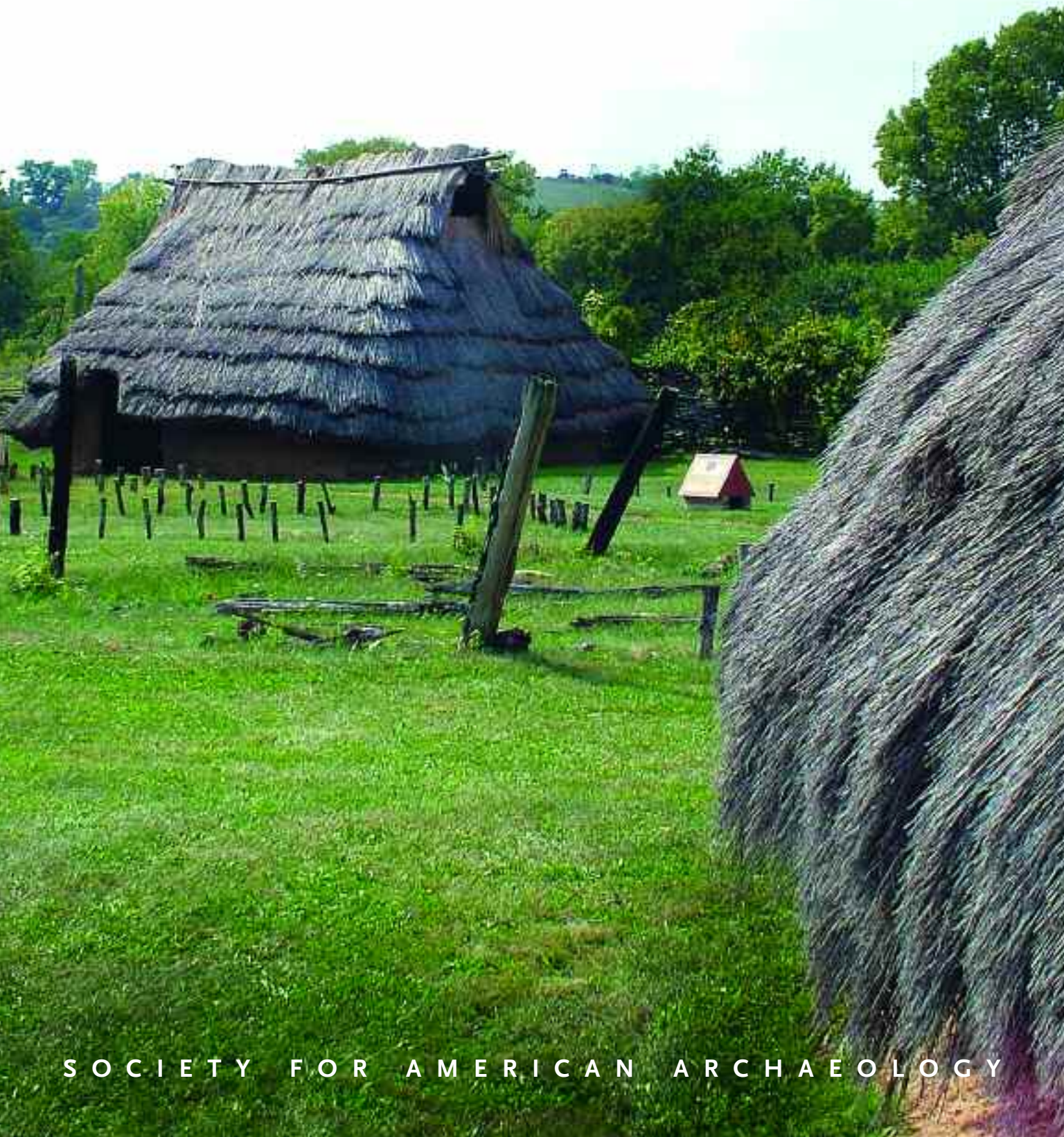


SPECIAL ISSUE: ARCHAEOLOGY AND HERITAGE TOURISM

ANNUAL MEETING SUBMISSIONS DEADLINE: SEPTEMBER 7, 2005

the
SAA Archaeological record
MAY 2005 • VOLUME 5 • NUMBER 3



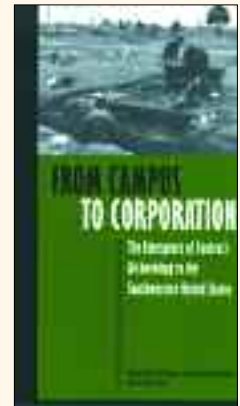
SOCIETY FOR AMERICAN ARCHAEOLOGY

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Readings in Late Pleistocene North America and Early Paleoindians: Selections from American Antiquity. Compiled by Bruce B. Huckell and J. David Kilby. This Reader focuses on one of American Archaeology's most interesting topics: the presence of late Pleistocene humans in North America. The volume features articles and reports from the journal *American Antiquity*, and is an ideal text for graduate and undergraduate courses. 312 pp. 2004. ISBN 0-932839-26-6. Regular Price: \$27.95, SAA Member Discount Price: \$21.95.

From Campus to Corporation: Emergence of Contract Archaeology in the Southwestern United States. Edited by Heidi Roberts, Richard V. N. Ahlstrom, and Barbara Roth. This book chronicles one of American Archaeology's most fascinating stories: the growth of contract archaeology in the American Southwest. The contributors, all contract archaeologists themselves, provide firsthand narratives of this exciting story. 176 pp. 2004. ISBN 0-932839-27-4. Regular Price: \$33.95, SAA Member Discount Price: \$26.95.



Our Collective Responsibility: The Ethics and Practice of Archaeological Collections Stewardship. Edited by S. Terry Childs. Archaeological curation is in a state of crisis. Existing collections have inadequate space, resources, and professional staff; meanwhile, new collections continue to grow at an alarming rate. Making matters worse, many existing collections are in deplorable condition. In the introduction to this timely book, editor S. Terry Childs argues that "until archaeologists truly accept their roles and responsibilities to the collections they create, as well as the value of those collections, the crisis will continue to intensify." 190 pp. 2004. ISBN 0-932839-28-2. Regular Price: \$30.95, SAA Member Discount Price: \$23.95.

Archaeologists and Local Communities: Partners in Exploring the Past. Edited by Linda Derry and Maureen Malloy. In this timely volume, the contributors provide case studies that range geographically from the Bering Sea to the suburbs of Washington, D.C. The book shows that by involving communities in archaeological projects, archaeologists build public support for archaeological sites and, in so doing, enrich the quality of the archaeological research itself. This text is an invaluable handbook for practicing archaeologists and students interested in establishing local community partnerships. 193 pp. 2003. ISBN 0-932839-24-X. Regular Price: \$26.95, SAA Member Discount Price: \$21.95.



Readings in American Archaeological Theory: Selections from American Antiquity 1962-2002. Compiled by Garth Bawden. This Reader is an ideal text for graduate core classes in archaeological history & theory, and undergraduate theory and survey courses. The articles provide critical discussions in American archaeology over the past 40 years. 292 pages. 2003. ISBN 0-932839-25-8. Regular Price: \$24.95, SAA Member Discount Price: 19.95.

SEE INSIDE BACK COVER FOR ORDERING INFORMATION

the SAA Archaeological record

The Magazine of the Society for American Archaeology

VOLUME 5, No. 3

MAY 2005

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Cover photo: Reconstructed houses at SunWatch Indian Village/Archaeological Park, located in Dayton, Ohio. Photo courtesy of Bill Patterson, Patterson Graphics.



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Deadlines for submissions are: December 1 (January), February 1 (March), April 1 (May), August 1 (September), and October 1 (November); send to John Kantner, *The SAA Archaeological Record*, Department of Anthropology and Geography, Georgia State University, 33 Gilmer St., Atlanta, GA 30303-3083. For information, call (404) 651-1761; fax (404) 651-3235, or email kantner@gsu.edu.

Manuscript submission via email or by disk is encouraged. Advertising and placement ads should be sent to SAA headquarters, 900 Second St., NE #12, Washington, DC 20002, (202) 789-8200.

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[www.saa.org/publications/
thesaaarchrec/index.html](http://www.saa.org/publications/thesaaarchrec/index.html)

Past issues of the *SAA Bulletin* can be found at

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EDITOR'S CORNER

Teresa L. Pinter and Mary L. Kwas, Guest Editors

Teresa L. Pinter is Principal Investigator at Archaeological Consulting Services, Ltd., Tempe.

Mary L. Kwas is Research Associate/Education Specialist with the Arkansas Archeological Survey, University of Arkansas-Fayetteville.

Special Issue on Archaeology and Heritage Tourism

While not a recent phenomenon, interest in heritage tourism has exploded over the past several decades into a worldwide industry, creating both opportunities and concerns. Archaeological sites can be particularly problematic as tourism destinations because of their physical fragility and potential for interpretive bias. Yet heritage tourism also provides an incredible opportunity for archaeologists to reach out to the public, educating them and nurturing their interests not only in the history and prehistory of individual sites, but also about the methods, ethics, and current issues of archaeology.

This special issue on heritage tourism arose out of our long-term commitment and involvement in public education about archaeology and a firm belief that archaeologists can and must play an advocacy role in archaeological tourism. Our partners in this issue bring diverse perspectives and experiences in heritage tourism, and we value and appreciate their participation. We are also grateful for John Kantner's enthusiasm and support over the past year in bringing this topic to the SAA membership. The series of articles in this issue explores a range of ideas, problems, and creative solutions facing archaeologists and the managers of archaeological sites. Pinter begins by introducing heritage tourism through a discussion of critical issues and the role of archaeology and encourages greater participation by archaeologists as partners in the tourism industry. The effects of heritage tourism on the local community are explored in three papers. The competing interests of an urban archaeology project are examined by Britt and Chen, while Shackel discusses the importance of a sense of place at a multi-ethnic site and the contribution of archaeology to local identity. He emphasizes the role of archaeologists as collaborators in heritage tourism and appeals for applied training. Welch, Hoerig, and Endfield provide valuable insights into cultural heritage management issues and the relationship between tourism, archaeology, and Native Nation development through their positive experiences with the White Mountain Apache Tribe.

The promotion of archaeological sites as tourism destinations is explored in four articles. Kwas provides a brief overview of the international program designating World Heritage Sites, urging recognition of more U.S. properties as places worthy of World Heritage status. The issues of promotion and preservation on guided tours are considered by Walker. Little and McManamon encourage expanding the effects of tourism across parks outside the National Park system to reduce adverse impacts on over-visited resources, while improving civic engagement and the presentation of sites to the public. Baram explores the successful synergy of a cooperative venture with multiple private

➤ EDITOR'S CORNER, continued on page 4



FROM THE PRESIDENT

Kenneth M. Ames

Kenneth M. Ames is the President of the Society for American Archaeology.

Dear Colleagues:

In the last year, the Society has taken several electronic steps. This year's meeting was the first in which SAA provided LCD projectors and was the last in which it provided slide and overhead projectors. The rapid disappearance of slide technology is quite startling, particularly for someone like me with boxes filled with thousands of slides from projects and for teaching. My cherished visual equipment is extinct, driven there by market forces and rapid technological changes. While this is intellectually interesting to a discipline that studies technological change, of more immediate interest is that at next year's conference in San Juan, Puerto Rico (April 26–30, 2006), **no** slide or overhead projectors will be provided (you will be able to **rent** either or both). Symposia organizers and session chairs will have to arrange for laptops. I will say that again: *symposia organizers and session chairs will have to arrange for laptops*. The Society cannot afford rentals for both LCD projectors and laptops. The Call for Submissions (<http://www.saa.org/meetings/submissions.html>) has a place where those submitting general session papers can offer to chair the session and bring their laptop to load all the presentations prior to the session. If you are submitting a general session paper, please consider checking this box and being a session chair. We need your help to make general sessions runs smoothly.

The Society also started optional electronic dues renewal, if you want it, and only if you want it. Many of us, myself included, like our paper renewal notice. We are attached to paper, or what Past-President Lynne Sebastian calls "Holocene technology," implying we are now in a Post-Modern, Post-Holocene age. In any case, you can elect, by checking the appropriate box on your renewal form, to receive your renewal notices via email and, by clicking on the URL (<https://ecommerce.saa.org/saa/source/members/signpay1.cfm>), pay electronically. You can also log on to SAAweb any time and renew electronically—you don't need to wait for the notice after October 15 in any given year.



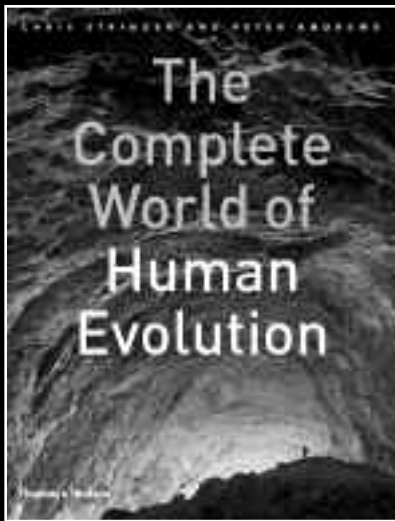
The same option exists for voting in the Society's next election. You can vote either on paper, in the usual manner, or, upon receiving your ballot notice, you can go online and vote. Your anonymity if voting online will be protected. We are hoping that the online option will increase participation in SAA elections by making voting easier and because electronic ballots are not dependent on any one country's postal service. Oddly enough, I am completely post-Holocene in voting and look forward to voting electronically as soon as I receive my ballot.

The Society offers these choices because, as in many matters, opinions among our members vary widely about the desirability of email, computers, and so on. Some would see the entire operation completely online, including publications. Others find email and the web anathema and would instantly quit if that happened. We are trying to offer the best balance of options that serves the membership and is affordable. We afforded the LCDs because of the payout from the interest from SAA's general endowment—which brings me back to next year's meeting.

By the time you read this, you will have received the Call for Submissions for next year's annual meeting. If you are planning on organizing a symposium, I urge you to consider an electronic symposium in which the papers—even the PowerPoint presentations—are posted on the web in advance. Organizers usually give SAA a URL which SAA links on SAAweb (<http://www.saa.org/meetings/esymposium/>). In this way, people can access and read them before the sessions, hopefully leading to more discussion and exchange of ideas. This does require a change of disciplinary culture (you can't prepare your paper the night before), but the change is worth it to increase the fertility of the meetings.

One last point about change and next year's meeting: it will be different in one significant way from previous meetings. The convention center and the headquarters hotel are about a mile apart. Normally a mile's walk early on a soft, balmy tropical

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FROM THE PRESIDENT

morning would be enticing, but this is not *that* mile. SAA will be running continuous shuttle buses between the center and hotel during the scheduled session hours. The Puerto Rico Convention and Visitors Bureau is subsidizing this service. The in-house caterers at the convention center will sell lunches, including ethnic selections, in the convention center so you won't be trapped with an Early Archaic box lunch. Symposia, general/poster sessions, and exhibits will be at the convention center, while the meetings of committees, interest groups, the Board, and all allied groups will be at the headquarters hotel. Wednesday registration as well as the Wednesday night opening session will also be at the headquarters hotel. Registration will move to the convention center on Thursday. While this may seem inconvenient, it is a small price to pay for the opportunity to meet in San Juan. I am excited about this conference and looking forward to seeing you all there. Remember the dates: April 26–30, 2006. ☐

Sincerely,

Kenneth M. Ames

EDITOR'S CORNER, from page 2 ↻

and public concerns in promoting and preserving a broad range of cultural resources representing Florida's prehistoric past.

The importance of interpretation and its various contributions are covered in three articles. Kennedy and Sawyer discuss the difficulties of interpretation at an archaeological park with no aboveground remains and illustrate how reconstructions can be handled responsibly and effectively. Sounding a cautionary note about the use of archaeology in promoting national identity for political purposes, Silverman contrasts the different approaches to interpreting Peru's pre-Columbian past at two museums in Cusco, Peru. Merriman provides an overview of the role of interpretation at archaeological sites. He also raises the importance of measuring outcomes, outputs, and impacts of interpretive programs as part of responsible heritage resource management strategies. Walker makes a similar appeal for measurable results, citing the lack of available scholarly data on visitor evaluations. Meanwhile, our colleagues in the United Kingdom are developing heritage studies as an explicit area of research, and Carman and Keitumetse provide a synopsis of the results of a recent conference held in Cambridge, England that explores the various dimensions of the phenomenon we call "heritage." ☐



IN BRIEF

Tobi A. Brimsek

Tobi A. Brimsek is executive director of the Society for American Archaeology.

An E-Vite to SAA Members!

SAA would like to invite you to take advantage of the technology we have put to work for you:

- How would you like to vote in SAA's next election via the web?
- How would you like to receive your renewal notices via email with a link to online renewing?

We are trying to simplify your business with the Society and give you a choice to do what is most convenient for you. An election ballot web link and/or a dues renewal notice web link can come to you via email. No paper; nothing to mail back. You simply need a current email address in our records and web access. Of course, your option to receive a paper ballot or paper dues renewal notice remains the same. **You get to choose!** You can even set up these options electronically! How? Please follow these easy steps:

1. Log into the SAA Members' Only section of the web (even if you have never done this before, it is easy!)
2. Select the "Update my membership information instantly" link
3. Select the "More Info" button
4. Select the "Mbr_Profile" link
5. Select the "Email Renewal" box to receive dues renewal notices electronically
6. Select the "Vote On-Line" box to receive an email containing a link to the ballot website
7. Select the "update" button to save your selections
8. Select "OK" once your selections have been recorded

Any problems? Contact us at membership@saa.org or phone us at (202) 789-8200.


If you want the staff to set these options for you, just drop us an email at membership@saa.org, send us a fax at (202) 789-0284, call us at (202) 789-8200, or write us at SAA Attn: Membership, 900 2nd St. NE #12, Washington, DC 20002-3557, and we will set one or both of these options for you. Most importantly, **it is your choice**. If you would like to continue receiving paper renewals and paper ballots, they will be sent to you that way.

Staff Transition

Later this summer, Jennie Simpson, SAA's coordinator, Membership and Marketing will be leaving her position to begin a Ph.D. program at American University in Social Anthropology focused on grass roots organizing and transnational social movement in a feminist human rights context. We all want to wish Jennie the best in her career pursuits and thank her for her contributions to the SAA staff team!

SAA Annual Meeting in 2006

An incredible experience awaits you at the SAA 71st Annual Meeting in San Juan, Puerto Rico. It promises to be a meeting like no other! The deadline for submissions for this meeting is September 7, 2005 with the grace period ending on September 14, 2005. And remember...

There is a major technology change in 2006 for the Annual Meeting! LCD projectors will **replace** slide and overhead projectors in session rooms. SAA will not provide laptops. For details, see the Call for Submissions (mailed April 1) or the electronic version on SAAweb. Questions? Contact us at meetings@saa.org or call the SAA headquarters at (202) 789-8200. 



ARCHAEOLOGICAL POLITICS

David Lindsay

David Lindsay is manager, Government Affairs for the Society for American Archaeology.

The Battle Over Historic Preservation Is Drawn

The integrity of property rights has been a concern since the first historic preservation bills were enacted into law nearly a century ago. As the federal government grew in size along with its mandate, and further preservation and environmental laws and regulations were put into place, this concern has only increased. This is particularly true in the west, where the federal government itself owns vast amounts of land. Over time, this unease grew into opposition, and from there into a full-blown political movement dedicated to restructuring the federal government's land use statutes to drastically reduce what opponents see as an overly broad federal imprint on the nation's land uses.

In addition to this impulse, frustration continues to build over the perceived inefficiency of the federal government and its rules and regulations. These two lines of thinking come together over federal historic preservation policy. In the past, property rights advocates have complained about the Endangered Species Act, the National Environmental Policy Act, and the Antiquities Act. While those statutes are certainly still on the list of concerns of the property rights lobby, the spotlight has shifted to the National Historic Preservation Act (NHPA), and its Section 106 in particular.

One of the concerns brought forward by critics of the Act is the perceived threat that the listing of a property on the National Register poses to an owner's rights. Scattered examples of disputes that have arisen between owners and local governments over restrictions on the use of properties listed on the Register have been held up as reasons to amend the law. On the efficiency side of things, a coalition of interests that have concerns with the amount of time it takes to carry out the requirements of the NHPA and identify and protect Register-eligible properties from the adverse effects of project construction have also gathered to demand changes in the law.

The confluence of these two movements has resulted in a draft bill that has been circulated around Capitol Hill by the leader-

ship of the House Resources Committee. Although the bill would address several issues within the NHPA, including the reauthorization of the Historic Preservation Fund, and a number of items dealing with the Advisory Council on Historic Preservation, the core of the bill would amend Section 106. The key provision of the bill reads: "Section 106 of the National Historic Preservation Act (16 USC 470f) is amended by striking 'or eligible for inclusion in' and inserting 'or determined by the Secretary to be eligible for inclusion in.'"

The members of the historic preservation community have differing opinions on what the intent of the authors of the provision is, and what the effect of the provision would be, if enacted. The SAA has posted an alert to its membership on SAAweb (www.saa.org), explaining its point of view on the matter, and urging SAA members to contact their representatives in Congress in opposition to the provision. The SAA also submitted testimony for a Resources Committee hearing on the issue held on April 21.

Regardless of how one views the possible effects of the draft legislation, there is no question that there are interests both within and outside of Congress which would like to alter the NHPA to greatly reduce the protection that the nation's historic resources currently enjoy. The draft legislation is the first phase of what promises to be a protracted struggle to ensure that we do not return to a time when America's historic treasures were regularly damaged or destroyed in the name of progress.

You can read SAA's testimony for the April 21 hearing at <http://www.saa.org/government/NHPSAAtestimony.pdf>. In addition, there is more information on the issue in the Society's member alert at <http://www.saa.org/government/section106.html>. If you have any questions about this or other government affairs issues, please contact me at 202-789-8200, or david_lindsay@saa.org. Also, don't forget to sign up for the SAA's monthly government affairs electronic update. It's sent to the email address of your choice, and is free for SAA members! 📧

INTRODUCING THE NEW COEDITORS FOR *LATIN AMERICAN ANTIQUITY*

Mark Aldenderfer and José Luis Lanata

Starting with Volume 16, we are the new *Latin American Antiquity* (LAA) coeditors. We take this as an important challenge. Although we are aware of the historical trajectory and tradition of LAA, we also believe it is time to modernize and help it become one of the key journals of Latin American archaeology, both for American professionals—in the broadest sense—and for colleagues of other nationalities that do research in this region.

We have a number of goals for our editorship. We strongly support the statements of editorial directions published by previous editors (Kepecs et al., LAA 8[1], 1997; Schreiber, LAA 10[2], 1999). These statements make it clear that LAA is not simply a regional journal, but one that makes every effort to reflect the broader interests of the membership of SAA. We intend to continue the tradition established by these editors. However, we also acknowledge, as have previous editors, that LAA is meant to serve Latin American archaeology, broadly defined. In this sense, LAA must be a journal that covers any archaeological theme, irrespective of the authors nationality. This is an essential tension that continues to trouble the journal, and to some extent, it has made it difficult for LAA to define an identity separate from that of *American Antiquity*. To help the journal through this process, we intend to make a strong and consistent effort to publish papers on major theoretical concerns and issues of importance to Latin American archaeologists. Theoretical frameworks with a distinctly Latin American perspective have emerged over the past decade or so; some have strongly processual or post-processual flavors, while others seek to identify the role that indigenous traditions should play in the development of national archaeological identities. We believe that LAA should provide a place for the presentation of the best of these ideas. This could be accomplished through active solicitation of papers that embody these perspectives as they are applied to empirical research. Yet another way to foster this discussion and debate would be to create a “Forum” section in LAA, much like that found in *American Antiquity*, wherein these perspectives can be presented and argued. Whatever the specific mechanism, we think this approach will help to define an LAA identity. We will also encourage the publication of more short reports and contributions, with the goal of getting more authors to think about LAA as their publication vehicle of first choice.

To modernize the journal, we must speed up the paper submission and review process. We want to submit as many manuscripts as possible to reviewers via the Internet. This saves both time and money. To accomplish this, we ask that authors **suspend sending paper copies** of their manuscripts, and instead **submit their manuscripts in digital format** on CD. Preferred file formats are Microsoft Word (.doc or .rtf). For figures and maps, please send **low-resolution** TIFF or JPEG files. Please do not send publication-quality images, but only those sufficient for manuscript review. If your paper is to be published, we will request high-resolution images. We will, of course, continue to accept paper manuscripts, but be advised that this will slow the review process. For details of manuscript preparation, please consult the current editorial norms online at <http://www.saa.org/publications/Styleguide/styframe.html>.

To help us keep this process moving, we ask that all reviewers please return their reviews to us within **three weeks** of receipt of the manuscript. If this is too painful, just remember that many of the manuscripts submitted to LAA are by junior scholars who are attempting to get tenure and build their careers.

Finally, please note that the editorial office of LAA will be moving to the University of Arizona in July 2005. If you use a postal service, please send your manuscripts to

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↪ ANNOUNCEMENT, continued on page 8

WHERE ARE THEY NOW?

Barbara Purdy

When I retired in 1992 as Professor Emerita of Anthropology at the University of Florida and Curator Emerita of Archaeology at the Florida Museum of Natural History, I had no intention of abandoning my long-standing interests in waterlogged archaeological sites, stone working technology, and the unresolved issue of the antiquity of human arrival in the Western Hemisphere. Unique environmental conditions in Florida may furnish an opportunity to unravel the antiquity problem through investigations of quarry sites, sinkholes, and springs. I have been spending my time reviewing everything I can get my hands on about Clovis/Pre-Clovis sites and climate from 10,000 to ca. 25,000–30,000 years ago.

In addition to these passions, I have written three books since I retired (*Indian Art of Ancient Florida*, 1996; *How to do Archaeology the Right Way*, 1996; *West of the Papal Line*, 2002) and have edited a book (*Enduring Records—The Environmental and Cultural Heritage of Wetlands*, 2001) that resulted from an international conference I

organized at the University of Florida in 1999. Two recent articles are in press: “One Hundred and One Canoes on the Shore” describes the discovery and analysis of more than 100 canoes from Newnans Lake near Gainesville, Florida (with Donna Ruhl, *Journal of Wetlands Archaeology* 5, Oxbow Books, 2005); “Waterlogged Archaeological Sites” is a global summary of how the preservation of organic materials through time and space has added to knowledge of the past (*Encyclopedia of Archaeology*, Elsevier Press, Oxford, England, 2006).



I have also reviewed numerous books since I retired, and I maintain my membership in the Society for American Archaeology, the Southeastern Archaeological Conference, and the Florida Anthropological Association as well as WOAM (Wet Organic Archaeological Materials), which is part of the International Council of Museums, and WARP (Wetlands Archaeological Research Project). I lecture and conduct workshops around the state from time to time, and travel extensively in and out of the country, often visiting informative sites.

Playing tennis year round (one of the advantages of living in Florida) gives me lots of exercise, and my husband and I have a small citrus grove near a beautiful lake. Our four children, in-law children, and five grandchildren keep us busy remembering birthdays and other special occasions.

Note from Associate Editor Hester Davis: I don't know about you, but I was exhausted after reading Barbara's account of her life in retirement. Maybe it's the water or the air in Florida. On the other hand, if you have read the previous contributions to this column, you will know that archaeologists seem to have just been *waiting* to have time to write and are extremely productive as a consequence. ☺

ANNOUNCEMENT, from page 7 ↻

You can also contact us by email to latamaq@u.arizona.edu or latamaq@fibertel.com.ar.

We hope all of our colleagues from the Americas and elsewhere will join us in the LAA renovation process. We wish to thank the Publication committee of SAA for their support as well as the entire SAA and LAA staff. Finally, we offer a very special thanks to Suzanne K. Fish and María Dulce Gaspar, previous co-editors of LAA, for their remarkable job over the past three years. ☺

HERITAGE TOURISM AND ARCHAEOLOGY: CRITICAL ISSUES

Teresa L. Pinter

Teresa L. Pinter is Principal Investigator at Archaeological Consulting Services, Ltd., Tempe, Arizona.

Heritage tourism is travel that provides an authentic experience and communicates the lives, events, or accomplishments of past peoples. In a broader sense, this includes travel to archaeological and historical sites, parks, museums, and places of traditional or ethnic significance. It also includes travel to foreign countries to experience different cultures and explore their prehistoric and historic roots. Also called cultural, historical, archaeology, or cultural heritage tourism, no matter the terminology, it is a worldwide industry of significant proportions.

Over the past few decades, a virtual explosion in heritage tourism has occurred in the U.S. and worldwide. According to a 2004 press release issued by Conservation International and *National Geographic Traveler* (<http://www.anangutours.com.au/prWLA04.htm>), 700 million people travel internationally each year, supporting an industry that accounts for 11 percent of global gross domestic product. By the year 2020, the number of travelers is expected to approach 1.4 billion. A recent U.S. study by the Travel Industry Association of America and *Smithsonian Magazine* (2003) revealed that 81 percent of traveling adults were considered historic/cultural travelers—a 13 percent increase since 1996.

When planned and managed effectively, heritage tourism can realize positive impacts that include building community pride, enhancing a community's sense of identity, contributing to community stability, providing employment opportunities, and ensuring that cultural and historic sites are preserved and maintained. When poorly managed, heritage tourism can be devastating, leading to culture commoditization, encouraging gentrification that displaces long-established residents and undermines local traditions and ways of life, and causing damage to resources from inappropriate treatments and uncontrolled visitation. With the current growth in heritage tourism, there is rising concern about, and awareness of, a number of critical issues. A few of these are briefly examined here, including identifying and evaluating heritage tourism resources, interpretation and education, preservation and protection, and sustainability.

Identifying and Evaluating Cultural Sites as Heritage Tourism Resources

With the world becoming more accessible to travelers, there is increasing pressure on remote locations as adventure tourists seek the path less traveled. How should cultural resources be evaluated for heritage tourism development? The answer requires assessment from a variety of perspectives with the involvement of multiple constituencies. Archaeologists can, and should, play an important role in this process, which should involve looking at the resource from a local, regional, national, and perhaps even an international cultural perspective. What can the resource contribute to heritage tourism; is it a significant and rare example, or is it one of many similar resources? Will development harm the resource or contribute to its protection and preservation? Do the local community and/or traditional descendants support development? What level of development is appropriate to the resource and the affected community?

Each resource is unique and deserves respect and consideration before development should occur. The complexity of heritage tourism is reflected in a comprehensive publication issued in 1992 by the World Tourism Organization (WTO) called *Guidelines: Development of National Parks and Protected Areas for Tourism*, which looks at such issues as the costs and benefits of tourism in protected areas, tourism carrying capacity, facilities development, and guidelines for providing education and interpretive programs. As archaeologists, we should be aware that fieldwork and interest in a region can have unintended consequences that might lead to resource damage (e.g., inappropriate renovations and vegetation clearing that leads to increased erosion). A common mistake is for communities to assume that they have a destination resource, when in actuality it may only be able to play a supporting role in a larger tourism effort—a strategy that requires multiple levels of collaboration and funding. This approach has served the Scottish tourism industry well. They have developed a multi-tiered tourism network that operates at local, regional, and national levels, and also has a place in the European Union

(http://www.scotexchange.net/know_your_market). Archaeological resources are recognized as a major niche market that play a supporting role in dispersing visitors among remote and island communities rather than operating as stand-alone destinations.

Interpretation and Education

Interpretation and education are fundamental components of heritage tourism programs and require appropriate planning and management. They represent effective long-term and comprehensive solutions to combating destruction and vandalism of archaeological and historical sites. They can be used to promote environmental awareness and stewardship, as well as cultural awareness and sensitivity, and to establish a framework for understanding multicultural perspectives. Article 1 of the WTO Global Code of Ethics for Tourism emphasizes the role of education in fostering mutual understanding and respect between peoples and societies (http://www.world-tourism.org/code_ethics/eng.html). The authenticity and quality of heritage tourism experiences are critical to telling the stories of our past and require appropriate training for interpreters as well as adequate research to support such programs.

Research in support of interpretation should be viewed as a continuing activity. As programs develop and new information about the past arises, exhibits and interpretive programs must be revised. Evaluating interpretive techniques on the West Bank of the Nile at Luxor, Chase-Harrell (1989) recognized that successful interpretive programs must provide different levels of information to meet tourist needs; make information available where and when visiting patterns require it; intrude as little as possible on the sites themselves or the immediate environment; and remain useful, attractive, and easily maintainable in a difficult climate.

Major responsibilities of interpretive programs include developing long-term public support for protection of resources by engendering appreciation and understanding of the value of the resources, providing the exchange of information necessary for the successful adaptation of visitors to the resource environment, and developing support for policies and programs that incorporate protection/preservation of resources as a fundamental part of their management and use (Ritter 1989:228).

Preservation and Protection

Education and interpretation provide a foundation and build a constituency for resource protection and preservation. For each resource, preservation and protection needs must be evaluated as part of an ongoing management process and may change over time. Rehabilitation, restoration, and stabilization are just part of a suite of treatments that should be considered. Excava-



Figure 1: Visitors to Balcony House at Mesa Verde National Park. The tours take place on an established schedule, are accompanied by an interpreter, and are limited in size to reduce impacts. Photograph by Teresa L. Pinter.

tion of archaeological sites for interpretive purposes must take into consideration the subsequent need for long-term stabilization and maintenance. Strategies to mitigate overcrowding must be considered to ensure preservation and protection (Figure 1). These and related issues are addressed in two WTO publications. Published in 2001, *Cultural Heritage and Tourism Development* examines how best to develop cultural heritage sites while protecting and preserving them for the long term. The impacts of tourism on preservation of cultural heritage are considered along with policies and guidelines for successful cultural development at the national and local levels. Other important issues that are covered include marketing and promotion, human resource development, and tour-operating perspectives of cultural tourism. *Tourism at World Heritage Cultural Sites* concentrates specifically on archaeological resources and other physical evidence of major historical events that are designated as World Heritage Sites. This 1999 handbook covers a broad range of issues illustrated with case studies (e.g., management philosophy, staffing and budgeting, policies on visitor-generated funds, visitors and local populations, and site interpretation).

Along with site development for heritage tourism comes the responsibility for long-term protection and preservation, which requires an appropriate management and financial structure.

Article 4 of the WTO Global Code of Ethics for Tourism (http://www.world-tourism.org/code_ethics/eng.html) emphasizes that tourism policies and activities must respect archaeological and historic resources and that funds derived from tourism to cultural sites and monuments should be used, at least in part, to preserve and protect them.


Sustainability

Cultural resources must be developed and managed in a way that does not damage them. A key principle of sustainable heritage tourism programs is that they should have positive impacts on the local community. *National Geographic's* Sustainable Tourism Resource Center (<http://www.nationalgeographic.com/travel/sustainable>) offers a program to enhance awareness about sustainable tourism and destination stewardship, promoting principles that include conserving resources, respecting local culture and tradition, and enhancing quality of experience. They introduce the concept of geotourism, which is defined as "tourism that supports the geographical character of a place—its environment, culture, heritage, aesthetics, and the well-being of its citizens." The World Legacy Awards, a program of *National Geographic Traveler* and Conservation International, recently presented the 2004 awards in sustainable tourism. The winner in the heritage tourism category was Anangu Tours, an Aboriginal-owned company that operates in the shadow of Uluru (Ayer's Rock) in the Australian Outback. The tours are designed and led by locals in their native language using an interpreter; visitors experience Uluru through the eyes of traditional Aboriginal people. The first Aboriginal Secondary College was established with profits from the tours, which have strengthened cultural pride and led to renewed interest in traditional skills in the local community. However, even with this success, too little involvement of the local Aboriginal community and too much tourism are still creating pressures on this fragile resource (Tourtellot 2004).

Identifying the Role of Archaeology in Heritage Tourism

Successful heritage tourism is a collaborative effort that must take place at all levels within the tourism industry. Currently, the WTO is the only intergovernmental organization that offers a global forum for tourism policy and issues. Members include 144 countries and territories and more than 350 public and private affiliates. Although archaeology is a significant component of heritage tourism worldwide, the archaeological community is not integrated into this industry with a coordinated strategy. In the U.S. alone, the scope of the heritage tourism industry is staggering. Heritage tourism programs are housed in a wide variety of locations: tourism offices, humanities and arts councils, historical societies, and others. The federal government has at least 10 departments and more than 20 major programs related to heritage tourism (<http://www.achp.gov/heritage>

[tourism-assist.html](http://www.achp.gov/heritage)). Many organizations are involved, but there is little coordination of efforts. Attempting to better understand the issue, the Advisory Council on Historic Preservation (ACHP) has held two tourism summits. They concluded "there is clearly a need for a central clearing house for inter-agency sharing of information on available technical assistance as well as resource management as it relates to heritage tourism. The current compartmentalization of program efforts leads to everyone reinventing the wheel" (ACHP 2002:4). Partners in Tourism (<http://www.nasaa-arts.org/artworks/partners.shtml>) is taking steps to address this issue. This U.S. coalition of national associations and federal agencies is attempting to build a common agenda for cultural tourism but has little apparent archaeological representation.

We have an opportunity to make a significant contribution in educating and influencing the tourism industry, but how best do we achieve this? We need to educate ourselves, and the tourism community, on the critical issues related to archaeology and heritage tourism. We also need to determine how to work as compatible partners with the tourism industry. The recently formed Heritage Tourism Task Group, part of the SAA's Public Education Committee, is making strides in this direction and is exploring the role(s) the archaeological community should pursue to be most effective. Bringing together a variety of perspectives in this special issue of *The SAA Archaeological Record* is an initial effort toward that goal. 

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ARCHAEOLOGY AND TOURISM IN AND AROUND AMERICA'S NATIONAL PARKS

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According to National Park Service (NPS) annual visitor statistics, more people visit Montezuma Castle National Monument, a cliff dwelling in the Verde Valley of Arizona between Phoenix and Flagstaff, than enter the Washington Monument in Washington, D.C. (see <http://www2.nature.nps.gov/stats/>). In 2003, visitation to Montezuma Castle was 637,024, while visitation to the Washington Monument reached 529,985. Such visitation clearly supports findings that the public is interested in archaeology (Ramos and Duganne 2000).

National Parks are obvious destinations for both domestic and foreign tourists, who are often aware of famous or “crown jewel” parks but unaware of others (Figure 1). A few parks suffer from overuse, which can contribute to the physical deterioration of resources, but others receive relatively low visitation. The authors advocate a broadening of the range of archaeological sites that tourists can visit, a “spreading of the load” to reduce adverse impacts on overvisited sites. We also want to promote positive aspects that can be fostered by tourism, such as a stewardship ethic and an understanding of and appreciation for cultural diversity. We would like to see more effective interpretation of archaeological resources in more places and greater public engagement with the issues raised by archaeology. Overall, we are interested both in spreading the effects of tourism across more parks, including those outside the National Park system, and in improved presentation of sites to the public.

Improving Site Presentation

The archaeological heritage of the U.S. is sometimes quite obvious, as in highly visible pueblo sites in the Southwest or remains of mounds and earthworks in the Midwest and Southeast. The vast majority of sites, however, are much less visible. Archaeological resources hidden beneath the ground surface attest to thousands of years of ancient history as well as hundreds of years of postcontact history that is far too poorly known by most Americans today. Clearly there is a great deal of archaeological heritage curated in collections, but we limit this discussion to sites.



Figure 1: Rangers and tourist party leaving headquarters for trip to ruins at Mesa Verde National Park, c. 1929. Photograph by George Grant. Credit: National Park Service Historic Photograph Collection.

Most archaeological resources in most parks are not interpreted to the public. If they were, tourists would have opportunities to experience the rich details of ancient and historic events, evidence of cultural diversity, and lessons about the consequences of history. If we want to increase the amount of archaeological interpretation and shift visitation from overused to underused sites, we need to form our strategies with an understanding of the cultural tourism industry.

Some advice for archaeologists working with tourism professionals comes from Katherine Slick (2002) of the National Trust for Historic Preservation, who admonishes archaeologists to “get on the tourism train.” Based on National Trust principles, Slick describes a regional approach based on resource protection, authenticity and quality, and marketing. She pushes us to make sites come alive through connections with lives of visitors. She reassures us that, while entertainment is the primary motivation for people visiting historic sites, this need not imply a need to fictionalize the stories

being told. In their study of the intersections between Cultural Heritage Management and the tourism industry, McKercher and du Cros (2002) confirm much of this advice, advocating that, in order to promote cultural tourism, lesser attractions should be bundled together into primary destinations, creating networks among sites. They also note that successful sites share certain features: they tell a story, make an asset come alive, make the experience participatory and relevant to tourists, and focus on quality and authenticity.

Although “marketing” is not often in an archaeologist’s vocabulary, McKercher and du Cros (2002:202) remind us that one of the uses of marketing is to de-market assets, that is, to reduce demand and shift pressure from fragile areas to more robust ones. We need to ask the right kind of questions about marketing lesser-used sites. Do we want to encourage the casual tourist, who we fear may damage or undervalue the resource? Or are we confident in our abilities to convey a convincing stewardship message to all visitors?

McKercher and du Cros are confident that heritage professionals can shape the presentation of sites to influence the messages that tourists receive. One of the more pressing messages is, of course, site protection and preservation. At the First World Conference on Cultural Parks, Lester Borley, then director of the National Trust for Scotland, described how tourism presents both a potential problem and a potential opportunity for cultural resource enhancement (Borley 1989). Conference participants agreed that careful planning is needed to protect the integrity of historic places and sites and to minimize the impact of tourist facilities and programs. They also agreed that cultural resources must be protected from any “consumptive” use. Tourism and the competition for tourist spending have far-reaching effects on sites, which can come from great distances and unlikely places, such as antiques stores and the demand for antiquities they may fuel. It is therefore not enough to worry about impacts that visitors may cause to sites directly.

Protecting Resources

NPS tourism policy is designed to promote sustainable and responsible visitor use through cooperation with the tourism industry. NPS Directors Orders (DO), including DO #6 Interpretation and Education, DO #17 Tourism, and DO #75A Civic Engagement and Public Involvement, may be found at <http://data2.itc.nps.gov/npspolicy/DOrders.cfm>. Parks must identify their own unique limits, however, and operate under the following four premises:

- Resource protection is the highest priority for any park;
- The mandate of preserving essential resources unimpaired for future generations may limit the NPS’s ability to accommodate the desires of the tourism industry;



Figure 2: This line of cars at the south entrance of Shenandoah National Park in 1973 hints both at visitor impacts and a potential to reach tourists who are visiting parks for recreational uses. Few of Shenandoah’s archaeological resources are visible above ground. Photograph by Fred R. Bell. Credit: National Park Service Historic Photograph Collection.

- High visitation is not necessarily the goal for park management;
- Park managers must take into account both positive and negative effects of tourism on park neighbors.

Providing a larger number of archaeological places that can be visited, and making this information available to tour operators and individual tourists, is one way of reducing the impact on heavily visited sites (Figure 2). One challenge in expanding archaeological tourism is to create partnerships with State, Tribal, and local sites and programs. Effective and efficient communication is key to building relationships. There is a need for more promotion by agencies and organizations that want more tourism. There is also a need for mechanisms through which tribes and others can effectively de-market places or restrict certain activities in specified places or at specified times.

For example, archaeological tourism was promoted early in the Southwest, and there are now several authoritative guidebooks for the area (e.g., Noble 2000; Whitley 1996). Ray Thompson comments, “the idea that archaeology in this country must have something to do with prehistoric southwestern Indians is still deeply rooted in the public mind. Early attitudes about the Southwest and its Indian populations, both past and present, helped get this persistent idea started” (1989:222).

These early attitudes are deeply embedded in both tourism and national identity. As Erve Chambers (2000:17) explains:

(A)n early justification of modern tourism can be found in its relationship to nation building. For example, travelers to the southwestern United States were encouraged to indulge their interests in Native American and Hispanic cultures in association with ideals of social and political conquest. The Indian peoples of the region were interpreted for tourists not only in respect to their cultural uniqueness, but also as symbols of Western expansion.

The Atchison, Topeka, and Santa Fe Railroad and hotelier Fred Harvey shaped tourism in the southwestern U.S. until the end of World War I, when the automobile opened the region to mass tourism. Then Harvey promoted “Indian Detours” that embedded places like Taos Pueblo and Mesa Verde firmly into the American consciousness (Chambers 2000:24). As a result, tourist expectations of timeless authenticity still haunt Native American people. Historic and current tourism relationships also haunt relationships between archaeologists and Native Americans, especially in the southwestern U.S.

Possibilities for archaeological tourism, fortunately, are hardly limited to the Southwest. There are guides to ancient sites in the Ohio River Valley and the Atlantic Seaboard (McDonald and Woodward 1987; Woodward and McDonald 1986). Others have assembled guides to hundreds of archaeological sites, parks, and museums throughout the U.S. and Canada (e.g., Folsom and Folsom 1993). Throughout the country, public lands with Historic-period archaeological resources are related to African Americans, Asian Americans, and various European nationalities. An excellent example of the Internet as a tourism resource is the guide to archaeological parks maintained by the Arkansas Archeological Survey (<http://www.uark.edu/misc/aras/>). All of these sources indicate that existing interpreted sites are available to broaden the range of archaeological tourism.

Enriching Site Presentations

Public outreach and interpretation can help challenge expectations and stereotypes. We propose that presentations of sites should dare to leave people with questions about archaeology, archaeologists, the past, the peoples whose lives created the record, their descendants, and the relationships among these entities. Archaeological resources from both the ancient and recent past raise important issues, many of which can be contentious, particularly when media accounts or oversimplified interpretation pits archaeological explanations against traditional Native American or other descendant viewpoints.

One of the new directions in the NPS today is to take on the challenge of civic engagement. While civic engagement is often thought of in terms of involving the public in planning activities, tools of civic engagement also are used to help inter-

preters grapple with difficult and complex issues and learn to present such issues to visitors in appropriate ways. The NPS has begun to interpret painful histories, presenting various viewpoints and offering visitors opportunities for both emotional and intellectual connections.

Archaeological resources and an archaeological perspective can lend insights into our national civic dialogues, but not if results are limited to a small circle of archaeologists. Improving public interpretation helps us discuss the public meaning of our archaeological heritage and share expertise and experiences about archaeological stories. Clearly, archaeological resources need active interpreting. As pointed out above, most resources are invisible, and all are palimpsests—a complex overlapping and interweaving of the physical evidence of human activities—that need deciphering.

We hope that tourism can be used to effectively broaden public conversations to include archaeology and the unique perspective it offers on the past. As part of that effort, and as a complement to other web resources, the NPS has launched a series of new web pages designed to encourage visitation to archaeological places. “Visit Archeology” can be found on our website at <http://www.cr.nps.gov/aad/visit/>. We want to provide visitors, whether they are tourists or virtual visitors via the Internet or other media, with the opportunity to understand and appreciate that long view of the past. 📷

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ENHANCING CULTURAL HERITAGE MANAGEMENT AND RESEARCH THROUGH TOURISM ON WHITE MOUNTAIN APACHE TRIBE TRUST LANDS

John R. Welch, Karl A. Hoerig, and Raymond Endfield, Jr.

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Like many Native communities, the White Mountain Apache Tribe (WMAT) of the eastern Arizona uplands is expanding tourism-related economic development and embracing heritage tourism. We discuss how and why this came about, giving particular attention to the WMAT experience in making connections between tourism and cultural heritage management. We approach archaeology as a subdiscipline or skill set within cultural heritage research and management and suggest that archaeologists have more to offer to heritage tourism than does assistance with product development and marketing. If there is a common denominator in successful initiatives in Native communities, it is the identification and assertion of authentic, first-person interests and points of view in project planning and implementation. Accordingly, we emphasize distinctive Apache (Ndee) perspectives and practices relating to the expanding nexus among tourism, archaeology, and Native Nation development.

Kinishba Ruins and Fort Apache: A Tale of Two Heritage Tourism Initiatives

Two momentous efforts to foster heritage tourism provide an introduction to the early history and prevailing dynamics of archaeology and tourism on WMAT lands. The first effort, Byron Cummings's excavation (ca. 1931–1938) and rebuilding (ca. 1933–1939) of Kinishba Ruins, offers a cautionary tale in developing archaeologically based tourism. The second, the establishment of the WMAT Cultural Center and Museum within the Fort Apache and Theodore Roosevelt School National Register Historic District, exemplifies more successful organization development and capacity expansion founded upon and proceeding through a Native American community agenda.

In 1931, the big-hearted, ambitious, and energetic Byron Cummings—venerable founder of the University of Arizona Department of Archaeology (later Anthropology)—turned his 30-something mind and 70-year-old body to a task almost unimaginable today: the creation, from a hulking Ancestral Pueblo ruin on the Fort Apache Indian Reservation, of a “monument to Indian civilization” that would integrate archaeological research and training, tourist attraction development, intertribal collaboration, and historic preservation. Through the partial excavation (at least 220 rooms) and rebuilding (about half of those excavated) of the 600-room Ancestral Pueblo site known as Kinishba Ruins, Cummings and his crews of students and Apache laborers worked to create on Apache lands a destination on par with National Park Service units at Chaco Canyon, Tuzigoot, Wupatki, and elsewhere.

Undeterred by scarce funding and unremarkable state- and national-level support for his vision, Cummings set about building friendships with Apache workers and families, loyalty among his students,



Figure 1: Apache men roofing a reconstructed roomblock at Kinishba Ruins, ca. 1934. Photograph courtesy of Walter Sanchez, Jr., photograph 6-38, Nohwike' Bagowa collections.

and partnerships with the Bureau of Indian Affairs (BIA) and various Depression-era public works programs, including the Indian Division of the Civilian Conservation Corps (Figure 1). Investing personal and political capital accumulated during a long career as a University of Arizona teacher and administrator, Cummings sought also to create an on-site museum and caretaker's quarters.

Kinishba never found its legs. Cummings was a world-class humanist and a respectable archaeologist of the period, but his political instincts may have been second-rate, his planning skills third-rate, and his architectural engineering below the charts (he directed the construction of new, cement-mortar masonry walls atop fourteenth-century, mud-mortar stem walls and, after the failure of the bitumol-amended earthen roofs, the pouring of flat cement roofs atop unseasoned, "green" ponderosa pine beams). To be fair, Depression-era funding limitations and the intrusion of World War II constrained his ability to obtain recognition for Kinishba as a Park Service unit. With neither programmatic funding nor a distinctive link between the site and the local Apache population—which could have been employed to create themes for regional and national tourism marketing and political support—the project was abandoned. By the late 1940s, Kinishba was falling into ruin for a second time.

As Kinishba collapsed during the 1960s and 1970s, so did Colonial models for tribal relations. WMAT joined other Native Nations in asserting sovereignty and rights of self-governance and self-determination. In response to mounting concerns over erosion of Apache cultural and language traditions, the Tribe's 1969 decision to open its Cultural Center in the oldest remaining structure at historic Fort Apache stands as a milestone. WMAT appointed Apache language specialist Edgar Perry as the Cultural Center's first director. Working with his wife Corrine, Canyon Quintero, and Ann Skidmore, Mr. Perry made some 600 recordings of White Mountain Apache stories and songs and produced the first Apache-English dictionary. In 1976, with technical assistance from the Arizona Historical Society and funds and collections from local and national sources, WMAT relocated the Cultural Center to the Fort's only surviving barracks. In this larger space, the institution thrived as a gathering place for elders

and cultural specialists, an Apache crafts outlet, and a destination for visitors from many countries (Davisson 2004).

Because the Cultural Center was built on a sturdy foundation of serving WMAT interests and empowering tribal members, the 1985 fire that destroyed the barracks and most of the collections dampened, but did not eliminate, enthusiasm for the development of Fort Apache as a hub for Apache cultural perpetuation and intercultural education and reconciliation. After the fire, the museum regrouped in the original log cabin, making plans and seeking funds to rebuild. Started in 1985 with meager insurance settlement funds, and finally completed 12 years later, the Tribe opened a new museum at the western edge of Fort Apache in 1997. Nohwike' Bagowa (House of Our Footprints), the White Mountain Apache Cultural Center and Museum, is dedicated to the continuation and celebration of Ndee heritage. After hosting a variety of temporary exhibits, in May 2004 the Tribe opened a much-anticipated long-term exhibition with funding support from the National Endowment for the Humanities (Figure 2). "Ndee Biké /Footprints of the Apache" provides the first in-depth, first-person interpretation of the Tribe's history, culture, and contemporary life.

Unlike Cummings's Kinishba initiative, the Cultural Center employs methods and goals in harmony with both the cultural setting and financial and political realities. Despite the seasonal presence of archaeologists on WMAT lands from 1931 to 1953 and from 1963 to 1993, neither the sponsoring institutions nor the participating professionals contributed meaningfully to local capacity in cultural heritage preservation, research, management, or tourism. Because archaeologists neither empowered the Tribe nor demonstrated how archaeology-based skills and perspectives could help to address economic and social issues, most tribal members perceived a clipboard as the primary difference between excavators and looters.



Figure 2: Ndee Biké/Footprints of the Apache is a long-term exhibition providing Apache perspectives on heritage and culture. The exhibit opened in May 2004. WMAT photograph courtesy of Karl A. Hoerig.

Creating a Heritage Tourism Hub in Apache Country

In an effort to make the best of the archaeological legacy and build on foundations laid by the Cultural Center, in 1993 WMAT adopted the *Master Plan for the Fort Apache Historic Park* to restore and revitalize the deteriorating historic district. Supported by the Arizona State Parks Heritage Fund and the Fort Apache BIA Agency, *Master Plan* compilation involved an Apache-dominated advisory team. Through an emphasis on the integration of cultural education, historic preservation, community health, and tourism initiatives, WMAT signaled a commitment to create new products for the tourism market while also seeking to balance Euro-American-authored accounts of local history and culture with perspectives derived from Apache oral traditions and historical experience (Mahaney and Welch 2002).

Seeking to reverse the Fort's historical use in the implementation of Federal Indian policy, the Tribe and our partners continue the quest to convert the former Army post and current BIA-funded boarding school from a symbol of political subjugation and cultural oppression into a symbol of hope, sovereignty, and self-determination (Welch and Riley 2001). Apache oral tradition, experience, and heritage are

inextricably connected to the landscape; “wisdom sits in places” (see Basso 1996). Though many of the stories associated with the site are difficult, they are critical lessons in Apache perseverance.

Recognizing the importance of diverse partnerships and the supporting roles that can be played by academically trained staff, since 1993 the Tribe has engaged anthropologists and museum professionals at Fort Apache. Unlike earlier archaeologists who arrived in pursuit of external agendas, we have had the advantage of learning from the Ndee how to use our skills and training to further the Tribe’s goals and expand Tribal members’ proficiencies in cultural heritage research and management. Generally working outside of traditional research paradigms, we have gained access to valuable and incompletely documented perspectives on the past without compromising the goal of creating opportunities for tribal member employment and education.

The following highlights of *Master Plan* implementation indicate the expanding WMAT devotion to creating a sustainable heritage tourism destination that reflects Apache values, interests, and perspectives (see also Welch 2000; Welch et al. 2000):


- 1994 establishment, also within the historic district, of the WMAT Office of Tourism, the second tourism organization in Arizona dedicated to tribal interests (after the Navajo Nation’s);
- Application of preservation treatments to 11 of the 27 historic structures in the historic district and creation of a suite of interpretive and recreational trails for visitors and community members (Figure 3);
- Development of plans for the Cibecue Welcome Center and accompanying trails, parks, and monuments—the focal point for tourism activity on the “west end” of WMAT lands;
- Stabilization and interpretation of Kinishba Ruins National Historic Landmark; and
- Establishment of the WMAT Tourism Commission to coordinate and expand tourism-related economic development and the Apache Tribal Guides program to facilitate connections among Apache landscapes, Apache families, heritage, and eco-tourists.



Figure 3: 1893 Commanding Officer’s Quarters and interpretive sign, part of the 1.3-mile Fort Apache Interpretive Loop Trail that leads visitors throughout the historic district. WMAT photograph courtesy of Karl A. Hoerig.

Native Nation Building, Heritage Tourism, and Archaeology

Anthropologists can and should play roles in identifying and “operationalizing” authentic community values and interests through the creation of heritage tourism opportunities (see Hoerig 2003). WMAT has accepted stewardship responsibilities for a dazzling array of cultural heritage sites and embarked on an ambitious effort to link self-governance, self-determination, and self-representation to tourism-related economic development. The Tribe is employing Ndee cultural and management principles, integrating historical traditions and contemporary interests into heritage tourism product development. For Ndee and non-Ndee, the effort has improved access to Apache perspectives on ancient traditions, contacts with non-Indians, and 21st-century status and interests, thus encouraging examinations of ambiguous and occasionally hostile sentiments relating to events, places, memories, and the links among these and the imagined frontier.

Because the initiatives discussed here are still in formative stages and because of the crippling effects of devastating drought, wildfires, and declining timber markets on the Tribe’s economy, we end with a plea for support for, and participation in, the continuing partnerships among professionals, the Tribe, funding agencies, and local and regional communities. Because we are planning for a self-sustaining cultural heritage management, research, and tourism enterprise, and because we see the need for principles to guide indigenous and small rural communities in the culturally appropriate protection and use of cultural heritage, we seek continuing collaboration in defining and pursuing success in terms of both local capacity and transnational tourism markets. 

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A NEW ROUTE IN HERITAGE TOURISM ON FLORIDA'S SOUTHWEST COAST

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The Trail of Lost Tribes is a not-for-profit network of private and public presentations of the prehistoric past on Florida's West Coast, originally running from Crystal River State Archaeological Park in Citrus County to the Calusa sites in Charlotte Harbor and now anchored in the north by the Florida Museum of Natural History and in the south by Ah-Tah-Thi-Ki Museum (Figure 1). The Trail highlights the impressive prehistoric remains found across the Central Gulf Coast (Table 1). The Trail was founded to encourage the sharing of resources (including the latest scientific knowledge on Florida's prehistoric peoples) among a wide range of organizations and to promote increased visitation of the region's parks, museums, and archaeological sites. The Trail's goals are encapsulated in its mission statement:

The mission of the Trail of the Lost Tribes, Inc., is to promote awareness, responsible visitation, and protection of the remaining cultural sites of the original people of Florida. Interpretation will engage all levels, and will be consistent and based on current science to encourage heritage tourism.

The concern for current science is the bridge between the organizations that have archaeological sites on their properties or interpret the pre-Colombian past and the professional archaeological community. While public archaeology has been preoccupied with the discourse and practices at the border between professional archaeologists and the public, the Trail represents a border zone, a gray area between the professional and the public. The Trail serves as a partnership network to different organizations and interests, both public and private. It is an intriguing example for considering the challenges of public archaeology, including the tensions of ownership of the past, stewardship, and responsibilities to descendant populations and to a profession whose scholarship exposes the meaning of ancient things and places. Those meanings illuminate the past in terms of the heritage of specific groups, as well as a common human heritage, but also can be financially beneficial for organizations associated with tourism.



Figure 1: Schematic route of the Trail of the Lost Tribes created by Visit Florida's Great Florida Getaways. The graphic is courtesy of MilesMedia.

In meetings of the Trail network, the diversity of goals and interests was always clear, even as they were united with a sincere concern for preserving the past in a responsible manner. The Trail network sought to create synergy among organizations, to make available advertising and education programs, and to encourage success for both private organizations and government parks. Preserving the places of the Ancient Ones—as the network labels the pre-Colombian peoples of the Gulf Coast—and educating the public about the places on the Trail and the archaeology of the region fit the concerns of contemporary archaeology. The tone of the endeavor has been celebratory, recovering and honoring the Native peoples and cultures of the region. The major objective is to encourage informed visitation of sites.

Table 1: Sites on the Trail of the Lost Tribes in 2003–2004 (listed from north to south).

- Crystal River Archaeological State, Crystal River
- Florida Museum of Natural History, Gainesville
- May-Stringer Heritage Museum, Brooksville
- Safety Harbor Mound, Philippe Park, Safety Harbor
- Safety Harbor Museum of Regional History, Safety Harbor
- Tampa Bay History Center, Tampa
- Weedon Island Preserve Cultural & Natural History Center, Saint Petersburg
- Science Center of Pinellas County, Saint Petersburg
- Anderson-Narváez Mound at Jungle Prada Mound Park, Saint Petersburg
- Madira Bickel Mound State Archaeological Site, Terra Ceia
- Portavant Temple Mound at Emerson Point Park, Palmetto
- DeSoto National Memorial, Bradenton
- Tallant Collection, South Florida Museum, Bradenton
- Sarasota County History Center, Sarasota
- Historic Spanish Point, Osprey
- Indian Mound Park, Englewood
- Randell Research Center - Pineland, Pine Island
- Museum of the Islands, Pine Island
- Mound Key Archaeological State Park, Estero Bay
- Mound House, Fort Myers Beach
- Ah-Tah-Thi-Ki Museum, Seminole Reservation, Big Cypress
- Florida Anthropological Society (statewide)

History of the Trail Network

The network grew out of the recognition in 2000 by Karen Fraley and Marty Ardren, co-workers in an eco-tourist company, of the potential of the region for archaeo-tourism. Their tours of coastal Manatee County and the Manatee River included Emerson Point Park, with its impressive but at the time uninterpreted mounds. Groups would ask how to visit similar nearby sites. While there was information available, it was not accessible to the general public. These two women started organizing what became the Trail of Lost Tribes by networking the scholars, cultural resource managers, business people, and avocational archaeologists of Florida. The first goal was the creation of a brochure for tourists and—this was an important move—getting updated scientific information on the prehistoric past of the Florida Gulf Coast.

The name for the network resonates with the work of the artist Theodore Morris of St. Augustine, Florida. He organized his paintings of Florida Native cultures as Florida's Lost Tribes. Since 1992, he has turned research from the archaeological past into impressive images of Native Americans. In 1997, the Florida Anthropological Society (FAS) featured his work in a video, and his artwork is published in a 2004 University Press of Florida volume, *Florida's Lost Tribes* (co-authored with Jerald Milanich). The Trail builds conceptually on that combination of scholarship and creativity.

Because of the energy of the organizers, the concept of a Trail quickly gained support. Archaeologists on the West Coast of Florida and around the state were contacted. The Florida state archaeologist encouraged the endeavor. The local regional chapters of the FAS brought forward volunteers and support; the Sarasota FAS chapter provided an initial institutional home for the Trail. The first network meeting was held in Bradenton, roughly the midpoint for the target region of the proposed organization. Representatives of 15 archaeological attractions showed up, and the group created the mission statement and planned a brochure and speakers series. The cofounders wrote grants to the Florida Humanities Council, Visit Florida's Nature/Heritage Tourism Grant Program, and the Frank E. Duckwall Foundation. The grants were successful, and brochures and a lecture series were organized for winter 2001–2002.

Tourist presentations of the archaeological past are not new. The key innovation for the organization was combining tourism and scholarship, the creation of partnerships. Tours of sites are not new. Creating an accessible means to learn about the archaeological past, in addition to raising the visibility of sites to visit, made for an innovative approach. The innovation excited a wide range of people and organizations.

The network welcomed all organizations associated with the pre-Columbian past to join. The extant informal social network and the need for integration of the sites quickly brought people together into the Trail. The support of leading Florida archaeologists provided scholarly legitimacy for the endeavor and a supply of potential speakers for the lecture series. After the first round of planning, an advisory board was created to include more voices, including Billy Cypress of the Seminole Tribe of Florida, who had written (1997:157) on engagement with archaeology in terms of economic development and the protection of cultural resources.

With successful grants, the organization moved to create the brochure and the lecture series. The brochure was titled *Trail of the Lost Tribes on Florida's Gulf Coast: A Guide to Visiting Our Ancient Archaeological Sites* and included a map of the 19 sites on the trail. The winter 2001–2002 lecture series, "Walking in the Footsteps of the Ancients," was hosted by a local chapter of the FAS with the goals to provide current interpretations of sites and prehistory and to bring the expertise of Florida archaeology to the sites for public consumption. The lecture series was a great success; an estimated 2,500 people attended the events.

The success of that first year led to a network meeting where a Board of Directors was created and charged with filing for 501(c)(3) nonprofit status, applying for more grants, and organizing another lecture series. The second year brought nonprofit status, a handbook for the lecture series, and an

updated brochure that featured 21 sites and illustrations of artifacts and paintings. With the brochure and lecture series, the Trail succeeded in its primary goal, setting the stage for long-term support for heritage tourism in Southwest Florida.

The Trail as an NGO


The founders of the Trail sought to build networks to improve interpretation and protection of archaeological sites and raise the profile of presentations of the pre-Columbian past. The Trail is balanced, however, among competing interests and concerns. One way to conceptualize the organization is as a nongovernmental organization (NGO), which is “shorthand for a wide range of formal and informal associations.” This diversity, Fisher (1997:447) explains, “means that it is not a simple task to analyze the impact of NGOs” at the local, regional, state, national, and global levels. The Trail seems similar to NGOs, for as Fisher (1997:454) explains, they have practices that “remain discursively constructed through reference to the ‘local.’”

Just as archaeology is the basis but not the impetus for the Trail, the organization’s goals are grounded in the local needs yet also are part of global heritage tourism. The Trail is an example of the marketing of the past, an endeavor that encourages the consumption of the past (Baram and Rowan 2004). Recent studies have illustrated that archaeological sites have become significant commodities that benefit local interests and have great drawing powers. With the success of heritage tourism, communities and organizations are examining the potential of their areas to host archaeo-tourism. By marketing local examples of the material past, there is a greater need to conserve and preserve those places because there is greater stress to sites with the increased traffic that is the hallmark of successful tourism. The logistics are demanding for small-scale organizations; the Trail offers a means to pool resources to help organizations meet those challenges.

Tourism and Public Archaeology

Because of the efforts of the Trail, tourists intrigued by the mounds at Emerson Point Park now have easier access to sites across the west-central Gulf Coast, while the presentation stresses continuities, science, and stewardship of the past for a responsible visitation. In a region that does not immediately conjure up notions of the past—Florida’s Gulf Coast is presented according to themes of nature and play—people have the opportunity to visit over a dozen places to learn about Native American history.

But a caveat of the partnership between tourism and archaeol-

ogy is warranted. In a widely cited volume, Gottdiener (2001) explores the expansion of themes used in American consumer culture and critiques the “theming of America.” Florida seems to be at the forefront of this dynamic set of developments. Phillips (2002:96) organizes multiple examples of marketing communities, with several in Florida, in terms of an “age of themes” and shows that “heritage or cultural tourism is rapidly gaining interest as a variable community development strategy. Numerous communities have incorporated some element of heritage or cultural tourism in their marketing efforts.” Some of those communities are focused on particular ethnic or cultural links, while others are broadly organized. Archaeologically based presentations challenge the silences of history, raising the profile of the indigenous past, but also contain conflict between academic concerns and tourist appetites for easier access to complex issues. Studies of the intersection of archaeology and heritage tourism illustrate the paradoxical implications of such heritage tourism, with success leading to superficial presentations or exoticism. Does the “theming” homogenize the diversity of sites, past peoples, and time periods across the region? With the expansion of public archaeology programs and the diversity of partnerships being developed, concerns over representations continue to haunt the continuing success of heritage tourism. 

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MAKING THE PAST VISIBLE AT SUNWATCH INDIAN VILLAGE

A LATE PREHISTORIC NATIVE AMERICAN SITE IN DAYTON, OHIO

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Dayton, Ohio is a city that appreciates its heritage and history. Even the most passively interested citizens are aware of the city's connection to aviation through the Wright Brothers, the devastation of the 1913 flood, the work of African American poet Paul Lawrence Dunbar, and Dayton's reputation as a hub of invention. Over the past few decades, the community has also embraced its more distant Native American past as evidenced by the preservation and development of SunWatch Indian Village/Archaeological Park (Figure 1). SunWatch is a small agricultural village built by the Fort Ancient culture circa A.D. 1200. The site is owned and managed by the Dayton Society of Natural History (DSNH), a private nonprofit organization that also operates a natural history museum in Dayton. The existence of SunWatch is a testament to the community's interest in, and respect for, the villagers who farmed the floodplains of the Great Miami River centuries ago. In this article, we will discuss how this unique site developed with the aid of public archaeology and identify some of the successes and challenges inherent in managing a reconstructed site for heritage tourism.

History of SunWatch

SunWatch, originally named the Incinerator Site, was discovered by avocational archaeologists in the 1960s. When the DSNH became aware of plans to build sewage treatment ponds on the site's location, salvage excavations were initiated. This task began in 1971 under the direction of J. Heilman, Assistant Curator of Anthropology at the time, who recruited local residents to assist with the project. Excavation proceeded quickly under the looming threat of city bulldozers, which could appear at any time with short notice. The site was listed on the National Register of Historic Places in 1975, and that, combined with the public interest and involvement in the site, persuaded the City of Dayton to alter its plans, allowing the site to be preserved. As the site's future became more certain, the focus of the project evolved from salvage to research.

Interpretive elements of the site were added in the form of reconstructions for the visitors who came to view the site in increasing numbers. After 17 years of continuous fieldwork, the excavation was concluded in 1988, and an interpretive center was completed, marking the transition from research to interpretation.

Since 1971, all work conducted at SunWatch has been under the direction of the DSNH. Through the dedicated efforts of staff and volunteers and the financial support of numerous donors, SunWatch has evolved from a site into a *place*—one that is imbued with meaning for the citizens of Dayton. Under the leadership of the DSNH, the public involvement in the excavation, preservation, reconstruction, and promotion of SunWatch has generated the most important reason for its success: a sense of community stewardship.

Reconstruction and Heritage Tourism

SunWatch serves as a regional landmark and is the primary institution in Dayton for learning about the Native Americans of Ohio. The site receives numerous visitors each year and is well suited as a case study in how physical reconstruction both serves and complicates the interpretation of an archaeological site.

Many archaeologists and historians are reluctant to employ physical reconstruction, and their caution is certainly warranted. Physical reconstruction can be damaging to the archaeological record, misleading to the public, expensive, and subject to individual interpretation. When done well and thoughtfully, reconstruction can also enrich the visitor experience by providing a multisensory encounter that allows them to more fully understand and identify with the people who inhabited the site.

SunWatch includes reconstructions for a variety of reasons, including the fact that the site, lacking earthworks or standing architecture, would otherwise be invisible. The Fort Ancient people utilized clay, wood, grass, and other organic materials to construct their settlements. None of these materials have been preserved at SunWatch beyond postmolds, soil discolorations,



Figure 1: SunWatch Indian Village/Archaeological Park is a reconstructed Fort Ancient culture agricultural village in Dayton, Ohio.

and charred fragments of wood and daub. Reconstructions presently include five structures, a portion of the stockade that surrounded the village, a large center pole thought to have been used for observing solar alignments, several pit features, and short posts marking the locations of excavated postmolds. The reconstructed features are placed within the footprints where the original features were discovered, utilizing the same excavated postholes and the same natural materials.

SunWatch provides a long-term perspective on the types of complications that reconstruction introduces. For example, reconstructions in some areas of the village have now aged to the point that they must be completely rebuilt. This provides the researcher with experimental data about architectural use-life, the public with a visual interpretive message about the short duration of the village's prehistoric occupation, and a headache for those tasked to replace the reconstruction.

Over the past two summers, we have worked to replace the "Big House," a large ceremonial building that stood for 21 years, a length of time that correlates well with expectations derived from historical and experimental studies (Figure 2). In the course of disassembling the rotting existing structure, it became clear that some postmolds of the reconstruction did not match those mapped at the time of excavation. It would appear that some liberties were taken with the placement of posts when the original reconstruction was built. We believe that these decisions were made for the stability of the structure, but we cannot confirm this due to a lack of documentation. We are left with the decision to either rebuild an identical reconstruction or attempt to build a structure more in line with the archaeological record. This illustrates an important principle of reconstruction: reconstruction work should be documented as thoroughly as we would document excavation.

A similar dilemma arises with the stockade around the village, which has been partially rebuilt. In at least one area, the stock-



Figure 2: Staff member Shawn McCarty uses native prairie grass to thatch the roof of the ceremonial Big House.

ade postmolds did not preserve, although the stockade would apparently have continued into this area. In this case, we have not continued the reconstruction into this area. The result is a strange-looking stockade that ends abruptly but serves as an excellent point of debate about what liberties should be taken in reconstruction. There are no perfect answers to these types of problems, only differing perspectives and opinions.

Successes

We measure "success" in terms of how well we meet our mission statement as a nonprofit educational institution, and we regard SunWatch as a great success in this regard. An average of 22,000 people visit SunWatch each year, and approximately half of these are fourth-grade school groups. Exhibits, tours, classes, group overnights, an annual archaeology festival, and other special events provide a diverse set of forums for communicating educational content.

Visitors often have the usual notions about what to expect when they visit a Native American site (e.g., teepees and buffalo hunting). Reconstructions and replicated tools permit visitors to enter structures, grind corn, play games, observe astronomical alignments, and other activities. This experience is designed to help visitors discard antiquated stereotypes and, more importantly, to allow them to appreciate the Fort Ancient people as human beings rather than as characters in a story.

In recent years, the DSNH has provided paid internship opportunities to anthropology students. Summer interns split a ten-week field season repairing or building the features at SunWatch and excavating a similar Fort Ancient village at another location. SunWatch also employs a grant-funded prairie restorationist who works to restore the native prairie (currently 4 acres in size) surrounding the site, allowing visitors to appreciate the environmental context of the site and learn about the endangered prairies of Ohio.

We have also successfully collaborated with the local Native American community. In 1972, a group of local Native Americans voiced their concerns to the DSNH about the excavation of human remains at SunWatch. Early consultation between the two parties identified a shared desire to preserve the Native American heritage of the area and share it with the public. This initial dialogue resulted in the formation of a Native American advisory committee that continues to consult with the DSNH on numerous issues and that has become a valued partner and stakeholder in the preservation and promotion of the site.

Challenges

Reconstructing a site provides continual challenges, including interpretation, maintenance, security, safety, and preservation. The first challenge in educating visitors is to help them understand that the village as they see it is a *reconstruction* and an *interpretation* based on archaeological, ethnohistorical, and experimental data. The presence of reconstructed features can confuse some visitors who think that what they see is exceptionally well-preserved rather than reconstructed. Once visitors understand this point, they may question why the structures are built in a given way. Visitors are often too quick to accept the reconstructions as “exact replicas” without questioning what they are based upon. Interpreters are trained to address this topic by explaining that the only data indicated by the archaeological record are the location of the features and the materials used. Visitors are encouraged to propose alternate scenarios. For example, a line of postmolds within the Big House could be interpreted as representing either an internal wall forming a second room or the posts of a bench. To effectively engage the public, interpreters must be thoroughly trained and familiar with the data upon which the reconstructions are based.

Maintenance is primarily accomplished by paid interns in the summer months. As much as possible, reconstruction is carried out with materials indicated in the archaeobotanical data. Reconstruction materials can be difficult to acquire, and most are harvested off-site. For example, prairie grass is needed for thatching or repairing the structure roofs on a regular basis, but it can only be harvested seasonally, with each house requiring 4–8 *acres* of grass. This high demand for natural materials provides insight into how quickly prehistoric villagers would have exhausted the local environment. Materials are usually harvested from property owned by the Five Rivers Metroparks, a county nature preserve, or adjacent floodplain property owned by the Miami Conservancy District. These public agencies are not affiliated with DSNH, but they have been generous in allowing us use of their resources.

Reconstruction techniques are specified in a document compiled by the original site investigators, guided by a long-range plan, and executed under the direction of a seasonally employed reconstruction supervisor. Reconstruction tasks are either maintenance


(annual minor repair of daub or thatch) or “capital improvements” (a new structure). With light annual maintenance, a well-built structure of wood, daub, and grass can be expected to last for 15–20 years. Thatched roofs can be expected to last for at least five years. Reconstruction supervisors are encouraged to experiment with different methods of construction in order to document their relative efficiencies in terms of the amount of materials used, their effectiveness, and their longevity.

Visitor safety is a high priority at SunWatch, especially given the large number of young visitors. Tripping hazards are numerous, with many short posts marking the locations of houses that have not been reconstructed. Mulched pathways are plainly marked, and the public is restricted to previously excavated areas. In order to satisfy local building codes, nails and other modern materials are used strategically within the reconstructed houses to secure timbers. The most significant threats to the safety of visitors and the site itself are the same as those faced by the original inhabitants: fire and flooding. As precautions against structure fires, the thatched roofs are treated with a fire retardant and fire extinguishers are placed in each house. The decision to utilize the restored hearths for special events carries with it a burden to ensure that such use does not threaten visitors or the structures. Burning associated with prairie restoration takes place in conjunction with local fire safety officials.

Preservation of the archaeological resources is accomplished by limiting reconstruction only to previously excavated areas and by maintaining records on what reconstruction activities have been performed. This information is also useful for research applications in the form of experimental archaeology. Public access is also restricted to these areas, and light vegetation has been allowed to grow over unexcavated areas.

Conclusion

The reconstruction work at SunWatch Indian Village/Archaeological Park provides the visiting public a unique opportunity to experience what life was like for the Native American inhabitants of Ohio’s Great Miami River Valley 800 years ago. SunWatch is an example of how archaeologists can use reconstruction as a tool for allowing the public to not just visualize, but to interact with an otherwise invisible past. The reconstructed houses and other features present an experience that we hope will create lasting memories for those who visit.

SunWatch also provides an opportunity for visitors to learn more about some of the lesser-known archaeology of Ohio. While the Fort Ancient culture is overshadowed in the public eye by the earlier Adena and Hopewell moundbuilders of the region, they were the last prehistoric groups to live in the area. While we do not know exactly who the direct descendants of the Fort Ancient people are, they nonetheless provide us with a direct link to Ohio’s earliest settlers. 

THE (RE-)BIRTH OF A NATION

URBAN ARCHAEOLOGY, ETHICS, AND THE HERITAGE TOURISM INDUSTRY

Kelly M. Britt and Christine Chen

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In the tourism industry, heritage is increasingly something that can be acquired as well as objectified, and it is here that archaeologists play a role, providing material evidence of heritage. As a consequence, issues of ownership, curation, stewardship, and representation have become heavily contested among the various stakeholders involved, including academics. Though archaeological investigation provides empirical data that may be used for validating specific narratives, it can also be subjectively interpreted and used to support competing narratives. Within the context of heritage tourism, it becomes necessary to identify and market an “official narrative.” Indeed, narrative has become the key vehicle through which contesting stakeholders have found expression, with archaeologists at times composing these narratives or authenticating them and then coping with the necessity for other experts and consultants to authenticate them.

Heritage tourism and urban archaeology have become unconventional bedfellows. As cities, particularly small historic cities in need of economic revitalization, become more dependent upon heritage tourism, archaeology *in* and *of* the urban landscape has become both an asset and a product for heritage tourism in these cities. The reasons for this partnership are twofold. First, historic districts and restoration areas provide cultural destinations in which residents may take pride and for visitors to experience, but they are generally costly. If done within state and federal guidelines, projects may require archaeology to be conducted, but tax benefits and grants may accrue to the owners as incentives. Second, archaeology can provide the authenticity needed for historic preservation and renewal projects to take shape and succeed. These projects use, and are at times dependent upon, archaeology to validate their successes. Sites are both cultural resources and cultural heritage assets with a use value and an intrinsic value that are consumed during the tourism process (McKercher and du Cros 2002). Heritage tourism projects produce a complex network of negotiations between multiple stakeholders who are variously involved in processes of validation, and archaeologists are only one of these stakeholders.

Case Study: Lancaster, Pennsylvania

Like many small American cities, Lancaster in the 1960s and 1970s executed an urban renewal project in its center city. A number of historic structures were bulldozed and replaced with an austere, concrete-and-brick shopping center known as Lancaster Square. This development, however, failed to return retail shoppers to the central business district. In the late 1990s, a new redevelopment project was conceived, this time concerning the rehabilitation of the city’s landmark Watt and Shand department store. A group of local businesses purchased the vacant building with the intention of rehabilitating it as a hotel, hoping both to save the historic landscape of the city and to revitalize the economy of downtown Lancaster. For this to work, the city needed to create a reason for people to come and stay. Thus was born the idea of the Lancaster County Convention Center, which from the beginning has been the center of conflict in the county.

The Lancaster historic preservation community initially opposed the Convention Center because the plans called for the demolition of a number of important historic structures. Prompted by these concerns—and partly because they had easements on portions of the proposed Convention Center site—the Historic Preservation Trust of Lancaster County sponsored a small salvage excavation in a targeted area of the site, specifically behind the homes of Thaddeus Stevens and Lydia Hamilton Smith, leading nineteenth-century opponents of slavery (Figure 1). Franklin and Marshall College and Kutztown University jointly undertook the excavation in 2002–2003 with volunteers and students as academic fieldworkers.

Although the site is part of a historic district listed on the National Register and, thus, technically qualified for review under Section 106, the site review process was overlooked. Part of this was due to the fact that no archaeology had been undertaken in Lancaster City until the Thaddeus Stevens and Lydia Hamilton Smith Historic Site excavation was initiated, but also because there was no effective policing among the various agencies to ensure that Section 106 was properly enacted. Moreover, Pennsylvania’s preservation laws, which were



Figure 1: Thaddeus Stevens House and the Kleiss Saloon, Lancaster, Pennsylvania. Photograph by Kelly M. Britt.

amended in the late 1980s, shifted the mitigation-funding burden from the municipal authority undertaking the development action to the State Historic Preservation Office. These factors and others regarding the complex regulatory processes of this site have been discussed in more detail elsewhere (Bennett-Gaieski 2004), but, ultimately, no compliance archaeology was funded by the Convention Center developers.

The excavation uncovered a modified cistern. Evidence provocatively suggested that this feature was modified in the 1850s so that individuals could enter it through an opening in the adjacent tavern owned by Stevens. This supported the proposition that Stevens and Smith directly aided fugitives escaping from slavery. The cistern has become part of a wider discussion about how the Convention Center can be integrated as a heritage tourism attraction that interprets the lives of Stevens and Smith. The use of the Underground Railroad (UGRR) as a narrative for this site has provided much controversy. The historic Bethel AME church in Lancaster has already incorporated the UGRR narrative into their reenactment entitled *Living the Experience*. Located in ChurchTowne, another historic section of the city, the church recently applied for city and state funds to economically and socially redevelop the neighborhood by establishing businesses and residences owned and operated by the predominantly African American population that lives there. The ChurchTowne project hopes to build a UGRR wax and interactive museum, gift shop, and theater. Only blocks away from the Stevens and Smith site, ChurchTowne was at first seen by some as competition for the UGRR narrative and the tourist dollar. Moreover, whereas the ChurchTowne UGRR narrative has been entirely defined by the African American community, the issue still remains of

how to reconcile the participation of the disparate stakeholders in the interpretation of this archaeological site.

In the heart of downtown Lancaster, the Stevens and Smith site has turned into a place of contention. Some are skeptical that the Convention Center will revitalize the downtown or attract new visitors. A group of county hoteliers fear that the new hotel and Convention Center will cost them business, and they have already engaged in a series of costly and unsuccessful lawsuits. In addition, there are individuals in the county who do not want to see the legacy of the pro-black, antislavery Stevens commemorated. Still others feel this Convention Center is exactly what is needed to jumpstart a new cycle of revitalization. Conservators and historic preservationists, on the other hand, are concerned with how the new project may affect the historic structures of the neighborhood.

Historic preservation is not a new concept in Lancaster, but what started as a preservation project has turned into a grand-scale endeavor involving multiple nonlocal interests including American Express, the Smithsonian, Public Broadcasting Services, and the Discovery Channel. Though the UGRR narrative has existed for over 100 years, these recent attentions have provided the impetus needed to save the Stevens and Smith buildings and created a new narrative through which the site can be promoted for heritage tourism. Originally, the Stevens and Smith properties were scheduled for demolition, but now the cistern and substantial portions of the historic buildings have been incorporated into the planned Convention Center. Furthermore, a Stevens and Smith Museum will be attached to the Convention Center, and even the Convention Center Authority now sees this archaeological site as the backbone for the Center's tourism initiative. This has provided the needed link to build the present upon the past while also addressing the long-standing issues of race and class that confront the urban landscape of Lancaster.

These issues continue to create conflict in Lancaster County, as "white flight" has created a symbolic gulf between the outlying county and the inner city. The county has increasingly become a destination for Amish-seeking tourism; many of the white middle-class residents of this sphere perceive Lancaster proper as a blight-ridden inner city inhabited primarily by Latinos and African Americans and thus as a place to be avoided. Because the Convention Center was proposed as a node for heritage tourism for the city, the UGRR narrative has been embraced as a way to bridge this gulf. Meanwhile, the archaeologists' roles have become somewhat smaller; the site interpretation is currently in the hands of a private museum-consulting firm. The archaeologists and other academics involved instead have established local community outreach initiatives, which may or may not be utilized in the final presentation of the site.

As can be seen in the Thaddeus Stevens and Lydia Hamilton

Becoming
Aztlan
Mesoamerican
Influence in the
Greater
Southwest,
A.D. 1200-1500



Carroll L. Riley

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Smith Historic Site excavation and the circumstances surrounding it, archaeological research can galvanize divergent groups in a community. Prior to the archaeological component of the Convention Center project, the UGRR narrative largely belonged to the residents of ChurchTowne, and the Convention Center was viewed solely as a commercial undertaking. Now, the debate over the *official* UGRR narrative in Lancaster involves a far larger portion of the community, and the Convention Center can be seen as having *social value* as well as economic value to the city. Ironically, archaeology now holds a rather narrow position in the presentation of Lancaster City as a heritage destination.

Conclusion

At its heart, heritage involves a community, but often one that is ill-defined or has changed dramatically. It implicates a sense of place, though often redefined or reconstructed. And it brings in a wealth of stakeholders who are often at odds with one another and with the ethical ideals of archaeologists. Taught to prioritize the acquisition of archaeological information and actively support conservation of archaeological resources, archaeologists in this case study were confined not only by the lack of a rigorous regulatory process but also because it was a volunteer-based project led by local academics. Consequently, there was a necessary compromise between the preservation of these houses on the one hand and the ability to put up the Convention Center on the other.

Archaeologists should reexamine ethical guidelines and the means to rework them in circumstances such as those encountered in this case study. After all, archaeology does not dictate the course of action within the communities where it takes place. The present nature of heritage tourism clearly produces more questions than answers. What is the role of an archaeologist in the treatment of heritage? How does an archaeologist decide it is better to tear down a historic building rather than help save it? In what context may archaeologists wisely forsake "ethical" ideals? 📷

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TWO MUSEUMS, TWO VISIONS: REPRESENTING CULTURAL HERITAGE IN CUSCO, PERU

Helaine Silverman

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Two museums in Cusco, Peru—only one block apart—exhibit artifacts of pre-Columbian Andean civilization but in very different ways. In this brief article, I am concerned with their histories, locations, exhibitionary scripts, and the museums' roles in the articulation of cultural heritage, local identity formation, and responsible global tourism.

Museo Inka

Cusco has had an archaeological museum since 1848, only a little over 20 years after the country achieved independence from Spain in 1821. Since 1919, the museum has functioned as the Museo e Instituto de Arqueología de la Universidad Nacional San Antonio Abad del Cusco; today it is known to the public as Museo Inka (Figure 1). The site on which the museum is built is historically significant. Here Huascar, one of the two last independent Inca kings, had his palace. The conquistador Diego de Almagro received the palace during the Spaniards' division of property in the Inca capital. The beautiful Colonial building—the Casa del Almirante—that we see today dates to the late sixteenth century. The building is one block up from Cusco's main plaza ("Haukaypata" in Inca times, "Plaza de Armas" today).

The "Los Inkas del Qosqo" exhibition presents the archaeological, historically, and ethnographically known history of Cusco. Because the museum is administered as part of the financially challenged national university, the exhibition is technologically and aesthetically modest (Figure 2). Nor are the objects on display "spectacular" (because the region never had an indigenous "great art style"). But the unembarrassed exhibition of ordinary potsherds, stone tools, food remains, and other materials of daily life is what makes the Museo Inka a fine didactic museum.

The main exhibition script begins with a series of dioramas showing the principal natural environments of the Cusco region and their characteristic subsistence activities. The next display area is "Origins," and it presents the local antecedents to the Incas, ranging over 7,000 years from early rockshelters to the immediate precursors of imperial Inca. The exhibition script then moves into a categorized presentation of different material and ideological aspects of imperial Inca culture (ca. 1200–1532 A.D.) with exhibition cases for Herding, Agriculture, Pottery, Architecture, Religion, and so forth.



Figure 1: The Museo Inka in Cusco, Peru. Photograph by Helaine Silverman.

Museo Inka is notable in having a discrete section on the Spanish Invasion. This exhibit induces the viewer to recognize the multifaceted, devastating upheaval caused by the *conquistadores* and the subsequent colonial administration that was imposed. This section is followed by a treatment of the royal Incas under Colonial rule, emphasizing how iconographically elaborated material culture such as *keros* (drinking goblets) and textiles were mobilized as a form of resistance and memory construction in the indigenous Andes. The exhibition then deals with “Incanismo,” a local movement that placed “increasing cultural value on Tawantinsuyu [Inca Empire] and Inca history” (museum brochure). Incanismo evolved among Cusco intellectuals in the nineteenth and twentieth centuries. It concludes with a treatment of traditional Andean lifeways as cultural continuity in the ethnographic present.



Figure 2: An example of modest display cases at Museo Inka. Photograph by Helaine Silverman.

This is an anthropological museum with an overt political message. Its coherent, didactic script makes the museum effective and important in its local context, especially as narrated by local guides and local school teachers. Although the dynamics of prehistoric culture change are not presented (these are synchronic snapshots of discrete moments and aspects of pre-Hispanic society), the Incas are clearly depicted as the culmination of indigenous cultural development and as continuing into the present day by means of Colonial and Republican-period transformations. Struggle and resistance to the Spanish and Republican regimes are clearly shown. Cultural continuity is emphasized.

Museo de Arte Precolombino

Museo de Arte Precolombino (or MAP, as it is called) is uphill from the Museo Inka, in the Plaza Nazarenas (Figure 3). Like Museo Inka, MAP was created on a site that had an Inca occupation. It was acquired by a conquistador and subsequently was built over in fine Colonial style to become the home of an elite member of Cusco society, the Conde de la Cabrera for whom the grand house is named; it then passed through many hands and had multiple functions, ultimately falling into ruinous state. Casa Cabrera was given new life when acquired by Banco Continental in 1981. It opened as MAP, a branch of the private Larco Museum in Lima, on May 22, 2003 and was underwritten by Banco Continental and AFP Horizonte-Grupo BBVA (a pan-Latin American pension fund)—an association of culture and the museum’s money-making potential through insertion into the global tourism industry.

MAP received a tremendous amount of publicity as it prepared to open, in part because its inauguration was timed to coincide with a summit of Latin American presidents held in Cusco. Peruvian President Alejandro Toledo inaugurated the museum at the summit, saying “we are showing the world our cultural wealth. I am profoundly proud that [we can give to the summit] a little of the culture that belongs not only to Peru, but also to Latin America... [The region must] look to its past to construct together a new Latin America with more health, education, justice for the poor and culture” (<http://www.terra.com.pe/noticias/cumbre/30523-2.shtml>). With this statement, Peru’s past was deployed as the sign of Peru’s modernity, transnational engagement, and developmental promise for the future.

Published reviews of MAP have been equally enthusiastic. The May 18, 2003 issue of *La República* stated that now “Cusco will be at the vanguard of the world’s new museographical tendencies.” This opinion was further promulgated by MAP’s director who said, “the museum obeys the world current of displaying objects by means of artistic rather than archaeological and anthropological criteria, for which reason it is the first museum of its kind in Peru and all Latin America” (Andrés Alvarez Calderón, quoted in *El Comercio*, Lima, May 6, 2003). MAP is a traditional—indeed, reactionary—art museum. It is an art museum-cum-art gallery. It absolutely is not at the vanguard of contemporary museum practice (the relevant publications of critical museum scholars are too numerous to cite here).

MAP displays a select group of 450 exquisite objects from the home museum in Lima, the Larco Museum, which was created by the avocational archaeologist and collector Rafael Larco Hoyle (Figure 4). The MAP exhibition moves chronologically with each major archaeological culture receiving its own room. Each room has a carefully chosen wall color that enhances the particular style. The lighting is dramatic and appropriate to each specific object. Pieces are well spaced in beautiful vitrines mounted in the walls and on pedestals scattered sparingly throughout the rooms. Some of the exhibits are particularly innovative, indeed breathtaking. Each display is perfectly accommodated to its space and each room has a particular focal point so that monotony and predictability are avoided.

However, analysis of MAP’s exhibition reveals serious problems that contradict MAP’s self-praise. MAP is not enjoyed by the vast majority of Cusqueños both because of its cost (which is three times that of Museo Inka) and because its psycho-spatial dynamics discourage locals from visiting (two suited guards control entry from an imposing modernist desk). Most egregiously, MAP’s script eschews relevance to contemporary Cusco by omitting explanation of ancient social, political, and economic contexts and evolutionary processes as well as historical connections between the lauded anonymous “mastercraftsmen” and their living indigenous descendants. Indeed, the sumptuous red-walled Virreynal Gallery (following the Inca Room) with its 21 religious paintings celebrates Spain and the Catholic Church as a triumph over and complete rupture with the Incas. So decontextualized and retrograde is the MAP exhibition that quotes about “primitivism” by renowned international artists (Gauguin, Kandinsky, Klee, Matisse, Moore, among others) are placed in the various galleries to validate the “universal” greatness and appeal of the hyper-aestheticized art on display.

Reception by the Public

I transcribed and analyzed two days of visitor comments in the guest books of the museums. Depressingly for me, only a couple of visitors perceived any problem with MAP or difference between the two museums, if both were visited. Rather, both museums, and especially MAP, are praised as “beautiful” and “wonderful.” The tourist comments lead me to encouraging and discouraging conclusions. On the bright side, tourists like museums. I could see that some tourists had visited both museums in the same day. And one visitor wrote in the Museo Inka guest book, “Cusco without museums would be sterile.” I understand this to mean that museums are necessary to interpret what is otherwise a static arrangement of buildings of different styles and dates in the historic center: the museums animate the architectural milieu. But, on the down side, most tourists are unquestioning about the museums they visit, notably MAP, which is accepted uncritically.



Figure 3: The Museo de Arte Precolombino in Cusco, Peru. Note sponsorship by BBVA, Banco Continental, and Museo Larco that is indicated on the façade. Photograph by Helaine Silverman.

Conclusion

Museo Inka resists the structural inequalities of Peru’s history and Cusco’s political economy by explicitly addressing the events and conditions leading to the impoverishment and disenfranchisement of native people. MAP reflects and reinforces them.

Museo Inka shows the transformation of Inca nobility under Spanish rule and vigorously argues that despite the trauma of Colonial, Republican, and modern oppression, indigenous Andean culture is alive and vibrantly creative. MAP implies a finite end to Andean creativity with the Incas being replaced by the Spanish Colonial regime.



Figure 4: Exquisite ceramic vessels are displayed in fine cases with perfect lighting in the Museo de Arte Precolombino. The labels are bilingual in Spanish and English (poorly translated, in general) and provide hyperbolic descriptions of the objects’ aesthetic qualities. Photograph by Helaine Silverman.

Museo Inka seeks to counteract the necessary displacement of artifacts from their original contexts by providing complementary textual, graphic, and three-dimensional (models, dioramas, etc.) information. MAP deliberately isolates and decontextualizes the objects in order to achieve their aesthetic recognition and appreciation; in so doing, it simultaneously obviates consideration of the descendants of the great pre-Hispanic civilizations. Nor does MAP’s exhibition script link Cusco’s inhabitants to their past such that visitors to the museum would recognize Cusqueños as legitimate claimants to space in the city.

Museo Inka asserts the continued existence of Andean people and mobilizes the past for empowerment and construction of identity in the present. MAP presents a Romantic elegy to artists of a vanished and vanquished civilization.

Museo Inka is an integral part of Cusco’s project of modernity that strongly implicates an appropriation of the Inca past. MAP is an integral part of Cusco’s postmodern tourist pastiche with its unmoored history and tourist-oriented spectacle.

The presence in one city of two major archaeological museums is extraordinary. Both collections are housed in important Colonial-period buildings whose meanings have been resignified by the museums they contain. Forces of capitalism and globalization have returned the Casa Cabrera to its former glory and resignified it as a site, once more, of elite privilege and power. In contrast, the Casa del Almirante has been reconquered by Cusco’s dead and living indigenous population through Museo Inka’s compelling (though not museographically sophisticated) post-Colonial narrative. Museo Inka is a passionate voice for entitlement of the local populace. It offers a spirited defense for social justice in the city by virtue of its exhibition script that links—in one vast sweep of historical process—the pre-Columbian societies in the Valley of Cusco, their change under Colonial domination, their form during the Independence Movement, the Republican restructuring, and current residents.

Museums are sites of representation and, potentially, misrepresentation. As thousands and potentially hundreds of thousands visit these venues in developing countries through the increase of global tourism, it behooves us to pay greater attention to how museums treat cultural heritage in their local context and when inserted into tourism’s transnational capitalist economy. ☐

LOCAL IDENTITY, NATIONAL MEMORY, AND HERITAGE TOURISM

CREATING A SENSE OF PLACE WITH ARCHAEOLOGY

Paul A. Shackel

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With the emerging field of heritage tourism, there is a continued need for research devoted to understanding the cultural characteristics of heritage, its importance in contemporary society, and its uses. Many communities struggle with their sense of place in an increasingly globalized world. Recovery, interpretation, and the celebration of the past are important for sustaining local identity and a sense of place. Local history can be compromised by the drive to create alternative pasts in order to cater to heritage tourism. Local communities' involvement is necessary with the development of heritage tourism activities, including having a say in the way their past is presented to the outside world. This form of inclusiveness needs a continuous dialogue between the various stakeholders, as different ideas about the past can make the process contentious (Derry and Malloy 2003; Dongoske et al. 2000; Little 2002; Shackel and Chambers 2004; Swidler et al. 1997; Watkins 2001).

The heritage of peripheral groups is not always part of the story told of our national heritage. When looking at archaeological heritage, we not only need to interpret the dominant culture, but we also need to understand that racism, ethnocentrism, religious-ism, linguistic-ism, age-ism, able-ism, class-ism, sex-ism, and heterosexual-ism are all part of our past. I propose several elements that will help make archaeological heritage tourism a more inclusive endeavor at multi-ethnic sites. These are:

- Critically analyze and expose racism in the past, and present and dismantle the structures of oppression where we can. We need to recognize race and provide a historical perspective of racism when telling the story.
- Explore diversity in the past, and promote it in the present. We cannot dismantle racism if only like-minded people are participating in the project.
- Build a multicultural organization. We need to explore and identify the dividing walls in the past and in the present. For us, the organization is the field of American Archaeology, and we hope that our efforts will help build diversity. The story is not complete without a variety of perspectives.

- Create a color-conscious past rather than a color-blind past. By recognizing cultural and ethnic differences, we can provide a richer perspective of the past and the future.

By opening up a project to traditionally muted viewpoints, the relationship of archaeology to heritage tourism has made the discipline much more complicated. Archaeologists must navigate between their interests as scholars and professionals and the interests of many other stakeholders. It becomes even more difficult when archaeologists find that they must deal with several descent groups, each of which may have their own memories about the place. My recent work with a project in New Philadelphia, Illinois provides an example of some of the benefits and pitfalls while working with many stakeholders that support different views of the past. While all agree on the importance of the site, discussions about uses of the site for heritage tourism have sometimes become tense.

The Struggle in Heritage Tourism

New Philadelphia is the earliest-known town that was founded and platted by an African American. The site is located about 25 miles west of the Mississippi River and developed as a small, multiracial, rural community beginning in 1836. In 1869, the railroad avoided the town by about a mile, and the town soon began its decline. In 1885, some of the town was vacated and reverted to agricultural lands. A small multiracial community existed in the town until the 1920s (Figure 1). Today, nothing exists of the town except for a few foundations in a planted field and abundant memories. In 2002, Vibert White, then chair of African American Studies at the University of Illinois-Springfield (UI-S), invited Terry Martin of the Illinois State Museum (ISM) and me to help study the history of the place. This work moved forward with an archaeological survey (Gwaltney 2004) with financial support from UI-S and the New Philadelphia Association (NPA), a local nonprofit group established to celebrate the founding of the town. After two years of archaeological, historical, and oral history research, we applied for and were awarded a three-year NSF-REU grant. One of our goals was to recruit a diverse student



Figure 1: A 1920s class in front of the one-room schoolhouse at New Philadelphia. The photograph is courtesy of the Pike County Historical Society.

body to work on the project so we could train them in scientific archaeological techniques. This teaching and learning experience was a tremendous success because of the support from the above-mentioned groups and the addition of Christopher Fennell of the University of Illinois, Urbana-Champaign (UIUC).

While we have not yet convinced the Archaeological Conservancy that the place is important and in need of their efforts for preservation, we hope that by raising the town's profile in the public consciousness, we can convince other organizations that it is worthy of protection. After one field season, we can now begin to make the archaeology part of the New Philadelphia story (<http://www.heritage.umd.edu/>; follow the links to New Philadelphia), contributing to the town's social and landscape histories. With our assistance, the community has taken the lead in nominating the site to the National Register of Historic Places because it is archaeologically significant. The former town has the potential to be an archaeological preserve with innovative forms of site interpretation.

While we are involved in the early stages to preserve New Philadelphia and make it part of our national memory, the various stakeholders have different ideas on how to interpret the place to outsiders. The NPA mostly consists of local community members, although descendant members are represented, and refers to the place as a multiracial community where everyone lived together peacefully. While we do not have evidence of overt violence during the town's period of significance (1836–1885), it is difficult to ignore the larger context of the condition of African Americans in the post-Civil War era.

There are newspaper and oral accounts of KKK disturbances in the 1920s that chased black workers from a nearby road construction project. One informant told us that a nearby town was a “sundowner town,” a place where African Americans were not welcome after sunset. Other members of the community prefer to only tell the story and honor the African American individual who founded the town. At the same time, a descendant and member of the NPA is quite clear about the stories of prejudice that his family endured while living in the town (<http://www.heritage.umd.edu/>; follow the links to New Philadelphia and oral histories).

The NPA is divided about reconstructing all or part of the town, while others do not believe it would be appropriate to “reconstruct” a village. While many of the descendants are anxious to preserve and protect this land for various reasons, one voice in the descendant community is objecting to the goals of the NPA because of fears that the place will become a tourist attraction. The descendant fears that any reconstruction by the NPA at or near the site would be a money-making venture that would be exploiting the founder's memory. The desires of the local and descendant communities for developing a heritage tourism site are truly varied.

Can a multivocal past be part of the heritage of New Philadelphia? Many times, a dominant group will allow alternative voices—as long as they are not too radical. New Philadelphia is about the struggle over who controls the meaning of the place, and the goal of the archaeology team is to try to create a redistribution of power to allow for a real world multivocality. Access and inclusion are the archaeology team's and NPA's

social responsibility in this process, and it is important that all communities be invited to participate in the discussion. Multivocality should not be seen as a free-for-all. Once the site is preserved, choices will be made as to which histories are represented. We are determined that the archaeologists' view of inclusiveness and time depth is part of the story. Discussions of race, diversity, and creating a color-conscious past are all important to the heritage of the place. It is important to be careful not to create a past that excludes the "other."


Some Goals for Archaeology and Heritage Tourism

Preserving heritage is more than just freezing a moment in time. Heritage is an expression of what people think is important. Places on the landscape that are celebrated by heritage tourism mark who we are as a community and a nation. Places that are commemorated and become part of the heritage tourism industry may become part of a naturalized landscape. That is, they become reified and part of the national public memory. Therefore, our position as anthropologists is to take all voices into consideration, consult with the various stakeholders to be as inclusive as possible, and suggest avoiding reconstruction since we cannot accurately recreate the past built landscape. Rather, we want to suggest to the community that the archaeological information will contribute to a social history of the place. Negotiation with all of the communities involved needs to be continuous to ensure that all concerns are taken into consideration.

Academic institutions need to become more aware of the need for broader training to better manage archaeological resources in a heritage tourism context. Heritage tourism can have a tremendous impact on a community's history and economy. Discussion of heritage must deal with issues of sustainability in order to determine how best to utilize the resource for the enjoyment of future generations. Tourism can also change the local meaning of the place, as some histories are seen as having a broader appeal while other histories may be subverted. Community support and involvement in how the past is presented, as well as understanding the economic impact of the tourism industry, is necessary for any heritage tourism project. It is critical that this work be done in a sustainable manner that benefits the community while at the same time enhancing cross-cultural understanding.

Archaeologists involved in heritage tourism have found a need to rely on a variety of other anthropological skills while becoming immersed in the fastest-growing sector of the tourism industry. Archaeologists must work as collaborators and participants while working with communities and their heritage and tourism resources. Universities need to understand that training in an interdisciplinary approach is necessary to help create and develop sustainable heritage tourism. We now need training in skills like the determination of tourism carrying capacity,

museum studies, environmental mediation, hospitality administration planning and project development, and the marketing of heritage resources (Chambers 2004; Smith et al. 2004).

When I looked at a recent *AAA Guide* and reviewed some of the new dissertation titles, I noticed that many of the top-ranked schools in the U.S. had a large proportion of students writing dissertations on topics common 20 years ago. Many dissertations are about the distribution of artifacts, subsistence and economy, exchange and distribution, production and exchange, settlement patterns, and the rise of complex societies. It is obvious that we are not training our students in applied topics, and issues like heritage tourism will be learned on the job. Many of the dissertations seem to lack any examination of disenfranchised groups and agents of change. Acknowledging a multivocal past is necessary if newly trained Ph.D.s are to work successfully in heritage areas with the many stakeholders involved in creating interpretations of the past. It is a multicultural awareness of the present and the past that can make archaeology part of a socially relevant dialogue important to the development of heritage tourism. 

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HERITAGE INTERPRETATION: TOURISM CAKE, NOT ICING

Tim Merriman

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Heritage interpretation of natural and cultural resources in the U.S. most likely began in the early 1900s with a nature guiding school in Estes Park, Colorado created by Enos Mills. He led almost 250 excursions up Long's Peak on foot, often with celebrated individuals of the day in search of a character-building trek on a challenging mountain. Mills wrote 20 books in his 52 years of life, including *Adventures of a Nature Guide* (1920), along with a variety of excellent natural history books. His thoughts in that book have been a good foundation for the modern principles of heritage interpretation espoused by many other authors, such as Tilden (1957), Lewis (1991), Knudson et al. (1995), Ham (1992), Beck and Cable (1997), and Brochu and Merriman (2002).

The National Park Service (NPS) system that began in 1916 included heritage interpretation as a distinctive core service. There are now more than 3,000 interpreters working for NPS as full-time rangers or seasonal interpreters conducting walks and talks, operating visitor centers, and designing and delivering services such as brochures, exhibits, and signs. The National Association for Interpretation (NAI) estimates more than 20,000 paid interpreters currently work in the U.S. along with 500,000 interpretive docents, volunteers, and seasonal employees who interpret heritage resources at parks, zoos, museums, nature centers, historic sites, and aquariums. These people continue the legacy of Enos Mills as they strive to help visitors make intellectual and emotional connections with heritage resources.

Interpretation is the Cake

Most resource managers have viewed heritage interpretation as "icing on the cake." Interpreters are hired during periods of budget growth and fired first, based on an assumption that interpretation provides a desirable service that is non-essential in tough fiscal times. One reason for the easy demise of interpretive services is that, too often, interpretive programs are disconnected from resource management. NAI defines interpretation as "a communication process that forges emotional and intellectual connections between the interests of the audience

and meanings inherent in the resource" (Brochu and Merriman 2002). Though the definition lacks a "mission" connection, the design of NAI's certification program since 1997 has set a new standard for heritage interpretation.

According to NAI, heritage interpretation should be the cake, not just the icing. It should be one of the key tools in management of human behavior, which in turn affects management of the resource. Like some professionals in the environmental education field and the Interpretive Development Program with NPS (1996/2001), NAI defines a social marketing role for heritage interpretation as a continuum that leads from a person being curious about heritage resources to the ultimate goal of resource stewardship. Can we truly influence human behavior at natural and cultural resource sites to get people to become active stewards of the resource? Based on results from agencies using an outcome-based model for interpretive programs, NAI believes it is possible if the interpretive practitioners are fundamentally trained in the design of interpretive services in alignment with the mission, goals, and objectives of the site.

Tourists using heritage sites may not be aware of their unique role in protecting heritage resources. Interpretive programs can make them more aware of issues and help them understand key processes and problems in hopes they will care enough about the resources to participate in protection through promotion of mission-related objectives.

Developing Mission-Essential Interpretation

Interpreters and interpretive planners are asked to consider how their efforts will achieve specific organizational objectives. What will be different if we are successful in influencing tourist and visitor attitudes about heritage resources? Will they give money to research, choose to leave the resource intact instead of taking a piece of it home as a souvenir, discourage friends from doing damage, call for help if they see inappropriate behavior, or seek more information about the resources and related issues? All of these outcomes could be used to develop indicators of mission-related behavior at heritage sites.

The design of interpretive messages is a part of interpretive planning. If, for example, we wish to protect a sensitive archaeological area from casual pot hunting, we might design a variety of messages that help achieve that end:

- Please stay on the trail. You are walking near fragile evidence of native people, and scientists are learning more about them from these protected archaeological sites.
- Replicas of local artifacts may be purchased at the visitor center. Leaving artifacts where found will help scientists unravel the unique relationships of ancient people to the plants, wildlife, and terrain of the area.
- The stories of ancient people lie buried here for us to learn about through careful archaeological study. Please do not dig or take items that could help our scientists interpret the growing knowledge of these fascinating cultures.

How do we know that our messages work? We have to teach interpretive planners to have program-scope objectives that can be measured and that help us understand our success or failure. Some typical objectives that might be used with the example messages above are:

- Site sensitivity messages will be used in 100 percent of new park brochures, signs, and exhibits. Test for achievement by annual review of all new materials developed for relevant messages. (Output)
- Attendance at cultural interpretive presentations will increase by 10 percent in next year. Compare attendance records with previous year. (Outcome)
- Sale of replica artifacts and related books/videos will increase by 25 percent in next year. Monitor the volume of sales of artifacts in heritage store. (Outcome)
- Donations to heritage site research funds will increase by 15 percent in next year. Monitor the donation total for year compared to previous years. (Outcome)
- Off-trail damage incidents will decline by 20 percent next year. Compare vandalism reports for this year after establishing a baseline from the previous year. (Impact)

These objectives are measurable, monitored easily, and reflect observable responses to our interpretive efforts. They also indicate three different levels of self-evaluation—outputs, outcomes, and impacts. *Output* objectives measure the numbers related to our efforts to get messages to our audiences. *Outcome* objectives measure some level of modification of audience behavior—they may buy things, donate to research, or comply with laws. *Impacts* are real effects on the resource such as decline in damage, reduction in thefts, or improvements in condition. If an organizational goal is to fund more research, then the donations might actually be considered an impact as well as an outcome.

At many heritage sites, the lack of or vaguely written interpretive goals and objectives have not allowed for any real evalua-

tive effort. When a goal is “to protect heritage resources from depreciative behavior,” it has to be translated into objectives that can be monitored easily and inexpensively. “Vandalism will decrease” may seem like an objective, but it is not measurable without a baseline from which to measure the extent of change. The first time an objective of this kind is set, it may be based on a best guess, but the first year of data allows adjustment of objectives with more realistic measures of extent.

Heritage site managers who employ interpretive approaches to protection and management have an opportunity to spend their limited fiscal resources more effectively. Tourists who visit natural and cultural resource sites usually do not wish to damage or steal the resource, but their lack of knowledge can result in behavior that is destructive. Interpretive messages help them understand the resource and their roles in protecting it (Figure 1).

Resource managers can protect sensitive resources in a variety of ways, and no single approach is adequate (Figure 2). Barriers and restrictions from sensitive areas may be reasonable and appropriate. Law enforcement is also important but does not usually build advocacy, and the damage is often already done when an officer writes a citation. Effective interpretation built around measurable objectives, however, is cost effective and recruits the user in protection of sensitive resources. It builds advocacy for the resource in ways that other methodologies cannot.

Training for Interpretation

The human dimension of resource management has evolved in the past few decades into a formal area of research and




Figure 1: An interpretive sign at a site near Canon City, Colorado reveals knowledge of the past lives of dinosaurs in the area while delivering messages about how visitors may help protect the site. Photograph by Tim Merriam.



Figure 2: An interpreter at Olduvai Gorge in Tanzania explains how they use surface barriers to protect the gorge for future research while interpreting the powerful story of past discoveries by Mary and Louis Leakey. Photograph by Tim Merriman.

teaching. Interpretation is an important tool that has a role to play in achieving organizational goals and objectives in alignment with mission. Managers must be shown how objectives-based management and evaluation can be more effective and how interpretation can play a role in that approach. Interpretive training helps interpretive planners and programmers understand how to plan in alignment with the mission, goals, and objectives of the organization.

NAI trains interpretive professionals in six categories: Certified Heritage Interpreter, Certified Interpretive Manager, Certified Interpretive Planner, Certified Interpretive Trainer, Certified Interpretive Guide, and Certified Interpretive Host. All courses and curricula provide training focused on outcomes-based management and evaluation and offer the tools to make this shift toward purposeful interpretation, as does NAI's interpretive planning training developed by Lisa Brochu (2003).

Interpretation should be the cake, not the icing, in heritage tourism programming and site management. Heritage sites survive as important tourism resources if our management practices are sustainable. Interpretation makes an important contribution by influencing people to be better stewards of the cultural and natural resources that provide the foundation for heritage tourism. 

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TALKING ABOUT HERITAGE AND TOURISM

John Carman and Susan Keitumetse

John Carman is Affiliated Lecturer and Susan Keitumetse is a Ph.D. candidate at the Department of Archaeology, University of Cambridge, UK.

In recent years, investigation of heritage as a phenomenon in its own right has become a distinct research area within the humanities. We have come to recognize that heritage, in its many different forms, constitutes an often muted but influential force in society that is expressed in the strong links between identity formation and heritage, the changing valorization of tangible heritage, and the increased links between heritage and the leisure society. In response, we have seen the development of Heritage Studies as an explicit area of cross-disciplinary research. A three-day conference, "Making the Means Transparent: Research Methodologies in Heritage Studies," was sponsored by the British Academy and organized by Marie Louise Stig Sørensen and the first-named author. Held in Cambridge in March 2004, the conference aimed to clarify what we recognize as "data" in this field and discuss which methods we may usefully bring to bear in their analysis. Papers covered the methods used by official agencies to manage the material remains of the past and the consequences of doing so, especially the relationships of local communities with their heritage and archaeologists (Table 1).

Only three papers directly addressed tourism and its connection with heritage but in doing so raised issues about the differences of perception from different parts of the world. It was clear that European and American discourse favors the involvement of the wider community in heritage matters, as emphasized in the papers by McDavid, Omland, Jones, Crooke, Lillehammer, Harvey and Riley, and Sørensen. While differences of perception between local people and descendant communities on one side and archaeologists on the other were not glossed over, it was apparent that the idea of involving local people and descendants was one highly favored by researchers and public bodies alike. Various approaches were proposed, but the emphasis on the local and descendant implies that visitors from elsewhere are considered alien to the heritage under scrutiny. For Mary-Catherine Garden, the manner in which visitors to heritage sites respond to the experience is a key issue, leading her to construct a methodology for analysis of the landscape of such sites as "heritagescapes." For

Catherine Palmer in particular, tourists themselves are a focus of inquiry. Her chosen methodology consists in following visitors to sites as they move through and around it; in her work, they become the focus of the analytical gaze.

By contrast with Europe, in the developing world where archaeology may be considered more of a luxury discipline, governments alone are left with the burden of managing archaeological sites. With very little inclusion of communities, heritage meanings on archaeological sites end up being reinvented by communities. As a result of the lack of coordination between government policies and local communities, the value of archaeological heritage is suppressed rather than enhanced. The usual focus on craft tourism, which is uncritically interpreted as "community participation" by officials, further distorts the relationship that communities could have with their local archaeological heritage.

It seems that the relationship between tourism and culture has generally been analyzed from an essentialist and reductionist point of view, with tourism being criticized for being a "negative phenomenon that through the process of commodification destroyed or modified the authenticity of other cultures and places" (Meethan 2001:90). Robinson (1999:19) seems to point this out particularly well when he comments that "culture is invariably politicized in order to articulate economic, social, and environmental claims which are attached to it." To some extent, this is reflected in research methodologies; heritage researchers start with the perception that culture is "pure" and that what needs to be investigated is "the contaminants" of this pure formula. This is a distorted point of departure, as it ignores the fact that by virtue of its dynamism, culture can never be pure. In heritage research, this point of departure obscures the search for what impact culture has on tourism as a constantly developing phenomenon and/or how communities manipulate tourism to achieve certain cultural privileges that might not have been available to them before.

As an example, in reference to cultural tourism in indigenous communities, Smith (1989) highlights that endeavors to record

Table 1: Papers Presented at “Making the Means Transparent: Research Methodologies in Heritage Studies,” Sponsored by the British Academy at Cambridge in March 2004.

Solutions Without Problems: Addressing Issues in the Heritage Field
John Carman, University of Cambridge, UK

Heritage Struggles in the Aftermath of Culture
Barbara J. Little, US National Park Service

Public Archaeology as a Pathway to Understanding: Rethinking the Heritage “Product”
Carol McDavid, University of Houston, USA

Consultation Overload: Acquiring Archaeological Labour Market Intelligence
Kenneth Aitchison, Institute of Field Archaeologists and Rachel Edwards, Arboretum Archaeological Consultancy, UK

Auditing Heritage—Development of Methodologies for Assessing the State of the Historic Environment in the UK
Ian Baxter, Glasgow Caledonian University, UK

Method in the History of Heritage
Hilary A. Soderland, University of Cambridge, UK

Walking a Fine Line: Obtaining Sensitive Information Using a Valid Methodology
Morag M. Kersel, University of Cambridge, UK

An Experience of the Past: Considering the Concept of the “Heritage Site”
Mary-Catherine Garden, Glasgow Caledonian University, UK

Investigating the Impact of Tourism on Local Perceptions of Heritage in Botswana
Susan Keitumetse, University of Cambridge, UK

On Researching Local Interpretations and Values Given Burial Mounds
Atle Omland, University of Oslo, Norway

The Assessment of Social Value in Heritage Management: A Consideration of Methodological Issues
Siân Jones, University of Manchester, UK

Heritage as Leisure: Researching Museum Volunteers
Noreen Orr, University of Brighton, UK

Meaning and Interpretation in Ethnographic Research of “Heritage”
Catherine Palmer, University of Brighton and Tom Selwyn, London Metropolitan University, UK

Landscape Archaeology, Heritage and the Community in Devon: An Oral History Approach
David C. Harvey & Mark Riley, University of Exeter, UK

Between the Lines and in the Margins: Interviewing People About Attitudes to Heritage and Identity
Marie Louise Stig Sørensen, University of Cambridge, UK

Investigating the Use of the Past in the Construction of Regional Identities
Ulrike Sommer, Universität Leipzig, Germany

Assessing the Relationship Between Community and Heritage
Elizabeth Crooke, University of Ulster, UK

Making Them Draw—The Use of Drawings in Research into Public Attitudes Towards the Past
Grete Lillehammer, Arkeologisk Museum i Stavanger, Norway



Figure 1: Some of the rock art in Tsodilo World Heritage Site, Botswana. It is presented to tourists by locals. Photograph by Susan Keitumetse, 2003.

the culture of “exotic societies before they vanish into mainstream of a one world culture” have always been the anthropologists’ priority. In the context of southern African San communities (known in Botswana as “Basarwa”), the images created from this focus tend to describe these communities as “primitive,” “culturally pure,” “uncontacted,” “stone age” peoples (Balsan 1954; Silberbauer 1965). This has now been “socialized” in the social research field as “the heritage.” Heritage researchers therefore find themselves assessing how this supposedly authentic and indigenous way of life is being impacted by tourism.

Carol McDavid addressed this in the context of archaeology among African Americans in Texas when she pointed out that “what public archaeology ‘is’ may not be what we think it is.” In Millman’s (1995:15) view, “nothing has been, is, or ever will be static,” and he urges avoidance of what he describes as “the tendency of the Western mind to detach aspects of traditional cultures...from their contexts so that they become seen as art objects” (Figure 1). The main relevance of this argument lies in the fact that, as researchers working on heritage and tourism, it is best to establish the frameworks within which

any particular heritage exists or has existed for the last ten years, because cultural processes are dynamic. Relying on anthropological accounts as frameworks of reference from which to measure the impact of tourism on heritage is thus not a proper methodological approach. In similar vein, Barbara Little called for “methods for heritage studies [to] include the routing out of biases inherited from influential academic disciplines,” and Keefe (1995:44) supports this by highlighting that “the creation of national parks and game reserves has been described as ‘ecological apartheid’ and stems from Western secular culture which rejects the idea of cohabitation between humans and animals.” This is therefore a call for heritage researchers to redefine, or at least use new indicators for the identification of, heritage spaces when dealing with tourism-related issues.

It is evident that where tourism and heritage interact, it is inevitable that communities will always be part of the puzzle and, as agents of culture, will remain necessary subjects for any heritage research. The realization by researchers in tourism that “culture is about differences...[while] tourism is about the experience of cultural difference whether it is desired or not” (Robinson and Boniface 1999:21) emphasizes that it is the nature of the experience that should be focused upon, not how cultural processes could be saved from the impact of tourism. In this way, it is possible to view tourism as one of the catalysts of cultural change. 📷

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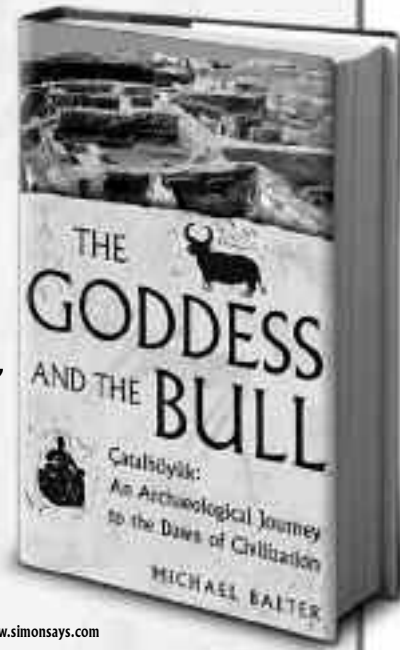
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THE WORLD HERITAGE LIST: GOING FOR THE GOLD

Mary L. Kwas

Mary L. Kwas is Research Associate/Education Specialist with the Arkansas Archeological Survey, University of Arkansas-Fayetteville.

Archaeologists are already aware of the programs that provide protection and recognition to archaeological sites in the U.S. The National Register of Historic Places is the baseline list of cultural resources determined to be worthy of preservation. About 78,000 properties are currently included on the National Register. The next step up for recognition is the National Historic Landmark program. Properties that are designated National Historic Landmarks are considered to be nationally significant “because they possess exceptional value or quality in illustrating or interpreting the heritage of the United States” (<http://www.cr.nps.gov/nhl/>). Of the 78,000 properties on the National Register, fewer than 2,500 have the distinction of being National Historic Landmarks. Above that, there is just one program that is the pinnacle of world recognition—the World Heritage List. Currently, the U.S. has only 20 properties on the World Heritage List (WHL), of which only eight are cultural properties. Is the U.S. really so deficient in sites of world significance? And if not, what can be done to promote the nomination of sites to the World Heritage List?

UNESCO World Heritage List

The World Heritage List identifies properties, both cultural and natural, “deemed to be of outstanding universal value” (<http://whc.unesco.org/>). As explained on the World Heritage Centre website:

The cultural heritage and the natural heritage are among the priceless and irreplaceable possessions, not only of each nation, but of mankind as a whole. The loss, through deterioration or disappearance, of any of these most prized possessions constitutes an impoverishment of the heritage of all the people in the world. Parts of that heritage, because of their exceptional qualities, can be considered to be of outstanding universal value and as such worthy of special protection against the dangers that increasingly threaten them.

The WHL is administered through the United Nations Educational, Scientific and Cultural Organization (UNESCO) and was established in 1972 through a treaty called the *Convention Concerning the Protection of the World Cultural and Natural Heritage*. The U.S. was the first country to ratify the *Convention* and, as of April 2004, 176 additional countries have done so. UNESCO, through the *Convention*, “seeks to encourage the identification, protection and preservation” of sites that are worthy of inclusion on the World Heritage List (Magness-Gardiner 2004).

As noted above, sites of both natural and cultural heritage may be included on the list. *Natural heritage* “refers to outstanding physical, biological, and geological formations; habitats of threatened species of animals and plants; and areas with scientific, conservation or aesthetic value.” *Cultural heritage* “refers to monuments, groups of buildings, and properties with historical, aesthetic, archaeological, scientific, ethnological, or anthropological value.”

It was 1978 before the first properties were named to the World Heritage List. Of the 12 properties inscribed that year, the U.S. nominated two: Mesa Verde and Yellowstone National Parks. As of July 2004, the date of the most current list, there are 788 properties on the World Heritage List. At 611, the cultural sites far exceed the 154 natural properties; there are also 23 mixed properties. Representation on the World Heritage List includes 134 countries, from small ones with only a single property to large ones with multiple properties. Size alone is not the determining factor for numbers of inscribed sites, as the two countries with the most World Heritage sites are not the largest in geographic area: Italy tops the list with 39 sites, followed by Spain with 38.

The U.S. continued to nominate sites to the WHL through 1995, when Waterton Glacier International Peace Park and Carlsbad Caverns were added, bringing the U.S. total to 20 (Table 1). No U.S. nominations have been made since that time, nor is the U.S. near the top of the list for numbers of inscribed sites. Countries with more properties on the World

Table 1: U.S. World Heritage Sites with Year of Inscription

Mesa Verde National Park (1978)
 Yellowstone National Park (1978)
 Everglades National Park (1979)
 Kluane/Wrangell-St. Elias/Glacier Bay/Tatshenshini-Alsek National Parks and Preserves (1979, 1992, 1994)
 Independence Hall National Historic Site (1979)
 Grand Canyon National Park (1979)
 Redwood National Park (1980)
 Olympic National Park (1981)
 Mammoth Cave National Park (1981)
 Cahokia Mounds State Historic Site (1982)
 La Fortaleza and San Juan National Historical Site (1983)
 Great Smoky Mountains National Park (1983)
 Yosemite National Park (1984)
 Statue of Liberty National Monument (1984)
 Monticello and the University of Virginia (1987)
 Chaco Culture National Historical Park (1987)
 Hawaii Volcanoes National Park (1987)
 Pueblo de Taos (1992)
 Waterton-Glacier International Peace Park (1995)
 Carlsbad Caverns National Park (1995)

Heritage List are Italy (39), Spain (38), China (30), Germany (30), France (28), India (26), United Kingdom (26), Mexico (24), and the Russian Federation (21). Many of these countries are considerably smaller in geographic area than the U.S. Countries following the U.S. in numbers of World Heritage sites are Brazil (17), Australia (16), Greece (16), Canada (13), Portugal (13), Sweden (13), Czech Republic (12), Japan (12), Poland (12), and Peru (10).

Of the cultural properties on the World Heritage List, many are historical sites of great antiquity, but not archaeological sites per se, such as medieval European castles and cathedrals. Many of the archaeological sites that are on the WHL, however, are easily recognized as sites of “outstanding universal value.” A sampling includes Stonehenge, Monte Alban, Teotihuacan, Palenque, Petra, Pompeii, Delphi, the Pyramids of Egypt, Peking Man Site (Zhoukoudian), and L’Anse aux Meadows. Many other archaeological sites on the WHL, however, may not be readily recognizable to archaeologists unless their specialty is outside the U.S. This suggests that there may be many more sites in the U.S. worthy of worldwide recognition, even if the sites currently are not well known internationally.

U.S. World Heritage Sites

Of the 20 U.S. properties on the World Heritage List, only eight are cultural, which, considering the ratio of cultural to natural sites on the worldwide list, suggests that the U.S. might do better in nominating sites of cultural heritage. Of these eight cultural sites, only three are archaeological sites: Mesa Verde National Park, Chaco Culture National Historic

Park, and Cahokia Mounds State Historic Site. (Pueblo de Taos is also included on the WHL, although it is a living community and not a public archaeological park.) Any U.S. archaeologist could easily name additional sites suitable for nomination.

A list of potential sites, called the Indicative Inventory, is maintained by the Department of the Interior, National Park Service (NPS). The NPS Office of International Affairs is responsible for identifying and nominating U.S. sites to the World Heritage List. The Indicative Inventory is required of countries who have signed the *Convention* and identifies sites those countries wish to nominate in the future, giving the World Heritage Committee a context for evaluating “outstanding universal value.”

Currently, there are only 72 properties on the U.S. Indicative Inventory, including both cultural and natural sites. Only 31 of the 50 states have a site mentioned. Of those sites, only ten are archaeological: Moundville, AL; Cape Krusenstern Archaeological District, AK; Casa Grande and Hohokam Pima, AZ; Lindenmeir Site, CO; Ocmulgee, GA; Pu’uhonua O Honaunau, HI; Poverty Point, LA; Pecos, NM; and Mound City Group, OH. It does not take much thought to come up with additional archaeological sites that probably should be on the Indicative Inventory. Some of those include Pinson Mounds, TN; Watson Break, LA; Blackwater Draw Site, NM; Ozette Site, WA; Danger Cave, UT; Newark Earthworks and the Serpent Mound, OH; and clusters of the Iowa and Wisconsin effigy mounds. Nor does this list touch on early historical sites, such as St. Augustine or Jamestown, or various sites of western expansion.

No information on the posted U.S. Indicative Inventory indicates why these sites are not included on the list, but age of the list is likely the primary reason. The current list was published in 1982 and was last amended with a single addition in 1990. At the time the list was drawn up, some of these sites may not have met the minimal criteria of being National Historic Landmarks or having ownership clearance, while others may not yet have risen to prominence. Certainly, not every prehistoric mound or remnant of a pueblo can be argued to have worldwide significance. Nonetheless, it might be useful for archaeologists to consider the sites in their own states against the criteria for World Heritage status and make suggestions to the NPS Office of International Affairs. The current, out-dated Indicative Inventory is slated for revision, probably beginning in 2005, and notice should appear in the *Federal Register*.

U.S. Nominating Process

The NPS has prepared a document, currently in draft form, on the nominating process, which includes the criteria for World Heritage status and the steps required to reach that goal. The nominating process is a rigorous one, taking two years from



Figure 1: Monks Mound at Cahokia Mounds State Historic Site. Photograph courtesy of Bill Iseminger, Assistant Site Manager/Public Relations Director, Cahokia Mounds State Historic Site, Illinois.

the time a site is nominated to the international World Heritage Committee. Much goes on, however, before a nomination reaches the international committee. In the U.S., the first requirement for a cultural property to be included in the Inventory is that it be a National Historic Landmark or a National Monument under the Antiquities Act of 1906.

Following that initial requirement, every property owner of a site must agree to the nomination, and a nomination document must be prepared, which must include evidence of legal protections to preserve the property. Once a site is selected for nomination, notification goes through various channels, including the U.S. House of Representatives Committee on Interior and Insular Affairs and the U.S. Senate Committee on Energy and Natural Resources. Again, once a nomination passes the U.S. criteria, it still faces the two-year journey through the international committee. Only one new cultural site a year can be nominated for consideration, slowing the process even further.


Interest in the World Heritage List has languished in the U.S., however, with no nomination to the WHL in 10 years. Reasons for this are varied but seem to include public ignorance of the program and misconceptions about national sovereignty that

created opposition in Congress (Araoz 2002). Efforts by the U.S. to support the World Heritage Committee's goals for a more balanced geographic and thematic representation also may be a factor.

Regardless of the problems and measured pace of new inscriptions to the World Heritage List, archaeologists should take an interest in the promotion of notable sites. It is time to review the quality of U.S. archaeological sites and determine if any might be worthy of World Heritage status. Archaeologists can begin the process by making recommendations to NPS and contacting their senators and representatives to dispel misconceptions and promote the value of World Heritage designation.

Every two years, the U.S. proudly counts the medals our athletes earn in the international Olympics competitions. We should also be making an effort to win world recognition for our exceptional sites of cultural and natural heritage. It is time to refocus our attention on the World Heritage List—and go for the gold!

Acknowledgments

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Related Websites

- UNESCO World Heritage Centre (<http://whc.unesco.org>)
- U.S. World Heritage Sites (<http://www.cr.nps.gov/worldheritage/>)
- NPS Office of International Affairs (<http://www.nps.gov/oia/topics/heritage.htm>)
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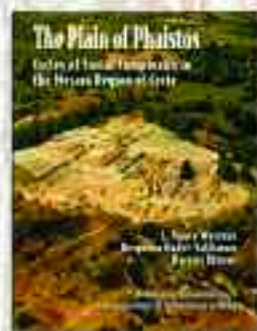
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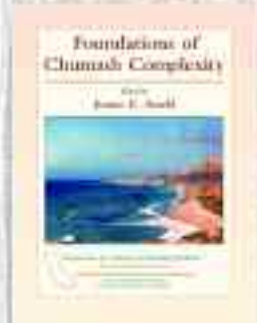
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THE PLAIN OF PHAISTOS: CYCLES OF SOCIAL COMPLEXITY IN THE MESARA REGION OF CRETE

L. VANCE WATROUS, DESPOINA HADZI-VALLIANOU, AND HARRIET BLITZER

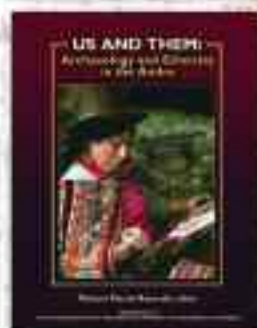
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REPORT FROM THE SAA BOARD OF DIRECTORS

Dean R. Snow and Linda S. Cordell

Dean R. Snow is the outgoing Secretary and Linda S. Cordell is the incoming Secretary for the Society for American Archaeology

The Board of Directors met at the annual meeting in Salt Lake City, Utah, on March 30 and April 2, 2005. The Board received reports from SAA officers, the executive director, and the chairs of the Society's many committees, task forces, and interest groups. We remind the membership that the work of the Society is done largely by the many volunteers who contribute their time and expertise to these numerous endeavors. In nearly all ways, the Society is its membership, and our report can only highlight a few of the many collective accomplishments of the past year.

Attendance at this 70th Annual Meeting was again strong, and many, diverse exhibitors were represented in the exhibit hall. In Salt Lake City, the Salt Palace convention center was very near the hotels, and with the weather cooperating, meeting attendees got to and from sessions and meetings with relative ease. The Board was pleased that members enjoyed this convenience. The SAA has outgrown even the largest hotel venues, so the use of convention centers will characterize most or all future meetings as well.

Outgoing President Lynne Sebastian reported on domestic political issues, which included: (1) testimony related to NAG-PRA, (2) the ACHP task force on archaeology, (3) USDA Forest Service policies, and (4) a series of state-level issues. She also discussed recent international concerns. President Sebastian noted that a step toward resolving some of these questions took place at this annual meeting in the symposium SAA held jointly with the Consejo de Arqueología del Instituto Nacional de Antropología e Historia de México. The symposium focused on what US archaeologists need to know when working in Mexico. Incoming President Kenneth Ames and the Board look forward to further international dialogues at future SAA meetings. Finally, President Sebastian summarized a series of current issues in society governance. These included: (1) the transition to LCD projection, (2) the Diversity Task Force, (3) The SAA Press, and (4) the future of *E-tiquity*.

Executive Director Tobi Brimsek submitted a detailed written report. Her concerns focused on anticipated budgetary prob-

lems associated with holding the 2006 annual meeting in San Juan, Puerto Rico, membership numbers, JSTOR royalties, and fundraising. She presented members of the Board with the latest publication, *Readings on Ceramics in Archaeology*, from the SAA Press. The SAA's audit for 2004 is scheduled for May and will be available in the Fall. Summer hours will begin at the SAA office in June.

Secretary Snow reported that in addition to the election results reported in his formal report, the bylaws amendment ballot resulted in membership approval of changes that will allow for electronic balloting in the future.

The Board members selected the committees, task forces, and interest groups with which they will serve as liaisons over the coming year. These assignments are critically important, for they provide links between the Board and the many groups that carry out the Society's business. The Board adopted a detailed set of operating policies for The SAA Press, which promises to provide an important new revenue stream as well as an array of excellent publications along with the favorable attention they will bring to the Society, and the Board welcomed David G. Anderson as The SAA Press editor. The Board met, over lunch, with other SAA publication editors: John Kantner, Michael Jochim, Mark Aldenderfer, and Jose Luis Lana, and Publications Committee Chair, Christine Szuter.

The Board also raised the fee for life memberships. The SAA is unusual in dedicating life membership fees to an endowment rather than using them to cover operating expenses. The real purpose of life memberships is therefore to support the Society over the long term. The Board decided that the rate should be designed to reflect that purpose.

The Board also raised the reserves target, a goal that is perpetually unattainable, because it is increased every time good fiscal policies cause us to approach it. This is a measure of the strong financial health of the SAA, and clear evidence that our organization should be able to weather even the worst unanticipated



During the Annual Meeting in Salt Lake City, the Society for American Archaeology and the Instituto Nacional de Anthropología e Historia (INAH) presented the symposium "The Practice of Archaeology in Mexico: Institutional Obligations and Scientific Results." The symposium offered American archaeologists an overview of current procedures and regulations applicable to undertaking projects in Mexico. It also addressed the most important contemporary problems in Mexican archaeology today. This symposium was one of the outcomes of the November 2003 joint meeting of SAA's Board of Directors and INAH's Council of Archaeology. Pictured above are the representatives from INAH and the SAA Board of Directors.

budgetary storm. In other important budgetary decisions, the Board allocated some available funds to support an initiative that will allow the SAA to register as a fundraising organization throughout the United States for a limited period, after which the Board will determine if such registration has proven worth the investment. Some funds were also set aside for the celebration of the SAA's 75th anniversary, and the Board selected St. Louis as the site of this historic meeting which will take place in 2010. In action previous to the 2005 meeting, Jeremy A. Sabloff and James Snead agreed to co-chair the committee planning the 75th anniversary celebration. In recognition of another important anniversary, President Ames agreed to sponsor a Presidential symposium at the 2006 Annual Meeting in San Juan, Puerto Rico that recognizes the centennial anniversary of the passage of the Antiquities Act.

The Society will have a lot to celebrate over the coming years. Through the energy and dedication of its active and engaged membership, appreciation of archaeology is reaching broader and more diverse audiences. The hugely popular presentation of activities at the Public Education Committee's *Archaeology-Land* at the 2005 annual meeting should inspire new generations of archaeologists. Those activities will be available soon on the SAA website. It is truly a privilege to serve on the SAA Board of Directors. On behalf of the Board we thank all of our members for their energy and thoughtful dedication.

Look for more detailed information on current SAA activities in the President's and Treasurer's reports.

SOCIETY FOR AMERICAN ARCHAEOLOGY

70TH ANNUAL BUSINESS MEETING

MINUTES OF THE MEETING

President Sebastian called the Society for American Archaeology's 70th Annual Business Meeting to order at 5:10 P.M. on April 1, 2005 in Salt Lake City, Utah. The President noted that a quorum was present and requested a motion to approve the minutes of the 69th Annual Business meeting held in Montreal, Quebec (these minutes were published in *The SAA Archaeological Record*, volume 4, number 3). It was so moved and seconded, and the minutes were approved.

President Sebastian delivered her report, beginning by noting that the Society is very strong as measured by both membership size (7,024) and the growth in its financial reserves. She noted that this was a successful transition year in which both LCD and traditional slide projection was available. Beginning in 2006 we will have only LCD projection in annual meeting session rooms.

Sebastian noted that the publications program is strong and getting stronger. The SAA Press is under the editorial leadership of David Anderson and moving forward. *E-tiquity* has experienced technical difficulties but still holds great promise. The annual meeting has been very successful; 3,032 were in attendance as of noon Friday. She thanked those who organized the program and local arrangements, and encouraged members to attend future meetings. We will meet in Puerto Rico in 2006 and in St. Louis for our 75th anniversary meeting in 2010.

Members of the Instituto Nacional de Antropología e Historia of Mexico were acknowledged and welcomed. President Sebastian noted that a delegation from Peru would be invited for the 2006 meetings. In that connection she mentioned the growing importance of the Register of Professional Archaeologists. Finally, President Sebastian thanked the Nominating Committee for its fine work.

Treasurer George Odell reported that the SAA is in very good fiscal health. This is timely because there may be extraordinary

costs associated with the meetings in Puerto Rico next year. We have the reserves to weather these anticipated expenses as well as unanticipated ones that might arise in the future.

Executive Director Tobi Brimsek reported that the SAA has made great progress and is in very strong fiscal health. She anticipates that The SAA Press will do very well and that it will add an important new revenue stream. The exhibit hall has done well this year. So too have efforts to improve information services in our Washington headquarters. Government affairs have broadened in the past year, and the SAA is now well known on Capitol Hill. Reports on government affairs are available to the membership via a monthly e-mail report.

Brimsek reported that although we have made much progress much more remains to be done. Next year's meeting will be unique, and the call for submissions has been mailed from the Washington SAA office. The anticipated 75th anniversary celebration in 2010 promises to be even larger.

John Kantner reported that the next volume of *The SAA Archaeological Record* will feature two thematic issues. He noted that articles in *The SAA Archaeological Record* are increasingly cited in professional journals. He thanks contributors and associate editors for their work.

Michael Jochim reported that 175 manuscripts have been processed since he took over the editorship of *American Antiquity* a year ago. He noted that the current backlog is small and he encouraged members to submit articles. He called for multiple submissions of related articles.

Secretary Dean Snow reported the results of the election. Susan Chandler will serve as Treasurer-elect during 2005–06, taking over as Treasurer at the 2006 annual meeting. Christopher Dore and Emily McClung de Tapia were elected to the Board of Directors, replacing outgoing Directors Nelly Robles Garcia and Patricia Gilman at the close of the 2005 business meeting. Jeffrey Altschul and Kathryn Egan-Bruhy were elected to the 2005–06



Susan Chandler



Christopher Dore



Emily McClung de Tapia

nominating committee. The Board thanks all those nominees who were willing to serve.

Latin American Antiquity coeditors Suzanne Fish and Maria Dulce Gaspar again welcomed the incoming team of new editors of *Latin American Antiquity*, Mark Aldenderfer and Jose Luis Lanata. They thanked previous editors as well as the SAA staff, especially John Neikirk. They thanked Anne Pyburn for her service as book review editor. Finally they thanked the Publications Committee and Tobi Brimsek for their support.

President Sebastian thanked John Hoopes for his service as editor of *E-tiquity*. She also thanked the committee people who selected award winners for 2005. President Sebastian recognized their outstanding achievements by presenting the Society's awards, which were listed in the meeting program. After the awards, there was no new business, and the ceremonial resolutions were offered.

Jon Muller offered resolutions from the Ceremonial Resolutions Committee thanking retiring officers Lynne Sebastian, President, Dean Snow, Secretary, and the retiring board members Patricia A. Gilman and Nelly Robles Garcia. The committee also thanked the SAA staff, Executive Director Tobi Brimsek, and the Program Committee chaired by Steven Simms. It was further resolved that thanks again be given to those who inform us of the deaths of colleagues, and finally, a resolution of sympathy was extended to the families and friends of John W. Bennett, Robson Bonnichsen, Grace Burkholder, Frederica de Laguna, Jack Goldenfeld, Daniel Goodwin, Alexander Marshak, Mark Mathis, Tom Matthews, and Cheryl Wase.

President Sebastian expressed the Society's thanks as well to our staff at the headquarters in Washington DC and particularly to Executive Director Tobi Brimsek. She extended the Society's appreciation to Secretary Dean Snow and to Board members Nelly Robles Garcia and Patricia Gillman, all of whom completed their terms at this annual meeting. Finally, she thanked the membership for affording her the opportunity to serve as President for the last two years. She then turned the meeting over to President Kenneth Ames.

President Ames made brief remarks, thanking Lynne Sebastian for her service, and mentioning the issues he saw as important challenges for the next two years. These included: the fiscal and administrative health of the SAA, the evolution of relations with Native Americans and other descent groups, the rapid diversification of archaeological careers, electronic media and their impact, the need for more public education, the need for greater outreach to colleagues in the Americas, governmental affairs, cultural resource management, the growth of The SAA Press, and our coming 75th anniversary. President Ames then called for a motion to adjourn, and the 70th annual business was adjourned at 6:25 P.M.



Tobi A. Brimsek, SAA's Executive Director, received the Presidential Citation Award of the Society of Historical Archaeology (SHA) from Judy Bense, President of the SHA. The award recognizes Ms. Brimsek's counsel and assistance to the SHA President and Board of Directors during SHA's years of transition to professional management. Dr. Bense expressed her gratitude to Ms. Brimsek for her professionalism and guidance to SHA at a critical time.

REPORT OF THE PRESIDENT

Lynne Sebastian

In some ways it seems as if the two years of my term as president of SAA have flown by in a blur—other times it seems as if all of this suffering surely must have taken more than two years. In any case, as someone once said after reading *War and Peace*, “no one ever wished it longer than it was.”

This past year has been a busy one and overall a very good one for the Society. Membership is very strong with a total of 7,024. As Treasurer George Odell will be telling you in a few minutes, we have had a very successful year financially. We finally met our interim goal of building our invested reserves up to 50% of annual operating expenses. Of course, just when I thought I had bragging rights to claim we had exceeded our reserves target, the Board voted to increase the target amount, so now we are pushing on toward 55%!

And speaking of money, SAA is investing in technology to make our services easier for members to access and more cost effective for the Society. We've already made online membership renewals and meeting registration available; next year we will be adding online ballots. I need to say, however, that for our members who

aren't comfortable with all this annoying, new-fangled stuff, we still offer the basic Holocene technology known as "paper."

Also in the technology department, this year we are finally able to respond to a multitude of requests from members and begin moving to LCD projectors at the annual meeting. This year, as a transition, we are providing both LCD and conventional slide projectors. As an aside, I would like to point out that we were able to pay for this, in part, by using the accumulated interest from our general endowment fund. I encourage everyone to remember SAA as part of your annual giving plan or when you renew your membership. It is through our endowments that we will be able to meet the growing needs of the society while keeping our dues as low as possible.

Next year we will shift entirely to LCD projectors. In this case the Holocene technology of slide projectors is in fact going away but this is the choice of Kodak and not SAA.

GOVERNMENT AFFAIRS. In the Government Affairs arena, SAA has weighed in on proposals to change the definition of Native American in the Native American Graves Protection and Repatriation Act and commented on the proposed "Future Applicability" regulations for NAGPRA.

We have been working with the Advisory Council on Historic Preservation's Archaeology Task Force, commenting on Section 106 guidance that the Council should produce and on potential revisions to the Council's policy on human burials. The Chair and a Council staff member of the Task Force will be meeting with the Board tomorrow.

In just the past week or so, several important issues have begun to surface concerning NAGPRA and Section 106; SAA will be tracking these closely. As a reminder, if you don't already receive the free monthly Government Affairs Update by email, and would like to, please contact SAA headquarters.

SAA has also provided comments, assistance, and letters of support for several state-level issues affecting the preservation of the archaeological record—something that we do routinely when we are asked by the local or regional archaeological community for our help.

PUBLICATIONS. You will be hearing from the journal and magazine editors in a few moments with the details about those publications, but I would like to compliment them for their excellent work over the past year.

The SAA Press, which was launched last year, is moving forward quickly under the editorship of David Anderson. Watch for announcements of important new volumes. Stop by SAA's booth in the exhibit hall and check out the latest offerings.

E-tiquity, our electronic journal, has experienced technical difficulties, but the Board has plans to re-examine the procedures for the journal and to make the process more user-friendly for those wishing to submit to this unique publishing venue.

MEETINGS. This has been a very successful meeting in terms of attendance, with a total registration figure of 3,032 as of noon today. Offerings for the conference include not only 166 symposia and poster sessions, but the second annual Presidential Invited Forum and the second annual Ethics Bowl competition for college students. And congratulations, by the way to the team from the University of Arizona, winners of this year's Ethics Bowl. There are also a number of special social events this year, including the 15th birthday party for the Public Education Committee and the Grasshopper Field School reunion, which was so large that when I happened to pass by the door I was afraid that it was some society-wide event that I had failed to put on my schedule.

I would like to thank Program Chair Steve Simms and Local Advisory Committee Chair Garth Portillo for their assistance in assembling this meeting. And I would like to remind you that future meetings are scheduled for San Juan, Puerto Rico in 2006, Austin, Texas in 2007, Vancouver, BC in 2008, and Atlanta, Georgia, in 2009. And at their Wednesday meeting, the Board selected St. Louis as the venue for SAA's 75th anniversary meeting in 2010. Many special events are being planned for the 75th—you'll be hearing about them over the next few years.

Tomorrow morning the Board will be sponsoring a joint session with the Instituto Nacional de Antropología y Historia on legal issues and protocols for fieldwork in Mexico. We hope to make this a continuing series of joint sessions with heritage management agencies from other Latin American countries. For 2006, we plan to invite the Peruvian Instituto de Cultura to join us in this education effort for our members. In a related matter, at the request of SAA, the Register of Professional Archaeologists has agreed to initiate discussions with the College of Archaeologists in Peru about a possible reciprocal arrangement whereby registration by one organization would be considered equivalent to registration by the other organization to facilitate joint fieldwork in both countries.

And speaking of the Register of Professional Archaeologists, I would once again like to encourage all members of the Society to become registered. In order to advance professionalism within our discipline we must have what all true professions have—adherence to a code of ethics that embodies our commitment to the resources, our colleagues, and the public and a grievance mechanism for addressing breaches of that ethical code. This is the service that the Register provides to SAA, SHA, and AIA, and it will only be truly effective when the great majority of archaeologists come to view registration as a professional obligation. Stop by the booth in the exhibit hall tomorrow and talk to the folks there about registration.

Finally, I would like to thank the Nominating Committee, chaired by Don Weir, for an outstanding slate of candidates, and to thank all the candidates, both those who were elected and those who were not, for their exemplary willingness to serve their Society.

INCOMING PRESIDENT'S REMARKS

Ken Ames

It is a great honor to be elected president of the Society for American Archaeology. Last night, I looked over the list of past presidents—I am number 57—and was humbled to be on the list at all, particularly so given my immediate predecessor in the office. Tonight I especially want to acknowledge and thank Lynne Sebastian, who has served the Society well in many capacities before becoming president, and who has served the Society exceptionally as president. Over the past year I have built up a file entitled “how Lynne did it” that I plan to consult often. She honors us all with her service.

So please join me in giving Dr. Sebastian a well deserved ovation.

I confess to being somewhat daunted at following Lynne. I certainly cannot fill her shoes, particularly her pumps. I could never manage her grace in them, let alone looking as elegant.

I ran for SAA President for several reasons. I have studied the evolution of leadership in small-scale societies for 30 years. I once described Northwest Coast chiefs as having to cajole, manipulate, and wheedle people into doing what the chiefs wanted. To truly understand that after all these years of scholarship and excavation, I thought I should experience it directly (although Northwest Coast chiefs could also muster canoe loads of warriors, which I can't do).

I also ran because I am very fortunate in what is now an ever-lengthening career in archaeology—it may be the only career for which I am truly constitutionally suited—and this is a wonderful opportunity to return something to the discipline beyond my own work and teaching.

It is also a chance to do some things. SAA's officers deal with an ever-widening range of issues, some anticipated, many unanticipated, making it necessary to try and focus one's energies. Having said that, I must confess the list I am about to give you includes eight items, some very broad.

A major priority of every SAA officer is the Society's ongoing fiscal and administrative health—which, as you have heard this evening, is very good. In this we are blessed in our executive



director, Tobi Brimsek, the SAA staff, as well as the board of directors, current and past.

The other issues are these:

- The ongoing evolution of the complex relationship and dialogue between archaeologists and Native Americans—and other descendent groups. These are relationships in which science, culture, laws, regulations, history, and plain humanity intersect and in which SAA's continuing clear, strong voice is crucial;
- The rapid diversification of archaeological careers particularly in the private sector;
 - The long-term potential and impact of electronic media and publishing on the Society's programs, including, but not limited to, our publishing programs (I think we need to do some long-term planning and thinking);
 - The increasing need for public education and outreach—a need which seems to be increasing at warp speed;
 - And finally continuing our efforts to reach out to our colleagues throughout the hemisphere, both south and north.

Then there are important issues in government affairs, CRM, the relationships between CRM and academic archaeology, changes in academia—but I promised to be brief.

I do want to emphasize just two additional items;

- The newly launched SAA Press, under David G. Anderson's energetic editorship. One of my goals as president is to see the press flourishing in two years so go back to your rooms and start working on book prospecti.
- The 75th anniversary meeting in 2010 in St. Louis. That's a little farther out than I at least usually think about meetings, but planning is already underway and you can look forward to opportunities to participate in this special event in the Society's history. As a footnote I would mention that being 75 years old will by most current definitions make the Society itself an antiquity.

SAA's accomplishments are ultimately dependent on the membership. This is a volunteer organization. I look forward to your active involved support over the next two years just as I look forward to working for you

Thank you.

2005 AWARD RECIPIENTS

Presidential Recognition Award

MATRIX PROJECT

Presidential Recognition Awards are given to SAA members who have made extraordinary contributions to the Society and to the profession of archaeology. This year's award is given to the members of the MATRIX Project. The MATRIX project was conceived and carried out by a team of SAA members led by K. Anne Pyburn. The project had the financial support of the National Science Foundation as well as important institutional support from Indiana University and several other institutions that hosted the development of model courses in archaeology. Academic archaeologists worked with cultural resource management specialists and professional educators to craft a series of model courses that were designed to be exemplars for instructors at colleges and universities across the country. Syllabi and course materials are now available for adoption on line, all or in part, as users prefer. For their innovative and wide-ranging efforts to build and freely share curricula that will create exciting new directions for the teaching of archaeology in the twenty-first century, it is my pleasure to present this award to K. Anne Pyburn on behalf of the members of the MATRIX Project.

AWARDS FOR CONTRIBUTIONS TO ARCHAEOLOGY BY NONARCHAEOLOGISTS

Public Service Award

JEFF BINGAMAN

The SAA Public Service Award is given in recognition of important contributions by a public figure to the protection and preservation of archaeological resources. This year's award goes to The Honorable Jeff Bingaman, Senator from New Mexico, for his leadership in passing the Galisteo Basin Archaeological Protection Sites Act. The Galisteo Basin encompasses numerous archaeological sites that contain the remnants of hundreds of

years of history of what is now the southwestern United States. These sites, which hold the historical record of both Native Americans and Spanish Colonial residents, are increasingly threatened by encroaching development, vandalism, and looting. Senator Bingaman took a leadership role in crafting and securing passage of a law that will help landowners and the federal government to work together to protect these irreplaceable resources. For his leadership in establishing the Galisteo Basin Archaeological Protection Sites system, and for his longstanding efforts to protect our nation's cultural heritage, the Society for American Archaeology is proud to present the 2005 Public Service Award to Senator Jeff Bingaman.

Gene Stuart Award

MARION LLOYD

The Gene S. Stuart Award honors outstanding efforts to enhance public understanding of archaeology through published newspaper articles or series. This year's Gene S. Stuart Award is presented to Marion Lloyd for her article "Earth Movers," in the *Chronicle of Higher Education*. Focusing on the investigation of *terra preta do indio*, which is Portuguese for "Indian black earth," Lloyd illuminates ongoing archaeological work in central Brazil that is changing our understanding of the structure of early rain forest civilization. Balancing current work with previous arguments and present-day farming realities, Lloyd explains a controversial theory that may some day lead to a complete rewrite of textbooks on rain forest living and change the future of farming and ranching in Amazonia. SAA is proud to present the 2005 Gene S. Stuart Award to Marion Lloyd.

AWARDS FOR CONTRIBUTIONS TO AMERICAN
ARCHAEOLOGY BY SAA MEMBERS

Dienje Kenyon Fellowship



MICHELLE LEFEBVRE

The Dienje Kenyon Fellowship, which is presented to women beginning their graduate careers and pursuing research in zooarchaeology, is awarded this year to Michelle LeFebvre of the University of Florida.

Douglas C. Kellogg Fellowship



IAN BUVITT

The 2005 Douglas C. Kellogg Geoarchaeology Research Award goes to Ian Buvitt, a Ph.D. candidate in the Department of Anthropology at Washington State University, for his research proposal "Late Pleistocene Environments and Prehistory of the Southwest Transbaikal, Russia."

Fred Plog Memorial Fellowship



GREG SCHACHNER

The 2005 Fred Plog Memorial Fellowship Award winner is Greg Schachner of Arizona State University.

**Arthur C. Parker Scholarship for Archaeological
Training for Native Americans and Native Hawaiians**

LARAE BUCKSKIN

The 2005 Arthur C. Parker Scholarship goes to Larae Buckskin of the Shoshone-Bannock Tribes to support attendance at the Idaho State University Field School.

**NSF Scholarships for Archaeological Training for
Native Americans and Native Hawaiians**

LIZATINA A. TSOSIE of the Navajo Nation

LAURIE SHEAD of the Manitoba Metis Federation

DENNY GAYTON of the Hunkpapa Lakota

Student Paper Award



**ELIZABETH HORTON AND
CHRISTINA B. RIETH**



The SAA Student Paper award recognizes outstanding research contributions by students to the Annual Meeting. This year's award is given to Elizabeth Horton of Washington State University and Christina B. Rieth of the New York State Museum for their paper entitled "Style, Technology, and Ceramic Variation: Late Prehistoric Pottery Manufacture in Central New York." This study of Iroquoian technological organization examines the effect of firing techniques, using ceramics recovered from the Bailey Site in central New York. The authors demonstrate that non-invasive analyses were insufficient to determine the nature of pottery manufacture and use at the site, and argue that technological attributes can help to distinguish among stylistic attributes and thus inform us about the regional distribution of pottery production. The authors suggest that the application of this approach will lead to a broader understanding of the sociocultural patterns in precontact Iroquoian society.

Dissertation Award



SEVERIN FOWLES

The SAA Dissertation Award recognizes recent graduates who have produced outstanding, well-written dissertations that make a highly original contribution to American Archaeology. The winner of the 2005 SAA Dissertation Award is Dr. Severin M. Fowles, whose work *The Making of Made People: The Prehistoric Evolution of Hierocracy Among the Northern Tiwa of New Mexico*, was completed at the University of Michigan under the guidance of Richard I. Ford. Fowles's work is based upon his re-analysis of

classic ethnographic data, on archaeological survey, and on an extensive examination of ceramic style and composition. He traces the emergence of political authority dominated by religious leaders, what he calls a "hierocracy." In a sophisticated theoretical argument, he interprets religious practices as a form of political competition that led to community dis-integration. His work constitutes a major substantive contribution to South-western archaeology in the areas of chronology, settlement history, and demography, and is highly relevant to Native Americans in the region. Finally, Fowles' work also advances theory applicable to religion and leadership in small-scale societies worldwide. The SAA is proud to present the 2005 Dissertation Award to Severin M. Fowles.

Award for Excellence in Public Education



OFFICE OF ARCHAEOLOGICAL STUDIES (OAS) AT THE MUSEUM OF NEW MEXICO

The SAA Award for Excellence in Public Education recognizes achievement in the sharing of archaeological knowledge and issues with the public. In 2005, this award goes to the Office of Archaeological Studies (OAS) at the Museum of New Mexico (award accepted by Director Timothy D. Maxwell). Through flexible, customized programming, OAS brings the archaeological record to life for a multitude of diverse publics, including those not otherwise predisposed to support archaeological research and preservation. These tailored offerings serve stewardship needs by demonstrating to others how archaeology can be relevant to their lives. OAS also engages with existing public interest in the archaeological past by emphasizing the role of cultural heritage within the contemporary sociocultural landscape. OAS staff increase the impact of their efforts exponentially by providing resources and expertise to assist others engaged in public outreach. OAS embodies SAA's ethical principles of public education and stewardship. SAA is proud to present the 2005 Award for Excellence in Public Education to the Office of Archaeological Studies at the Museum of New Mexico.



Award for Excellence in Cultural Resource Management

ARIZONA SITE STEWARD PROGRAM

The 2005 Award for Excellence in Cultural Resource management is presented in the category of Preservation and Protection of Archaeological sites. The award

goes to the Arizona Site Steward Program, developed and coordinated by the Arizona State Historic Preservation Office (award accepted by Mary Estes). For the past 18 years, this nationally recognized volunteer-based program has assisted in the protection of archaeological sites and historic places throughout Arizona. With more than 800 volunteers serving in 27 communities, the Site Stewards monitor archaeological and paleontological sites and report evidence of destruction or vandalism to federal, state, county, and municipal land managers. Site stewards are recruited, trained, and certified by the SHPO and the Governor's Archaeology Advisory Committee. Last year Site Stewards donated more than 22,000 hours, made more than 9,000 visits to sites, and reported 95 case of damage to sites. The Site Steward program has also partnered with government agencies to conduct training for local law enforcement regarding state antiquity laws and prosecution of site vandalism cases. SAA is proud to present this award to James Garrison and Mary Estes on behalf of the Arizona State Historic Preservation Office and its staff.

Book Awards

The Society for American Archaeology annually awards a prize to honor a recently published book that has had, or is expected to have, a major impact on the direction and character of archaeological research, and/or is expected to make a substantial contribution to the archaeology of an area. The Society for American Archaeology also annually recognizes a book that has made, or is expected to make, a substantial contribution to the presentation of the goals, methods, and results of archaeological research to a more general public.



KELLEY HAYS-GILPIN

This award goes to Kelley Hays-Gilpin for *Ambiguous Images: Gender and Rock Art*, published by AltaMira Press. The book takes a remarkably broad and fresh approach to the interpretation of rock art throughout the world. In addition to providing a balanced and insightful overview of significant problems and missteps in the interpretation of rock art, *Ambiguous Images* offers original interpretations and syntheses that illuminate the relation between rock art, gendered worlds, and social life. Marked by thoughtful, balanced analysis and an accessible writing style, the book will be essential reading for anyone interested in rock art images, prehistoric gender and social life, symbolism, or Western North American prehistory. SAA is proud to present the 2005 Book Award to Kelley Hays-Gilpin.

**SUSAN TOBY EVANS**

The award for excellence in a book written for the public goes to *Ancient Mexico & Central America: Archaeology and Culture History*, by Susan Toby Evans, published by Thames & Hudson. A *tour de force* single-volume overview of ancient Mesoamerica, this book innovatively melds remarkable scholarship and theoretical sophistication into a well-illustrated and clearly written text designed for the general reader. *Ancient Mexico & Central America* is essential reading for anyone interested in ancient Mesoamerica or the development of complex societies. The maturity, sophistication, and accessibility of the text set a new standard for large-scale regional syntheses and for the public audience book award itself. SAA is proud to present the 2005 Book Award to Susan Toby Evans.

Award for Excellence in Archaeological Analysis

**GEORGE H. ODELL**

The SAA Award for Excellence in Archaeological Analysis recognizes an archaeologist whose innovative and enduring research has made a significant impact on the discipline. This year's award goes to George H. Odell for his pioneering work in microwear analysis and his theoretical and methodological contributions to the field of lithic analysis. Dr. Odell's contributions to lithic analysis lie in his pioneering work with microscopic analysis, and his contributions to the theoretical and methodological aspects of lithic studies. As a student, George Odell began experimenting with microscopic techniques, and by the time he completed his dissertation, he was recognized as one of the leading authorities on the microscopic analysis of stone tools. In addition, Dr. Odell has made significant contributions to the methodological and theoretical literature linking lithic artifacts to interpretations of prehistoric sedentism, mobility, and subsistence practices. His most recent book, *Lithic Analysis*, is probably the most comprehensive review of the subject published to date, and he almost single-handedly resuscitated the journal *Lithic Technology* and transformed it from a bulletin into a well-respected and genuinely international journal. SAA is proud to present the 2005 Award for Excellence in Archaeological Analysis to George H. Odell.

Crabtree Award

**EUGENE C. WINTER, JR.**

The Crabtree Award is presented each year to an outstanding avocational archaeologist in remembrance of signal contributions of Don Crabtree. The 2005 Crabtree Award is presented to Eugene C. Winter, Jr., in recognition of his distinguished record of service to archaeology, which spans more than 50 years. An educator by profession and by inclination, Mr. Winter has been the public face of archaeology for public schools, adult education programs, historical societies, and avocational archaeologists in the Northeast. He was twice president of the Massachusetts Archaeological Society, president of the New Hampshire Archaeological Society, and helped to establish the Maine Archaeological Society. He was named honorary curator at the R.S. Peabody Foundation for Archaeology for his selfless work during a 10-year period when there was no director, and more recently when the Museum and its collections faced an uncertain future. His fieldwork and publications attest to his high standards. He has been mentor, friend, and a tireless advocate for education, site protection, and cooperation between avocational and professional archaeologists. SAA is proud to present the 2005 Crabtree Award to Eugene C. Winter, Jr.

The Fryxell Award for Interdisciplinary Research

**BRUCE D. SMITH**

The 2005 Fryxell Award for Interdisciplinary Research is presented to Bruce D. Smith. Dr. Smith's research on Mississippian societies, agricultural origins, subsistence systems, and social complexity has drawn on each of the cornerstone sciences represented by the Fryxell Award. He has led collaborative research teams in the combined use of methods and techniques such as isotopic analysis of human skeletal remains, ethnobotany, and molecular genetics. In publications such as the award-winning book, *Rivers of Change*, he weaves together these different approaches and disciplinary perspectives to construct compelling accounts about key transitions in human history. Among his many professional activities, Dr. Smith was instrumental in founding the Smithsonian Institution's Archaeobiology Program and has generously mentored young scholars.

Bruce Smith's visionary leadership and innovative scholarship

have truly drawn from each of the cornerstone sciences represented by the Fryxell Award for Interdisciplinary Research. For this and for his enduring impact on American archaeology and our understanding of ancient societies, SAA is proud to present the 2005 Fryxell Award to Bruce D. Smith. *At the request of the Fryxell Committee, the normally scheduled 2005 Fryxell Symposium in honor of Bruce D. Smith will be held in Puerto Rico in 2006. There will also be a second Fryxell Symposium in Puerto Rico, which will honor the 2006 winner.*

Lifetime Achievement Award

GEORGE CARR FRISON



The SAA Lifetime Achievement Award is presented annually to an archaeologist whose specific accomplishments are truly extraordinary, widely recognized as such, and of positive and lasting quality. George Carr Frison exemplifies these qualities through his extensive contributions to archaeological knowledge and for his remarkable service to his university, state,

and the SAA of which he is a past President. His many books and articles include research on the first people of the Americas, historic forts, hunting and butchering sites, and lithic studies. They have shaped hunter-gatherer archaeology and are as valuable today as when they were written. Professor Frison was the first head of the Department of Anthropology at the University of Wyoming and the first head of the office of state archaeology and historic preservation, two institutions that continue to advance our understanding of the Northwest Plains. He has

mentored dozens of students, advised numerous museums, and has never forgotten the avocational archaeology societies from whose ranks he sprang. For his own research and for his support of archaeology, SAA is proud to present the 2005 Lifetime Achievement Award to George Carr Frison.

Poster Awards



The Student Poster Award goes to **ETHAN COCHRANE** (left), **JULIE FIELD**, and **DIANA GREENLEE** for "Variation in Isotopic Diet among Fijians."

The Professional Poster Award goes to **JAMES FEATHERS**, **JACK JOHNSON**, and **SILVIA KEMBEL** for "Luminescence Dating of Monumental Architecture."

Each year the state Archaeology Week Poster Contest is held at the Annual Meeting, sponsored by the Public Education Committee and the Council of Affiliated Societies. Winners are decided by a vote of those viewing the posters and turning in a ballot included with their registration packets. The winners are:

First Prize: **WYOMING**



An Unbroken Circle

Second Prize: **GEORGIA**

Third Prize: **CALIFORNIA**

THE FOLLOWING REPORTS FROM THE ANNUAL BUSINESS MEETING CAN BE VIEWED ON SAAWEB AT [HTTP://WWW.SAA.ORG/ABOUT-SAA/REPORTS.HTML](http://www.saa.org/about-saa/reports.html):

REPORT OF THE TREASURER

REPORT OF THE EXECUTIVE DIRECTOR

REPORT OF THE EDITOR, THE SAA ARCHAEOLOGICAL RECORD

REPORT OF THE EDITOR, AMERICAN ANTIQUITY

REPORT OF THE COEDITORS, LATIN AMERICAN ANTIQUITY

CEREMONIAL RESOLUTIONS

The Resolutions Committee offers the following resolutions:

Be it resolved that the appreciation and congratulations on a job well done be tendered to the

Retiring **OFFICERS**

Lynne Sebastian, President Dean Snow, Secretary

and the retiring **BOARD MEMBERS**

Patricia A Gilman Nelly Robles Garcia

To the Staff, and especially Tobi A. Brimsek, the Executive Director, who planned the meeting, and to all the volunteers who worked at Registration and other tasks;

To the **Program Committee**, chaired by

Steven R. Simms

And the **Program Coordinators**

Jerilyn Hansen Nancy Kay Harrison

and to the **Committee Members of the Program Committee**

Luis Alberto Borrero	Phil R. Geib
Nathan D. Hamilton	Brian E. Hemphill
William Hildebrandt	Kristen Jensen
Patricia M. Lambert	Karen Lupo
Thomas Neumann	Bonnie Pitblado
Alan Reed	Joseph Tiffany

AND

To the **Annual Meeting Local Advisory Committee**, chaired by

Garth J. Portillo

And to other **committee chairs and members completing their service** and to the many members who have served the Society on its committees and in other ways;

And sincere wishes that those members of the society who are now serving in the armed forces return safely.

Will the membership please signal approval of these motions by a general round of applause.

And be it further resolved that thanks again be given to those who inform us of the deaths of colleagues, and finally,

A resolution of sympathy to the families and friends of

John W. Bennett.	Robson Bonnichsen
Grace Burkholder	Frederica de Laguna
Jack Goldenfeld	Daniel Goodwin

Alexander Marshak
Tom Matthews

Mark Mathis
Cheryl Wase

Will the members please rise for a moment of silence in honor of our departed colleagues.

*Respectfully submitted,
Jon Muller
on behalf of the Resolutions Committee*

SAA 2006 CALL FOR NOMINATIONS

The 2006 Nominating Committee of the Society for American Archaeology requests nominations for the following positions:

President-elect (2006) to succeed to the office of president for 2007–2009

Secretary-elect (2006) to succeed to the office of secretary for 2007–2009

Board of Directors member, Position #1 (2006–2009), replacement for current member Madonna Moss

Board of Directors member, Position #2 (2006–2009), replacement for current member Joe Watkins

Nominating Committee Member, Member 1 (2007)

Nominating Committee Member, Member 2 (2007)

If SAA is to have effective officers and a representative Board, the membership must be involved in the nomination of candidates. Members are urged to submit nominations and, if desired, to discuss possible candidates with the 2006 Nominating Committee: Chair Robert L. Kelly, (email rlkelly@uwoyo.edu), Jeffrey Altschul, Kathryn Egan-Bruhy, Patricia McAnany, and Gil Stein.

Please send all nominations along with an address and phone number, no later than September 6, 2005, to Chair, 2006 Nominating Committee, c/o SAA, Executive Director, 900 Second St., NE #12, Washington, D.C. 20002-3557, (202) 789-8200, fax (202) 789-0284, email tobi_brimsek@saa.org.



NEWS & NOTES

National Register Listings. The following archaeological properties were listed in the National Register of Historic Places during the first quarter of 2005. For a full list, check "Recent Listings" at <http://www.cr.nps.gov/nr/nrlist.htm>.

- Maryland, Baltimore County. *Hampton National Historic Site*. Additional Documentation Approved 3/11/05.
- Massachusetts, Essex County. *PORTLAND (Shipwreck)*. Listed 1/13/05.
- New York, Suffolk County. *Town Doctor's House and Site*. Listed 1/05/05.
- Washington, Mason County. *tabadas*. Listed 2/16/05.
- Wisconsin, Milwaukee County. *APPOMATTOX (Shipwreck)*. Listed 1/20/05.

Ethnography in Archaeology. We are currently developing a position paper on the incorporation of ethnography into any or all parts of archaeological research and on the benefits or limits of such arrangements. We are interested in examples of ethnography facilitating the incorporation of Indigenous and other alternative perspectives into archaeological practice. How can ethnography, for example, aid in identifying the questions that descendant communities want addressed through archaeology? And what, if any, guidelines and objectives are appropriate and beneficial to all for conducting ethnography within archaeology? Please send your experiences or any references you think we should have of such uses of ethnography in archaeological research to Julie Hollowell (email: jjh@indiana.edu) or George Nicholas (email: [\[sfu.ca\]\(mailto:sfu.ca\)\).](mailto:nicholas@</p></div><div data-bbox=)

New Southwest Information Gateway. The Southwest Land, Culture, and Society program of the University of Arizona is pleased to announce the release of the new Southwest Information Gateway (SIG). SIG is an annotated catalog of web resources related to the southwestern U.S. and northwestern Mexico. Our goal in creating SIG was to evaluate, bring together, and provide easy access to the vast array of online Southwest information resources—websites, online databases, image banks, and more. The completed Gateway includes a wide variety of high-quality, noncommercial sites relating to Southwest studies. All resources included in SIG have been evaluated for information quality. Resources are arranged by subject and resource type, and can also be searched by keyword. Also included are SIG tutorials, which provide guidance in evaluating and using web sites for research. To get started using SIG, point your browser to <http://swst.web.arizona.edu/SIG>. Let us know what you think! If you have any questions, comments, or suggestions, please contact Emily Jones at emljones@email.arizona.edu. SIG is a work in progress, so suggestions of resources to add are particularly welcome; however, we are not including either commercial or most personal (unless they contain databases or papers) websites at this time.

Call for Encyclopedia Authors. ABC-CLIO, the leading publisher of history reference books, is seeking contributors for a 20-volume *Encyclopedia of World History*. This work

is being produced under the direction of a general editor, era editors with broad expertise in their specific time periods, and a distinguished Board of Advisors. The encyclopedia will be divided chronologically into nine eras, each of which will be treated globally in accordance with current curriculum standards. To assist the reader in appreciating both continuity and change throughout human history, each era will be divided into major thematic categories: Population and Environment, Society and Culture, Migration and Travel, Politics and Statecraft, Economics and Trade, War and Diplomacy, Thought and Religion, Science and Technology. Each theme will be explored through the development of specific topics. These topics will generally be covered in short articles, running about 500–1000 words, with illustrative sidebars of about 100–500 words. Era editors will make arrangements with scholar/writers for initial production of this material, which will be subjected to the normal review and editing processes after submission. We are looking for prospective contributors to the work. Interested scholars should email the publisher at cneel@ABC-CLIO.com with an attached CV and a clear indication of your realm of interest. For additional information, please contact Carolyn Neel, Project Editor, World History Encyclopedia, ABC-CLIO, PO Box 1911, Santa Barbara, CA 93117-5505; email cneel@ABC-CLIO.com.



CALENDAR

2005–2006

2005

JULY 18–22

The XIX Simposio de Investigaciones Arqueológicas en Guatemala will take place at the Museo Nacional de Arqueología y Etnología in Guatemala City. The main theme for this year's symposium will be "The Awakening of Cultural Complexity: Art, Settlement, and Society." For more information, email arroyobarbara2003@yahoo.com, laporte@intelnet.net.gt, or simposioguatemala2005@yahoo.com

SEPTEMBER 15–18

The 7th Biennial Rocky Mountain Anthropology Conference will be held at the Park City Marriott Hotel, Park City, Utah. The conference will feature a plenary session, symposia, and general paper and poster sessions on the archaeology and anthropology of the Rocky Mountains and vicinity. Individual paper and poster abstracts due July 1. For more details, visit <http://www.history.utah.gov/RMAC2005>. Submissions should be emailed to Ron Rood at rrood@utah.gov.

SEPTEMBER 17

The 12th Annual Symposium of the Pre-Columbian Society will be held in Washington, DC on the topic, "Remarkable Pre-Columbian Tombs and Burial Practices" (working title). Speakers include Jeffrey Quilter (moderator), Ellen Bell, Jane Buikstra, Christopher Donnan, Gordon McEwan, and Javier Urcid. Please contact Paula Atwood at patwood@erols.com for more information.

OCTOBER 15

The 1st Three Corners Archaeological Conference will be held at the campus of UNLV. This conference seeks to promote interaction between regional researchers and to present recent interpretation of archaeological data within southern Nevada, southeastern California, and western Arizona. Presentations on any research domain and time period within this region are welcome. For more information, visit the conference website at <http://nvarch.org/3corners/> or contact Mark C. Slaughter or Laurie Perry at the Bureau of Reclamation, LC2600, P.O. Box 61470, Boulder City, NV, 89006; tel: (702) 293-8143; email: threecornersconference@yahoo.com.

OCTOBER 19–23

The 63rd Annual Plains Anthropological Conference will be held in Edmonton, Alberta, Canada. For more information, visit: <http://www.ou.edu/cas/archsur/plainsanth/meeting/meeting.htm>.

OCTOBER 28–30

The Fourth Annual Tulane Maya Symposium and Workshop will be held at the Uptown campus of Tulane University on the theme "Murals and Painted Texts by Maya Ah Tz'ibob." Murals from the northern Maya area will be the focus of discussions by archaeologists, epigraphers, and art historians, with additional examples from elsewhere in the Maya world. For further information, please contact Gabrielle Vail at FIHR@tam-pabay.rr.com. To see a retrospective of the 2004 symposium and for program and registration information for the 2005 event, please visit our website at

<http://stonecenter.tulane.edu/MayaSymposium/>.

NOVEMBER 18–20

The 6e Festival International du Film Archéologique held in Brussels, Belgium is a biennial festival focused on production made between 2000 and 2005 about all aspects of archaeology with an emphasis on good cinematography. The sixth festival will include a section dedicated to archival footage of excavations filmed before the 1950s. For further information, contact Serge Lemaître, President or Benjamin Stewart, Secretary at Asbl Kineon, 55, rue du Croissant, B-1190 Brussels, Belgium; tel: +32(2) 672.82.91; fax: +32(2) 537.52.61; email: asblkineon@swing.be; web: <http://users.swing.be/asblkineon>.

2006

APRIL 26–30

71st Annual Meeting of The Society for American Archaeology will be held in San Juan, Puerto Rico.



POSITIONS OPEN

POSITION: CULTURAL RESOURCE SPECIALIST

LOCATIONS: MINNEAPOLIS, DENVER,
HOUSTON, PROVIDENCE, OR ANCHORAGE

This individual will manage cultural resource compliance for large-scale pipeline and other energy projects including: agency consultations, supervision of cultural resources subconsultants, coordination of field surveys, technical and editorial review of subconsultant reports, cost management, and acquisition of cultural resource approvals. The nature of how we manage our projects allows this position to be filled at any one of our office locations—Minneapolis, Denver, Houston, Providence, or Anchorage. The qualified candidate will have a Masters degree and 5 to 10 years of relevant experience. This position requires strong working knowledge of federal and state cultural resources regulatory compliance (Section 106, NEPA, etc.) and experience in regulatory consultations in support of commercial customers. Candidates will be required to have an understanding and experience in all aspects of cultural resources management including archaeology, historic structures, Native American consultations, traditional cultural properties, preparation of unanticipated discovery plans, and preparation of management plans. Experience with the NEPA process is mandatory. Experience with the FERC permitting process is highly desirable. The candidate should also possess excellent written and oral communication skills, and be highly organized. Relevant Dates Per-

taining to this posting: We are actively recruiting to fill this position as soon as possible. This posting is valid for 45 days from the date of posting. Company Website Address: <http://www.NRGINC.com>. Preferred Method of Application: Please submit cover letter and resume electronically to careers@NRGINC.com or via the employment opportunities page on our company's web site at <http://www.NRGINC.com>. Additional Methods of Application: U.S. Mail: Attn: Careers@NRG, Natural Resource Group, Inc., 1000 IDS Center, 80 S. Eighth Street, Minneapolis, MN 55402, Facsimile: Attn: Careers@NRG at (612) 347-6780. Posting Contact Information: Lynda Whittemore, Corporate Recruiter, e-mail: careers@nrginc.com, phone: (612) 347-6789, fax: (612) 347-6780. Natural Resource Group, Inc. (NRG) is a privately-held environmental consulting firm. We work to solve environmental regulatory and engineering issues for the energy industry and to key commercial clients. We help our clients comply with the federal, state, and local environmental laws in order to complete their construction and maintenance projects. Since the firm was founded in 1992, we have grown to over 80 employees with expertise in many disciplines. We have offices located in Minneapolis, Denver, Houston, Providence, and Anchorage. Visit our website at <http://www.NRGINC.com> for a complete listing of career opportunities available at each office location.

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THE SAA PRESS BOOK ORDERING AND SHIPPING INFORMATION

(see inside front cover for selected titles)

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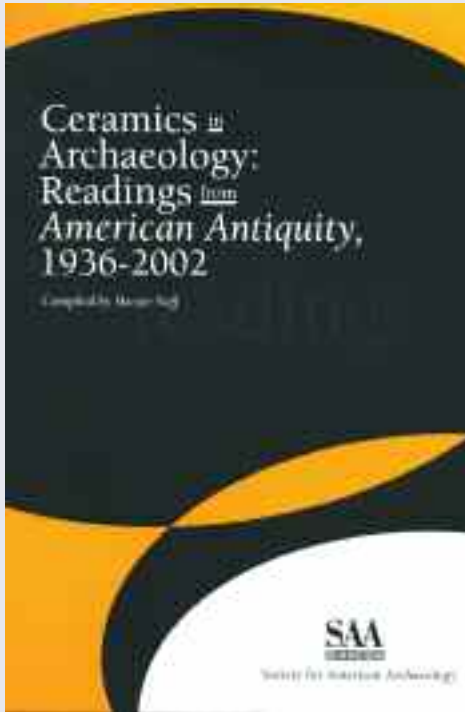
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