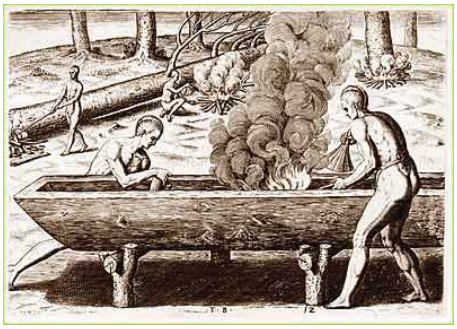
Learning Through Archaeology: Exploring Ancient Techniques



The Society for Georgia Archaeology
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We would like to gratefully acknowledge Scott Jones, without whom this Lesson Plan would not have been possible. Much of the information contained in this document was extracted from his book, *A View to the Past: Experience and Experiment in Primitive Technology*. For more information about primitive skills or to order *A View to the Past*, please visit Scott's website at http://mediaprehistoria.com.

Introduction

Archaeology is the study of past human societies through the physical evidence that they have left behind. Archaeologists divide history into two major time periods, prehistoric and historic. Prehistoric archaeology focuses on a time when there are no written records. Since no written records exist and people from that period have long passed, we can learn about their lives through archaeology. Historic archaeology incorporates written records, along with the physical evidence to better understand our past. Accounts from early explorers of the historic period provide glimpses into the lives of the Native Americans who inhabited sites throughout Georgia during the early years of the colony. These accounts tell us about their physical characteristics, clothing, religious ceremonies, diet, hunting techniques, games, and warfare. They also lend us a mental picture of what life was like long ago.

Georgia's archaeological sites have provided significant information about the technology of Native Americans who inhabited this land from the mountains to the sea. These sites are places where past human activity is preserved and investigated using archaeological techniques. In an effort to learn more about—as well as to learn from—the people who once occupied these sites, archaeologists study the artifacts excavated from these sites. Artifacts are objects made or used by humans. This research allows us to gain a better understanding of the form, function, and material used in making items necessary for human survival, such as shelter, tools, and weapons for hunting. Amazingly, many of the lessons learned can be applied to survival outdoors even today!

The theme we have chosen for Georgia Archaeology Month 2010 is "Making the Past Come to Life! Exploring Ancient Techniques." It is our hope that the readers of this lesson plan will become familiar with a range of skills and techniques used by the early inhabitants of Georgia, and perhaps walk away with a better understanding of the dynamic interaction between the natural environment and human culture.

Primitive Technology

Webster's dictionary defines primitive as "belonging to or characteristic of an early stage of development." Why practice primitive skills? In the modern world, few of us will actually need to know how to start a fire without matches or a lighter, make tools from stone, or cordage from tree bark. Furthermore, understanding our past may not ensure a better future, but if we forget the experiences of the past then we are destined to repeat it. The practice of early technology is about much more than lessons for modern society. It is a journey that informs and connects us—both personally and culturally—to our roots. We are reminded of the fragile nature of human existence, yet at the same time we are awed by the creativity and determination of our ancestors. While these techniques were practiced by Native Americans here in America, it is important to note that many of these same basic skills were used all over the world. In essence, primitive skills are a bond that we all share no matter what culture we may have come from!

These skills also satisfy a basic creative urge that is often missing in today's culture, while providing us with context for our own ancestry. It is about learning how to do things, not just doing things "the hard way." By sidestepping our consumer culture, we can begin to think in different ways about many subjects. In the process, the degree of knowledge one gains helps to broaden the understanding of the subject. For example, it is not simply knowing that friction, flint and steel, and matches allow us multiple ways to start a fire. It is about understanding the components and knowing what materials to use to make the fire start. Since most of us do not come from a living tradition of nature-based skills, we must find other ways to make up for this. Primitive technology is the ultimate intersection of cultural and natural history.

Native Americans developed many skills that allowed them to survive in the wilderness without the modern conveniences that we are familiar with today. These skills included the ability to make bone tools, cordage, fire, stone tools, and weapons, such as spears and the bow and arrow. They developed great knowledge of the plants in their environment—many of which were used for food and medicine. Native Americans learned how to make baskets and other containers using bark, clay, and gourds. They figured out ways to make boats, glue, houses, and traps to catch animals and fish. Did you know that you can even use the brain of a deer to tan its hide and turn it into clothing? While our space is limited in this lesson plan and we can only discuss a few of these skills, we hope that you will explore others not discussed here on your own.

Stone Tools

How many animals do you know of that can make and use tools? Perhaps you have seen nature shows where sea otters use rocks to break open clams or chimpanzees use sticks to dig for termites. This happens to be the exception rather than the norm. Not very many animals have the ability to use tools. Humans on the other hand, can make and use a variety of tools which sets us apart from all other species. Throughout time, humans have learned to make a number of useful stone tools, including large spear points, grinding stones, hammerstones, knives, nutting stones, and small arrowheads. In fact, a number of people still practice the art of flintknapping or making stone tools today as a hobby.

The flintknapper's toolkit consists of hammerstones of various sizes, billets, and pressure flakers. A knapper uses hammerstones to break large rocks into smaller, more manageable pieces. A billet is a small club made of wood or deer antler. This tool is used to break large flakes or fragments off rocks in order to shape the tool. Pressure flakers are used to press smaller flakes off the edges of the tool during the final stage of the tool making process. Small antler tines make great pressure flakers. This photo shows the process of flintknapping starting with a large flake called a blank, continuing to the early stage preform, late stage preform, and finished spear point. Lots of smaller flakes are created in the process. Can you see the flake scars on the tools in this photo?

While rocks and points are useful for a variety of tasks, perhaps one of the most important tools is one of the simplest—a flake with a sharp edge. A simple flake can be used like a knife to butcher animals and slice meat for food. This simple tool can also be used to scrape or whittle tree limbs and cane used to make arrows and blow darts. Other uses include slicing plant fibers to make cordage or scraping resin from a pine tree to make glue. Some flakes even have pointed ends that can be used as an awl to make holes in other materials or to engrave a design. A simple flake was perhaps indeed the original Swiss Army knife!

Within Georgia, there are many types of rocks that can be used to make stone tools. These include chert (also known as flint), orthoquartzite, quartz, and various metavolcanic rocks just to name a few. Native Americans traveled to rock outcrops to gather material to take back to their homes to make tools. These outcrops are known as quarries. It is important to note that point types changed through time. For instance, the Clovis point is one of the oldest known points. Points of this type are about 11,000 years old and date to the Paleo-Indian period (over 8000 B.C.). Small triangular points, known as arrowheads, are only about 1,500 years old or younger. These points were used during the Late Woodland (A.D. 500 – A.D. 900) and Mississippian (A.D. 900 – A.D. 1540) periods. By finding these types of tools, archaeologists can tell the age of an archaeological site. Have you ever used a stone tool?

Fire

Our ability to make, use, and control fire is one of the defining characteristics of our species. Fire has long been a basic part of human culture. Not only is fire a powerful symbolic force in many cultures, but it is often crucial for personal survival. Fire allowed man to move from warm, tropical environments into some of the coldest, harshest places on the planet. Consider how the life-giving warmth and light of fire contrasts sharply with the destruction it can cause when used improperly.

If you were faced with a life-threatening situation in the wild, would you know how to make fire without matches? In describing the Green Corn Ceremony of the Chickasaw Indians, Charles Hudson provides the following observation:

> The high priest took a piece of dry poplar, willow, or white oak with a hole drilled partly through it and placed it between his knees. Then he took a short length of wood of a different kind and briskly drilled it between his hands for several minutes until the piece of wood between his knees began to smoke. Then he put on chips and splinters of pitch pine and fanned up flames with the wing of a white bird. (1989:371-372)

This process is called fire by friction. Friction methods create heat and fuel at the same time, resulting in an ember that can be used to start a fire. This small ember can be gently placed in a bed of tinder or kindling to get the fire going. Good sources of tinder include pulverized pine needles, cedar

bark, and dry cattail down. Once the tinder catches fire, it can be placed on a layer of small twigs. To keep building the fire, increasingly add larger pieces of wood.

Instead of hand-drilling as described above, mechanical devices such as the bow-drill were also used to start fires. The bow-drill set consists of five basic parts: hearth, spindle, bow, bearing block, and ember mat. Soft woods such as basswood, yucca (particularly for spindles), pawpaw, willow, and pine can be used to make the hearth and spindle. The bearing block can be made out of durable materials such as hard wood, bone, antler, or stone. The bow should be made out of springy wood such as hickory or white oak. Natural fibers for cordage or a strip of leather can be used as string material for the bow.

Making fire by friction.

The ember mat is a small piece of wood placed beneath the notch on the hearth where the ember will fall out.

In the real world, we may never need to know how to make fire using primitive ways. Modern methods work well, but matches and lighters cannot always be dried and re-used in the wilderness. Primitive methods have limitations too, but those materials can be dried and put back into use. Please remember the controlled use of fire is a fundamental human achievement, and we must be very responsible when using it.

Pottery

A very important technological breakthrough occurred during the Late Archaic period about 4,000 years ago. Native Americans living in the middle Savannah River valley of Georgia and South Carolina figured out how to make pottery! Can you imagine your life today without pots, pans, dishes, and storage containers? Pottery back then was made of clay and tempered with plant material, such as shredded palmetto fibers and Spanish moss, to help hold the clay together better. Archaeologists refer to this type of pottery as fiber-tempered. Some of the oldest pottery in North America has been recovered archaeologically from Stallings Island near Augusta, Georgia. This island has been designated as a National Landmark and is owned by the Archaeological Conservancy.

Spanish moss in oaks.

Fiber-tempered pottery sherd.

Early on, pottery was usually plain or had very simple decorations. As pottery making techniques improved, very intricate designs were used to decorate the outside of the pots. The Swift Creek design shown here was used about 1,300 years ago by the Native Americans that lived in southern Georgia. The invention of pottery was one important factor that allowed Native Americans to become more sedentary, or have more permanent homes.

Shelter

The style of houses built by Native Americans varied in different parts of the country. For example, the Seminole Indians of Florida built chickees, whereas many of the Plains Indian tribes lived in tepees/tipis. The Eskimos of Alaska built igloos, whereas people of the Anasazi or Pueblo culture built massive cliff dwellings in the Southwest. Even among tribes in the Southeast, the winter houses of the Chickasaw, Choctaw, and Cherokee were built on a circular floor plan, but their summer houses were rectangular in shape. During his travels across the border into North Carolina in May 1775, William Bartram recorded the following description of Cherokee houses:

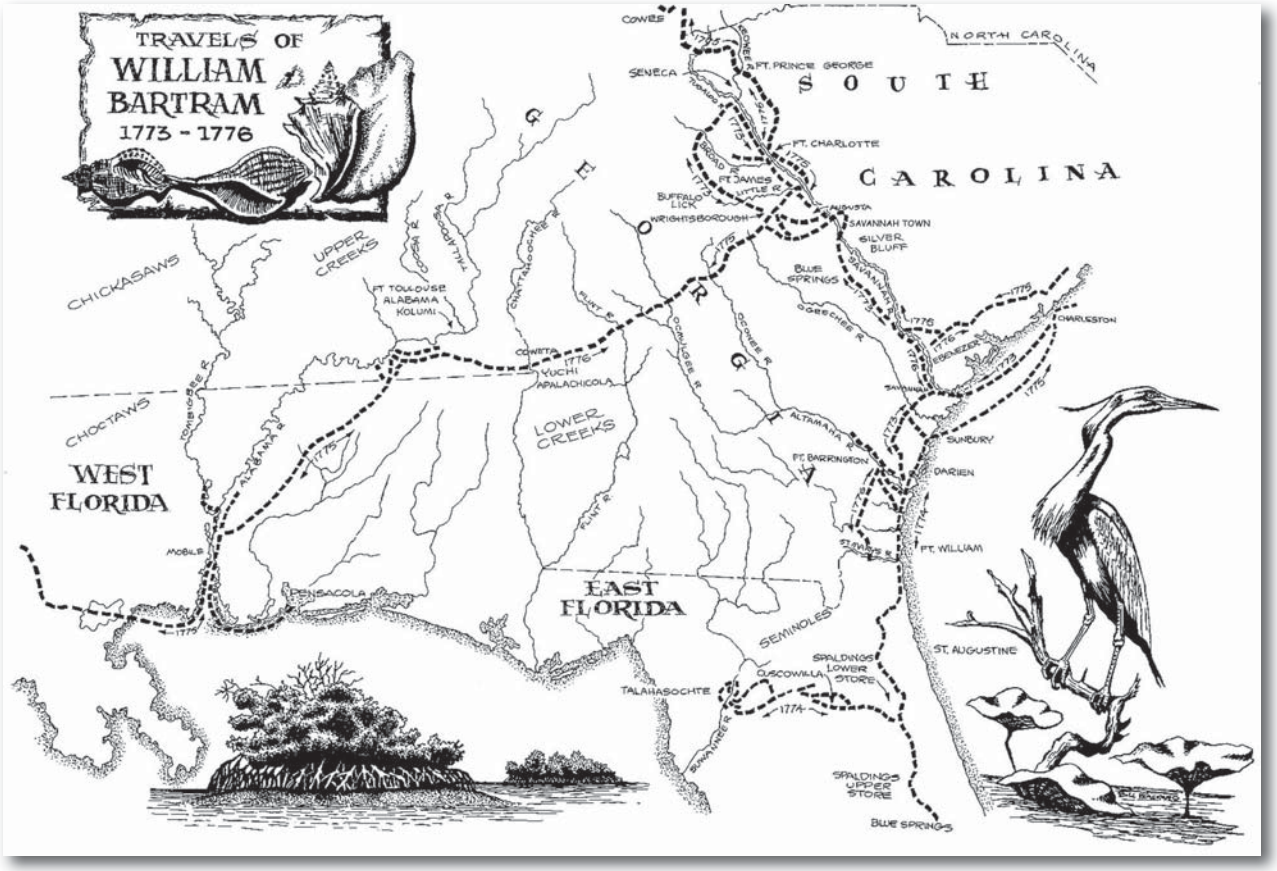
> The Cherokees construct their habitations on a different plan from the Creeks; that is, but one oblong four square building, of one story high; the materials consisting of logs or trunks of trees, stripped of their bark, notched at their ends, fixed

one upon another, and afterwards plaistered well, both inside and out, with clay well tempered with dry grass, and the whole covered or roofed with the bark of the chestnut tree or long broad shingles. This building is however partitioned transversely, forming three apartments, which communicate with each other by inside doors; each house or habitation has besides a little conical house, covered with dirt, which is called the winter or hot-house; this stands a few yards distant from the mansion-house, opposite the front door. (1955:296-297)

The main house described above is basically like a log cabin that we are familiar with. European visitors commented that the thick walls of the winter house or hot house insulated the structure so well that only a small fire kept it as warm as an oven (Adair 1775:419-420).

it is the largest, most compact, and best situated Indian town I ever saw; the habitations are large and neatly built; the walls of the houses are constructed of wooden frame, then lathed and plaistered inside and out with a reddish well tempered clay or mortar, which gives them the appearance of red brick walls; and these houses are neatly covered or roofed with Cypress bark or shingles of that tree. (1955:312)

Recently, archaeologists and Native Americans worked together to design and build a house similar to this at Etowah Indian Mounds Historic Site near Cartersville, Georgia. This type of construction is known as wattle and daub. The house was constructed using upright posts with green cane (wattle) woven between the posts by hand. Volunteers applied daub (clay) mixed with grass and water to cover the wattle. To learn more about this house, visit http://thesga.org/wp-content/uploads/2009/04/lesson_plan_2009.pdf.



Drawing adapted from *William Bartram and the American Revolution on the Southern Frontier* by Edward J. Cashin.

By mid-July 1775, Bartram had traveled across Georgia to the Chattahoochee River near present-day Columbus. A number of Yuchi Indians met him on the bank of the river and escorted his party across to their village. Bartram described their village as follows:

The Uche town is situated in a vast plain, on the gradual ascent as we rise from a narrow strip of low ground immediately bordering on the river:

Philip Georg Friedrich von Reck sailed to America in 1736 with a group of colonists from Germany. They settled a little place called Ebenezer on the Savannah River upstream from the city of Savannah. Von Reck kept a travel diary and drew sketches of the people and things in his environment. He described an Indian hunting camp near Ebenezer as follows: "Their living quarters consist of small huts covered with bark or skins, in which they sleep around a good fire." Notice the deerskins stretched out to dry, the gourd hanging

above the dog on the left, and the sheets of tree bark used to cover the hut on the right (Hvidt 1980:116-117).

Given the examples above, think about the differences in the natural environment where some of these groups lived around our country. How do you think the environment affected their building methods? Think about the types of material that you could use to make a shelter if you were lost in the wilderness.

Cordage

Take a moment to think about the importance of things made with fibers. Even with the uniquely human benefits of fire and sharp tools, you may wish to bind the various parts of a shelter, create a container, clothe yourself, or combine two items into a single tool. Each of these tasks would be greatly simplified if you had a length of rope or string. Even a strip of tree bark or untanned animal hide would work! But where would you get it? Animal hide, of course, requires a dead animal, whether you kill it yourself or find it already dead. Plants are less mobile than animals, so they are often a more reliable and predictable source. The absence of cordage is a difficult situation, the importance of which is hard for some to grasp. You usually don't know the importance of a few feet of good string until you desperately need it, don't have it, and have no idea where to get it!

Bag made from plant fibers.

Surprisingly, a number of commonly known plants and trees can provide the fibers necessary to make cordage. Some of these may be growing near your home or perhaps even in your own backyard! Plants such as cattail, dogbane, evening primrose, and yucca are good sources of fibers. Their leaves can be stripped and braided into cords much like girls braid their hair. Cordage can also be made from the bark of trees including tulip poplar, pawpaw, and elm.

Under most circumstances, cordage decays rapidly; however, in certain archaeological sites such as dry caves, waterlogged bogs, and frozen in ice, where conditions favor the preservation of organic material, cordage is one of the most common artifact forms. You are probably too young to remember when Ötzi the Iceman was found in 1991 in the mountains between Austria and Italy. You can visit http://ngm.nationalgeographic.com/2007/07/iceman/iceman-photography to see the sheath or cover for his dagger that was made out of bark cord and preserved in ice for over 5,000 years.


Yucca plants.

Gourdcraft

Do your parents or grandparents have a series of gourds strung on a pole in their yard to attract purple martins? Have you ever seen painted gourds for decoration at a craft show? Does your great-grandmother use a small gourd to mend socks? Throughout time, prehistoric people used gourds in many different ways. Gourds served as standard items of use in the home, as well as being used in recreation and even in religious ceremonies. Despite the wide variety of shapes and sizes, all hard-shelled gourds are members of the same species, *Lagenaria siceraria*. They belong to the family of plants known collectively as Cucurbits. As the name suggests, this plant family also contains cucumbers, as well as squash, pumpkins, melons, and ornamental gourds.

Did you know that gourds have been in the New World for thousands of years? In fact, gourds had spread by cultivation into Peru and as far north as central Mexico by 9000 years ago (Flannery 1986). By the time gourds reached these areas (and probably long before), not only were they used

Various types of gourds and ways to use them.

as net floats but as water bottles and eating utensils as well. Archaeological dating methods have even revealed that a bottle gourd found in a burial at the Windover site in Florida is 7,290 years old (Doran et al, 1990).

Why has the humble gourd continued to be an important part of many cultures long after ceramic pottery was invented? A lot of manual labor is necessary to process the materials used in making baskets, as well as ceramic and wooden vessels. Gourds, on the other hand, require only knowledge of how to successfully open them and a growing season that is long enough to allow them to mature. Gourds can be used for rattles, drums, and resonators for stringed instruments, as well as masks, water bottles, ladles, dippers, funnels, and, of course, bird houses.

Native Americans used gourds to attract colonies of purple martins to their homes much as we do today. Can you think of some reasons why they would want to attract martins to their homes? I can! Purple martins eat a variety of annoying flying insects, make good "guard dogs" because they send out distress calls when other people or animals approach, and sing beautiful songs. To learn more about why Native Americans may have lured these amazing birds to their villages, visit http://purplemartins.org/update/Indigenous.html to read "A Complete Tradition Shift."

Line of gourds for nesting.

Carving Bowls and Cooking Disks

Aside from making bowls or other storage vessels from clay and gourds, stone bowls were carved out of very soft rock known as soapstone. Soapstone, also known as steatite, is a variety of talc that has a soapy feel when rubbed. There is an important soapstone outcrop near Atlanta, Georgia, known as Soapstone Ridge. Can you find Soapstone Ridge on a map? Read more on the web to see how this resource is being threatened by development at http://crm.cr.nps.gov/archive/21-10/21-10-11.pdf. Native Americans also made cooking discs out of soapstone. Did you know that soapstone is a very good heat conductor? This soft stone can withstand rapid changes in temperature without breaking apart like other types of rock. By drilling a hole through or perforating the disk, the user can transfer the heated disk from the fire to the cooking vessel and vice versa using a stick.

Bowl fragment and cooking disk.

Transportation

Georgia's first residents developed several resourceful means for transporting goods and people over water. Perhaps one of the most widely known types of water travel associated with Native Americans is the dugout canoe. Canoes were made by chopping down a tall straight tree. Since their stone axes were not very sharp, they also used fire around the tree's base to help fell it. Look closely at this 16th-century engraving by DeBry to see this process. Canoes made from cedar, cypress, and pine trees have been discovered. The trunk of the tree was hollowed out by building a carefully controlled fire to form the inside of the canoe. Mud was used to control the fire and keep certain areas from burning. The person making the canoe could concentrate the fire in certain areas by blowing the embers. As the wood burned down, charcoal was scraped out and removed using shell and stone tools until the desired shape was achieved.

Although a number of canoes have been found in the southeastern United States, only a few have been found in Georgia. Some canoes are on display in museums, such as the one at the Fernbank Museum of Natural History in Atlanta. To learn more about this canoe, visit www.fernbankmuseum.org/exhibitions/more/dugout-canoe.aspx. Prehistoric canoes are fragile archaeological artifacts. Finding one is very

Unfinished canoe.

rare because they are made completely of biodegradable material. They are usually found along the edges of lakes, rivers, and streams when the water level is very low. Being submerged in mud helps preserve the canoes because it keeps the wood from drying out and also keeps wood-boring insects from attacking the wood.

Johannes Tobler, a German-Swiss settler who immigrated to the New World in 1737 described another type of boat in his diary. Tobler led a group of settlers from Switzerland to settle New Windsor Township located just across the Savannah River from Augusta, Georgia, on the South Carolina side. While at Savannah Town, a trading post located in the northwestern corner of the township, Tobler made the following observation:

> This day the savages brought the merchant in Savaneton buffalo, bear & deer hides very cheaply, in fact, even a leather boat, which can be folded up & carried easily, & afterwards 4 or 5 persons can travel in it across the rivers. Indeed they bring those people meat of all kinds of game & of most beautiful birds for a very low price. (Cordle, ed., 1939:93)

Did you notice the mention of a "leather boat?" This type of boat is known as a coracle or skin boat and is made by covering a wooden frame with animal hide or leather.

Plants as Food and Medicine

In Number 12 of the Lesson Plan Series, we discussed several crops that were raised by Native Americans. Can you think of some edible plants that might have been gathered by Native Americans to add to their diet? Have you ever walked through the woods and picked wild blueberries known as huckleberries? Did you know that the fruit of the maypop plant is edible? This plant is also called the passionflower. Have you ever tasted the sweet nectar from honeysuckle? Charred food remains found at archaeological sites provide evidence about the diet of Native Americans long ago. Nutshell fragments from a variety of nuts have been found, such as acorns, hickory, and walnuts. Burned seeds have also been recovered indicating that blackberries, pawpaw, persimmon, and strawberries were also gathered for food.


Passionflower, also known as maypop.

If you were lost in the woods and became ill, do you know what types of plants might be used to make you feel better? Spirea contains compounds that have qualities similar to the chemicals found in aspirin today. Some people think that the word "aspirin" was named after the Spirea plant. The bark of the willow tree may also be used to treat pain and inflammation. The Cherokee made tea out of witch hazel to treat colds and sore throat. A tea from the bark of this plant, along with spice wood and Virginia pine needles was used to treat a fever. Did you know that witch hazel also helps reduce itching and swelling? You can buy it in the store today! Think about plants that may even be in your own home. Does your mother or grandmother have an aloe plant as a houseplant? Did you know that the gel in this plant can be used to treat burns, sunburns, minor cuts, and scrapes?

Thousands of years ago there were no hospitals for Native Americans to visit in order to receive medical treatment. For many tribes, the medicine men were important people who knew a great deal about the medicinal properties of plants and how to heal people.

> Anthropologists have determined that an individual medicine man may know three hundred to four hundred plants and their specific uses. Recently Amoneeta Sequoyah, a well known Cherokee medicine man, told L. C. Tankerskey Jr., a reporter for the Pickens, South Carolina Sentinel, he knew six hundred forty two medicinal plants. The accumulated knowledge of several medicine men in a village might reach eight hundred or more plants. (Hamel and Chiltoskey 1975:5)

There are many diseases scientists are still researching. One has to wonder how much knowledge has been lost with the death of each medicine man. This is a great example of why it is important to write down what we learn from our elders, as well as to protect our environment. You never know the potential that one tiny plant can hold! Perhaps it contains the chemical compounds necessary to cure certain cancers, muscular dystrophy, Alzheimer's, or other diseases.

Conclusion

We hope that you have enjoyed this lesson plan and learned something interesting about history, archaeology, and your natural environment in the process. Perhaps one question lingers—Are primitive techniques really so primitive? Think about this question for a moment, since these same methods described can still be used by man today. The following description of a group of Shawano Indians is from Adair's *History of the American Indians*:

> They are acquainted with a great many herbs and roots, of which the general part of the English have not the least knowledge. If an Indian were driven out into the extensive woods, with only a knife and tomohawk, or a small hatchet, it is not to be doubted but he would fatten, even where a wolf would starve. He could soon collect fire, by rubbing two dry pieces of wood together, make a bark hut, earthen vessels, and a bow and arrows; then kill wild game, fish, fresh water tortoises, gather a plentiful variety of vegetables, and live in affluence. Formerly they made their knives of flint-stone, or of split cane; and sometimes they are now forced to use the like, in slaying wild animals, when in their winter hunt they have the misfortune to lose their knives. (1775:440-441)

As you study the ways of the ancients you begin to notice that it is the relative simplicity of their techniques that allows us to use similar skills in survival situations today. But, you also need to have some knowledge of and respect for your natural environment. "Humankind has not woven the web of life. We are but one thread within it. Whatever we do to the web, we do to ourselves. All things are bound together. All things connect." —Ted Perry

As you can see from the primitive technologies discussed above, all things are connected. Early Native Americans depended on the environment for their survival and maintained a certain respect for it. Today, we are challenged with new issues that cause us to consider the interrelationship of our lives with our surrounding environment. By exploring ancient cultures, archaeologists and all humans can learn how to manage the natural and cultural resources that exist in our great world. We leave you with one final thought: "When one tugs at a single thing in nature, he finds it attached to the rest of the world." —John Muir

Questions

1. Explain the difference between prehistoric and historic archaeology. Provide an example of each in Georgia.

2. How were dugout canoes built, and what types of trees were used?

3. Name some of the types of early Native American homes?

4. Why is it important to study archaeology?

5. Why was cordage such an important material to early inhabitants?

6. Explain the relationship of the Native Americans to the environment.

Activities

1. Make your own gorget necklace by creating a beautiful design on self-hardening clay. Research the types of designs used by Native Americans. Examples include cord marked, check stamped, incised, and Swift Creek complicated stamped. Hemp can be purchased to tie the gorget around your neck.

2. With adult supervision and/or assistance make your own digging stick and plant your own small garden. Sharpened sticks were used by natives to make holes in the ground for planting seeds. Plant a variety of vegetables to enjoy over the summer. Beans, tomatoes, and squash (first grown during the Woodland period) are quite tasty.

3. Explore your local surroundings and develop your own plant identification booklet. With permission, collect samples and record important information about each one. Your booklet could include each plant's Scientific Name, Common Name, Location Found, Climate, Use, etc.

4. Make your own natural dyes using plants and berries. Decorate brown craft paper, t-shirts, and other items to give to friends and family as presents. For a resource see http://www.pioneerthinking.com/naturaldyes.html.

5. Visit your local hardware store in the fall and purchase some gourds. You can make birdhouses or masks similar to the Cherokee booger and effigy masks. To learn more about these masks visit http://en.wikipedia.org/wiki/Cherokee_society and http://mal.sbo.hampton.k12.va.us/fourth/socstudies/indianwebquest/iroquoian.htm.

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Council on American Indian Concerns:
www.GeorgiaIndianCouncil.org
The council was created by the Georgia legislature in 1992 to help protect Indian graves and burial objects from accidental and intentional desecration. The Council is the only state entity specifically authorized to address the concerns of Georgia's American Indians. Visit this website to learn more about Native American resources.

Georgia Native Plant Society: www.gnps.org
This website features information about native plants in Georgia and promotes educational events throughout the state. Additional resources are provided with information on knowledgeable individuals who can assist with talks, questions, and projects.

Media Prehistoria: http://mediaprehistoria.com
Media Prehistoria is dedicated to educating the public about early technologies and lifeways. The site includes a list of activities that are available for programming, as well as information on "12,000 Years in 45 Minutes," a unique presentation for young people about Southeastern prehistory. You can also watch a video about flintknapping and view "Tips for Short-Term Wilderness Survival."

Society for American Archaeology: www.saa.org
The SAA website features a great educational webpage through "Archaeology for the Public." It includes Teacher Training & Fieldwork Opportunities, Educational Resources for Educators, Archaeological Law & Ethics, Frequently Asked Questions About Archaeology and Archaeologists, Mystery Artifact, and much more!

Society of Primitive Technology (SPT): www.primitive.org
In exploring this website, you will learn more about the research, practice, and teaching of primitive technology. Information about upcoming classes and workshops is available, as well as lists of tool and supply sources to begin your very own projects.

The Archaeology Channel:
http://www.archaeologychannel.org/content/TR_Group.asp?category=276640&name=Lesson%20Plans
Visit this website to learn more about archaeology all over the world and receive information on lesson plans.

The New Georgia Encyclopedia:
http://www.georgiaencyclopedia.org/
Learn about Georgia's heritage. This is a great resource for history and archaeology buffs.

The Society for Georgia Archaeology (SGA):
www.thesga.org
Interested in learning more about Georgia archaeology and how you can preserve it? Visit the SGA website to learn more about upcoming events and resources. Several local chapters exist throughout the state. Tune in to find a chapter that meets near you. Attend a meeting to learn about archaeology that it is being conducted in your area.

United States Department of Agriculture Plants Database:
http://plants.usda.gov/
Just about anything you want to know about plants in North America can be found on this website. Learn how to identify specific plants, view pictures of plants, and see the list of plants that grow in Georgia. You can also find out if a certain plant is native to Georgia and learn about plants that are culturally significant!

"Learning Through Archaeology: Exploring Ancient Techniques" is one of a series of educational packets produced annually by The Society for Georgia Archaeology for Archaeology Month activities in May. The series reflects new themes annually and is available free-of-charge via the website, along with a calendar of events occurring throughout the state during the month of May. An associated poster is distributed to all middle/junior high public schools in the state, as well as to regional libraries, state parks and historic sites, and other entities. With the exception of the Event Calendar, the posters and educational packets are timeless. Librarians at schools and regional public libraries are encouraged to catalog these materials so that they may be used in the future by educators and patrons. The 2010 issue represents the 13th in the series. We hope you enjoy it!

This packet was created by Tammy Herron and Catherine Long. We would like to extend special thanks to Scott Jones. Much of the information contained in this document was gleaned from his book, *A View to the Past: Experience and Experiment in Primitive Technology*.