientific research. Other needs – lack of adequate artifact storage space, development of a well-defined collections management policy, more effective community interaction, staffing issues and funding needs – must also be addressed and resolved.

It is essential that Edge of the Cedars State Park plan for these issues. Failure to resolve these problems will result in inadequate protection of the Edge of the Cedars Pueblo and the museum's other cultural resources. Obsolete programs, policies and exhibits may result in a loss of credibility among peers within the scientific community and may create strained relationships with tribal entities and local stakeholders. Failure to act will also result in a loss of opportunities to more effectively educate the public about the historical, archeological and cultural significance of museum resources and why they need protection.

Planning is also needed for efficient allocation of available funding for operations, maintenance and capital

development. It will also increase the park's likelihood of obtaining additional monies to implement team recommendations.

A number of issues ranging from information and education needs to staffing were identified by various sources including input from planning team members and the public-at-large through public meetings and a visitor survey. Team members aggregated 26 major issues into seven distinct categories addressing: education and information; cultural resource management; facilities development; collections management; community involvement; staffing; and funding/partnerships/networking. This plan contains recommendations to resolve concerns within each of these issue areas. It also provides flexible guidelines for the management of the park over the next ten to fifteen year period. The plan provides this direction on the foundation of continued public input and consensus of key stakeholders.

The Planning Process

Planning for an outstanding public asset such as Edge of the Cedars State Park Museum is required to better facilitate public learning, appreciation and understanding of unique cultural resources, their historical significance, and their connections with contemporary culture and the environment. Planning is also needed to conserve and protect these valuable resources and ensure the efficient and effective expenditure of state and private funds. This Resource Management Plan (RMP) is required to guide short and long-term site/program management and capital development.

The Utah Division of Parks and Recreation's master planning document, *Frontiers 2000*, delineates the required planning actions needed to effectively meet customer recreation and leisure needs. The document identifies resource management planning as an essential action to be completed for each park within the agency's system. Under guidance of *Frontiers 2000*, each RMP is to be designed around one core concept: meeting the needs and expectations of customers, citizens of the state of Utah and visitors, while protecting each park's unique resource base. In short, the process is "customer driven and resource based."

The planning process recommends limits of acceptable change or modification, and a future vision for the park. This plan: (1) recognizes the educational and scientific value of the park's resources and responsibility of the staff to meet the park's education, research and education-based mission (2) recognizes impacts will result from use and enjoyment of the site; (3) defines how much and what types of impacts may be accommodated while providing reasonable protection of the resources for future visitors; (4) incorporates values of resource sustainability, quality facilities, education and interpretation for visitors; and (5) seeks to determine the conditions under which this can be attained.

In December 2000, Division representatives met with community stakeholders to familiarize them with the proposed process and the need for creating an RMP for Edge of the Cedars State Park Museum. During this meeting, the Division solicited the names of community members and various users with an interest and expertise in the park to serve as members of a Resource Management Planning Team. Team members were selected for a variety of reasons ranging from technical expertise to interest in the park. All team members participated on a voluntary basis and expressed a willingness to sacrifice a significant portion of their time and expertise to the process. Eight individuals

were selected to serve on the planning team and several representatives from the Division served as staff to the team.

About the Park

Park History

Edge of the Cedars State Park Museum, located in the city of Blanding, Utah is the site of an Ancestral Puebloan Indian archaeological site and a modern museum. Because of its archaeological significance, the site was designated a State Historical Monument in 1970, and was also listed on the National Register of Historic Places in 1971. In 1974 the Utah Navajo Development Council donated the 6.65-acre site to the Division of Parks and Recreation. Shortly thereafter, the Utah legislature enabled the establishment of Edge of the Cedars State Park Museum, which was constructed and opened to the public in 1978. A major renovation and expansion was completed in 1994. Today, the facility serves as the primary repository for archeological materials excavated from public lands within the southeast Utah region.



The park's central feature— Edge of the Cedars Pueblo and Great Kiva—captured the interest of pioneer settlers and archaeologists. Weber State College archaeological field students conducted formal excavations of the site during the late 1960s. These excavations focused on exposing and stabilizing the central pueblo. Subsequent excavations and analyses by Museum curator-archaeologists have

provided important information contributing to the interpretation of Ancestral Puebloan lifeways at Edge of the Cedars.

The Ancestral Puebloans may have chosen this place for settlement because of its prominent location above Westwater Canyon and access to critical resources: a perennial spring, good soils for agriculture, and the resources of the Abajo Mountains to the north. Research by archaeologist Winston Hurst has documented two main periods of occupation. The “Early Village,” dating from A.D. 825 to 925, consists of pit houses, jacal structures, and trash middens underlying the “Late Village.” The Late Village, dating from A.D. 1050 to about 1130, is represented by the six visible residential and ceremonial clusters constructed of mortared sandstone. After being temporarily abandoned around A.D. 1130, there appears to have been an episode of remodeling at the central pueblo around A.D. 1215, although there is no evidence of habitation.

The site's most distinguishing features are the central pueblo and adjacent large earth-filled depression. Archaeologists interpret these as a Great House and Great Kiva which may have been used for inter-community ceremonies. Recent research suggests that these features may have been a product of external influences, namely, the Chaco Phenomenon which arose from Chaco Canyon in northwestern New Mexico. Attributes which link Edge of the Cedars with Chaco Canyon include monumental architecture, constructed roads, long-distance trade items and the position of monumental structures upon prominent landforms.

The end of the Late Village occupation around A.D. 1130 is consistent with the widespread Ancestral Puebloan population decrease throughout the Four Corners region

and subsequent out-migration to the south. A combination of factors, such as drought, inter-community strife and perhaps the collapse of trade networks, may have contributed to the abandonment of Edge of the Cedars. Present-day Puebloans such as the Hopi and Zuni who now live in Arizona and New Mexico, however, regard these Ancestral Puebloan places as significant in their oral traditions of clan migrations.

In 1993, the museum was closed for construction of the Repository Wing. During this time the museum established Repository Agreements with the Bureau of Land Management and Manti-LaSal National Forest. With the help of Passport in Time (PIT) volunteers, intensive “curation workshops” were conducted to sort and catalogue artifacts from southeastern Utah’s public lands for permanent storage in the museum. Utilizing a broad array of volunteers from across the country, a series of yearly, weeklong curation workshops processed a significant amount of artifacts.



These efforts accomplished a feat that would have taken park staff years to complete. Still, a significant amount of work remains, as approximately 400,000 to 500,000 artifacts still need to be sorted and catalogued.

The park’s archaeological site is located in a region that is rich in Ancestral Puebloan cultural resources. Unfortunately, many of these prehistoric sites are often looted and

irreplaceable artifacts are sold. Federal and state laws do not always prevent people from destroying irreplaceable cultural resources. Such behavior prevents future generations from enjoying these marvelous places and artifacts. Edge of the Cedars State Park Museum undoubtedly has done much over the past two decades to heighten public awareness and respect of the area’s rich ancient history. By educating the public about the need to protect such valuable resources, the museum likely plays a role in helping to preserve other similar areas.

Physical Setting and Facilities

Edge of the Cedars State Park is situated in the town of Blanding, Utah. The park is located on the rim of Westwater Canyon above Westwater Creek and offers visitors a variety of day use attractions. These include prehistoric ruins, displays of Native American artifacts, historic films, slide shows, interpretive trails, and modern sculptures.

Edge of the Cedars State Park Museum was constructed for day use. Besides the museum, the park also has picnic tables, a gift shop, and wheelchair-accessible restrooms for the convenience of visitors.

The park is located in close proximity to numerous recreational attractions including Monument Valley, Four Corners, Canyonlands National Park, Goosenecks State Park, the Trail of the Ancients, and Hovenweep, Natural Bridges, and Rainbow Bridge National Monuments.

Climate

Edge of the Cedars State Park is nestled between Moab to the north, Mesa Verde to the east, Lake Powell to the west, and Monument Valley to the south. The park resides within a climate characteristic of

a high, semi desert environment with well-defined seasons. Maximum daytime temperatures range from about 88 degrees in July to about 39 degrees in January.

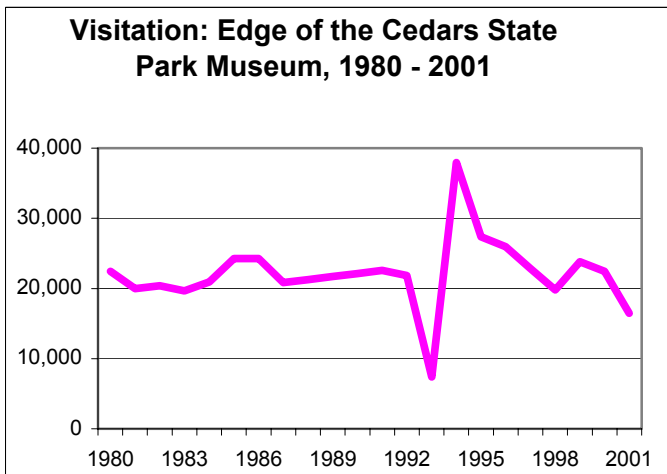
Average minimum temperatures range from about 50 to 57 degrees in the summer to approximately 16 to 22 degrees in the winter. Average annual precipitation is about 13 inches per year. Average annual snowfall is about 39 inches per year, of which two-thirds of this amount occurs in the months of December, January, and February.

Park Visitation

Park visitation has been fairly consistent since 1980 with visitation averaging about 22,000 visitors per year. The only significant variation to this average came in 1993 which was a year of sharp declines in visitors due to the closing of the museum for renovation. The following year, visitation was significantly higher as a result of the publicity accompanying the renovation. During 1994, park visitation reached record levels of about 38,000 people. After 1994, visitation returned to levels that were in line with the park’s pre-renovation averages.

Most of the park’s visitation occurs between

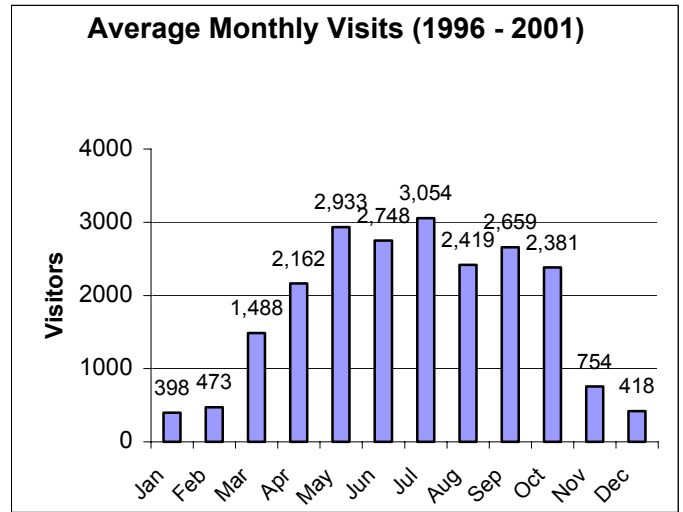
Graph 1: Annual Visitation



the months of April and October, with July being the peak month averaging about 3,300 visitors. Visitation averages about 2,600 between April and October. There is a distinct “shoulder” or “off” season from November through March as visitation

levels drop off significantly. This appears to correspond to overall tourism trends within

Graph 2: Average Monthly Visitation



the southeastern Utah area during this period.

Relationship to the Community and Surrounding Areas

As stated previously, Edge of the Cedars State Park is located directly in the city of Blanding. Edge of the Cedar’s first documented inhabitants, the Ancestral Puebloans, may have occupied the site as early as A.D. 825. The Ute and Navajo people were the area’s next major inhabitants. These latter cultures were the predominant inhabitants until 1897 when the first significant Anglo populations - consisting primarily of Mormon pioneers - arrived in the area. Walter C. Lyman and his brother Joseph came to the White Mesa area from Bluff to evaluate its potential for settlement. In 1905, a canal from Johnson Creek was completed making irrigation and subsequent farming activities feasible.

Blanding was originally named Grayson. Thomas F. Bicknell, a wealthy Easterner, offered to construct a library for any town willing to adopt his name. Two towns accepted the offer – Grayson and Thurber,

another small town in Wayne County. Bicknell settled the matter by dividing the library fund between the two towns. As a result, Thurber became Bicknell and Grayson was renamed Blanding after Bicknell's wife's maiden name.

The "Posey War"

In 1923, Blanding became publicized as site of the "last Indian war" in the United States. Tensions between the Paiute and Ute tribes and Mormon and non-Mormon settlers had been escalating since the late 1880s as settlers created homesteads on lands with resources critical to the tribes' survival. Moreover, large livestock operations on these lands put an additional squeeze on prime Ute hunting and gathering areas.

In 1888 the federal government proposed to alleviate tensions by presenting a plan that provided the Utes with almost 3 million acres, annual subsistence payments and area hunting rights. This plan gave virtually all of San Juan County north of the San Juan River to the Ute tribe. However, Utah ranchers and settlers vigorously opposed the proposal. As the ranchers and settlers argued with the federal government over the plan, the Utes decided to inhabit the proposed area. Under pressure, the federal government withdrew their proposal and forced the Utes back to their original Colorado areas, which were largely devoid of sufficient water resources, or arable lands.

While short-lived flare-ups occurred in the early 1900s, tensions finally boiled over in Blanding in 1923. It all began when two Utes robbed a sheep camp, killed a calf, and burned a bridge. The two voluntarily turned themselves in, were tried and found guilty. While awaiting sentencing, both escaped. The townspeople used this escape as a pretext to apprehend a tribal leader named Posey, an outspoken individual accused of killing two white settlers. The incident precipitated a crackdown resulting in the incarceration of the town's entire Ute

population. However, Posey and his followers avoided capture.

The escapees headed westward and engaged in a shootout with a pursuing posse. Three days later, the majority of the Utes surrendered but Posey was nowhere to be found. Eventually some of the Ute captives revealed the whereabouts of Posey but by the time he was found he had already died from a gunshot wound.

"Posey's War," eventually led to the forced settlement of the Ute tribe. In addition to being the "last Indian Uprising," it ultimately spelled the end of free-ranging hunting and gathering practices among Native American tribes.

Blanding's Economy

From its inception, Blanding's economy was based on resource-oriented activities. Livestock, farming and lumber production typified Utah's small rural communities by



the first half of the 20th Century. In the 1950s, a mining boom of uranium and oil precipitated an increase in population, along with new roads and infrastructure. By the early 1980s, the foundation of resource-based economic growth had largely fractured. Services - primarily in support of tourism and travel - became the predominant economic activity. Blanding has increasingly become a hub of tourism activity over the past two decades due to its proximity to numerous tourist attractions in the Four Corners area.

Demographics and Socioeconomic Impact

San Juan County has more land area (4,944,000 acres) than any other county in Utah but is one of the least densely populated counties, with only 1.7 people per square mile. Population has grown by 0.8 percent since 1990, a rate that is significantly lower than the state's average of 2.3 percent, giving the county a total population of 13,561 (1999). The city of Blanding with a population around 4,000 is the largest city in the county.

San Juan County has the lowest per capita income - \$12,685 in 1998 - of any Utah county. The unemployment rate of San Juan County is the third highest in Utah at 7.9 percent in 1999. This compares to an overall State unemployment rate of 3.7 percent (1999).

Government accounts for over one-third of the county's nonagricultural employment. The San Juan School District is the county's largest single employer.

San Juan County's farms cover nearly 1,673,079 acres of land with the average farm size being approximately 7,243 acres. The county is the one of Utah's leading producers of small grains (wheat, barley, and oats) and of winter wheat.

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Cultural Resource Inventory

This plan provided some highlights of the park's cultural resources in the Park History section. However, a more detailed analysis is warranted. It is essential that cultural resources in and around Edge of the Cedars State Park Museum be fully understood prior to implementation of management actions – particularly those with physical impact upon the area. Clearly, management decisions affecting the park's cultural resource base must be made upon the foundation of reliable scientific information. This section fulfills this need by providing a detailed cultural resources overview and an evaluation of the significance of these resources upon the park. This overview was prepared and submitted by Deborah A. Westfall, Curator of Collections at Edge of the Cedars State Park Museum.

I. INTRODUCTION

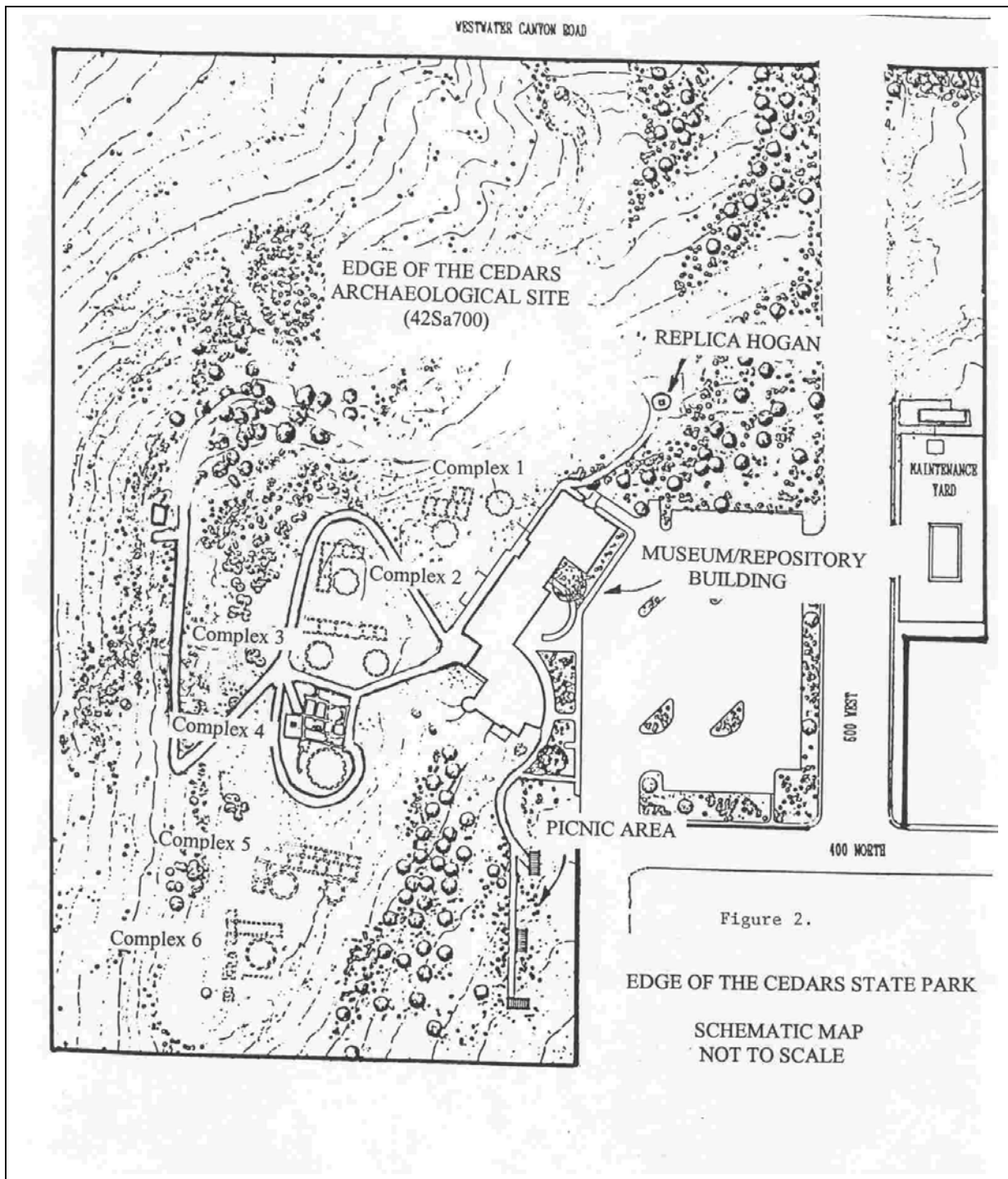
The objectives of this overview and evaluation of significance are to compile existing cultural resources information about Edge of the Cedars State Park and to evaluate their significance. Additionally, the author was requested to compile information about the Museum/Repository archaeological and ethnographic collections and to evaluate their legal and public significance. This study was conducted as part of the planning process and will be utilized in conjunction with the implementation of recommendations developed within this RMP.

Edge of the Cedars State Park Museum is located on the western edge of the city of Blanding, in the NW ¼ of Section 27, Township 36 South, Range 22 East (USGS Blanding North, 7.5', 1985 Provisional Edition) (Figure 1). The park area comprises

approximately 29.55 acres, owned and administered by the Division of Parks and Recreation, Department of Natural Resources, State of Utah. The Park Museum consists of a prehistoric Anasazi (Ancestral Puebloan) village (Edge of the Cedars Pueblo – 42Sa700), a modern Museum/Repository building and associated paved parking area, and a large maintenance building. Additional park facilities include a residential trailer next to the maintenance building, a ramada-covered picnic area, a concrete trail system among and around the prehistoric village, a replica Navajo hogan, a modern archaeoastronomy sculpture, and areas of modern landscaping (Figure 2). Native vegetation occurs on the land to the north, west and south of the Museum/Repository building, consisting of sagebrush, saltbush, greasewood, junipers, and grasses. Riparian vegetation along Westwater Creek along the park's western boundary includes cottonwood trees, willows, and various shrubs and grasses. The composition and distribution of the native vegetation has been altered by historic plowing and farming.

A search of the archaeological records in the Museum Archives pertaining to the Edge of the Cedars prehistoric site was conducted by the author during February and March 2002. Information relating to the original documentation of the site and the history of archaeological investigations were compiled and are summarized in Section III. A search of the archaeological site files at the Division of State History was conducted by Kristen Jensen, Archaeology Records Manager on March 11, 2002. The search revealed that in addition to the original survey documentation of Edge of the Cedars Pueblo (Fowler 1956), three archaeological projects have been previously conducted in the park area: an archaeological reconnaissance of Westwater Creek as part of a study of Navajo migration patterns (Hurst 1977), test excavations in the location of the current solar sculpture and residential

trailer within the park (Prince 1995), and
test excavations in the location of



the present replica Navajo hogan within the park (Prince 1996). Hurst (1977) documented two sites, both of which are situated in Section 28, immediately adjacent to the section line between Sections 27 and 28, west of the park's western boundary. Site 42Sa6517 is a small, deteriorated masonry alignment and light lithic artifact scatter on the west side of Westwater Creek. Due to the absence of diagnostic artifacts, the cultural affiliation of the site is unknown. The second site, 42Sa6518, consists of two badly eroded hogan rings, with a light scatter of cans, glass, ceramics and utensils. It was interpreted as a Navajo habitation dating to the 1940s-1950s. Both of the sites were evaluated as not eligible for nomination to the National Register of Historic Places due to their limited information potential.

Prince (1995) conducted test excavations in a 100 square meter area downslope and west of the main Edge of the Cedars site. Sparse artifacts, but no cultural features were found in the tested area. The second test area was located north of the present maintenance yard for the placement of a residential trailer. A 1 m. by 3 m. test trench and a 1 m. by 1 m. test pit were excavated, resulting in the recovery of three artifacts. Prince (1996) also investigated an area north of the present Museum Repository building for the placement of a replica Navajo Hogan. This work consisted of a surface artifact collection within a 400 square meter area, and the excavation of a 1 m. by 1 m. test pit. Artifacts were sparse and no cultural features were identified. Archaeological clearance was recommended for both of these tested areas.

In summary, previous archaeological investigations have been largely confined to excavation and stabilization within the main concentration of structures within the Edge of the Cedars site (see Section III), survey and documentation of historic Navajo sites, and test excavations to the north of the main site complex. The literature review reveals that, from its original land area of 6.5 acres

in 1974, Edge of the Cedars State Park has grown to include approximately 29.55 acres in 2002; however, a systematic cultural resources inventory has not been conducted for the entire current 29.55 acres of land area to locate and document the full extent of potential cultural resources within the park.

II. CULTURE-HISTORICAL BACKGROUND

Previous Archaeological Research

A review of the history of archaeological research in southeast Utah and of the known regional prehistory provides a baseline against which to evaluate the significance of Edge of the Cedars Pueblo and of the Museum/Repository collections.

The initial Anglo-American exploration and settlement of southeastern Utah was facilitated by a series of government-sponsored surveys during the middle 1870s. Members of these expeditions included geologists, artists, and photographers who recorded their observations and published several descriptions of archaeological ruins in official reports (Holmes 1876, 1878; Jackson 1876, 1878). These focused mainly on the more spectacular cliff dwellings and tower structures in such places as Hovenweep in McElmo Canyon between what is now Utah and Colorado, and Casa del Eco House near the present town of Bluff on the San Juan River.

The government surveyors were followed by explorers and settlers during the 1880s and 1890s, who largely traveled and settled along the course of the San Juan River and its major tributaries in the southern part of what is now San Juan county (Gunckel 1897; Moorehead 1892). The 1890s witnessed substantial exploration and digging in archaeological sites aimed at assembling large collections of artifacts for display in eastern museums and at the 1893 Columbian Exposition in Chicago. The famous Wetherill brothers of Mancos,

Colorado led numerous collecting trips into the canyons of the San Juan and into Grand Gulch in the Cedar Mesa area. Several members of the pioneer settlement at Bluff also pursued artifact digging during this time (Hurst 1996).

Around the turn of the century T. Mitchell Prudden, a medical doctor, began extensive explorations in the San Juan country, guided by the Wetherills. Prudden is credited with recognizing the common and ubiquitous “unit pueblo,” the basic prehistoric Puebloan dwelling unit consisting of a surface roomblock, a subterranean kiva, and a trash midden, typically oriented in a north-to-south direction (Prudden 1903, 1914, 1918). Prudden also published his concerns about the tremendous amount of digging by “professional pot-hunters,” which was destroying the archaeological sites, and called for authorized and intelligent research. His descriptions of losses due to site looting were influential in the passage of the Antiquities Act of 1906, the first federal legislation to protect archaeological sites on public lands from unauthorized digging.

The early 1900s saw the establishment of the Archaeological Institute of America (A.I.A.) in Santa Fe under the direction of Edgar L. Hewett. The A.I.A. fielded several archaeologists into southeast Utah and southwest Colorado to locate and map several major ruins. Among them were Byron Cummings who led a number of expeditions into southeast Utah, and the team of Sylvanus Morley and Alfred V. Kidder. Morley and Kidder mapped the Hovenweep towers and Cannonball Ruin along McElmo Canyon and they also excavated several large ruins along the McElmo Canyon system along the Utah-Colorado border (Morley 1908; Morley and Kidder 1917). Dr. Prudden returned to investigate the unit pueblos, attempting to confirm his thesis that the depressions in front of the surface rooms represented kivas, or ceremonial rooms. The work of Morley and Kidder in the large ruins, balanced by Prudden’s work in the smaller unit pueblos,

provided the important information that the “Prudden unit pueblo” constituted the basic settlement unit over an extensive area, and that the larger settlements should be viewed as aggregations of the basic unit family dwelling, adjusted as needed to fit canyon rims, canyon alcoves, and mesa tops (Prudden 1914, 1918; Varien et al. 1996). In 1924 Kidder published his landmark Southwestern Archaeology (Kidder 1924) in which he presented the three main Anasazi culture areas that we recognize today: Mesa Verde, Kayenta, and Chaco. He also proposed a series of evolutionary stages in village formation over time, which stimulated discussion among archaeologists, culminating in the first Pecos Conference in 1927 and the development of the Pecos Classification. The Pecos Classification has provided the basic temporal framework for organizing the prehistoric Anasazi culture in time up to the present day.

Archaeological work in southeast Utah was minimal during the decades of the 1920s through the 1940s. Of particular note, however, was the work of J.O. Brew of the Peabody Museum on Alkali Ridge northeast of Blanding (Brew 1946), and the Monument Valley-Rainbow Bridge Expedition spearheaded by Ansel Hall, an educator with the National Park Service (Beals, Brainerd and Smith 1945). Brew’s published work stands today as the singularly most important study of the Pueblo I period in southeast Utah, and also demonstrated the continuity of the Basketmaker and Puebloan cultural traditions. The Monument Valley-Rainbow Bridge Expedition, while focused in the Kayenta district, conducted surveys in southeast Utah along the San Juan River. One important outcome was the collection and analysis of pottery types, which were subsequently published in the Museum of Northern Arizona’s Ceramic Series. Included in this landmark publication was the first published description of southeast Utah’s signature pottery type: Bluff Black-on-red (Colton 1956).

Archaeological research during the 1950s and 1960s was greatly stimulated by the involvement of the federal government in the documentation and protection of archaeological resources that would be affected by construction projects on public lands. The massive Glen Canyon Dam Project generated numerous and widespread archaeological surveys and excavations, conducted by the University of Utah and the Museum of Northern Arizona (Jennings 1966; Lindsay et al. 1968). These efforts resulted in a greater understanding of the geographical distribution and time depth of prehistoric populations in southeastern Utah and northeastern Arizona.

During the 1970s university-sponsored archaeological field schools attracted archaeologists and students to southeast Utah. Notable projects include the excavation of Edge of the Cedars by students from Weber State College and Brigham Young University (BYU) under the direction of Dee F. Green (Green n.d.); archaeological surveys in the Abajo Mountains by BYU in conjunction with the U.S. Forest Service—Manti-LaSal National Forest (DeBloois 1975); and intensive archaeological surveys and excavations in Butler Wash by the University of Denver (Nelson 1976, 1978). The Bureau of Land Management (BLM) initiated a series of stabilization projects to preserve several heavily visited archaeological sites, including River House Ruin on the San Juan River (Bryant 1982; Walker 1977a) and Mule Canyon Ruin along State Route 95. The Utah Division of State History conducted excavations at Westwater-Five Kiva Ruin south of Blanding (Lindsay and Dykman 1978) and the Utah Department of Transportation sponsored several surveys and excavations associated with the reconstruction of State Route 95 southwest of Blanding, and U.S. Highway 191 between the towns of Blanding and Bluff (Dalley 1973; Neily 1982).

During the 1980s and 1990s numerous archaeological projects were conducted in

advance of economic development projects on southeast Utah's public lands: water resources development, highway construction, mineral exploration, ranching, forestry, and public education. These projects have been conducted by state and federal archaeologists, university and college professors and students, and by independent archaeological consulting companies, resulting in a substantial but largely unsynthesized body of archaeological and ethnographic information (data on file, BLM Monticello Field Office). Several of the more substantive investigations are cited in the Regional Prehistory section, below.

Archaeological projects in southeast Utah which have generated significant archaeological collections and/or data are summarized in Table 2. Although substantial collections from excavations during the 1800s -1900s and the 1930s – 1960s are housed at museums elsewhere in the country, the majority of collections from major archaeological projects in southeastern Utah since 1970 are housed in the Edge of the Cedars Museum/Repository.

Regional Prehistory

The broad outline of the culture history of the Four Corners region is well established and is summarized in a number of sources (Nickens 1982; Ortiz 1979; Varien et al. 1996). Southeastern Utah was inhabited prehistorically by groups affiliated with the PaleoIndian, Archaic, and Anasazi (Ancestral Puebloan) cultural traditions. Later groups, the Southern Paiute, Ute, and Navajo are thought to have been in the area from around A.D. 1400 and have remained here to the present time.

Based on archaeological evidence, the earliest known human inhabitants of southeast Utah were groups affiliated with the PaleoIndian cultural tradition, dated to approximately 10,000 to 9,000 B.C. These groups produced distinctive, finely made, lanceolate spear points, generally thought to

indicate the hunting of now-extinct large game such as mammoths and giant bison. Only two PaleoIndian sites in southeastern Utah have been identified and studied: the Lime Ridge Clovis Site near the San Juan River (Davis and Brown 1985) and the Montgomery Folsom Site on the Green River in Emery County (Davis 1986). It is thought that these riverine locations may have been riparian corridors along which migratory animals congregated, and attracted bands of PaleoIndian hunters. The artifact assemblage from the Lime Ridge Clovis Site is curated at Edge of the Cedars State Park Museum.

The Archaic were hunters and gatherers whose lithic tools and debris are found in association with open hearth sites, commonly in sand dune dominated areas. Their tool kits included large dart points for use with atlatls, basin milling stones, and one-hand manos. They are thought to have followed a seasonal residence pattern based on the availability of subsistence resources across various topographic zones. The Archaic Period is generally accepted as encompassing the period between ca. 5500 B.C. and A.D. 500 (Irwin-Williams 1979). By 800 B.C. to 400 B.C. the Archaic Period people in southeastern Utah were involved with maize horticulture and expressing traits definitive of the Basketmaker II Period (Hurst 1992:37). Archaeological surveys have documented numerous Archaic sites in southeast Utah; however, none have been intensively studied. On the other hand, rock art studies have contributed substantive information about the occurrence and distribution of Archaic people and insights into Archaic imagery, shamanism, and hunting (Cole 1990; Pachak 1994; Schaafsma 1980).

The Anasazi (Ancestral Puebloan) occupation of southeastern Utah begins with the development of recognizable Basketmaker II cultural traits: corn and squash horticulture and the production of baskets, along with a continuation of the earlier Archaic traits: the use of dart points,

basin milling stones, and one-hand manos. Basketmaker II habitation sites are small, consisting of shallow pit structures and storage cists. The best-known and studied examples of Basketmaker II sites occur on Cedar Mesa in the western part of San Juan County (Matson 1991).

Around A.D. 400-500, new traits were added to the Basketmaker repertoire: pottery manufacture, the bow and arrow, deep pit houses, and the inclusion of beans in agriculture. Habitation sites became larger, ranging from single structures to small villages with several pit houses. Pottery types during this time are plain grayware (Chapin Gray) and painted grayware (Chapin Black-on-white). Known Basketmaker III sites in San Juan County are more numerous than those for the Basketmaker II period; some of the better-known examples occur in Recapture Wash north of Blanding (Nielson et al. 1985), on White Mesa south of Blanding (Casjens 1980; Davis 1985) and along the San Juan River near Bluff (Neily 1982).

By A.D. 750, significant changes occurred in the transition from Basketmaker III to the Pueblo I period. Cultural traits include changes in architecture, village organization, and pottery. Architecture evolved into contiguous, rectangular, surface rooms constructed of upright slabs and/or jacal (wattle-and-daub) with a deep pit structure to the south of the room block. A well-defined trash midden area is usually located south or east of the pit structure. This form illustrates the beginnings of the "unit pueblo," which found its signature expression during the subsequent Pueblo II period. Noteworthy is the tendency for populations to aggregate into larger villages during this period, and the settlement pattern shifted to occupation in higher elevations such as Elk Ridge, and along major drainages such as Butler Wash and the San Juan River. The ground stone tool kit is characterized by flat or troughed slab metates and two-hand manos, which appear to be more efficient for grinding corn than

the earlier basin milling stone. The Pueblo I period is also characterized by the appearance of San Juan Redware (Abajo Red-on-orange and Bluff Black-on-red) in addition to the development of neck-banded grayware (Moccasin Gray), and a variety of black-on-white types (Piedra Black-on-white and White Mesa Black-on-white). The work of J.O. Brew in 1946 at Alkali Ridge northeast of Blanding constitutes the best-documented archaeological study of a Pueblo I site; elsewhere, Pueblo I sites have been investigated at Aromatic Village south of Blanding (Talbot et al. 1982), within Butler Wash (Nelson 1976, 1978) and on Elk Ridge (Fetterman et al. 1988; Louthan 1977).

The Pueblo II period (A.D. 900-1150) marks the further evolution of architecture and artifact assemblages. Masonry architecture replaced the previous Pueblo I jacal construction technique. Pit structures are either earthen-walled or masonry-lined, and include both habitation structures and kivas. Even with these improvements in architectural systems, the basic "unit pueblo" form is generally maintained throughout the region either as isolated room blocks or combinations of room blocks and pit structures in a variety of village sizes. The local ceramic tradition expressed a greater variety of design style and forms in graywares (Mancos Gray and Mancos Corrugated), whitewares (Cortez Black-on-white and Mancos Black-on-white), and redwares (Deadmans Black-on-red). Deadmans Black-on-red ceased to be manufactured around A.D. 1000, and is replaced by Tsegi Orangeware types imported from the Kayenta region of northwestern Arizona. Current knowledge about the Pueblo II period in southeast Utah comes from several archaeological excavations conducted on White Mesa south of Blanding (Casjens 1980; Davis 1985; Firor et al. 1998), along the San Juan River (Mohr and Sample n.d.; Brew 1946), and along State Route 95 west of Blanding (Dalley 1973). Settlement pattern data have been derived from numerous surveys

associated with geophysical exploration (cf., Ford 1983; Kearns 1990a, 1990b).

The Pueblo II period in southeast Utah is further distinguished by the occurrence of a number of large, formal, two-story masonry structures (termed a "Great House"), each associated with a Great Kiva, and the construction of wide prehistoric trails termed "roads." These are thought to be related to similar Pueblo II features in the Chaco Canyon area, from which it has been inferred that Great House sites may have been associated with the Chaco regional system that prevailed in the San Juan Basin of northwestern New Mexico from A.D. 900 to 1150. Some of the more notable examples of Great House sites in southeastern Utah are Edge of the Cedars Pueblo in Blanding (Hurst 1999; Westfall 1999), Cottonwood Falls in Cottonwood Wash west of Blanding (Hurst et al. 1993), the Bluff Great House in Bluff on the San Juan River (Cameron 1997), the Et Al Site on Cedar Mesa, and Arch Canyon Ruin in Comb Wash (data on file: BLM Monticello Field Office).

The Pueblo III period is dated to the interval A.D. 1150-1350, although southeastern Utah was largely depopulated by A.D. 1250-1300. This time period is characterized by localized abandonments throughout the Four Corners region, population shifts and aggregations into fewer and larger villages, intensification of water control features, settlement-enclosing walls, and the widespread appearance of the classic Pueblo III Mesa Verde architecture and ceramic complexes (i.e., "cliff dwellings" and Mesa Verde Black-on-white pottery). The phenomenon of population reduction and aggregation into seemingly defensive positions contrasts with the previous widespread Pueblo II period pattern of scattered hamlets and villages. It is probable that population stress brought about by increasing drought and resource shortages factored in the movement of the population into fewer, but more densely packed villages. Nancy Patterson Village, a large Pueblo III habitation site in

Montezuma Canyon, eastern San Juan County, exemplifies this trend (Wilde and Thompson 1988). By A.D. 1300, southeastern Utah was essentially completely depopulated; it is thought that the population may have joined the general southward migration of Puebloan people to the Rio Grande and the Little Colorado River drainages, where their descendants are still found among the living Pueblos.

Archaeological evidence for post-Anasazi use of southeastern Utah is ephemeral and ambiguous. Early Spanish documents indicate that both Athabaskan (Navajo) and Numic (Ute) people were occupying the Four Corners region by the early 1700s. The nomadic lifeways of these people did not generate readily visible remains of habitations or campsites; hence, our knowledge of human occupation of southeast Utah between the out-migration of the Anasazi around A.D. 1300 and the entry of the Spanish in the A.D. 1700s remains limited. In contrast, there is substantial written and oral documentation of Navajo, Ute, and Southern Paiute occupation and lifeways from A.D. 1700 to the present.

Historic Period

The historic period in southeastern Utah has been treated in detail in a number of publications (McPherson 1995; Aton and McPherson 2000), to which the reader is referred for a comprehensive treatment of Navajo, Ute, Southern Paiute groups, and their interactions and conflicts with one another and with the influx of non-Native American explorers, settlers, government agencies, mining and ranching.

Military accounts of the 1820s and 1830s report the presence of Navajo and Ute groups along the San Juan River. Escalating intertribal conflicts, however, reached a peak in the 1860s, causing the U.S. Army to intervene, round up the Navajos, and imprison them at Ft. Sumner in New Mexico for four years (1864-1868). Many Utah Navajos were able to avoid capture by

taking refuge in the Navajo Mountain area and Elk Ridge (Correll 1971). Following the Treaty of 1868, the Navajos were released from Fort Sumner to return to their homelands.

The earliest Anglo-American settlements in southwest Utah were trading posts which were established along the San Juan River after the Treaty of 1868. By 1880, several posts had been established along the river, serving Navajos, Utes, and Anglo-American explorers and settlers. The Treaty of 1868 also stimulated colonization by the Church of Jesus Christ of Latter-day Saints to secure the southern boundaries of Utah Territory. In 1880 one group, the Hole-in-the-Rock party, arrived at what is now the town of Bluff on the north bank of the San Juan River. The small community struggled for many years to create an agricultural base, which eventually failed due to the uncontrolled, rampaging floods of the river. Around 1890, the Bluff settlers shifted to livestock grazing on the vast surrounding public lands, which enabled the town to prosper. Around 1903, Walter C. Lyman and his family moved onto White Mesa, 25 miles north from Bluff. Over time, the majority of the original Bluff settlers moved to the new settlement, which was called Grayson. Around 1910, additional Mormon settlers moved in from New and Old Mexico, the town grew steadily through the first half of the 20th century, changing its name to Blanding during this time (Rogers 1983; Shumway 1983).

Blanding did not form and grow in an "empty space," however; Ute groups had used the Westwater Canyon area immediately west of the town for many years, in part due to the perennial springs within the canyon (Hurst 1981). With the establishment of a store in Grayson during 1906-1910, Navajos began to come into the settlement for trade, and by 1920 several Navajo families began staying for extended periods in camps around the town. Over time, Navajo and Ute settlements were established, and by the 1930s, the Utes were

primarily in the area north of the town, and Navajos to the south. During the 1940s, settlement patterns shifted again, with the majority of Navajos moving to the west side of Westwater Creek, and by 1953 the Ute Tribe achieved a legal settlement securing the White Mesa Ute Reservation south of Blanding. Hurst (1981) has documented numerous Navajo camps and habitation sites and several Ute camp sites along both sides of Westwater Creek; however, none of these are known occur within the boundaries of Edge of the Cedars State Park Museum.

III. DESCRIPTION AND EVALUATION OF THE SIGNIFICANCE OF EDGE OF THE CEDARS PUEBLO (42SA700)

Background

Edge of the Cedars Pueblo, located on southeast Utah's White Mesa, is situated at the northern frontier of the prehistoric Puebloan world. Visible to the north are the Abajo Mountains. The twin Bears Ears buttes dominate the western horizon; Monument Valley and Shiprock can be seen to the far south; and the San Juan Mountains are clearly visible to the east. These landscape features today encompass the Four Corners region, heartland of the prehistoric Mesa Verde, Kayenta, and Chaco Anasazi (Ancestral Puebloan) cultural traditions.

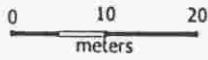
Edge of the Cedars Pueblo consists of the remains of a large, Ancestral Puebloan village on the crest of a north-south trending ridge which overlooks Westwater Creek to the west. It is situated at an elevation of 6200 ft. (1890 m.), at the ecotone of the pinyon-juniper woodlands which descend from the Abajo Mountains to meet the sagebrush-covered gentle slope of White Mesa. A riparian vegetation community thrives along a perennial watercourse in Westwater Creek, nourished by a number of permanent springs.





Edge of the Cedars Pueblo (42Sa700) was first recorded in 1956 during the large-scale archaeological surveys conducted by the University of Utah and the Museum of Northern Arizona for the massive Glen Canyon Dam Project (Fowler 1956; Lindsay et al. 1968; Jennings 1966). Subsequently, the Blanding City Chamber of Commerce and other interested private organizations initiated a concerted effort to acquire the prehistoric village and develop a museum for a tourist attraction. The first formal archaeological excavations were undertaken by Weber State College graduate students under the direction of Dee F. Green in 1969 and 1970 (Green n.d.a, n.d.b). Excavations in 1971 and 1972 were continued by graduate students from Brigham Young University and Weber State College.

Green (n.d. a) documented five rubble mounds with associated pit structure depressions, which he designated Complexes A through E, respectively. At the conclusion of four seasons of fieldwork, the Weber State and BYU field schools had accomplished the near-complete excavation of Complex C, and partial excavation of Complex E. Twelve rooms and two enclosed kivas (circular ceremonial rooms) were exposed in Complex C, and two rooms were excavated in Complex E. In addition, Weber State College students reconstructed and stabilized several walls, rebuilt roofs over two rooms, and rebuilt a roof over one kiva in Complex C. A final excavation report, however, was never produced. Edge of the Cedars Pueblo was listed on both the State Register of Historic Places and the National Register of Historic Places in 1971. Edge of the Cedars State Park was subsequently created through legislative mandate in 1974 (*Utah Code Ann. 63-11-56*).

With the creation of Edge of the Cedars State Park, legislative funding was appropriated for ruins stabilization and the construction and staffing of a museum. The first Museum Curator, J. Terry Walker, produced a brief descriptive report on the

Edge of the Cedars Ruin
42Sa700



-  Excavated rooms
-  unexcavated rubble mound
-  excavated kiva
-  kiva depression

Complex 4

*Approx. alignment of linear
shadow in aerial photographs*

Figure 3. Edge of the Cedars Pueblo (42Sa700) (after Hurst 1990).

ruins to guide museum planners, at which time Green's original Complexes A through E were renamed Complexes 1 through 6, respectively (Walker 1977b)(Figure 3). Stabilization was conducted on Complex 4 by San Juan Stabilization, Inc., and a short report was prepared by Walker (1978).

In 1980, Walker directed limited excavations in Complex E (Complex 6), which exposed part of a kiva east of the previously excavated two rooms (Walker 1980). Excavation revealed pertinent kiva architectural details, although the work did not proceed to expose the kiva floor. The exposed structure was lined with plastic and backfilled.

In 1982, under the direction of Museum Curator Sloan E. Emery, stabilization of Complex 4 was again undertaken, by Nickens and Associates (Matlock 1983). Emery conducted limited test excavations in Kiva 2 of Complex 4 prior to stabilizing the kiva walls, to determine the depth and attributes of the kiva floor (Emery 1982). Additional stabilization projects in Complex 4 were conducted by Anasazi Architectural Systems in 1986 and 1990 (Baker 1986, 1990). Archaeological investigations in support of the 1986 and 1990 stabilization projects were conducted by Museum Curator Winston Hurst. No archaeological reports were produced; however, all of the recovered artifacts and associated documentation are curated in the Edge of the Cedars Museum Repository. Maintenance stabilization (re-setting of wall capstones) was performed in 1994 by Museum Curator Todd Prince and David Svendson (Svendson 1994).

Park expansion through the acquisition of adjacent land parcels resulted in the inclusion of additional prehistoric features and a generally widespread surface artifact scatter extending north and west from the central site features, although these have not been formally documented, mapped, and recorded. Small-scale test excavations have been conducted in these adjacent lands in

response to park development projects and an educational program. These have revealed the presence of shallowly buried artifacts partially displaced through historic plowing (Owens 1993; Prince 1995, 1996), a buried midden northeast of the present Museum Repository Wing (Owens 1993), and a burned *jacal* (wattle-and-daub) surface structure northeast of Complex 1 (Westfall, in preparation). An archaeological assessment of the widespread surface artifact scatter has not been completed as of this time. Indications are that the northern midden and *jacal* features are associated with an earlier, buried component of the prehistoric Edge of the Cedars village.

Archaeological materials generated from these previous excavation and stabilization projects at Edge of the Cedars Pueblo include a variety of artifacts, organic samples (sediments, charcoal, lithic raw materials and the like), organic specimens (plant and animal remains, bone artifacts, shell artifacts and the like), and project documentation (field specimen logs, feature records, maps, stratigraphic profiles, field notes, and photographs). The collections total approximately 189 cubic feet, and are currently stored in the Edge of the Cedars State Park Museum Repository.

Edge of the Cedars Pueblo: Archaeology

As noted above, the majority of the archaeological materials generated from the previous excavations have remained in storage, largely unanalyzed and unreported. Hence, there is little available information from which to derive a full reconstruction of the prehistoric occupation of Edge of the Cedars Pueblo. A partial analysis of the archaeological materials and architecture has been undertaken by Winston Hurst, largely on a volunteer or grant-funded basis. Focusing on the excavations in Complex 4, Hurst has analyzed nearly half of the total ceramic artifacts and has also generated a partial database for artifact provenience groupings (i.e., the location of artifact assemblages in individual rooms and their

distribution within associated trash middens) (Hurst 1997, 1999a).

Archaeological data indicate that Edge of the Cedars consists of the remains of a series of Ancestral Puebloan occupations beginning around A.D. 750 and ending around A.D. 1215. Excavation records indicate the presence of a partially buried “Early Village,” composed of pit structures, surface rooms constructed of *jacal* (wattle-and-daub), and trash middens. The Early Village also included coarsed, edge-flaked stone masonry. Cross dating of ceramic assemblages indicates that the Early Village was constructed and occupied during the Pueblo I-early Pueblo II interval, or A.D. 825-850 to 900/925. The Early Village is overlain by the “Late Village,” represented by Complexes 1 through 6; ceramic cross dating indicates that the Late Village dates to the late Pueblo II interval, or A.D. 1050-1130 (Hurst 1999b: 6). Tree-ring dates from roof beams in Complex 4 indicate a brief episode of remodeling during the Pueblo III interval, around A.D. 1215. Hurst notes that Pueblo III ceramics are rare, and suggests that while it appears that there was an effort to remodel Complex 4, there appears to be no evidence of a sustained Pueblo III occupation. Non-local artifacts—copper bells from Mexico, *Olivella* shells from the Pacific Ocean, turquoise, and ceramics from the Mesa Verde, Kayenta, and Chaco areas indicate that the inhabitants of Edge of the Cedars participated in a wide-ranging trade network.

The architecture and artifact assemblages of Edge of the Cedars are consistent with those at other documented Pueblo I and Pueblo II sites in the surrounding vicinity and throughout southeast Utah, indicating that the village population was culturally affiliated with the Mesa Verde Ancestral Puebloan cultural tradition. Certain aspects of site architecture, location, and village layout, however, are strikingly distinctive in contrast to the contemporaneous widespread pattern of scattered Pueblo II hamlets. Hurst (1999b) has compared Edge of the Cedars’

architecture to other large contemporaneous sites in the region. He tentatively postulates that Edge of the Cedars may have been affiliated with the “Chaco Phenomenon,” a regional cultural system which arose in Chaco Canyon 125 miles away, and which encompassed the entire Four Corners region during A.D. 900-1050. This is examined in detail, below.

Edge of the Cedars Pueblo: Evaluation of Significance

The significance of Edge of the Cedars Pueblo is validated through its listing on the State Register of Historic Places (1971), the National Register of Historic Places (1971), and the creation of a State Park to preserve the prehistoric village (1974).

The significance of Edge of the Cedars Pueblo lies in the fact that it retains integrity. The village can be studied as one or more manifestations of human behavior that, in turn, are shaped by historical cultural processes worthy of scientific study. The quality of significance and the importance of integrity are described below (36 CFR 60.4):

The quality of significance in American history, architecture, archaeology, engineering and culture is present in districts, sites, buildings, structures, and objects that possess integrity of location, design, setting, materials, workmanship, feeling, association, and:

- A. *that are associated with events that have made a significant contribution to the broad patterns of our history; or*
- B. *that are associated with the lives of persons significant in our past; or*
- C. *that embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or*

that possess high artistic value, or that represent a significant and distinguishable entity whose components may lack individual distinction; or

D. that have yielded, or may be likely to yield, information important in prehistory of history.

Edge of the Cedars Pueblo retains integrity of location, setting and feeling; it is located on a prominent landform overlooking Westwater Creek, with a panoramic view to the Abajo Mountains, the Bears Ears buttes, and Monument Valley. The integrity of Edge of the Cedars Pueblo as a body of potentially usable data is striking in terms of design, materials, and association: it is a highly complex, highly organized site, including standing architecture, collapsed but intact buried structures, and well-preserved, rich trash middens. Historic impacts include the removal of numerous stones from structural rubble, the construction of irrigation canals, and plowing. More recent impacts include an early 1980s episode of pot-hunting in a previously unrecorded Pueblo I component north of Complex 1 (Westfall, in preparation), and the 1998 construction of a concrete trail system around and between Complexes 1, 2, 3, and 4. Despite these impacts the intact, unexcavated rubble mounds representing Complexes 1, 2, 3, 5 and 6, the unexcavated Great Kiva (Kiva 3), and the substantial trash middens preserve the contextual integrity of site architecture, associated artifact assemblages and a potential wealth of scientific data in the form of intact cultural/natural deposits. In addition, the curation of the previously excavated archaeological collections in the Museum Repository preserves the integrity of the archaeological materials and their associated records.

Edge of the Cedars Pueblo meets Criteria A, C, and D, as follows:

A. Association with Significant Events. The site is associated with at least two significant events in Four Corners region prehistory. The first is the population transition from dwelling in widely scattered Basketmaker III pit house villages to Pueblo I compact villages characterized by above-ground rooms in addition to pit houses. This transition is further marked by substantial population concentrations in high-elevation localities and along major streams in southeast Utah, suggesting a response to drier climatic conditions and attendant subsistence stress. These factors may have also stimulated social and cultural change as manifested by village aggregation (i.e., the “Early Village”).

The second major event was the A.D. 900-1050 “Chaco Phenomenon,” which arose in Chaco Canyon, 125 miles away in what is now New Mexico. It is characterized by large, architecturally distinctive ruins, which are often connected by formally constructed roads. These Chacoan “Great Houses” are multi-storied, cellular room blocks with enclosed kivas, associated with one or more very large kivas (“Great Kivas”), all constructed in a formal architectural style using tabular sandstone masonry and core-and-veneer wall construction. Many are surrounded by scattered unit pueblo communities. Chacoan outliers have been discovered as far north as Lowry Ruin in Colorado and across the northern periphery into Utah. Known Great House sites in Utah include Montezuma Village in Montezuma Creek, the Bluff Great House/Great Kiva at Bluff on the San Juan River, and Cottonwood Falls Site in Cottonwood Wash west of Edge of the Cedars. Recent research by Hurst and others (1993) and by Till (2001) has documented several prehistoric roads that may link these Great House/Great Kiva sites with one another and with other Pueblo II communities.

The nature and significance of the Chaco Phenomenon has been the subject of extensive study and discussion. Current theories are that a Chacoan regional system

linked communities in a wide-ranging economic redistribution system, where the Great Houses/Great Kivas functioned as economic, social and religious community-integrative structures. While there is general agreement that the central Chaco Canyon population was instrumental in the development and spread of the organizational principles and associated concepts that underlay the Great Houses/Great Kivas and roads, less is understood about how the smaller outlying Great House sites functioned in the system. Varien and others (1996) and Cameron (1997) pose the question of whether the Great Houses in the Mesa Verde region indicate a Chacoan presence linking the Mesa Verde Anasazi populations into a single system centered on Chaco Canyon, or whether they represent local attempts to conform to a cultural style associated with religious or political power.

Hurst (1999b) suggests that the Chaco-like architecture of Complex 4 at Edge of the Cedars indicates that the site inhabitants may have participated in the Chacoan regional system, a possibility that is reinforced by the recovery of exotic trade items from Complex 4: copper bells from Mexico, *Olivella* shells from the Pacific Ocean, and turquoise. Focused study of the extant, unanalyzed artifact assemblages from Complex 4 and investigation of the surrounding unit pueblos may provide information useful for evaluating the extent to which the Edge of the Cedars Pueblo inhabitants participated in the Chacoan regional system.

B. Distinctive characteristics of a type, period, or method of construction. The visible architecture at Edge of the Cedars Pueblo manifests distinctive characteristics. Complex 4, the large central pueblo, has Chaco-like Great House features: the formal, multi-storied cellular room block, enclosed kivas, core-and-veneer masonry, tabular sandstone masonry, foundation trenches, and intramural wall beams (Hurst

1999b). The adjacent Great Kiva is another Chacoan attribute.

The surrounding unit pueblos (Complexes 1, 2, 3, 5, and 6) exhibit classic Pueblo II "Prudden unit pueblo" characteristics: a row of surface masonry rooms, one or two subsurface kivas in front of the rooms, and a trash midden. Moreover, they occur as a dense, compact community surrounding the Great House/Great Kiva. This compact pattern, contrasted with the surrounding, scattered, small Pueblo II hamlets, was originally noted by Prudden (1917) for southeast Utah and southwest Colorado, and continues to be an important subject of archaeological study. The Edge of the Cedars site is a notable example of this type of dense community architecture.

In summary, the Great House/Great Kiva attributes of Complex 4 are distinctive of a method of construction that has been associated with the influence of the Chaco Phenomenon. The surrounding unit pueblos represent a distinctive type of village pattern which has not been systematically investigated in southeast Utah; therefore, the site has the potential to yield important information about the nature of village formation as it may relate to the Great House/Great Kiva, to the Chaco Phenomenon, or to a more localized social and economic system.

D. Has yielded, or may be likely to yield, information important in prehistory or history. Previous excavations at Edge of the Cedars Pueblo have yielded substantial data, the analysis of which has provided preliminary information about the chronology and cultural affiliation of the site, prehistoric building technology, village layout, trade and exchange, and the association of the site with regional cultural traditions (i.e., Mesa Verde and Chaco Canyon). Further study of the extant archaeological collections currently in storage is expected to yield more substantive information about climate change over time, subsistence patterns, the timing and

magnitude of village growth and change over time, village social organization, and more detailed knowledge about the nature and extent of the pueblo's interaction with other villages in the regional Ancestral Puebloan world system.

Noteworthy is the fact that the majority of the prehistoric village is intact and hitherto unexcavated. Future excavation is likely to yield substantive data that can yield information to resolve unanswered questions about Edge of the Cedars Pueblo.

Excavation and analysis of the architecture of the unit pueblos can provide information about village social organization, the timing and magnitude of village growth through its history, and how village growth may have been related to the construction and maintenance of the central Great House/Great Kiva. Intact cultural deposits in trash middens and within filled rooms are sources of detailed technological, environmental, and subsistence information. The technological characteristics and composition of artifact assemblages can provide information about tool manufacturing methods, tool use, and tool kit function. Pollen grains, seeds and other plant parts, and animal remains provide clues to the prevailing climatic regime and subsistence emphases and change over time. Comparison of village architecture, their associated artifact assemblages, and reconstruction of past environmental conditions to those of other excavated pueblo sites in the near vicinity can yield information about how Edge of the Cedars functioned within the local community (i.e., was it an economic and/or ceremonial center that unified otherwise scattered and widespread outlying hamlets?), and within the greater Four Corners regional system.

IV. DESCRIPTION AND EVALUATION OF THE SIGNIFICANCE OF EDGE OF THE CEDARS STATE PARK MUSEUM REPOSITORY COLLECTIONS

Background and Description of the Museum/Repository Collections

Edge of the Cedars State Park Museum was established and opened to the public in 1978. The earlier Museum collections were acquired primarily through donations and loans, used to develop the first exhibits. In 1979, passage of the Archaeological Resources Protection Act (ARPA) mandated the recovery and curation of archaeological materials from sites on public lands that would be affected or destroyed by land-disturbing activities. Subsequently, increased mineral exploration and development, ranching impacts, and recreational uses on public lands in San Juan County resulted in a number of large archaeological projects. These contributed substantial archaeological materials to Edge of the Cedars State Park Museum. In 1993-1994 the Museum was enlarged by the addition of the Repository Wing. Also, at this time, the Bureau of Land Management and U.S. Forest Service executed formal Repository Agreements with the Museum to provide for the long-term curation and care of archaeological materials recovered from lands within their respective jurisdictions.

In addition, the Museum established yearly Curation Agreements with approximately 20 professional archaeological consultants, universities, the Utah Department of Transportation, and the Navajo Nation. Curation Agreements are maintained in compliance with the Utah State Antiquities Act and the Division of State History, which requires holders of archaeological survey and excavation permits in Utah to maintain curation agreements with a designated curation facility (i.e., Edge of the Cedars State Park Museum).

In accord with the provisions of 36 CFR 79: *Curation of Federally owned and Administered Archaeological Collections*, the Repository is maintained in compliance with professional and federal curation standards. There is a full-time collections manager who maintains professional museum and archival practices, and conducts annual inspections and inventories. The Repository has five dedicated storage areas which are equipped with environmental controls to regulate temperature and humidity. An electronic security and fire suppression system protects the collections, both in storage and on exhibit, from theft and fire. Provisions are in place for public access to the collections for scientific, educational, and religious uses.

TABLE 1. Museum/Repository Holdings

Legal Owner	Permanent Holdings	Temporary Holdings (Loans)	Total cu. ft.
Edge of the Cedars State Park (State)	788 cu.ft. (42%)	492 cu. ft.	1280 cu.ft. (54%)
Bureau of Land Management	623 cu.ft. (33%)		623 cu.ft. (26%)
U.S. Forest Service	297 cu.ft. (16%)		297 cu.ft. (13%)
Navajo Nation	171 cu.ft. (9%)		171 cu.ft. (8%)
TOTAL	1879 cu.ft.(100%)	492 cu.ft.	2371 cu.ft. (100%)

The Repository houses over 1400 individual accessioned collections, totaling approximately 2371 cubic feet. The relative proportion of collections curated on behalf of various agencies are shown in Table 1, below. Approximately 5% of the collections are on display in the Museum Exhibit Halls. The archaeological and ethnographic collections include artifacts (manufactured objects), organic and inorganic samples (sediments, clay samples, geological specimens, plant and animal remains and the like), human remains, and substantial archives which include: original archaeological survey and excavation

records, laboratory analysis records, photographs, archive copies of original archaeological reports, and ethnographic oral interviews and transcripts.

The passage of the 1990 Native American Graves and Repatriation Act created new responsibilities for the Museum/Repository. This Act directs museums and repositories to inventory all human remains and associated funerary objects, unassociated funerary objects, sacred objects, and objects of cultural patrimony; and to report these as summaries to culturally-affiliated tribes and to the Departmental Consulting Archaeologist, U.S. Department of the Interior. Ultimately, the Act provides for the repatriation of human remains and funerary/sacred objects to culturally affiliated tribes. The Museum's current status of compliance with NAGPRA is as follows:

USFS Collections:

Summary submitted 1994; Notice of Inventory Completion published; Consultation completed; Repatriated to Hopi Tribe. USFS NAGPRA collections were repatriated to the Hopi in Spring 2002.

BLM Collections:

Summary submitted 1994; Inventory completed April 2001 and submitted to Utah BLM State Office. BLM will publish "Notice of Inventory Completion" in Federal Register, and initiate tribal consultation.

State Collections:

Summary submitted 1994; Inventory to be completed December 2002.

Navajo Nation Collections:

Summary submitted 1994-1995; Inventory to be completed December 2002.

Significance of the Collections

The Museum/Repository collections are significant because they form the core of the Museum's mission: to preserve Native American cultural heritage in accord with

Utah Code Annotated 63-11-56; to encourage scholarly research; to develop public education programs; and to collaborate with diverse partners to meet legal mandates and public concerns governing the care of collections to assure that future generations will benefit.

Edge of the Cedars State Park Museum was established, in part, in response to the concerns of San Juan County communities for the future of their heritage. Throughout the history of exploration, development, and research in southeast Utah, archaeological sites were excavated and their artifact collections commonly taken away to collectors, museums, and universities throughout the United States and beyond. A second, and equally important, issue was a series of legal mandates passed by the U.S. Congress to curate archaeological collections generated from survey and excavation projects on public lands in an appropriate curation facility (i.e., Edge of the Cedars State Park Museum).

Edge of the Cedars State Park Museum maintains and preserves a significant archaeological site, houses substantial archaeological collections from numerous donations and research projects, and preserves their associated original records, thus maintaining an important source of primary data for future generations. The majority of the permanent collections have been acquired through donations and/or transfers (42%) and legally mandated repository deposits (58%). Some of the more significant collections generated from donations, archaeological projects, public archaeology projects, and ARPA recoveries are shown in Table 2.

The collections are significant because they are the tangible elements of the prehistoric and historic Native American cultures of southeast Utah and the Four Corners region. They are an important heritage resource that links modern Native American cultures to their past. The history embodied by cultural objects and their attendant documentation

TABLE 2: Chronological Synopsis of Major SE Utah Archaeological Projects and Collections

YEAR	PROJECT/ACTIVITY	COLLECTION LOCATION	COLLECTION SIZE (cu. ft.)	TIME PERIOD
1880s-1900s	Wetherills and Bluff Pioneers in SE Utah	American Museum of Natural History Field Museum of Chicago BYU Museum of Peoples & Cultures University of Utah EOC: Wetherill-Grand Gulch Archives "The Landscape Remembers" Exhibit.	Archives: 19 cf.	Basketmaker II, III
1930s-1940s	Alkali Ridge Excavations	Peabody Museum, Cambridge, MA		BM III, Pueblo I, II
	Monument Valley-Rainbow Bridge Expedition	Museum of N. Arizona, UCLA, Univ. of Michigan, Univ. of Arizona		Pueblo I, II, III
1950s-1960s	Glen Canyon Project	University of Utah Museum of Northern Arizona EOC: Spirit Windows Rock Art Exhibit		Archaic, Basketmaker, Puebloan; Fremont
	Navajo Land Claims	EOC: Clyde Benally Collection- Oral Interviews, Maps, and Documents		1864-68 (Ft. Sumner period) Historic-recent Navajo
	Weber State College EOC Pueblo Excavations	EOC: Edge of the Cedars Pueblo Archaeological Collections	189 cf.	Pueblo I, II, III
1970s	Weber State College EOC Pueblo Excavations	EOC: Edge of the Cedars Pueblo Archaeological Collections	See above	Pueblo I, II, III
	USFS-BYU Elk Ridge Project	EOC: Elk Ridge Project Archaeological Collections: Milk Ranch Point, Bayles Ranch, Cottonwood Wash, Texas Flat	70 cf.	Pueblo I, II, III
	BLM Stabilization Projects: Grand Gulch	EOC: River House Ruin Collection; Turkey Pen Ruin Collection	28 cf. 55 cf.	Pueblo II Basketmaker III, Pueblo I
	Division of State History: Westwater-5 Kiva Excavations	EOC: Westwater-5 Kiva Collection	37 cf.	Basketmaker III, Pueblo II, III
	University of Denver: Butler Wash Project	EOC: DU Butler Wash Archaeological Collections	78 cf.	Pueblo I, II

Table 2, continued

YEAR	PROJECT/ACTIVITY	COLLECTION LOCATION	COLLECTION SIZE (cu. ft.)	TIME PERIOD
	Division of State History: US-95 Salvage Excavations	Division of State History, Antiquities Section		Pueblo II
	Division of State History: US-163 Excavations	Division of State History, Antiquities Section		Basketmaker III
1980s	San Juan County Library Collection	EOC: Turkey Feather Blankets	1 cf.	General Basketmaker-Puebloan
	UNDC/UNTF Shumway Collection (Loan)	EOC: Upper Exhibit Hall	492 cf.	Pueblo I, II, III
	BYU Recapture Dam Project	EOC: Recapture Dam Project Archaeological Collection	119 cf.	Basketmaker III, Pueblo II
	EFN White Mesa Project: Division of State History, Plano Archaeological Consultants, Abajo Archaeology.	EOC: White Mesa Project Archaeological Collections	225 cf.	Basketmaker III, Pueblo II
	USFS/BLM Allen Canyon Project: Weber State College	EOC: Allen Canyon Project Archaeological Collections	20 cf.	
	Navajo Road N-16 Project: P-III Associates.	EOC: N-16 Project Archaeological Collections	162 cf.	Pueblo II, III Historic Navajo
	Lime Ridge Clovis Site, Abajo Archaeology	EOC: Lime Ridge Clovis Site Archaeological Collection	1 cf.	PaleoIndian (9,000 B.P.)
	UDOT I-70 Ghost Rock Project: Abajo Archaeology	EOC: UDOT I-70 Project Archaeological Collections	41 cf.	Archaic, Fremont
	State Route 262, Aneth-Montezuma Creek: Abajo Archaeology.	EOC: SR-262 Project Archaeological Collections.	10 cf.	Archaic, Basketmaker, Puebloan, Historic Navajo
	State Route 313, Dead Horse Point: Alpine Archeological Consultants.	EOC: SR-313 Project Archaeological Collections	10 cf.	Formative, Fremont, Numic
	Tar Sands Project: P-III Associates.	EOC: Tar Sands Project Archaeological Collections.	2 cf.	Archaic, Puebloan, Fremont, Numic
	BLM Public Archaeology Projects	EOC: Pine Canyon Olla Hastings Bundle (Loom) Perfect Kiva Ladder	16 cf.	Pueblo III General Puebloan Pueblo II
	EOC Public Archaeology	EOC: Coalbed Village Salvage Collection	3 cf.	Basketmaker III, Pueblo I-III
	ARPA Task Force: BLM, USFS	EOC: Hyde Collection Horse Rock Ruin Basket Collection	82 cf. 7 cf.	Basketmaker II, III; General Puebloan.

Table 2, continued

YEAR	PROJECT/ACTIVITY	COLLECTION LOCATION	COLLECTION SIZE (cu.ft.)	TIME PERIOD
1990s	EOC Collections Research	EOC: Burns Comparative Ceramic Collection	20 cf.	Basketmaker III, Pueblo I-III
	BLM Public Archaeology Projects	EOC: Halsey Pottery Collection Polly's Canyon Burden Basket Cottonwood Falls Site Collection Bernstein-Dierken Discovery Site	2 cf. 1 cf. 14 cf. 5 cf.	Pueblo I Basketmaker III Pueblo II Pueblo II
	BLM ARPA Recovery	EOC: CS Collection L Collection	4 cf. 27 cf.	Basketmaker, General Puebloan Basketmaker, General Puebloan
	USFS Passport in Time Curation Workshop	EOC: Elk Ridge Project Collection	70 cf.	Pueblo I, II, III
	Red Knobs Site: Sierra Club	EOC: Red Knobs Site Collection	6 cf.	Pueblo I, III
	White Mesa Landfill: Abajo Archaeology	EOC: White Mesa Landfill Archaeological Collection	5 cf.	Archaic, Basketmaker, Puebloan, Historic Navajo, Ute
	Verdure Project: Woods Canyon Consultants	EOC: Verdure Site Archaeological Collection.	13 cf.	Pueblo I, II, III
	US-191 Excavations: Alpine Archaeological Consultants	EOC: US-191, White Mesa to Shirttail Archaeological Collection	33 cf.	Pueblo II
2000s	EOC Collections Research	EOC: SE Utah Comparative Lithic Collection	5 cf.	(Geological samples)
	BLM ARPA Recovery	EOC: Oregon Transfer Collection	5 cf.	Basketmaker, General Puebloan
	BLM Recovery	EOC: Sandy B. Site Collection	2 cf.	Basketmaker?
	BLM/EOC Project Cost-share: Archives	EOC: BLM Cultural Resource Records	23 cf.	(Archives)
	BYU Nancy Patterson Site Project (donation from NPS)	EOC: Nancy Patterson Site Collection	223 cf.	Pueblo I, Pueblo II-III

—both written and oral—preserves this heritage for the future.

The collections are significant as an important source of primary data for studies in human behavior (anthropology and history), climate, geology, ecology, and chronology. The aridity of the Four Corners region has preserved numerous, remarkable cultural resources; to date, over 20,000 prehistoric and historic sites have been documented in San Juan County. Since the 1870s the region has attracted explorers and scholars from a variety of scientific disciplines, whose studies have contributed to our understanding of the prehistory of southeast Utah. Through interdisciplinary research, scientists are able to reconstruct human adaptations across a broad geographical range and great time depth, from 10,000 years ago to the present. Southeast Utah is within the prehistoric geographical range of three major prehistoric cultural traditions: the PaleoIndian (12,000 B.C. – 5,000 B.C.), the Archaic (5,000 B.C. – A.D. 1), and the Anasazi (Basketmaker and Ancestral Puebloan) (200 B.C. – A.D. 1300). Historically, the region was occupied by the Southern Paiute, Ute, and Navajo populations, whose descendants live in San Juan County today. The Museum/Repository houses collections representing the material culture of all of these prehistoric and historic people, in addition to other classes of data that can be used to reconstruct their environments, chronologies, settlement patterns, and culture change over time. The collections are significant in that they embody the history of archaeology and anthropology in southeast Utah, that is, the history of archaeological method, theory and ideas about what is important in the story of southeast Utah and the American Southwest. Over time archaeology has evolved from non-scientific collecting expeditions, to salvage projects, to university-sponsored educational field schools and multi-disciplinary research projects, to the current variety of research, educational, legal, and

management-driven survey and excavation projects. The history of the collections stored at Edge of the Cedars mirror these trends. The collections range from donations of singular objects (i.e., a whole ceramic jar, a turkey-feather blanket), to partial collections salvaged from damaged sites, to complete assemblages of ceramics, stone tools and debitage, a variety of craft items, and numerous samples of cultural sediments, the analysis of which can yield information about the prehistoric environment. Accompanying these collections are substantial field records, photographs, analysis records, and reports of studies, constituting significant archives of information.

Lastly, the collections are a significant public trust held by federal and state land-managing agencies who are legally mandated to preserve, protect, and provide for the public exhibition of cultural resources collected from America's public lands. These legal mandates are encoded in the Antiquities Act of 1906, the National Historic Preservation Act of 1966, the Archaeological Resources Protection Act of 1979, and the Utah Antiquities Act of 1973 (amended 1990). The Native American Graves and Repatriation Act (NAGPRA) of 1990 requires federal and state agencies and museums to inventory human remains and associated funerary objects and to provide culturally affiliated tribes with the inventory of the collections. The Act requires repatriation, on request, to the culturally affiliated tribes. The Museum/Repository has nearly completed its NAGPRA obligations to the USFS and BLM. The State of Utah is currently developing procedures for consultation and repatriation of human remains and funerary objects under its jurisdiction. Thus, the preservation, care, exhibition and repatriation of these collections are significant to federal, state, and tribal agencies, since they are entrusted with the well-being and appropriate management of cultural resources that are important to present and future generations of Americans.

Visitor Survey Results

The Division of Parks and Recreation administered a visitor survey during the peak visitor months of 2000. The survey was implemented to develop a better understanding of visitor needs, level of satisfaction with existing facilities and opportunities, and desired future development at the park. Survey results were incorporated into the planning process in the development of recommendations. It is important to note that the survey results reflect visitor use patterns during the study period (e.g., peak visitation period between May and August) only. Moreover, the survey results may exhibit a non-response bias due to the low response rate. Consequently, one must be judicious in using the results to draw generalized conclusions about the population of users who visited Edge of the Cedars during the study period (a complete copy of survey results may be obtained by contacting the Division's Planning Section).

Survey Highlights

With the survey limitations in mind, respondents noted several items of interest. This information provides important insight about visitor use patterns, activities, needs and concerns.

Edge of the Cedars State Park Museum is not a Primary Destination Point for Most Visitors

Only 2.1 percent of survey respondents listed Edge of the Cedars as a primary destination point. It appears that most people visit the park as an unplanned stop on a multi-site trip to the area. Monument Valley, Natural Bridges and Hovenweep National Monuments and Mesa Verde National Park are the other areas most visited by survey respondents as part of their trip. Visitors are made aware of the park

Edge of the Cedars State Park Museum Visitor Survey Highlights:

- Edge of the Cedars State Park Museum is not a Primary Destination Point for Most Visitors
- Most Visitors are "First Timers" Traveling in Small Groups
- The Pueblo (ruins), Visible Storage and Fragile Heritage Displays Are the Museum's Most Popular Attractions
- Visitors Express a High Degree of Satisfaction with Their Experience
- Visitors Appear to Have High Levels of Education, are Older and are Typically "Non-Residents"

through a variety of sources - travel guidebooks, road signs, maps and word-of-mouth being the most common.

Most Visitors are "First Timers" Traveling in Small Groups

More than three quarters of the survey respondents were first time visitors. Additionally, visitor group sizes are relatively small (about 2.9 individuals per group) and usually do not stay at the park for more than a few hours.

The Pueblo (ruins), Visible Storage and Fragile Heritage Displays Are the Museum's Most Popular Attractions

Respondents were asked to list their favorite component of Edge of the Cedars State Park Museum. The ruins/kiva were listed as the most popular museum component. The visible storage area and the fragile heritage display were also popular among visitors.

Visitors Express a High Degree of Satisfaction with Their Experience

Respondents were asked to determine their levels of satisfaction with museum facilities and services. Visitors expressed the highest levels of satisfaction with staff helpfulness and availability, the fragile heritage display, visible storage and the Pueblo/ruins. Most of the concerns involved the park's solar sculpture – several indicated they didn't understand its relationship with other museum exhibits and felt it lacked enough descriptive information – and the museum gift shop – respondents indicated it was too small and had a limited inventory that was too expensive. Respondents felt that their experience could have been enhanced through the addition of prerecorded audio presentations explaining exhibits or displays. Several respondents also felt that a museum map or guide that would allow a self-paced tour would also improve the experience.

Visitors Appear to Have High Levels of Education, are Older and are Typically “Non-Residents”

Almost two-thirds of those responding to the survey were college graduates. Furthermore, about one third of all respondents had completed a graduate degree. Average respondent age was approximately 52 years and over 80 percent lived outside the state. Relative to survey data from other Utah State Parks, Edge of the Cedars respondents have more years of college-level education, are older and are more likely to live out of state.

Issues and Recommendations

The recommendations developed by the planning team are at the core of this plan. The recommendations presented in this section will achieve the following goals in relationship to Edge of the Cedars State Park Museum:

- Promote better relations with the local community
- Improve relations with tribal entities
- Enhance credibility with the scientific community
- Boost visitation and revenue
- Develop new and improved exhibits
- Allow development of curation facilities to enable expanded visible storage
- Provide better protection of the Edge of the Cedars Pueblo

A number of issues covering areas from education and information to ruin and collections management policies to staffing were addressed in the plan. Each of these issues was identified by various sources including input from planning team members as well as the public-at-large through a public meeting and a visitor survey. Team members and the general public identified 26 major issues that were aggregated into seven distinct categories. An analytical technique used to determine the park's strengths, weaknesses, opportunities, and future threats (otherwise known as a "SWOT" analysis) helped develop these issues. A specific description or statement summarizing each issues or problem was constructed to clearly identify and articulate the problem at hand.

A number of constraints (e.g., available funding, sufficiency of staff, facility location and design, and federal regulations, etc.) will need to be addressed prior to issue resolution. Team members, planning staff and division experts identified some of the limiting factors that may hinder

implementation of a specific team recommendation.

From these issues, and with the constraints in mind, the planning team developed specific recommendations. The team's recommendations were arrived at by consensus of opinion. Furthermore, team members worked to ensure that recommendations be consistent with the team's mission and vision statements.

The seven issue areas forming the basis of the team's recommendations include: (1) education and information needs; (2) cultural resource management; (3) facilities development; (4) collections management; (5) community involvement; (6) staffing; and (7) funding, partnerships and networking. The education and information issue area was determined to be a top priority for the museum. Accordingly, a large proportion of the plan's recommendations fall within this area. A discussion of specific team issues and recommendations under each issue area follows.

I. Education and Information

Team recommendations concerning information and education needs at the museum are encompassed by two guiding principles. First, it is important that the public view the museum as an education center interpreting regional cultures within the context of the Edge of the Cedars ruin. While the museum's main message revolves around the ruin and its culture, additional themes such as contemporary life, evolving scientific information, natural history, or other relevant topics are compared or contrasted to this central theme. As a result, the public is provided with a compelling, unique, consistent and inclusive interpretive experience.

Secondly, exhibits, programs and interpretive activities should be dynamic, engaging, intimate, interactive and scientifically accurate. Exhibits should be culturally sensitive, enhance respect, encourage participation and heighten awareness of the area's diverse cultural heritage, history and its natural resources.

With these guiding principles in mind, the team identified the following recommendations to enhance the museum's education and information efforts.

A. Enhance Visitor Learning

The museum is more than just a recreational, wayside stop. Visitors should leave Edge of the Cedars with a significant amount of knowledge and appreciation for cultural history. Team members developed recommendations to ensure that individuals of all ages "learn" something at the conclusion of their visit.

Recommendations

1. Consider different learning styles; provide interactive elements in the exhibit area. (Information sequencing,

Education and Information

Key Issues:

- Enhance visitor learning.
- Develop outreach programs with local schools.
- Enhance and upgrade museum exhibits.
- More effectively promote cultural preservation ethics.
- Inspire learning, curiosity and reflection.
- Establish linkages between culture and the environment.
- Foster the awareness of a diversity of cultures.
- Better utilize technology.
- Make retail activities attractive and meaningful.
- Appropriately utilize public programming.

spacing, time-of-day should also be considerations).

2. Modify the museum's main entrance area and approach to set visitor expectations for a learning experience. For example, staff should prepare and present a succinct, engaging statement that creates a mindset orienting the visitor about expectations and prepares the individual for the experience. An overview of the experience should be provided in the entrance area describing the historical/cultural significance of the Edge of the Cedars ruin along with a graphics-based cultural time line relative to the present.
3. Ensure that every interpretive effort (exhibits, brochures, etc.) has well-defined themes, goals and objectives.
4. Utilize technology to maximize the amount of information conveyed - particularly important given space constraints.

B. Develop Outreach Programs with Local Schools

There is not enough involvement with area schools and higher education institutions. Recommendations are needed to develop innovative outreach programs with these institutions.

Recommendations

1. Modify the docent program targeting fourth and fifth grade students to include peer youth tour guides. For example, develop a curriculum that includes topics such as ceramics. Include technological “attractions” that also link to a classroom environment via the Internet. Train these students to actually lead the program. In addition, focus on older/upper grades to heighten cultural awareness and establish learning relationships. Recommend that these themes be incorporated into the secondary education curriculum - possibly as an honors program. Integrate such a program into other related subjects such as biology, geology, or mathematics. Designate a class to “sponsor” an archeological site to learn appropriate methodologies (explore the possibilities of integrating this approach into a site steward program); work to involve kids in the scientific techniques that commonly occur at the museum: cataloging, washing, site work, etc. Model after similar Utah Division of State History programs. Finally, utilize area archeologists to volunteer their time in these efforts.
2. Block out time on Saturday mornings (or possibly after school) and implement programs designed especially for kids. Utilize student teachers to help teach the program (for student teaching experience); keep these programs small.
3. Institute a “teacher workshop” to teach teachers about how to utilize the museum for their classroom needs.

Develop a teaching “kit” that provides workshop guidelines for teachers. Such a workshop may require facilities modifications, e.g., a room with a concrete floor and a drain.

4. Develop portable/traveling trunks, i.e., teaching “effects” that educators are able to utilize in the classroom.
5. Work with local school administrators to promote the education efforts described above.

C. Enhance and Upgrade Museum Exhibits

There are several concerns regarding the museum’s current exhibits. The team identified the following problems requiring attention:

- The museum has no permanent exhibit concerning the puebloan ruin;
- Permanent exhibits need to be updated;
- There is a need for more permanent, in-depth exhibits;
- Exhibits may suffer due to an overly aggressive program schedule;
- Exhibit design and content (e.g., display, lighting, etc.) is insufficient.

Recommendations

1. There is a need for an entryway exhibit that orients visitors to the museum (*see also Issue I.A “Enhance Visitor Learning,” recommendation #2*). This exhibit should include an area map showing locations of other area points of interest, weather, and other relevant information for travelers, i.e., “self-serve” information. It should be part of the permanent exhibit complex.
2. Renovate existing exhibits - develop funding/timing strategies for the renovation process. Ensure that adequate staff time is devoted to this effort. Staff should identify design themes, goals and objectives to develop a conceptual

“program” that serves as the foundation of formal exhibit design (include facilities needs - lighting, etc. as a part of the design). The main focus of this design should be on the puebloan ruin; Consider utilizing the Museum’s Curator of Education as the design consultant.

3. Identify and designate an open area in the museum to handle “rotating” (temporary or changing) exhibits. Such exhibits are important for maintaining renewed interest among local residents.
4. The gallery space is important and should be retained. Partnership with the community and identify volunteers to administer gallery space. Resurrect the intern program to assist with gallery administration.
5. Develop a small outdoor painting/information panel out front identifying and interpreting the Joe Pachak sculptures and wall paintings contained within the museum. Also include other, less visible areas containing Pachak’s works such as those near the doorway, museum stairways and stair landings.
6. Sitting areas where visitors can reflect on the exhibits/displays, linger or meet should be identified and developed. Provide adequate seating in each such area.
7. The museum’s visible storage should be viewed as an exhibit. Utilize technology to disseminate and display information. Redesign and reconfigure to provide a more interactive experience while simultaneously providing adequate protection. This action will likely attract more local interest and support and will result in a protected display that provides visitors with a more intimate, close-up perspective.
8. Consider acquiring additional property (southeast of museum) for additional

storage. Convert bulk storage into visible storage. This will expand visible storage opportunities. Consider utilizing region crew for facilities construction; design should be consistent with current park facilities.

9. Provide annual “behind the scenes tours” to allow limited access to the museum’s collections.
10. Develop a policy to determine what items are viewable or should be on exhibit. Establish a process that provides means by which these determinations are made. For example, if a representative of a tribe deems an artifact objectionable for public display, a dialogue will ensue to determine what appropriate action should be taken.

D. Better Promote Cultural Preservation Ethics

The museum needs to do more to promote an ethic of cultural preservation. The museum should enhance public awareness, promote cross cultural understanding and mutual respect and support for cultural preservation efforts

Recommendations

1. Promote activities that create a living connection with the past. Seek involvement from contemporary groups who have a connection with the site and encourage their participation in meaningful activities (special public events, performances, etc).
2. Plan programs for the public that promote cultural preservation ethics. Programs may include: support of the site stewardship program; site clean up; participation in the Academy of Ancient Sites and Cultures, or other similar programs.
3. Exhibits should promote cultural preservation ethics. Staff should likewise

promote preservation ethics in every public contact. Additional information or interpretive efforts should be implemented to help visitors visualize the unexcavated ruin. Such information should help visitors understand what a ruin is and explain why excavation may devalue its archeological and historical integrity. These efforts should similarly help visitors understand why activities such as pot hunting are destructive and illegal. Information efforts should likewise contrast the differences between walking around the site ruin in a museum setting with what visitors may find when they go to a ruin site in the field. Information about site ethics should also be readily available/accessible in a variety of forms (brochure, exhibits, outside panels, public programs).

4. Work to incorporate information about Edge of the Cedars within brochures distributed by the BLM particularly since many people who frequent area archeological sites do not visit the museum. Include information about the museum on waysides at other related sites. These efforts should likewise focus on the dissemination of preservation ethics.
5. Initiate a dialogue with all interested tribes and groups on issues of mutual concern related to promoting cultural preservation ethics.

E. Inspire Curiosity, Learning and Reflection

Current exhibits or displays tend to keep the visitor at a distance. Visitor experiences should be interactive. Such experiences should be facilitated by the utilization of state-of-the-art technologies, where appropriate.

Recommendations

1. Create spaces in the museum and near the ruin that allow visitors to sit and

experience the area in a quiet, intimate and reflective setting (*see Issue I. C, "Enhance and Upgrade Museum Exhibits," recommendation #6*).

2. Invigorate the visitor's sense of discovery and curiosity at the very beginning of the museum experience. Thematically choreograph the visitor experience from the entry (beginning with the first Edge of the Cedars sign a visitor encounters on the highway) to the parking lot and throughout the duration of the visitor's experience (*see Issue I. A, "Enhance Visitor Learning," Recommendation #2*). Remodel the lobby to be consistent with these themes. The museum logo should also reflect these overarching concepts.
3. Conduct evaluation projects to determine what visitors are curious about and to provide information on ways to pique their continued interest (e.g., provide recommendation cards, formal and informal surveys, tracking, test activities and labels).

F. Establish Linkages Between Culture and the Environment

The museum provides detailed information on ancient cultures and environmental settings. However, efforts are needed to help visitors better visualize linkages between cultural and environmental issues.

Recommendations

1. Effectively articulate the reason why the museum is named Edge of the Cedars and how this name broadly describes natural and cultural phenomena. Use the name concept as an implicit metaphor for the museum's role as a bridge between cultures and times, much like a cultural and temporal "ecotone" that fosters rich and important diversity as well as understanding of and appreciation for diversity.

2. Where appropriate, include messages regarding environmental issues - such as erosion of archaeological record - in museum exhibits to subtly heighten visitor understanding and awareness of such concerns. Emphasis should be on subtle environmental messages that sensitively reach out to the needs of local visitors. Embed environmental issues with the cultural messages presented at the museum and effectively articulate interconnections between these two areas. Emphasize that sensitivity to both culture and the environment is necessary to preserve the culture and the lifestyles of the people. Part of preserving the archaeological record is preserving the environment that the record exists within.
3. Integrate these linking themes into redesigned exhibits.
4. Utilize the Edge of the Cedars environment ecotone concept and metaphor in various ways to cement the environmental-cultural linkage. Drawing upon this ecotone metaphor, teach visitors about both area culture and environment (landscape) and explain the reasons why people decided to build in the area.
5. Effectively utilize park resources and land area to better acquaint visitors with the landscape and its related elements. For example, extend the existing trail system into the park's nearby juniper stands, the adjacent creek, rock outcroppings and other significant landscape features.

G. Foster the Awareness of a Diversity of Cultures

While the museum does an excellent job at telling the story of ancient civilizations, more should be done to foster awareness of contemporary cultures. There is also

concern that not all area cultures are included or are adequately represented.

Recommendations

1. Identify the various groups that have a stake in the museum. Determine which groups should be involved and assess their preferences. Work with these groups to determine their appropriate role, e.g., how they should be portrayed, and determine the degree to which they would like to be involved.
2. Ensure that Native American cultures are the focal point for themes, programs and events. Also include other cultures - provided that such involvement is in context with the museum's thematic focus - through special events and programs. Utilize multi-cultural programming as a way to include non-Native American cultures.
3. Include local perspectives and artifacts in traveling exhibits as a way to involve groups not usually described in the Museum's exhibits and public programs. Ensure that such groups are provided with information about these exhibits and programs.
4. Because of the broad legislative mandate regarding cultural preservation responsibilities, staff will need to assist other local efforts in their work to describe contemporary cultures and Anglo history. While permanent exhibits should focus on prehistoric culture of the Edge of the Cedars ruin, use public programs, temporary exhibits or other such means to display contemporary culture. When faced with tangential events, programs or exhibits, look for other venues in the community that may provide a better fit and offer assistance with these connections.
5. Work to be relevant to the community. At the same time, the museum should stay focused on prehistoric inhabitants of the Edge of the Cedars ruin. This will

be both a challenge and a key to the museum's success.

6. Implement a policy designating Native American artists/subject matter as the top priority for the museum's special exhibits gallery. Explore the establishment of a committee to review gallery exhibit requests to ensure consistency with this policy. Develop written parameters to help evaluate the appropriateness of gallery exhibit requests.
7. Include, as appropriate, works of contemporary Native artists in the gift store.

H. Better Utilize Technology

The museum needs to make better use of technology to assist visitors and staff in accessing information resources. For example, databases, websites or other means of information technology should be utilized more effectively. New technologies should also be utilized to more effectively market the museum and its programs (*Note that many of these recommendations are congruent with those found in issue areas previously described*).

Recommendations

1. Develop a museum web page; update as necessary.
2. Use technology, as appropriate, in exhibits – particularly near visitor access to the visible storage, or other similar areas. Provide “virtual” visitor access using technological means. For example, use technology to help bridge the gap between repository contents (which are not on public display) with the museum exhibits.
3. Ensure that staff has sufficient access to other relevant information resources, e.g., data bases, etc., to conduct effective research activities.

4. Computerize the library resources.
5. Create a marketing plan that incorporates technological elements to provide more effective marketing of the museum.

I. Make Retail Activities Attractive and Meaningful

Efforts are needed to enhance the museum's retail activities. Merchandise sold in the museum should be attractive to the visitor, meaningful and consistent with the museum's mission.

Recommendations

1. Integrate children's exhibits with the permanent exhibit areas and use the current children's exhibit area for retail space.
2. All retail items should be consistent with the museum's mission. Items should be screened for accuracy and relevance to the museum's mission. Include a merchandising component in the museum's marketing plan.
3. Redesign and remodel the retail area. Redesign should be consistent with the recommended orientation/arrival experience (*See Issue I. A, “Enhance Visitor Learning,” Recommendation #2*).
4. Prepare a policy for the retail area that:
 - Includes retail items related to temporary and traveling exhibits and special programs;
 - Evaluate appropriate replica items (miniature items being less objectionable);
 - Feature authentic, contemporary Native American art of the Four Corners;
 - Includes more archeological publications.
5. Expand the retail base in the park's current expense budget.

J. Appropriately Utilize Public Programming

Appropriate public programming efforts are needed to attract diverse audiences, address secondary themes, and provide a variety of new and innovative experiences for visitors.

Recommendations

1. Seek opportunities to showcase Native American cultural arts through performances, craft demonstrations, lectures and workshops. Interface with College of Eastern Utah for similar events.

II. Cultural Resource Management

Cultural resource management recommendations are founded on the vision element that guides overall cultural resource management at the park. Team members determined that all cultural resource management policies should balance scientific, humanistic and spiritual concerns. Scientific issues include archaeology, the environment, soils and geology. Humanistic concerns encompass the public's need for knowledge. Spiritual aspects revolve around Native American beliefs. The

Cultural Resource Management

Key Issues:

- Make archeological preservation/conservation efforts a higher priority.
- Provide adequate public access to the museum's cultural resources.
- Enable scientific research.
- Develop protocols for visitation, interpretation, spiritual practices and access to sensitive materials.
- Assess concerns about concrete sidewalk near the ruin.

recommendations identified for cultural resource management issues are designed to achieve balance between these three core concerns.

A. Make Archeological Preservation and Conservation Efforts a High Priority

The limited budget and operational demands divert attention away from preservation and cultural resource conservation. At the same time, natural forces work to deteriorate the ruin and other resources.

Recommendations

1. Develop a *Cultural Resource Management Plan* (CRMP) that identifies areas of concern and sets priorities for addressing concerns, such as:
 - a. Identifying conservation needs for excavated prehistoric architecture (e.g., Complex 4).
 - b. Identifying conservation needs for unexcavated components of the archeological site (e.g., rubble mounds, middens, surface artifact scatters, cultural landscape features).
 - c. Developing recommendations for mitigation of present and future impacts to the cultural resources (i.e., landscape rehabilitation). Develop recommendations in consultation with the Division of State History and Native American advisors.
 - d. Providing adequate protection and security for the site (e.g., consider security measures such as cameras, fencing or other similar measures).
2. Coordinate with the Division of State History and the College of Eastern Utah in developing and supporting a site stabilization education program.

3. Engage the community in zoning and land use issues impacting the park to ensure aesthetic consistency with land use adjacent to the museum.

B. Provide Adequate Access to the Cultural Resources

Adequate public access should be provided to the museum's cultural resources.

Additional information about these resources is also required to better help visitors fulfill knowledge and belief needs.

Recommendations

1. Complete and publish an archeological report for the prehistoric Edge of the Cedars village, which describes the archeological site, previous archeological work and the results of scientific study. Utilize this information in interpretive efforts.
 - a. Generate a comprehensive base map and associated documentation which identifies all known cultural resources and known areas of previous excavations in the park.
 - b. Complete the analyses of the archeological collections from previous excavations to provide information about prehistoric artifact assemblages. Correlate artifact information with site architecture and stratigraphy to reconstruct prehistoric lifeways at the site.
 - c. Publish a professional final report and distribute copies of this report to state universities, colleges and agencies.
 - d. Utilizing the information from (a), (b) and (c) above, and in consultation with Native American advisors, develop a Museum interpretive exhibit and appropriate outdoor signage about the prehistoric Edge of the Cedars village.

2. A permanent Museum exhibit should be developed to present balanced scientific, humanistic and spiritual perspectives about Edge of the Cedars village and its relationship to the prehistory of the Four Corners region.

C. Enable Scientific Research

Enable scientific research activities to proceed at Edge of the Cedars, in accord with relevant and compelling research needs, applicable State law and with input from Native American advisors and other relevant stakeholders.

Recommendations

1. Ensure that archeological survey and excavation procedures within the park conform to guidelines established by the State Historic Preservation Office (SHPO). Further archeological survey and excavation will only be permitted if these actions solve a management problem or meet a compelling research need. All further excavations will be subject to SHPO guidelines and subject to Native American consultation. Incorporate these procedures into the CRMP (*see Appendix A outlining procedures*).
2. Curate all archeological collections from the park within the museum. Reports describing the results of investigations should be provided to the Museum Archives and Library.
3. Utilize input from Native American advisors throughout the progressive phases of project planning.

D. Develop Protocols for Visitation, Interpretation, Spiritual Practices and Access to Sensitive Materials

There is a need to develop protocols for visitation, interpretation, spiritual practices and access to sensitive prehistoric materials. While the actual protocols will need to be

drafted by museum staff, the team recommended two principles to guide protocol development.

Recommendations

1. Accommodate traditional Native American beliefs.
2. Include recommendations from Native American advisors.

E. Assess Concerns with Existing Sidewalk Encompassing the Ruin

There is concern about potential damage caused by the existing concrete sidewalk that encompasses the ruin. The sidewalk may also conflict with Native American beliefs regarding the site. The sidewalk also impacts the site aesthetically, visually and blocks access to unexcavated areas for potential research purposes.

Recommendations

1. Assess the impacts that existing sidewalks may have on the ruin site; Evaluate the need for corrective action, as appropriate.
2. Seek input from Native American advisors about the sidewalk's appropriateness.
3. Develop a revised access plan to remedy sidewalk impacts that includes strategies for the sidewalk's removal and (appropriate) replacement.

III. Facilities Development

Facilities development issues revolve around the need to provide more storage space for artifact storage, museum security and signage. In developing its vision statement, team members identified the museum as a regional archaeological repository for archaeological materials that

Facilities Development

Key Issues:

- Address museum expansion needs.
- Address museum security needs.
- Eliminate visitor difficulties in finding the museum.

attracts and provides appropriate access to the public/researchers. Actions implemented to deal with facilities development issues will help the museum become more consistent with the team's vision element.

A. Address Museum Expansion Needs

There is concern about the museum's limited space - particularly with respect to artifact storage. The museum lacks a long-term vision for facilities expansion. Actions should be taken to remedy this issue.

Recommendations

1. Purchase compact storage units for bulk storage (e.g., rolling storage units similar to those at Anasazi State Park); Coordinate with BLM and Forest Service for funding.
2. Work with Division's Lands Coordinator to ensure that a comprehensive land survey of the entire park is complete.
3. Develop a long-term vision for facilities expansion.
 - a. Seek to acquire land at the intersection of the new road and museum property for placement of bulk storage for non-perishable artifacts.

B. Address Museum Security Needs

Concerns have been raised about the adequacy of museum security. Recommendations to ensure the adequate

protection of facilities, artifacts, displays, ruins, staff and visitors are needed.

Recommendations

1. Provide adequate protection and security for the site (e.g., consider security measures such as cameras, fencing or other similar measures - see *Cultural Resource Management, Issue A, Recommendation 1, d.*).
2. Evaluate security needs and develop a security plan for the museum as part of a museum disaster preparedness plan. Coordinate with State Risk Management and the division's Southeast Region for security evaluation and planning. Also work with the Division's Heritage Resource Coordinator to access resources necessary to complete the plan.

C. Eliminate Visitor Difficulties in Locating the Museum

Concerns have been raised that museum is difficult to find. Current signage and directions are inadequate. Recommendations are also needed to attract more visitors.

Recommendations

1. Explore possibilities to increase signage south of Moab or north of Monument Valley listing Edge of the Cedars and the associated mileage.
2. Update/coordinate final signing with marketing and interpretive plans.

IV. Collections Management

Recommendations concerning the museum's collections management policies are founded on the following vision element:
Collections management policies and practices are implemented utilizing current, professional methods. These

Collections Management

Key Issue:

- Update the museum's collections management plan.

policies and practices also consider cultural connections.

Development and implementation of updated collections management policies is the key issue requiring attention.

A. Update the Museum's Collections Management Plan

Actions are needed to update the museum's collections management plan.

Recommendations

1. Update the museum's collections management plan
 - a. Evaluate current storage needs and make recommendations as needed (*also see Facilities Development section, Issue A, Recommendation #1*); Review scope of collections statement and revise if necessary.
2. Ensure compliance with Native American Grave Protection and Repatriation Act (NAGPRA) laws.
3. All actions should accommodate traditional Native American beliefs.
4. Resolve ownership issues with the Shumway collection and redesign its interpretation.

V. Community Involvement

Actions are needed to ensure strong community involvement and participation with the museum. The team envisions active involvement from local public and private entities within the Four Corners

Community Involvement

Key Issues:

- Increase community involvement with the museum.
- Increase and diversify visitation.
- Encourage public use of the facility special events.

Region. Finally, steps are needed to ensure that the museum promotes a strong sense of community.

A. Increase Community Involvement with the Museum

Actions are needed to help augment community participation and involvement with the museum. Such actions should illuminate opportunities to enhance the museum's contribution to the community.

Recommendations

1. Illustrate and enhance the museum's community and economic impact on Blanding.
 - a. Involve the community in major events at the museum through the media. For example, participate in KXMU's "Living the Circle of Life" program.
 - b. Coordinate with area businesses.
 - c. Sponsor local activities (radio programs, events, etc.).
 - d. Coordinate with local schools and colleges.
2. Illustrate and enhance the museum's community and economic impact on the Four Corners Region.

B. Increase and Diversify Visitation

Concern has been raised about low visitor numbers and lack of visitor diversity. In particular, the museum needs to attract a broader array of age groups among visitors and to encourage Native American attendance. Recommendations are also needed to achieve better coordination/communication with other local tourist attractions to promote the museum and increase the visitor base.

Recommendations

1. Draft and implement a marketing plan with emphasis on increasing and diversifying the park's visitor base.
2. Enhance partnerships with area visitor centers, parks and museums.
3. Increase efforts to market to touring companies; encourage more tour buses to visit the museum.
4. Contact regional travel councils and chambers of commerce to reach out to the broader Four Corners Region.
5. Reach out to tribes, explore measures to encourage visitation among these groups.
6. Partner with area businesses; e.g., work with local motels to encourage tours/tour buses to visit the museum, develop incentives with businesses to encourage visitation.
7. Include a section in the marketing plan that encourages visitation among school groups, colleges and universities - particularly those beyond the San Juan County area.
8. Enhance museum exposure through increased advertisement in the local media. Promote activities well before they occur. Consider enhancing the museum's advertising budget. Continue

marketing efforts with media that have proved successful (e.g., Blue Mountain Panorama, radio stations, etc.).

C. Encourage Public Use of the Facility for Special Events

There is a perception that costs are high for using the museum's facilities (the amphitheater in particular). This may discourage local use, participation and support of the museum. Actions are needed to increase public use of the facility for special events.

Recommendations

1. Work with local entities to encourage special use of the facility (weddings, meetings, etc.).
2. Minimize fees for special events to accommodate local needs; encourage the use of the museum for special events through local media.
3. Let people know costs are set low in expectation that they will help support the museum by visiting more frequently and by word of mouth.

VI. Staffing

Staffing

Key Issue:

- Eliminate staff burnout

The team envisions a staff of professional, highly trained individuals, empowered to make decisions in a decentralized manner. In this vision, staff receives guidance from an advisory committee and other sources. To reach this goal, recommendations are needed to alleviate staff "burnout" that occurs because of excessive workloads and limited resources.

A. Potential Staff Burnout

The museum has broad mandates and a high workload with limited human/financial resources. Consequently, staff are forced to field too many competing demands or interests which may lead to burnout.

Recommendations are needed to ensure that staff are not overtaxed, are effectively meeting their job dimensions and are able to maintain a high degree of morale. Staff empowerment is also needed to facilitate administrative decisions regarding grants and funding.

Recommendations

1. As appropriate, expand volunteer opportunities to assist with operations and programs; seek volunteers with experience or expertise to minimize management and supervision needs.
2. Develop educational/internship opportunities for students; merge these opportunities with staff needs to reduce staff workload (e.g., work with Museum Studies programs and staff at Kansas University and J.F.K. University).
3. Seek funding through the division, federal agencies, grants and other means for permanent staff and seasonal employees (permanent curation and education assistant positions are needed; maintain seasonal help in maintenance and front desk operations).
4. Provide professional development opportunities through additional training, seminars/conferences, research, excavations or other appropriate means. All development opportunities should be linked to the museum's mission.
5. Utilize the Request For Proposal (RFP) process more frequently to simplify workload related to contracts, etc.; provide staff training in the process of completing necessary paperwork.

6. Establish a private “friends” group to help reduce staff workload and cultivate additional funding sources.

VII. Funding, Partnerships, Networking

Funding, Partnerships, Networking

Key Issues:

- Establish Partnerships with special emphasis on the Native American community.
- Establish meaningful, productive partnerships.
- Enhance funding.

The team’s goal in this area is to form effective partnerships to identify and obtain funding and general support from a diverse array of sources. Recommendations are needed to achieve active networking via interaction, marketing and mutual support with other Four Corner area organizations

A. Establish Partnerships with a Special Emphasis on Native American Communities

Partnerships are needed to help the Museum achieve its objectives and to help identify and obtain additional funding sources. Of particular interest is the need to partner with Native American communities for additional funding resources and development of exhibits/programs. Partnerships are also needed for the effective expansion of multi-cultural resources and activities and the procurement of grants, educational funding or other monies.

Recommendations

1. Contact Native American tribes and agencies with regard to projects of mutual interest; Likewise, continue

dialog with Native American tribes regarding ongoing issues of mutual concern; Consider staffing constraints with this recommendation.

2. Seek letters of support from tribes for grants and funding needs.
3. Seek opportunities to employ Native Americans through shared agreements and training opportunities.
4. Work with tribes to allow Native American merchandising of appropriate items in the museum store.

B. Establish Meaningful, Productive Partnerships

Too many partnerships may result in overwork for the staff and may not achieve desired objectives. Alternatively, there is a perception that real, meaningful input from the local community is not taken seriously. Furthermore, there is concern that potential partners among the Native American community are not heard or understood on their own terms. Recommendations are needed to help staff identify partners and their related concerns to help the museum meet its objectives in an effective, efficient manner.

Recommendations

1. Partnerships should be carefully developed. Outcomes should reflect a thoughtful consideration of all input and be meaningful to all partners. Time spent in partnerships should lead to tangible results. Goals, objectives and responsibilities should be clearly defined. Where appropriate, enter into formal memoranda of understanding to clearly outline goals and objectives.
2. Evaluate partnerships for effectiveness; amicably discontinue partnerships when they are no longer productive. Emphasis should be on the effectiveness (quality)

rather than the number of partnerships established.

C. Enhance Funding

Museum funding is limited. Potential budget cuts in the near term threaten to compound this problem. A broad-based funding program should be developed to minimize negative fiscal impacts and diversify funding sources.

Recommendations

1. Continue pursuing funds through Utah grant agencies and foundations.
2. Determine the interest and feasibility of establishing a friends group for the museum; Seek a dedicated volunteer leader to manage the group and ensure its success; Emphasis should be on securing funds for the museum.
3. Pursue a limited number of federal or national grants for specific projects.
4. Incorporate/articulate funding strategies in the marketing plan.
5. When dealing with agencies whose collections the museum curates:
 - a. Make repository fees more accurately reflect the costs of curation, particularly with regard to the size of the collection.
 - b. Encourage agencies to equitably share in the costs of projects, equipment, hardware, software or other items that directly relate to curation.

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Conclusion

This plan is a blueprint to help implement the planning team's recommendations. As such, it outlines the initial steps to be taken in concert with park visitors, local communities and other interested users to promote better relations with surrounding communities, improve relations with tribal entities and enhance the museum's credibility with the scientific community. Plan recommendations will also help boost visitation and revenue, develop new and improved exhibits and storage and provide better protection of the Edge of the Cedars Pueblo.

The recommendations contained in this plan conform to the team's mission and vision. The guiding principles embedded in mission and vision statements were considered with the development of each recommendation.

The plan's recommendations effectively address the current needs for program and facility enhancement, cultural resource protection, park operations and cooperative efforts. However, it is crucial that adequate funding be received to implement these goals and accommodate visitor needs.

Most importantly, the plan's success is dependent upon the continued support of stakeholders. This support will be essential for the effective implementation of plan recommendations. Stakeholder support will also ensure continuity in the open and collaborative process upon which this plan was developed. It is imperative that this collaborative spirit continue as the plan's components are implemented.

It is also essential that the document be reviewed on a regular basis to ensure its viability, relevance and usefulness. This document has sufficient flexibility to be amended in response to changing resource conditions, visitor needs and expectations, community needs and agency priorities.

Such amendments may occur under the auspices of the Division of Parks and Recreation. Any such modification will include input from park visitors, local citizens, community leaders, park management or other stakeholders with interests relevant to the operation and maintenance of the park.

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Maps













Plate 1: Edge of the Cedars Facilities Map

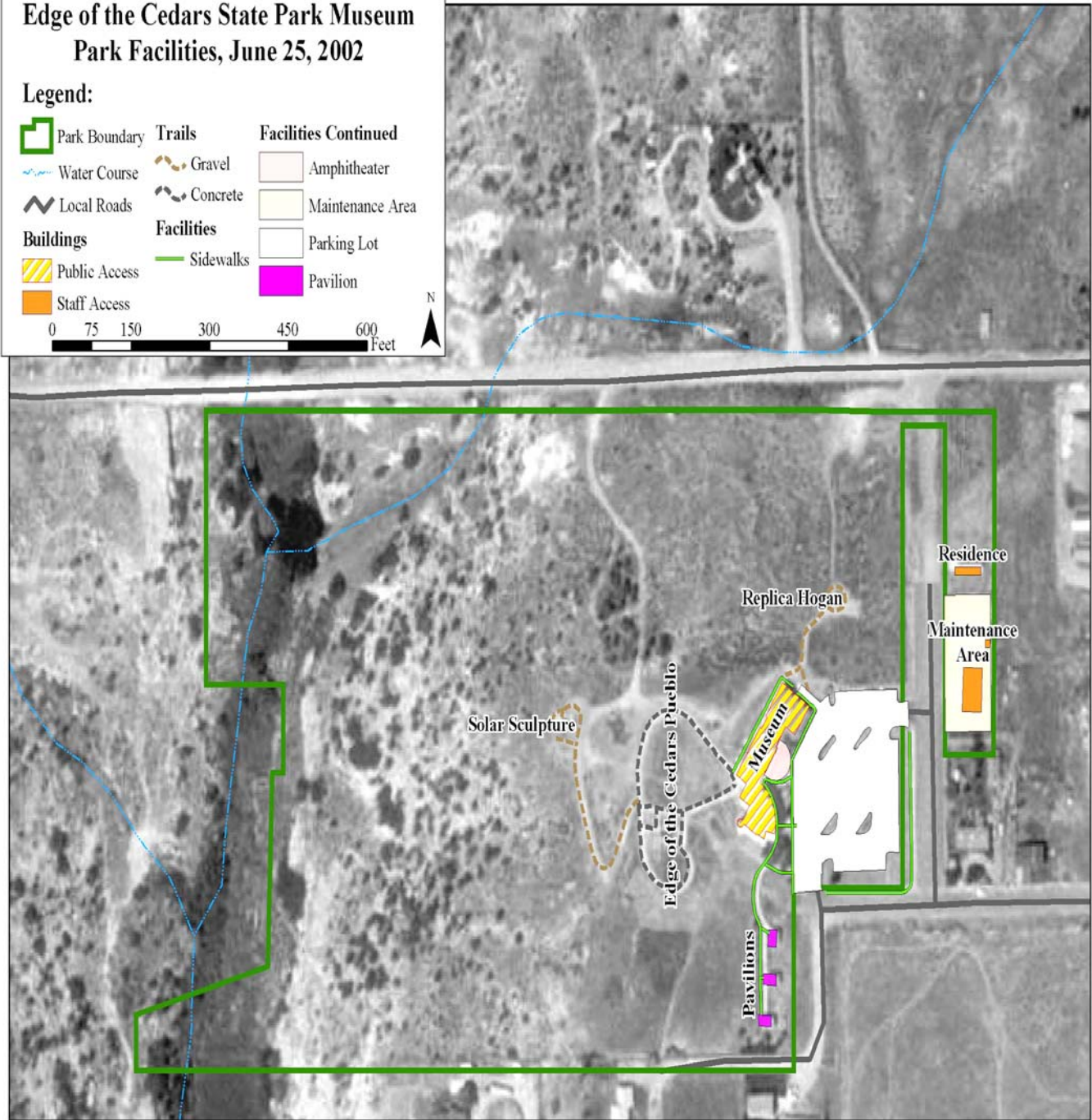
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Plate 1: Edge of the Cedars Facilities Map

Edge of the Cedars State Park Museum Park Facilities, June 25, 2002

Legend:

 Park Boundary	Trails	Facilities Continued
 Water Course	 Gravel	 Amphitheater
 Local Roads	 Concrete	 Maintenance Area
Buildings	Facilities	 Parking Lot
 Public Access	 Sidewalks	 Pavilion
 Staff Access		



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Appendices

Appendix A: GUIDELINES FOR ARCHAEOLOGICAL RESEARCH AND MANAGEMENT

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Appendix A

GUIDELINES FOR ARCHAEOLOGICAL RESEARCH AND MANAGEMENT

Introduction

Edge of the Cedars State Park Museum [EOC] was established with the mission of preserving and protecting Edge of the Cedars Pueblo (42Sa700), an Ancestral Puebloan (Anasazi) archaeological site. The site is listed on the Utah State Register of Historic Places and the National Register of Historic Places.

Edge of the Cedars State Park Museum, including Edge of the Cedars Pueblo (42Sa700) is under the jurisdiction of the Utah Department of Natural Resources, Division of Parks and Recreation. The 2002 Resource Management Plan (this volume) identifies cultural resources management issues and provides recommendations for balancing conservation with scientific, humanistic, and spiritual concerns. Conservation of the archaeological site is a priority; further excavation may be conducted to meet relevant and compelling research and management needs, in accord with applicable State law, and in coordination with Native American recommendations.

Authority

The Division has determined that undertakings (including archaeological surface collection, excavation, and stabilization) will have a potential effect on historic properties, and has consulted with the Utah State Historic Preservation Officer (SHPO) pursuant to *Utah Code Annotated 9-8-404*. In 2001 the Division executed a Memorandum of Agreement with the Utah SHPO to (1) establish minimum standards for complying with State cultural resource protection laws, and (2) to establish procedures for achieving the minimum standards. These are implemented through *Administrative Guideline PR-96-3* (Utah Division of Parks and Recreation 2001).

Archaeologists and other qualified consultants will be required to function within the following framework and must be prepared to properly budget time, money and resources so that EOC can maintain legal compliance. EOC expects that all archaeologists will be familiar with all aspects of compliance with the Utah Antiquities Act (1973) and the Utah Antiquities Protection Act (1992). In addition, it is incumbent on the archaeologist and/or project manager to ensure that key staff are fully permitted and meet the Secretary of the Interior's *Professional Qualification Standards for Archaeology* as outlined in 36 CFR 61 – Appendix A (National Park Service 1983).

These guidelines were developed to assist archaeologists and others in the Park's historic preservation compliance process. These guidelines apply to all projects, both research-oriented and management-driven, and to all archaeologists, qualified consultants, and park staff. While these guidelines describe procedures considered essential to conducting projects and preparing reports, they should not be considered so rigid as to rule out flexibility.

Unique situations may occur and are open to appropriate flexible solutions that may not be presented below.

General Process

Archaeologists wishing to conduct research at Edge of the Cedars Pueblo shall:

1. Consult with the EOC Park Manager or other appropriate agency personnel to review research objectives and proposed methods. The Park Manager will consult with other agency staff, the Utah SHPO office, and tribal representatives to evaluate the proposed research in accord with the goals and objectives of the EOC Resource Management Plan (2002).
2. If research is approved:
 - a. The archaeologist will obtain an **Antiquities Survey or Excavation Permit** from the Utah SHPO prior to conducting fieldwork. The research design prepared for the permit shall be duplicated and submitted to EOC. The research design shall clearly identify the need for the research, theoretical orientation, the research objectives, field and analytical methods, and completion of a final report.
 - b. The EOC Park Manager, or other appropriate Park staff member will complete the **Utah State Parks Project Planning Worksheet for Cultural Resources** to accompany the survey/excavation permit, attach the proposed research design, and submit this to the Utah SHPO, the SE Region Manager, and the Heritage Parks Co-coordinator.
 - c. The archaeologist and appropriate agency staff will consult with any tribal cultural preservation office with a claim of affiliation that has expressed concerns or interest in the proposed research . A reasonable time frame shall be allowed for proposal review and comment.
 - d. EOC will provide a letter of permission to enter and conduct work within the archaeological site.
 - e. All artifacts recovered from research projects will be curated with the Museum's existing archaeological collections from Edge of the Cedars Pueblo (42Sa700). Two copies of a final report describing the results of investigations will be provided to Edge of the Cedars State Park Museum, and one copy to the relevant tribal historic preservation office(s).

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Utah Division of Parks and Recreation

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