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Remember, the regular \$35 application fee for ROPA will be waived through 1998. ROPA application forms will be available at the ROPA booth in Seattle, or can be downloaded from [SAAweb](#), or [requested](#) from the SAA Central Office.

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SAA to Promote Professional Standards through ROPA Sponsorship

Bill Lipe and Vin Steponaitis

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An essential part of the Society for American Archaeology's mission is to promote high ethical and professional standards for the conduct of archaeology. It is part of our obligation to the public, who support our work, to the fragile archaeological record that supplies us with evidence of the past, and to ourselves, as dedicated practitioners of the science and art of archaeology. The formation of the Register of Professional Archaeologists (ROPA) under joint sponsorship by SAA and the Society for Historical Archaeology (SHA) gives the archaeological community the opportunity to develop and enforce an effective program of professional ethics and standards. Past SAA statements regarding standards and ethics have provided archaeologists with informal guidance but have lacked the sanctions that provide the accountability required by a true profession. ROPA provides those sanctions. Becoming a Registered Professional Archaeologist (RPA) will be voluntary, but we encourage all SAA members who work as professionals--whether in an academic or non-academic setting--to register with ROPA and hence to become publicly accountable for upholding an explicit set of research standards and ethical practices. By joining and supporting ROPA, we can ensure that the term "professional archaeologist" has greater credibility to the society that supports us.

ROPA became a reality in 1997 when the members of both SAA and SHA voted to undertake its sponsorship. These votes followed approval by the members of the Society of Professional Archeologists (SOPA) of the transformation of their organization into ROPA under the sponsorship of the major national archaeological societies.

A transitional ROPA board has been established and met for the first time on January 10, 1998, in Atlanta in conjunction with the SHA annual meeting. Board members include current SOPA President Bill Lees (Oklahoma Historical Society); Secretary John Hart (New York State Museum); Treasurer Rochelle Marrinan (Florida State University); SAA Representative Bill Lipe (Washington State University), and SHA Representative Vergil Noble (National Park Service Midwestern Archeological Center). Also attending were SAA President Vin Steponaitis, SHA President Henry Miller, SHA Secretary-Treasurer Stephanie Rodeffer, and Society of Archaeological Sciences representative Patrick Martin. The Transitional Board will meet again in conjunction with the SAA's annual meeting in Seattle. By the time this article appears, the board will have developed the ROPA application form, and will have drafted a set of bylaws.

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History

With the explosive growth of North American archaeology during the middle 1970s, there was considerable sentiment within the archaeological community to establish a certification process for professional archaeologists, similar to programs available in most fields having a substantial public service component. SOPA was established in 1976 as an independent organization designed to provide certification as part of an overall program of establishing and promoting professional standards and ethics in archaeology. In its 22 years of operation, SOPA has developed an effective grievance process to consider charges of unprofessional or unethical conduct brought against its members. The standards of training, experience, and research performance promulgated by SOPA have also been influential over the years in shaping the standards adopted by a number of states and federal agencies. As of the end of 1997, SOPA had approximately 750 members. The SOPA web page (<http://www.smu.edu/~anthrop/sopa.html>) provides additional background on SOPA and on its Standards of Research Performance, Code of Professional Ethics, and Grievance Process.

Despite a number of successes, SOPA never attracted the critical mass of professional archaeologists needed to make it truly effective in establishing widely accepted standards of professionalism and in addressing complaints about substandard work or unethical practices. Discussions of gaining broader support in the archaeological community for a SOPA-like program of standards and grievance procedures began in 1994 with a joint meeting of the SAA and SOPA Ethics Committees. A task force was eventually formed with membership from SAA, SHA, SOPA, and the Archaeological Institute of America (AIA), and this group proposed the formation of ROPA as an independent registry under the sponsorship of the major archaeological societies. The development of the ROPA proposal has been discussed in a series of articles in the *SAA Bulletin* [especially Vol. 13 (2) and (3), and Vol. 15 (3)]. As noted, in 1997 the memberships of SOPA, SAA, and SHA all approved the change by mail ballot. The AIA is now considering the proposal and expects to make a decision regarding sponsorship in 1998.

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How Will ROPA Work?

SOPA continues to operate, but will become dormant as an organization when ROPA is formally constituted in the near future. ROPA will start by adopting most of the procedures that have been developed by SOPA. It will have its own board, which will be responsive to the wishes of the RPAs and the sponsoring organizations. ROPA's program for establishing, promoting, and enforcing standards will, of course, continue to evolve in the future.

Most professions have some type of certification system that provides a way of sanctioning individuals who display grossly unprofessional conduct. Many of these systems are heavily loaded toward regulating entry into the profession. This is usually accomplished by rigorous testing, and those who are certified are often then required to take additional prescribed coursework or training from time to time in order to maintain certification. However, the field of archaeology is so diverse--both intellectually and methodologically--that a testing-based approach is impractical for satisfying registration requirements. Instead, the ROPA application focuses on documenting basic educational achievement and appropriate archaeological experience. The main emphasis of ROPA is, therefore, not on establishing a uniform program of training requirements or a lofty hurdle for entry into the profession, but on professional performance itself. The core of the program is a code of ethics and standards for research performance, coupled with a peer-based mechanism to provide sanctions in cases where professional performance can be determined to have fallen short of the standards.

The central concept of ROPA is public accountability. By becoming RPAs, professionals agree to uphold a specific ethical code and set of research standards. At the same time, they declare their accountability to the code and standards by agreeing to participate in a grievance process if there is a credible challenge to their ethical or research performance, and to accept sanctions--including public revocation of their registration--if the peer-based grievance panel determines they acted in an unprofessional manner.

The key point is that ROPA provides a mechanism through which a member of the public, or a client, or another archaeologist, can ask that the actions of an RPA be reviewed by a panel composed of other professional

archaeologists. There are checks and balances to weed out petty, unfounded, or "political" complaints. This process provides archaeologists with a way to do more than just talk about standards and ethics--it provides an actual mechanism by which professionals can police their own community. If an RPA has, in fact, misrepresented his or her qualifications, has behaved unethically, or has displayed major deficiencies in the conduct of a research project, those who are concerned about it can file a complaint through ROPA; if peers determine there is substance to the complaint, the grievance process is set in motion. Of course, as it has worked under SOPA, this process has often resulted in resolution of the problems short of actual censure or expulsion--that counts as a "win" for the system, too.

ROPA is designed to "build a floor" under professionalism in archaeology and to ensure that legitimate complaints are heard. It is not designed to ensure that everyone learned everything they should have learned in school or that they will always keep up with the literature. It will not automatically and painlessly identify and root out all substandard work. It will not accomplish its goal if those who are concerned about violations of ethics and standards only complain to each other and never use ROPA's mechanisms for having peers investigate such violations. But it does provide an established, concrete structure and mechanism for promoting professional standards and public accountability among archaeologists.

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How Will ROPA Be Organized and Funded?

ROPA will be just what its name implies--a register of professionals. It will not be a membership organization in the ordinary sense, in that it will not host meetings at which individuals read scholarly papers, nor will it publish a journal. ROPA will be a separately chartered organization with its own officers, board, budget, and central office. It will be legally separate from the sponsoring societies, and there will be a legal "firewall" to keep any lawsuits against ROPA from spreading to its sponsors and vice versa. The bulk of the ROPA budget will be furnished by annual registration fees paid by the RPAs, plus application fees paid by prospective new RPAs. However, each sponsoring organization will contribute \$5,000 per year to the ROPA budget. SAA's annual contribution will not be increased without the express approval of SAA's board. In addition, SAA is committed to a one-time expenditure of \$7,500 to assist in the establishment of ROPA.

The ROPA board will consist of a president, president-elect, and secretary-treasurer who are elected by the RPAs, and a board member elected or appointed by each of the sponsoring societies (currently SAA and SHA). The board members who represent the sponsors must themselves be RPAs. SAA's representative on the ROPA board will be charged with bringing issues of importance to the RPAs to the attention of the SAA board, and the existence of a large number of RPAs who are also SAA members will also ensure that such issues receive the attention of the SAA leadership.

The annual registration fee will initially be \$45 per year for RPAs who belong to one of the sponsoring societies and \$125 per year for those who do not. The application fee of \$35 is being waived for the duration of 1998 as an incentive for archaeologists to apply to become RPAs.

The ROPA central office has not been established yet but will be independent of the sponsoring societies. A ROPA web page will be established, and a ROPA news column will be published regularly in the *SAA Bulletin* or the *SHA Newsletter*.

Concluding Remarks

Membership in a broad-based, multifunctional society such as SAA is open not only to professionals, but to students, amateur archaeologists, teachers, and others who would not claim to be professionals but who nonetheless support archaeological education and research. This is as it should be, but it means that SAA membership alone does not signify that an individual is or is not a professional archaeologist. Furthermore, although part of SAA's mission is to promote ethical behavior and high standards of archaeological research, SAA has no mechanisms for identifying or sanctioning violations of ethical and professional standards by its

members. ROPA provides SAA members with such a mechanism, as well as a way for them to publicly document their professional training and commitment to professional ethics and standards.

By sponsoring ROPA, and encouraging its professional members to register, SAA is taking a significant step forward in carrying out its mission. Sponsorship of ROPA by SAA, SHA, and (we hope) AIA, provides an opportunity for the field of archaeology to establish a practical, widely accepted system for promoting professionalism and for dealing with problems in its own ranks. Hence, we urge SAA members to apply for registration. There will be a ROPA booth at the annual meeting in Seattle at which application forms can be obtained. They can also be requested from the SAA central office and can be downloaded from [SAAweb](#).

Bill Lipe is SAA representative to the ROPA Transition Board and Vin Steponaitis is SAA president.

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Editor's Corner

One of the duties of an editor of an SAA publication is to prepare a bi-annual report for the Board of Directors. I confess that, at times, I have envied my fellow journal editors, because their reports often contain tables of data that speak to rates of submission, acceptance, and rejection, or the length of the review process, or some other somehow more tangible level of accounting. In contrast, my *Bulletin* reports have been narratives about the initiation of new columns or features, appointment of associate editors, or other necessary, but more mundane, aspects of *Bulletin* production. My long interest in the analysis of quantitative data in

archaeology exacerbates this perception of mine. And while I am aware that this envy is misplaced, and that an overreliance on numbers without thinking about their meaning is often the path to perdition, I nevertheless have persisted in my desire to have a quantitative measure of *Bulletin* content. The results of this effort are presented in summary form on page 19. As you will see, I have classified the content of the *Bulletin* from 1994 through 1997 into a number of categories and counted the numbers of pages devoted to each of them. These counts, expressed as percentages of the volume devoted to a topic, reveal a number of interesting patterns about our publishing priorities, and are compared to a series of priorities for *Bulletin* content I set for myself when I took over as editor. Although I suppose these can be seen as self-fulfilling (or self-serving) prophecies, the patterns are interesting, and I hope you will get as much out of reviewing them as I did in generating them.



Annual Report of the Committee on Native American Relations

Kurt E. Dongoske

During this past year the Committee on Native American Relations has responded to several informal requests for input from the president of SAA, Vincas Steponaitis, and formally responded to a National Park Service draft of the technical report, "Air Force Consultation with Native Americans." Additionally, much of the year was spent in transitioning the chair responsibilities from former chair, Joe Watkins, to the current chair, Kurt Dongoske.

Also during this year, the Committee on Native American Relations was consulted by Vin Steponaitis regarding the NAGPRA amendments (H.R. 2893). Up to this point, this consultation consisted of telephone discussions with the committee chair. The committee would like to take this opportunity to provide comments on these proposed amendments to the Board of Directors. Overall, the committee feels that these amendments would disrupt many currently evolving constructive relationships between archaeologists and Native Americans. We expect the response by Native American tribes to these amendments to be negative. The amendments will be perceived as an attempt to shift the power balance back to the scientific community and away from tribes, thereby diminishing their voice in decisions regarding their ancestors.

The ability to do scientific study within the parameters of NAGPRA have always been there. The reality is that few, very few, federal agencies have utilized this ability through supporting interdisciplinary scientific research, or any scientific research, to address questions of cultural affiliation or other pertinent scientific research questions. This reluctance of federal agencies to promote scientific studies is probably a result of a combination of reasons--from no money to following the path of least political resistance. The fact of the matter is that SAA, in assisting Representative Hastings in drafting these amendments, appears to be aiding a knee-jerk reaction to the Kennewick situation by attempting to correct an administrative problem with a legislative solution. This is never an effective solution. The Committee on Native American Relations feels that the goals of SAA would be better served if it directed it's attention to efforts to ensure that federal agencies actually comply with the language of NAGPRA rather than drafting legislative language that reduces the Native American voice in how federal agencies treat the remains of their ancestors.

As chair of the Committee on Native American Relations, I feel that the recent involvement of SAA in drafting the NAGPRA amendments sends an inconsistent message to the Committee on Native American Relations members and the SAA membership regarding SAA's position toward developing relations with Native Americans. The recent SAA ethics statement and the similar changes in SAA bylaws identify the Native American community as one of SAA's constituencies, one that SAA should be responsive to. Additionally, in 1996 SAA formally endorsed three symposia at the annual meetings that addressed the issue of relations between Native Americans and archaeologists. The papers presented at these three symposia were compiled into a publication, *Native Americans and Archaeologists: Stepping Stones to Common Ground*, which was also supported by SAA and the proceeds from which go to SAA's Native American Scholarship Fund. Over the past three years I have been impressed by the positive steps that SAA has made in improving the relationship with Native Americans. Yet, the Board of Directors' decision to participate in drafting the NAGPRA amendments has threatened--if not diminished--the progress that has been made in the last few years.

The Committee on Native American Relations' charge is to "increase understanding by archaeologists of the issues of concern to Native Americans, to promote understanding by Native Americans of the value and relevance of archaeology, and to foster better relationships between both groups." At this point, as chair, I would be hesitant to approach Native American groups for the purpose of promoting a better understanding of the value and relevance of archaeology, given the recent involvement of SAA in the NAGPRA amendments. In order to clarify what I perceive as inconsistencies in SAA's policy toward improving relations with Native Americans, I

respectfully request that the Board of Directors clarify its position for the Committee on Native American Relations.

Kurt E. Dongoske is chair of the Committee on Native American Relations.

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Letters to the Editor



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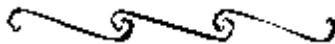
In virtually identical wording to that found in the October 1997 issue of the *Anthropology Newsletter*, the [November 1997 \[15\(5\)\] issue](#) of the *SAA Bulletin* reports that Melinda Zeder received the first Gordon R. Willey Award. I commend the AAA for their selection of Mindy for this award as she is certainly deserving of it.

I note, however, that an error appears in both announcements, an error that tends to perpetuate a myth. In the announcement, it is stated that "The award is named after Professor Willey to recognize his tenure as AAA president (1961) and to encourage archaeologists to pursue his well-known maxim that 'archaeology is anthropology or it is nothing.'" The error simply is that the axiom did *not* originate with Willey.

Philip Phillips first used the phrase "New World archaeology is anthropology or it is nothing" on the first two pages of his 1955 article entitled "American Archaeology and General Anthropological Theory" published in *Southwestern Journal of Anthropology* (11:246-250). This exact wording, including the phrase that preceded it in Phillips' 1955 article, was repeated on page 2 of Willey and Phillips' 1958 book entitled *Method and Theory in American Archaeology*. Perhaps more people read the 1958 book than Phillips' 1955 article, and given that Willey was senior author of the book, the seeds of a myth were sown. That Willey certainly subscribed to the notion is clear from his publications beginning in the late 1930s and extending through the 1960s.

I strongly endorse the intent of the AAA to honor the contributions of Dr. Willey to the field of anthropological archaeology. The literature clearly indicates, however, that "[Willey's] well-known maxim" is, in fact, the creation of Phil Phillips.

R. Lee Lyman
University of Missouri-Columbia



I am writing at the request of the Board of Directors of the Oklahoma Anthropological Society (OAS), an action that was authorized at our January 24, 1998 board meeting. As editor of the *SAA Bulletin*, you may also be interested in the following expression of concern by the OAS regarding a recently announced policy shift of the Tulsa District Corps of Engineers.

The Oklahoma Anthropological Society has a membership of approximately 600 mostly avocational archeologists who have an abiding interest in our state's cultural history and resources, and are committed to learn from them, and to disseminate information about them by public discourse and publication. With the help of professionals, we have in place a training program which has equipped scores of our members with the skills to excavate and to participate in laboratory analysis and report writing for publication.

The Tulsa District Corps of Engineers has a responsibility which encompasses 38 reservoirs in the Arkansas and Red River basins, and it is involved in a number of other civil and military construction activities. In the effort to still the voices of concern and discontent regarding the impact of Corps of Engineer projects on the region's cultural resources, the Corps, several years ago, expanded its staff to include archeologists given responsibility to manage the region's cultural resources and lessen its losses to construction activities. The four archeologists so engaged have done valuable work, yet because of the size of the job, much remains to be done. Many archeological sites are in jeopardy, and some sites have been lost. Many artifacts and human remains disturbed by Corps activities have yet to be addressed.

In early December, 1997, the Tulsa District announced a reduction in force. Included in this were half (two of four) of the current District staff of archeologists. In the interest of "doing more with less," it appears that Corps management has decided to reverse five years of effort and renege on commitments made to Native American tribal governments and to others, like those in our organization, who are concerned with cultural resource preservation. In doing so, it is also flirting with non-compliance with environmental and cultural resources protection laws. Apparently, it is willing to ignore the law in the interest of saving money.

It appears that the Tulsa District Corps of Engineers is not seriously committed to its legal obligations in terms of cultural resources. It is obviously not committed to the two young archeologists it is removing from service. More importantly, however, its actions constitute a threat to the preservation of some of the most important cultural resources in the woodland-prairie margins and southern plains of the United States.

Gene Hellstern
President, Oklahoma Anthropological Society

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Archaeopolitics: The Political Context of Archaeology

Judith A. Bense

Author's note: The following was presented at a recent workshop sponsored by the Society for American Archaeology's Public Education Committee. The workshop theme dealt with enhancing the education and training of undergraduate and graduate students in archaeology so they would become more aware of issues surrounding public archaeology and cultural resource management.



Why is politics important to archaeology? The short answer is because archaeology is almost totally dependent on politics. Whether we like it or not, the overwhelming majority of the archaeology in the United States is done by, paid for, or because of some part of the government--which is comprised of elected representatives, the people they appoint to office, and their staffs. One of the representative's primary goals is to get reelected--which means doing whatever it takes to secure money and votes.

Politics have been involved in archaeology since 1882 when the constituents of an Ohio congressman requested a bill for an archaeological study to determine the origin of the earth mounds in the eastern United States. The bill introduced by that congressman was passed, and \$5,000 was appropriated to the newly formed Smithsonian Institution for a Mound Exploration Survey. The director of the Bureau of Ethnology, John Wesley Morgan, busy with ethnography in the Southwest, did not want to do the archaeology project. However, the bureau and the Smithsonian, of which it was a part, was federally funded, and he had no choice. He hired Cyrus Thomas to direct the survey. Thomas did an excellent, objective study that has stood the test of time. From then on, the union of archaeology and politics has only become stronger (see G. R. Willey and J. A. Sabloff 1993, *A History of American Archaeology*. 3rd ed. W. H. Freeman, New York, for further details).

Key federal legislation and regulations that have strengthened the tie between politics and archaeology include the 1906 Antiquities Act, the federal archaeology program developed during the Depression, the 1966 National Historic Preservation Act, and the 1972 Archaeological Recovery (Moss-Bennet) Act. These latter two brought archaeology into the domain of each state historic preservation office so as to fund compliance archaeology. They essentially created the profession called "cultural resource management." While the amount of money spent on archaeology with public and private funds due to these federal laws and their regulations is not easily calculated, they supply the funds for most federal archaeologists' salary and pay for most of the archaeology done in this country down to the state and local level. In other words, politics in Washington pays the bills, and, as a consequence, politicians are in the driver's seat of archaeology in this country.

In academia, the overwhelming majority of schools of higher education where archaeology is taught are funded by politicians in state government. In addition, the overwhelming majority of research grants obtained by archaeologists in universities and colleges are from state and federal programs supported by the government (politicians). As a result, state politicians pay the salary of almost all the teaching and research archaeologists in the country, and both state and U.S. congressional politicians pay for their research. Politicians are in the driver's seat in academia as well.

Evaluating how we teach the interface between archaeology and politics in the traditional archaeology educational model is easy. It's a paradox. The role of politics in archaeology is a very minor role, at best, in traditional archaeology education. Given the fact that archaeology in this country is *dependent on politics*, why

isn't it part of our student training? That is the real question. One would think that academic mid-level and senior archaeologists, sensitive to how archaeology works in this country, would want to pass it along at least to their graduate students. If we do not train our students to be effective activists or advocates for archaeology in the political arena, then the politicians who control it will use it only to meet their needs: money and votes. The issue is not whether or not to include politics in archaeology, but how to educate and motivate students.

Should training in the political context of archaeology be "on the job" or imbedded in the curriculum? The answer is both. In fact, the first option is firmly in place, and is the only method by which students and new graduates consistently learn how politics affect archaeology. The overwhelming number of our graduates work in cultural resource management (CRM), either in the implementation (government) or compliance (consultant) area. They quickly experience--whether as a crew member, intern, field director, or site file assistant--how politics affects what they do in their job and how they do it. This on-the-job experience in politics should and will continue.

The academic curriculum in most universities and colleges has not significantly changed in three decades. Most departments don't even include a course in CRM. The reasons for this appear to be as follows:

- (1) Academic programs apply the four- (or three-) field approach to anthropological archaeology, which, with advanced archaeology courses, takes up the limited graduate course program.
- (2) Academic archaeologists generally do not take the time to understand politics as there is no incentive (publications for promotion, tenure, and raises) to spend the time and energy to get involved.

Personally, I am a politically active archaeologist, at the local, state, and federal levels. I chair the SAA Government Affairs Committee. I understand how politics works and why it is important to archaeology. I embed the political context of archaeology into almost all my archaeology courses, and I specifically teach it in graduate courses (M.A. level) on CRM and method and theory. I also have guest lecturers in and out of class who are directly involved in the politics of archaeology, such as Donald F. Craib, government affairs manager, lobbyist, and general counsel for SAA. I also require students to attend local city and county government public meetings that involve archaeology. I give students Internet assignments on controversial topics, such as the proposed amendment to the Native American Graves Protection and Repatriation Act, and this allows them to experience the effect of current political issues on archaeology.

How do we educate our colleagues teaching in academic departments about the strong interrelationship between archaeology and politics in the United States? As a starting point, I offer a few ideas that may be worth trying in an attempt to overcome the huge inertia in academic curricula, and the general lack of interest of research faculty in the political context of archaeology.

(1) Revise or develop a course in cultural resource management that both embeds the politics-archaeology union and has a section on how government works (civics). Include the guest speakers listed below. Assign reading in *SAA Bulletin's* "Archaeopolitics" column.

(2) Prepare a guest-speaking program on politics and archaeology for archaeology students (all would probably be free of cost):

- political science faculty (civics)
- university lobbyist or the president (how things really get done)
- scholars speaking on the politics of obtaining grants
- CRM firm owners or managers (politics of implementation)
- agency archaeologists (politics of implementation)
- local grass-roots political activist (making a political change)
- panel of elected local, state, congressional officials (making an issue a priority)
- panel of staffers of elected officials (how political change really happens)

(3) Encourage SAA to develop a package of teaching materials for graduates and senior undergraduates on politics and archaeology, including details about the government affairs program, with videotapes, handouts, and assignments for use in CRM or method and theory classes. These products would explain the relationship of politics and archaeology and how the political system can be used to enhance the future of archaeology.

(4) Develop a sourcebook or notebook on archaeology and politics with articles, notes, clippings, and anything else that relates to the topic, and keep it up to date (three-year revisions).

(5) Sponsor politics and archaeology forums at state, regional, and national meetings.

These few suggestions are just a start. It is our responsibility to develop good teaching materials to introduce and explain the political context of archaeology to our undergraduate and graduate students in the United States. Students must be prepared to deal effectively with the national, state, and local political systems that drive archaeology.

Judith A. Bense teaches archaeology at the University of West Florida in Pensacola.

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In Brief...



Tobi Brimsek

On ROPA--SAA reaffirms its enthusiasm, support, and commitment to the development of ROPA (Register of Professional Archaeologists). Since members of the Society of Professional Archeologists (SOPA), Society for Historical Archaeology, and SAA have voted in support of ROPA, planning has gotten under way to launch this new organization. The SAA Executive Office looks forward to collaborating during the transition from SOPA to ROPA.

SAA will be providing our members with information and promotional materials. In fact, SAA rolled out its promotion with the ROPA booth in the Exhibit Hall in Seattle. More information is included in this issue of the *Bulletin* in the [article by Bill Lipe and Vin Steponaitis \(pg. 1\)](#). Stay tuned for more on ROPA.

On Meetings--This issue of the *Bulletin* may reach you before we set out for Seattle--looking to be the largest meeting ever. The SAA Exhibit Hall participation is most assuredly the largest we have ever put together. Should you have missed the opportunity to join us in Seattle, we hope to see you in Chicago in 1999! We expect to have an exciting program in the Windy City as well. The Call for Submissions for Chicago debuts at the SAA booth in Seattle and will be mailed to all SAA members and others in early April. When you get the Chicago Call for Submissions, please note that we are introducing submissions via [SAAweb](#) in addition to the email box we had this past year. We urge you to consider using one of these two electronic means. Submitting the abstracts electronically saves both time and money. Even more importantly, your electronic information increases our accuracy significantly. Please read the information in the Call for Submissions on what can be submitted electronically and how to speed your submission for the 1999 meeting.

Are You Connected?--Our campaign to have email connectivity with all of our members is on the go! We are increasingly able to communicate electronically with more of our members. Have you shared your email address with SAA? If not, email us at membership@saa.org or rick_peterson@saa.org. Please, GET CONNECTED!

Communicating with SAA--If you are trying to reach SAA electronically and know a staff person's name, all staff emails are structured similarly: `firstname_lastname@saa.org`. You may also want to reach one of our general mail boxes: meetings@saa.org; membership@saa.org; info@saa.org; headquarters@saa.org; publications@saa.org; and public_edu@saa.org. We enjoy hearing from you.

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

STUDENT AFFAIRS

Field Schools: The First Experience

Jason J. Gonzalez and Eden A. Welker

Finding and choosing an archaeological field school entails a variety of concerns for the undergraduate and graduate student. Most students look for a specific geographic location or methodological focus. However, several factors are involved in choosing the most appropriate field school: reputation, scope, expense, practical arrangements, and even recreation potential. The field school experience shapes the way students look at archaeology and their own futures in the discipline, so it is important to get all the information you can before making a final decision.

Where to Find Field Schools

Start by checking to see if your own or a nearby institution offers a field school. Talk to the faculty member in charge of the program, the graduate student teaching assistants, and former field school students. Word of mouth is also an effective method to investigate field schools and their reputations. Graduate and undergraduate students that have recently attended a field school can speak of their own experiences and share their insights. Faculty members know archaeologists around the world and can point you toward a variety of fieldwork opportunities. A great resource listing of field schools is the Archaeological Institute of America's (AIA) *Archaeological Fieldwork Opportunities Bulletin*, which costs \$10 for AIA members and \$12 for nonmembers, plus shipping and handling. It can be ordered by calling (800) 228-0810. It lists field schools and projects all over the globe. Always look at the postings in anthropology departments--they receive field school flyers and pamphlets almost every day. A more recent search method is on the Internet. Some field schools have their own web sites, which can be found through a quick search on

Teaching Portfolios for Archaeologists

Angela Linse

In a previous [SAA Bulletin \[1997, 15\(5\):25\]](#), Douglas Pippin wrote about the importance of gaining teaching skills in graduate school. He also offered good ideas about how to document your development as a teacher. I would like to share some additional information about teaching portfolios learned while working with graduate students and faculty in anthropology and in other departments at the University of Washington.

The importance of teaching portfolios in academia has increased in recent years. As "accountability" becomes a more frequently used word in higher education, teaching portfolios (or teaching dossiers) have become a common way to assess the qualifications of those seeking jobs in academia. Use of teaching portfolios in tenure and promotion decisions is also on the rise, even at institutions where the professoriate has traditionally been rewarded for research productivity rather than instructional quality.

The increased popularity of teaching portfolios has spawned a corresponding expansion of suggestions for materials that might be included in them. The possibilities are so extensive that it is tempting to include everything. If you yield to the temptation, your portfolio could include an overabundance of teaching artifacts with no context and too little interpretation. Such a collection is likely to overwhelm search committee members, and, as a result, your portfolio will be a liability rather than an asset in the hiring process.

To help you begin the process of constructing a teaching portfolio, I offer one widely accepted definition and describe two of the most common forms that portfolios take. I also provide a framework for portfolio construction, with lists of materials that could be included.

any search engine. Some other key places to start are: ArchNet, University of Connecticut [<http://www.lib.uconn.edu/ArchNet>], Archaeological Fieldwork Opportunities, Cornell University [<http://www.cincpac.com/afs/testpit.html>], and Archaeological Institute of America [<http://csaws.brynmawr.edu:443/aia.html>].

After finding a field school, double check its credentials and ask your peers what they have heard about it, good or bad.

Steps for Choosing a Field School

You can narrow down those choices you see posted on hallway bulletin boards or on the Internet in several ways. First, look for a field school in an area you are interested in, whether in the New World (North, South or Central America) or in the Old World (Europe, Asia, or Africa). Also consider the school's primary focus: although many field schools focus on traditional survey and excavation techniques, some also specialize in methodological interests. You can choose from such interests as underwater archaeology, ancient technologies, experimental archaeology, or conservation and preservation methods. You can choose schools with emphases in historic or prehistoric archaeology, or both.

The amount of time spent in the field and content of the program are also important things to consider. A longer field school session means more time to learn. Field schools lasting five to six weeks or longer tend to cover all the skills one needs to work on archaeological projects later, whether in cultural resource management or for academic research. Shorter sessions may not cover as many techniques or provide as thorough instruction.

The quality of the program often relates to the sponsoring institution. Universities offer the most comprehensive field schools. Foundations, companies, and private institutions also offer field schools, but the quality of instruction and field experience may vary widely. Before choosing a field school, you should check the credentials of the establishment responsible for the school and the individuals listed as project directors.

The scope of the archaeological project is another important consideration. The best field schools are those covering the greatest variety of archaeological techniques. You may not get all you want out of a

Definition

"A portfolio or dossier is a collection of material that depicts the nature and quality of an individual's teaching and students' learning. Portfolios are structured deliberately to reflect particular aspects of teaching and learning; they are not trunks full of teaching artifacts and memorabilia. At its best, a portfolio documents an instructor's approach to teaching, combining specific evidence of instructional strategies and effectiveness in a way that captures teaching's intellectual substance and complexity" (W. Cerbin 1993:90, *Campus Profile: University of Wisconsin-La Crosse*, in *Campus Use of the Teaching Portfolio*, edited by E. Anderson, pp. 89-91, American Association for Higher Education Teaching Initiative, AAHE, Washington D.C.).

Note that this definition does not focus on the content and coverage of your courses. One of the main purposes of a teaching portfolio is to demonstrate that you have thought about why you teach the way you do and what you do to help students learn.

Teaching Portfolio Taxonomy

The most basic classification divides portfolios into two kinds: developmental and evaluative. A developmental portfolio is private, for yourself, and focuses on improvement. An evaluative portfolio is a public account of your teaching. If you begin your teaching career with a developmental portfolio, you will save considerable time and energy when it comes time to construct your evaluative portfolio.

Developmental Portfolio

Developmental portfolios record the evolution of your teaching and encourage self-reflection about your role and your interactions with students. You can start your developmental portfolio anytime, even during your first teaching assistantship. You might begin with a teaching journal that includes notes about the success of particular strategies, how you implemented an instructional experiment, documentation of difficult situations and potential solutions, and suggestions for future classes. As you develop as a teacher, you might include some of the following materials: descriptions of the courses taught, representative course syllabi, feedback on your teaching (from supervisors, peers, and

field school if you spend all summer surveying or if you excavate a single small test pit. A field session should teach both excavation and surveying techniques and should provide experiences in different areas of a site. You should ask about instruction in skills such as:

- finding and defining an archaeological site
- excavation methods: brushes, trowels, shovels, picks, backhoes
- excavation breadth: augering or coring, test pits, exposing horizontal expanses, deep vertical excavation in a cave, and so on
- mapping archaeological sites, whether its architecture, surface artifact scatters, or subsurface finds
- analyzing, collecting, labeling, and storing of artifacts
- using a compass
- using a surveyor's transit
- reading and interpreting maps
- subspecialties: remote sensing, preservation, stabilization, and absolute dating techniques
- reporting and publishing on sites and fieldwork

Along with teaching the skills of field archaeology, a good school also concentrates on teaching about the culture under investigation. Students need to be familiar with the peoples whose past culture and society they are studying to provide a contextual framework for their archaeological work.

Many students also may take into account what kind of job or further education endeavors they hope a field school will prepare them for. Some field schools separate academic archaeological research from cultural resource management (CRM) or contract archaeology, while others combine the personnel and approaches of both orientations. There is often a difference in the scale and speed of fieldwork on an academic versus a CRM project. Field schools undertaking academic research tend to be slower paced and may focus on several different research goals, often working on the same site or in the same study area for years and carrying out an ever-widening scope of research. CRM-oriented field schools don't always have this luxury; they can be faster paced and may not always be focused on the research and excavation of a single large site. Their goal is to prepare you for a career in CRM, whether working for the government or private companies.

students), examples of student work activities aimed at improving your teaching, and honors/recognition.

Evaluative Portfolio

Evaluative portfolios are typically used to supplement a job application, a teaching award nomination, or a bid for tenure or promotion. As the name implies, they are used to evaluate the author. Evaluative portfolios are basically constructed for "public" consumption and nonarchaeologists should be able to understand them easily.

Evaluative portfolios, in particular those available on the World Wide Web, help to challenge the popular "ivory tower" myth in which the academy is accountable to no one. Portfolios available to students, colleagues, and the public demonstrate professional accountability without external (e.g., legislative) controls. Faculty retain the responsibility for monitoring, improving, and ensuring instructional quality (FCIQ 1996, *Guidelines for the Preparation and Use of Teaching Portfolios*, Faculty Council on Instructional Quality, University of Washington).

Constructing Your Evaluative Portfolio

As noted earlier, the list of what to include in your portfolio seems endless. Here, I offer a few suggestions based on the current literature and my experience helping colleagues to construct teaching portfolios. I recommend that you approach a teaching portfolio as you would a research design. In archaeological parlance, provide an explanation for your teaching rather than a vessel for your teaching artifacts. At its most basic, your evaluative portfolio might include a thesis statement, supporting evidence, analyses and interpretation of the data, and a conclusion (J. M. Lang and K. R. Bain, 1997, *Recasting the Teaching Portfolio*, *The Teaching Professor* 11(10):1).

The Teaching Philosophy

Your teaching philosophy is analogous to a thesis statement in a research design. It establishes a context for the accumulated data about your teaching. A statement of teaching philosophy generally delineates what you expect your students to accomplish intellectually and your particular program for helping students to achieve your goals.

The more practical concerns of credit hours earned and the expense of field school must also be considered. Field school duration often determines the number of credit hours offered; anywhere from two to 16 hours may be earned for a field school. The number of hours and location of the field school will directly relate to its total cost.

Tuition costs are the first expense. Private institutions tend to be more expensive than public ones. A field school that runs an entire semester will obviously be more expensive than a six-week program. You may also have to factor in round-trip travel costs, particularly if the sponsoring institution or field site is in another state or country. Some field schools provide all transportation to participants, but others may expect you to make some of your own arrangements (such as arranging for transportation on any days off) or may even ask you not to bring personal means of transportation. Meal and lodging costs are almost always included in field school fees, but accommodations can vary from sandwiches you make yourself to camp cooks and from sleeping in tents to living in motel rooms. Find out exactly what is included in the field school fees.

Equipment costs are another, sometimes unanticipated, expense. Any reputable field school should provide all of the archaeological equipment it expects you to use. But, the student will have to obtain all the personal gear needed to survive comfortably in the field. In many cases the quality of the field experience is enhanced by the extent to which one is adequately prepared. The particular field conditions will determine the kind of gear you will need. For instance, ask if you must bring your own tent or if one is provided, if the climate necessitates a full set of rain gear or an ample supply of sunscreen, if the work requires heavy-duty hiking boots or simply sneakers.

Deciding on a field school should not be a casual affair. Field schools introduce you to the skills that are necessary to pursue archaeology as a career. In addition, anthropology departments may use field school education as part of their criteria when selecting students for graduate programs. A comprehensive and complete background in archaeological field techniques may help you get into the graduate program or job you want.

Eden A. Welker is a recent Ph.D. graduate from the University of Colorado at Boulder and vice-chair of the SAA Student Affairs Committee. She is currently

Data and Interpretation

The body of a teaching portfolio typically provides supporting evidence for your teaching philosophy. It usually includes a narrative analysis and interpretation based on a sample of your teaching artifacts as the data (e.g., syllabi, grading standards, assignments, exams, student work, student ratings, colleague evaluation, videotape, etc.). Use a judgmental sampling strategy to select the teaching artifacts that provide the best documentation for: the significance of your course objectives, your teaching strategies (how you help students achieve your objectives), how you evaluate student learning, and how you assess and improve the quality of your teaching. For example, you might select the syllabus that epitomizes your course objectives. A description of a reading and discussion assignment could demonstrate your most successful teaching strategy. To show how students achieve compliance with your objectives, you could include a homework exercise or class project. Samples of feedback on your teaching (e.g., student ratings, mid-quarter class interviews, peer observation) can document that you are concerned about your effectiveness in the classroom.

Conclusion

Typically, the concluding statement delineates your future goals. This could take the form of a summary of your portfolio, a discussion of your plans for further development of your teaching skills, and ideas for enhancing your students' learning. You could also take a developmental approach by describing changes in your teaching philosophy or instructional methods and explaining why the changes were made.

Cautionary Notes

Be concise. The text of a typical teaching portfolio is rarely more than seven pages. If your portfolio is lengthy, it will not receive the attention it deserves (FCIQ 1996). Limit each section to a couple of paragraphs. For example, your teaching philosophy should fit on one page.

Finally, be sure not to leave readers to puzzle over the meaning of a particular piece of data. Annotate your teaching data by adding a few sentences to direct the reader's attention to a particular section or result. For example, the summary statistics of

an instructor at Colorado State University. Jason Gonzalez is a graduate student at Southern Illinois University at Carbondale and is a campus representative for the SAA Student Affairs Committee.

student ratings vary with the institution and thus usually require clarification.

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John Charles Kelley 1913-1997



John Charles Kelley died at the age of 84 on December 13, 1997, following a short illness. Kelley was unique. His devotion to the study of the past was--to say the least--intense. His bountiful and pioneering contributions to the archaeology of northwest Mexico and west Texas provide foundations on which future research will be built for many generations. He was a consummate scholar and a constant source of information. Kelley was not only the foremost authority on northwest Mexico, he had command of Mesoamerican and southwestern archaeological and ethnohistoric literature as well. At the time of his death he was actively writing, reviewing manuscripts, and preparing for one more conference.

Kelley was born in Era, Texas. He graduated from Balmorhea High School in 1931, enrolled at Sul Ross State Teachers College, and later received his B.A. in anthropology from the University of New Mexico in 1937. He completed his Ph.D. at Harvard University in 1948.

Kelley was active in fieldwork as he pursued his education. In the early 1930s he was involved in several excavations and surveys in west Texas, often associated with Sul Ross State College. While at the University of New Mexico, Kelley worked at various sites in New Mexico and held a position as field ethnographer for the Soil Conservation Service's social and economic survey of the Navajo Indian Reservation. The latter part of the 1930s saw Kelley returning to west Texas to pursue a decade of research, variously associated with Sul Ross, the WPA, School of American Research (SAR), the University of Texas-Austin, and Harvard.

In collaboration with Thomas N. Campbell, Kelley directed the 1937-1938 Harvard Peabody Museum-Sul Ross State Teachers College Expedition in the Texas Big Bend, which resulted in the first substantive culture-historical framework for the Big Bend borderlands. He conducted surveys on both the U.S. and Mexican sides of the Río Grande in the vicinity of Ojinaga and, as part of an SAR project, excavated the Millington and Loma Alta sites. This, and his earlier work, provided the basis for his dissertation, *Jumano and Patarabueye, Relations at La Junta de los Ríos*. Kelley's dissertation committee included Clyde Kluckhohn (chair), J. O. Brew, Kirk Bryan, and Alfred Kidder II. Kelley felt deeply indebted to Kluckhohn, whom he considered his mentor.

From 1944 to 1945 Kelley conducted anthropometric research for the design of gas masks as a research associate for the Massachusetts Institute of Technology and was assigned to the U.S. Chemical Warfare Service. He enlisted in the army in 1945 and was honorably discharged at the end of World War II.

Kelley became the curator of the Archaeology Museum at the University of Texas-Austin in 1949. He continued work on the Río Grande, but also initiated research in northwest Mexico--a survey of the Río Conchos in Chihuahua. In 1950, Kelley began a 26-year tenure at Southern Illinois University-Carbondale (SIU) as director of the University Museum and a founding father of the anthropology department. During his early years at SIU, he conducted archaeological research in southern Illinois. However, Kelley's main research focus continued to be northwest Mexican archaeology, especially the Chalchihuites culture--an interest that would persist for the rest of his life.

In 1952 Kelley initiated fieldwork in Durango, Mexico. By 1954, in collaboration with Román Piña Chán, Kelley undertook the first of three seasons of excavation at the Schroeder site, south of the city of Durango--work that led him to the development of the Chalchihuites sequence. This work also sparked Kelley's interest in Chalchihuites exchange and interaction with the cultures of Mexico's west coast and the Aztatlán tradition. Kelley would eventually document an extensive exchange system throughout west and northwest Mexico, with links to central Mexican cultures. It was with the Durango research that Kelley also formulated his concept of the Loma San Gabriel culture.

Kelley helped organize the Mesoamerican Cooperative Research Program at SIU in 1960, overseeing surveys in Durango, Zacatecas, and northern Jalisco. Simultaneously he organized a far-ranging project to study the northwest frontier from the Bajío through Zacatecas, northern Jalisco, to Durango, with collaborators Román Piña Chán, Howard Winters, Walter Taylor, Pedro Armillas, and Beatrice Braniff. Also at this time, Ellen Abbott Kelley, his wife, right arm, field assistant, laboratory director, and ceramicist, began 30 years of research on the Chalchihuites culture.

The Schroeder excavations and initial testing at Alta Vista resulted in Kelley's seminal article "Archaeology of the Northern Frontier: Zacatecas and Durango" (1971, in *Archaeology of Northern Mesoamerica, Part II*. Edited by Gordon F. Ekholm and Ignacio Bernal, pp. 763-801. *Handbook of Middle American Indians*, Vol 11. General editor Robert Wauchop, University of Texas Press, Austin). Here, Kelley abandoned the concept of a panregional Chalchihuites-La Quemada cultural pattern, arguing that although the cultures of the region may have grown from a common base, they eventually evolved into three distinctive cultures: the Chalchihuites, Malpasos (La Quemada), and Bolaños-Juchipila cultures. His studies of the northwest Mesoamerican frontier also led to an interest in Mesoamerican-southwestern interaction, a topic he discussed in numerous publications.

The 1971 season at Alta Vista was followed by several survey seasons in western Zacatecas and excavations at Gualterio Abajo. Two excavation seasons at Alta Vista (1974-1976) demonstrated the uniqueness of this frontier Mesoamerican ceremonial center, and the site became the primary focus of Kelley's subsequent research.

Kelley retired from SIU in 1976 and returned to Texas. He and Ellen became adjunct faculty at Sul Ross State University. At their home in Fort Davis, the Kelleys built a library to continue their Mexican research. In 1986 when he was 73, J. Charles and Ellen organized Blue Mountain Consultants and undertook numerous small survey and excavation projects in west Texas. They codirected excavations at Alta Vista in 1991-1993 at the invitation of archaeologists from the Centro Regional de Zacatecas and the Mexican state of Zacatecas. In 1994 Kelley retired from fieldwork although he continued to write and assist other investigators.

Kelley served as officer, board member, committee member, and consultant for a variety of local, regional, and national organizations including SAA and the American Anthropological Association. Because of his vast knowledge of northwest Mexico, the American Southwest, and Mesoamerica, he was often sought as a discussant for numerous symposia and conferences. Kelley was an advocate for collaboration between American and Mexican archaeologists and actively participated in the Sociedad de Antropología Mexicana. Upon his retirement from SIU, two festschrift volumes were published in his honor. In 1980 Kelley spent an academic year at the Instituto de Investigaciones Antropológicas at the Universidad Nacional Autónoma de México as a recipient of the first Cátedra Extraordinaria Alfonso Caso, commending his many years of devotion to the archaeology of Mexico. SAA honored him with its 50th Anniversary Award. His years of efforts on behalf of Texas archaeology were recognized by the Texas Historical Commission and the Texas Office of the State Archaeologist. In 1986 an *homenaje* was held in Zacatecas in recognition of Kelley's work in northwest Mexico, and he was acknowledged by the Sociedad de Amigos de Zacatecas and the Universidad Juárez del Estado de Durango. His humor, generosity, friendship, and scholarship is--and will be--missed.

Michael S. Foster is with the Cultural Resource Management Program at Gila River Indian Community, Robert J. Mallouf is with the Center for Big Bend Studies at Sul Ross State University, and Carroll L. Riley is a professor emeritus at Southern Illinois University.

Moreau Sanford Maxwell 1918-1998



Moreau Sanford Maxwell (Max), emeritus professor and curator of Anthropology at Michigan State University, died January 30, 1998, after a short struggle with cancer. An intrepid field archaeologist and a consummate teacher, Max's legacy remains indelibly imprinted on all who knew him.

Moreau Maxwell's archaeological career was fostered by the New York Archaeological Society. Following his junior year in high school, he matriculated at the University of Chicago, where he received his A.B. (1939), M.A. (1946), and Ph.D. (1949). His Works Project Administration fieldwork in Illinois was interrupted by World War II, when he served as a U.S. Navy pilot in the Pacific as Lieutenant. He then joined the faculty at Beloit College, excavating at the Diamond Bluff and Aztalán sites.

From 1952 to 1957 Max worked for the U.S. Air Force Arctic, Desert, and Tropical Information Center, where his effort was primarily devoted to arctic projects. He engaged in Defense Early Warning (DEW) system siting as a member of the U.S. Air Force Eclipse Project, and as assistant project officer of the DEW Line Ice Survey Team. He traveled by dogsled with Inuit guides, assessing ice at landing strip locations for DEW Line construction, and observed archaeological evidence of pre-Dorset and Dorset occupation in the high arctic.

In 1957 Maxwell joined the Department of Sociology and Anthropology and the museum at Michigan State University. He became the first curator of anthropology, and first chair of the independent Department of Anthropology, applying his administrative skills to build a new department.

Maxwell's arctic research began in 1958. As a member of a Defense Research Board group participating in Canada's International Geophysical Year, he surveyed the Lake Hazen vicinity on Ellesmere Island. Max then spent over 15 seasons in the arctic applying ecological and ethnoarchaeological approaches to the prehistory of Baffin Island, and received a Fulbright Foundation Fellowship to the National Museum of Denmark. He subsequently emerged as a dominant synthesizer of eastern arctic archaeology. While arctic research was his forte, Maxwell periodically returned to midwestern research at Fort Michilimackinac and other sites, pioneering anthropologically oriented historical archaeology.

Max's career led to several significant publications, including *Woodland Cultures of Southern Illinois* (1951), an edited SAA Memoir (1976), a review for *Annual Review of Anthropology* (1980), *Excavation at Fort Michilimackinac, Mackinac City, Michigan, 1959 Season* (with Lewis Binford, 1961), and *Prehistory of the Eastern Arctic* (1985).

Moreau Maxwell's achievements earned him the MSU Distinguished Faculty Award, and an SAA award for Outstanding Contributions to American Archaeology. On his retirement in 1986 the Department of Anthropology implemented a graduate student research competition in his name. In retirement he continued to read proposals, review articles, and correspond with his arctic colleagues and new generations of students. He also continued his life-long friendships with the Inuit with whom he had worked and whom he respected.

Max is survived by Eleanor, his wife of 54 years, his children Moreau Jr., Alan, John, and Tia, and his four grandchildren. He will be missed by all who knew him--friends, students, and colleagues.

The Department of Anthropology has established the Moreau S. Maxwell Memorial Lecture Series in his memory. Donations should be made to Michigan State University and mailed to the Department of Anthropology.

William A. Lovis is curator and professor of anthropology at Michigan State University.

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Jon Morter 1956-1997

Jon Morter, 41, was killed tragically in a road accident in May 1997. At the time of his death, Jon was nearing the end of his first year as assistant professor of anthropology at the College of Charleston, South Carolina. He and Hillary, his wife, had driven to Washington, D.C., on a weekend trip with their daughters and were returning home when the accident occurred in Virginia.

Jon Morter was born in Lancashire, England, March 17, 1956, and grew up in Kidderminster, near Birmingham. He began his archaeological career at 16, digging Romano-British sites near his home in Worcestershire. After receiving his B.A. in ancient history and archaeology from the University of Birmingham in 1977, Jon spent several years working as an artist for the British Institute in Ankara. He then emigrated to the United States, where he spent three years on contract archaeology projects in Montana and Wyoming. A career at the University of Texas-Austin followed, including an M.A. on Hittite social structure in 1986 and a Ph.D. on the Italian Neolithic in 1992. After several years as a research associate in Austin with responsibility for information systems and data analysis and publication, Jon moved to Charleston to begin teaching at the College of Charleston.

As an archaeologist, Jon was responsible for major excavations and surveys at the Italian Neolithic site of Capo Alfiere, Calabria, and at the Greek colonies of Metaponto, Italy, and Chersonesos in the Crimea; these were carried out under the aegis of the Institute of Classical Studies (University of Texas). Several of these projects were nearing publication at the time of his death. Jon greatly enjoyed field archaeology and dreamed of writing a definitive manual of field techniques. At the time of his death, he and I were planning new fieldwork on Neolithic sites in Calabria.

Academically, Jon's interests were broad. He spanned the gulf between anthropology and classical archaeology and was an expert as well at the use of computing systems in archaeology. He was theoretically a generalist and liked a good argument; he was willing to entertain any interpretation of the past as long as it was interesting and did justice to the archaeological record. His methodological interests tended to develop out of the need to deal with things he had excavated: architecture after digging a highly unusual Neolithic structure at Capo Alfiere, or pottery in the course of publishing his survey and excavations. Outside of academia, Jon was especially interested in war and military history. He was very talented at negotiating situations of conflicting interests and personalities amicably, and his interest derived in part from wanting to know why wars occurred.

Jon's teaching attracted many students and was highly valued by colleagues and pupils alike. He had the gift of simple, direct, and intelligent communication, which made complex ideas accessible, and he was willing to spend long hours helping students on projects. Almost all of the many memorial statements about Jon by friends, colleagues, and students mention his sense of humor: dry, quietly ironic, rarely directed against others, often combined with deep seriousness. This sense of humor stood him in good stead throughout the trials of the postdoctoral job hunt and through the happy, busy time of his first year at Charleston.

A memorial service for Jon was held at the College of Charleston, and he was buried in a nondenominational cemetery in the English countryside near Ludlow. As an archaeologist, he was wont to comment on the destruction of information involved in cremation, and his family chose to bury his ashes in a handmade urn inscribed with his name, birthdate, and profession. It was a touch of humor masking deep feeling that Jon would have approved.

Jon is survived by his wife, Hillary Hutchinson, their daughters, Kate and Clare, his parents, Ron and Margaret Morter of Kidderminster, England, and a brother, Tom Morter.

John Robb is at the University of Southampton, England.

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Cyberstaking Archaeological Sites: Using Electronic Marker Systems (EMS) for a Site Datum and Monitoring Station

Robert G. Whitlam

Archaeology and Technology

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Introduction

A major issue in effective cultural resource management is the accurate relocation of archaeological sites for monitoring purposes. The acquisition of longitudinal environmental data such as changes in vegetation, soil, surface erosion, and vandalism, are among the long term interests in cultural resource management monitoring. Effective acquisition of such information in relation to a specific archaeological site is based upon a stable and secure datum that can be easily and unambiguously relocated.

The emerging technologies of Electronic Marker Systems (EMS) being employed in the field of underground utilities offers unique applications to archaeological problems. Unlike surface stakes, EMS are durable, passive markers that can be buried in auger holes, test pits, or trenches and have no visible surface presence that can be vandalized or utilized by archaeological looters to locate sites.

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The Crowded Underground

How I became aware of EMS technology is an example of the serendipitous nature of science, technology, and archaeology. As State Archaeologist of Washington I was asked to speak before a state-wide coordinating

council of representatives from the underground utility industry. I gave my talk about the archaeological resources of the state and contemporary cultural resource management, then stayed to listen to other presentations. I thus learned about the current infrastructure beneath our feet and the EMS technologies that can help to pin point them.

Archaeologists who have conducted pipeline, fiber optic, cable or sewer and water system surveys are probably familiar with how crowded easements and right-of-way can be. Most of us have seen the different colored spray paint dashes on roads, sidewalks, and lawns. Within a single easement, there may be several different power, telephone, and fiber optic cable lines, jockeying for a limited amount of space with adjacent or underlying water or sewer lines. In urban areas, abandoned systems create pickup-stick layers of crosscutting pipes and wires. It is already crowded down there and becoming increasingly more so.

The utilities companies have to address a problem that is common to archaeologists: relocation. Once they have installed the line, they will in the future have to relocate it in order to replace it, repair it, or verify its location for some new construction. Like archaeologists, they rely upon maps, dimensional measurements, and GPS readings, and employ above ground markers and stakes. However, the stakes and above ground markers are often vandalized, removed, or covered over by subsequent construction. There are can also be errors in the maps and GPS readings, and ad hoc construction changes can alter facility placement that is not reflected in the as-built drawings.

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Electronic Marker Systems

In order to meet the need to relocate critical underground resources there are numerous types of locators. Most archaeologists are familiar with metal detectors or magnetic locators that can be used to locate buried metal objects. Such locators are used to locate facilities such as metal valves, junction boxes, and metal pipes. However, because they react to ferrous objects, any number of false positives can be encountered--bottle caps, nails, coins--instead of the target.

EMS offers an elegant solution, consisting of two parts: a portable locator and a buried antenna. The locator looks much like a standard metal detector. It is worn over the shoulder and operates on standard C batteries. It attaches to a shaft that has a disk that transmits the signal to the buried marker. The basis of EMS technology is that the locator transmits a pulse at a given frequency to which the buried marker is specifically tuned. In effect, the buried marker is preset for a specific signal and will only respond to that frequency. The markers are passive antennas with no internal power source and are made with polyethylene shells to be impervious to the extremes of chemicals, temperatures, and mineral conditions typically found in underground environments.

There are four types of markers: Near-Surface, Ball, Mini, and Full Range. These reflect the specific needs in the underground utility industry and have different distance requirements for signal reception. Depending upon type of marker and depth of burial the range is between 1 to 2 m.

- The Near-Surface Marker is a 3.5-in cylinder, designed for easy placement in asphalt, rock, or concrete. It is used to mark near-surface underground facilities associated with street or sidewalk access and can be buried up to 2 ft (ca. 0.6 m).
- The Ball Marker is 4 in in diameter and about the size of a softball. Its antenna floats in an antifreeze-like solution that allows the antenna to always remain horizontal. Most frequently it is used in trench applications and can be buried up to 4 ft deep (ca. 1.3 m).
- The Mini-Marker is an 8.5 in diameter open disk with cross spokes that help stabilize it in a horizontal position when it is buried. It can be buried up to 6 ft deep (ca. 2 m).
- The Full Range Marker is a 15 in diameter disk that is designed for deep applications --8 ft (ca. 2.4 m)-- and to serve as a digging shield over sensitive underground facilities. It must be buried over the facility so

that it is hit first, thus assuring that the underlying feature is not damaged.

These EMS markers come in four colors according to the American Public Works Association (APWA) standards and each one is tuned to its own frequency. The colors are: red for power, yellow for gas, blue for water, green for sanitary, and orange for telephone. The most expensive piece of the marker system is the locator, at \$1268. The most commonly used markers are the near surface marker, at \$7.66 each, and the ball marker, at \$11.24 each.

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Cyberstaking Archaeological Sites

I was intrigued by the presentation of EMS technology, made by representatives of 3M Corporation. 3M markets this technology under the tradename ScotchMarkTM*Electronic Marker System*. Having used wooden stakes, iron rebar, marked trees, and nails in posts as archaeological datum points and having experienced the subsequent--often frustrating and futile--search to relocate the site datum, I thought EMS may offer a very useful tool to archaeology.

To pursue this goal, I developed and submitted a proposal to the National Center for Preservation Technology and Training (NCTT), and was successful in receiving funding. The project, titled Cyberstaking Archaeological Sites, involved implanting EMS markers at a variety of archaeological site types in different environments in Washington State, with varying and ongoing natural and human impacts. The objective of the project was to assess the value of EMS technology for archaeological applications. Washington State has diverse environments ranging from coastal maritime forests to subalpine and alpine environments, desert, riverine, and open prairie environments. There are also a variety of site types in these environments: lithic scatters, village sites, shell middens, quarries, and rockshelters that are subject to a range of natural and human impacts.

I was able to enlist the interest and participation of archaeologists that I work with routinely, and this provided the project with a variable range of agency activities, survey techniques, experience, and training. 3M Corporation provided me with a locator, sample markers, and technical assistance.

Interested archaeologists were invited to meet, observe a sample demonstration of the cyberstakes and locator, brainstorm the possibilities of EMS application in archaeology, and then establish procedures for implanting the markers. Some guidelines for the project were established. The participants decided that the sites selected should reflect the environmental and archaeological diversity of the area, should be easily accessible, and could thus be monitored by archaeologists throughout the year. No known burial sites would be marked. Agreeing to stress a conservation ethic, markers were to be implanted only outside of site boundaries or in site areas that were already disturbed.

EMS application was seen as potentially useful for archaeology in the following areas: (1) relocation of sites in survey and archaeological site inventory, (2) relocation of excavation and test units, (3) archaeological site monitoring and longitudinal studies to monitor erosion, vegetation, soil changes, or other impacts, (4) archaeological site protection by enclosing the site in a cyberpolygon which serves as a buffer for avoidance, (5) use by researchers in other disciplines who also need to establish relocatable datums for longitudinal studies parallel to those of archaeologists'.

Those participating generated a list of more than 50 suitable sites. The orange/telephone marker was selected, and 44 near-surface markers and 76 ball markers were distributed to the participants who implanted the markers in the sites in the course of their field activities--auger testing, test pit excavation, or site datum establishment--during the winter, spring, and summer of 1997 (Figures 1 and 2). Rather than implanting a single EMS marker at a site they used multiple markers, establishing either a protective bubble around the site, a cyberline or cybertransect parallel to the site, or placing them in the corner of an excavation unit prior to backfilling.



Figure 1: Jim Henderson planting a cyberstake at an archaeological site in the Columbia Gorge.



Figure 2: View of a cyberstake or ball marker in auger hole.

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Site Revisits and EMS Relocation

During summer and early fall 1997 I arranged with the participating archaeologists to revisit EMS-marked sites. Since I had not participated in the markings, I would be relocating the implanted marker based solely upon recorded information. The objective was to assess the effectiveness of the procedure, create an efficient site relocation methodology, and finalize guidelines for EMS use in archaeology.

The typical revisit was done in the company of the archaeologist that had implanted the marker. Using a generalized description of the area or using a site map or GPS reading I would employ the locator and conduct sweeping transects of the site area to relocate the cyberstakes, striving to replicate the existing information that the typical archaeologist would be using.

There is a learning curve to using the locator, and over the course of the field season I was able to develop skills in fine-tuning the locator to locate the cyberstake more quickly and precisely. The locator has a tuning scale much like a vehicle fuel or oil pressure gauge with a range from 0 (low) to 10 (high) sensitivity to the marker. The locator also emits an audible tone as it locates a buried marker. By setting the locator at maximum sensitivity one can quickly scan transects to locate the general area of the marker. This general area, given the type of marker and depth of burial, is about 1 to 2 m in diameter. By fine tuning the sensitivity dial one can zero in on the exact location of the marker (Figures 3 and 4).



Figure 3: Rick Bailey, BLM archaeologist, monitoring coastal erosion with cyberstake in the San Juan Islands.



Figure 4: Bob Mierendorf, North Cascades part archaeologist, relocating cyberstake in Northwest coastal forest.

Once I mastered the technique I was able to relocate the markers in under two minutes, given a general area of less than 10 m on a side. I was also able to locate the markers in areas that were heavily vegetated without having to disturb the vegetation or excavate.

These relocation efforts were successful with only two exceptions. In one case we received a weak signal which we attributed to sediments deposited by spring flooding that may have buried the marker beyond the range locator. In the second case the ball marker initially responded to the locator but did not respond subsequently. We excavated and retrieved the marker, shook it and then received a signal. Discussing this problem with 3M representatives it was suggested that the internal antenna may have been stuck at an angle that would not properly reflect back the locator's signal.

In both cases, there is a solution to these problems. All markers were implanted by the archaeologists without the aid of the locator. However in areas where heavy deposition or erosion is expected the markers should be planted at different depths. To assure a strong signal and that the marker is functioning properly the archaeologist should check them with a locator at the time of burial. This will establish the baseline condition that markers are functioning adequately at the time of implant.

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Recommended Guidelines and Suggested Protocols

In order to assess the value of EMS application to archaeological sites and cultural resource management problems it is important to recognize it as another tool for the archaeologist to more easily, efficiently, and reliably relocate a stable datum point or line. EMS markers provide an important supplement and enhancement to field maps, GPS readings, photographs, and professional site documentation. Markers should not, however, be seen as a substitute for an adherence to professional site documentation standards.

Use of an EMS marker is particularly appropriate in a circumstance where one does not want to leave any visible stake or marking that would identify a site's location, or be observed or vandalized. It is also appropriate for sites that have or will have a heavy vegetation cover and in circumstances when the archaeologist does not want to cause further vegetative or soil disturbances to a site during later relocation or monitoring activities.

EMS markers are very useful when other professional or agency staff need to quickly relocate site boundaries or "no entry zones" in emergency situations in the absence of the recording archaeologist. The locator can be express mailed to the on-site ranger or manager to relocate definitively the protective cyberpolygon established by the archaeologist around the site. Since EMS markers are widely used in the underground utilities industry most excavators and contractors will recognize and respect the markers as protective warning signals indicating areas not to be disturbed.

Finally, the use of EMS markers makes an important statement of the archaeologist's or the agency's commitment to return to monitor the site, reflecting a very active form of cultural resource management.

The following guidelines reflect our experience to date:

(1) Planning is critical in using EMS markers. While it is easy to carry a handful of near-surface markers in one's coat pocket or ball markers in one's field pack, it is important to identify one's cyberstaking goals beforehand. Will it establish a stable photo monitoring point or a grid line, create a datum to measure erosion or human impacts, mark an important site feature or artifact, or create a cyberpolygon with a buffer around the site? Those goals and the site's location, vegetation, sediments, and use can influence the number and type of markers to be implanted.

(2) Establish beforehand your ethic of site disturbance in the placing of markers. In our efforts we purposefully tried to avoid disturbing site sediments. EMS markers work well with a conservation ethic of leave no trace, leaving no visible stakes, ribbons, or iron rebar at the site. For future monitoring neither the soils nor the vegetation need be disturbed. By taking electronic readings and photos one may leave only footprints during monitoring.

(3) Plan to use more than one EMS marker. While at some sites we implanted only one it is preferable to implant multiple markers to establish a more useful grid. By having multiple markers it increases the ease of relocation, and in the event of loss to erosion or malfunction, there are other markers to recover.

(4) If possible, test with the locator and confirm the strength of the signal from the EMS marker at the time of implant, to avoid malfunction. This procedure also serves as a training opportunity for the archaeologists in the use of the locator under controlled conditions. While the locator is the most expensive component of the system, for a large land managing agency it is possible to have one in a central locale for different archaeologists to check out and use as needed. We plan on keeping a unit in our office for such use.

(5) Incorporate the EMS marker location information and EMS data into the permanent site records. Include descriptions of the placement of the EMS markers and specify the type of marker (ball or near-surface) along with the APWA frequency (orange/telephone). Other information such as depth of burial and initial implanting conditions may be useful for future relocation and monitoring efforts.

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Summary

Cyberstaking or the use of EMS markers addresses a national need to develop and implement an efficient, non-visible, and easily relocatable datum point or grid line for archaeological sites. EMS markers are widely used in other fields such as the underground utilities market. The application of EMS markers to cultural resource management issues meets a variety of research, and conservation needs.

Acknowledgments

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Robert G. Whitlam is state archaeologist of Washington.

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Surfing the Syllabi: Online Resources for Teaching Archaeology

John Hoopes

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Getting a quality education in archaeology is no small task. There was a time--and not all that long ago--when it was available to only the elite minority in Europe and the U.S. It is a tribute to our forebears that in the 1990s there are practicing archaeologists in most major communities. However, it is still the case that most colleges and universities do not offer basic courses in archaeology, much less programs with enough credit hours to justify a concentration in the discipline. Traditionally, individuals who wanted to get a solid background in archaeology but did not have access to a critical mass of teaching archaeologists in their home communities were obligated to reach deep into their pockets and pack their bags. While a certain amount of mobility is a requisite of the discipline, it would be nice if all students with an interest in archaeology had access to quality training. After all, most of the interesting fieldwork is located far away from the best anthropology departments!

In the 21st century, the Internet will bring archaeology to almost everyone who wants it, including people in small, rural communities or distant cities in developing nations. Fieldwork will always be an integral part of advanced archaeological training, but it will not be long before one can get a reasonable foundation in the basics anywhere there is a connection to the Net. One of the chief advantages of online instruction may be the additional freedom it offers for structuring lives complicated by the quirky obligations of fieldwork, employment, travel, and personal finances that are typical of an archaeological lifestyle. There are also potential benefits to professionals with equally complicated schedules, who may be able to placate anxious department chairs and deans by contributing to distance instruction over the Internet while they are in the field and away from campus. Programs like Earthwatch have demonstrated that there is enormous interest for archaeology among a "continuing education" audience that will benefit from the flexibility of the web. Furthermore, once satellite/modem networks are up and running, it will be possible to add web components to fieldwork courses and even facilitate remote participation.

At present, most online instructional resources supplement traditional classroom teaching with an abundance of digitized texts and images. The interactive nature of hyperlinked online materials helps persuade students to take an active role in seeking and digesting information that corresponds to their individual interests in the discipline. Web browsing imitates research, in that it requires one to make choices, follow clues, and evaluate evidence in a

data-filled context. A better metaphor than "surfing" might be "digging." It is a medium particularly appropriate for training in archaeology.

The web has radically altered the nature of available instructional materials. Rather than selecting from a dozen or so textbooks, any instructor can now publish one's own syllabus, lecture notes, images, tables, graphs, exercises, and references--or borrow them from colleagues--in a format that is fluid and readily updated. Textbook companies are justifiably nervous that the web will make traditional hardcopy texts obsolete. Replacing profit motives, however, with collegial enterprise and personal accolades (the main incentives individual scholars to devote time and energy to producing high quality teaching materials) may not be a bad thing. It is in this spirit that I introduce you to some of the human and digital resources for online instruction as it currently exists on the web. If it inspires you to create something of your own, so much the better. There is unlimited room for more.

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Finding Online Course Materials

There are several useful shortcuts to finding course materials on the web. A surprising amount of information can be found simply by using a search engine to look for pages containing the words "archaeology" and "syllabus." Other resources for finding archaeological course materials online include ArchNet (spirit.lib.uconn.edu/ArchNet/ArchNet.html)¹, the World Lecture Hall (www.utexas.edu/world/lecture/) at the University of Texas, and CASO's Internet University (www.caso.com/), an index of over 2,000 online courses. To zero in on quality, look at the web site of Vee-Ring, Ltd. (pages.prodigy.com/asseinc/fourstar.htm), an organization founded by Wayne Neighbors that presents Four Star awards for Web Site Excellence in Anthropology. Several course-related sites are among the recipients.

Getting Higher Education Online

The clear potential of the web for enhancing higher education has prompted several institutions to devote significant resources toward the goal of online instruction. In 1997 UCLA undertook the unprecedented, herculean effort of developing basic online information for its entire curriculum. This was accomplished by using intelligently designed templates for the total information system, facilitating participation by faculty, and taking advantage of student expertise. Its pioneering ClassWeb project (www.sscnet.ucla.edu/classweb/) provides the tools for instructors to administer class web sites without having to learn HTML, FTP, or any Unix commands. A full listing of the winter 1998 courses in the anthropology department and their web pages can be found at www.sscnet.ucla.edu/98W/anthro.htm. While the structure of each page includes an email address of the instructor, listings of links to web sites and an electronic forum for online discussion (sometimes with password protection), not all courses are taking full advantage of these options. Online syllabi, with topics and lists of reading materials, are available for courses like Merrick Posnansky's *Historical Archaeology: World Perspective*, Charles Stanish's *Strategy of Archaeology*, and Russell Thornton's *Repatriation of Native American Human Remains and Cultural Objects*.

The University of California-Santa Barbara has been at the forefront of the development of computerized instructional materials. Links to current projects can be found on its page entitled Multimedia Resources for Anthropology Courses (www.anth.ucsb.edu/projects/software/index.html). While several of these projects, including hypercard stacks on quantitative analysis, lithic analysis, and Peruvian prehistory, are not designed for the web, the materials developed for John Kantner's *Introduction to Archaeology* course (www.sscf.ucsb.edu/~kantner/) deserve special mention. The course materials include four online assignments on topics such as pueblo construction and abandonment, interpreting exchange patterns from artifact distributions, and settlement patterns and social organization. Especially noteworthy are the online materials for *Anthropology 3*, an introductory course offered by Brian Fagan and web guru George Michaels. They include graphics-laden pages with digital movies and thoughtful animated diagrams. However, these are currently

accessible only by means of a password and, therefore, not available for public examination on the web without the authors' permission.

Whether as part of an institutional policy or individual efforts, it is becoming increasingly common to find syllabi for university courses on the web. Yale University's list of online syllabi (www.yale.edu/syllabi/spring98/summary.html) includes two archaeology courses: George Miller's *Historical Archaeology* (www.yale.edu/anthro217b/217syl.html) and Richard Burger and George Miller's *Inca Archaeology at Machu Picchu* (www.yale.edu/anthro332b/332syl.html). These are in traditional formats, including scheduled topics and readings. Clark Erickson, at the University of Pennsylvania, has put the syllabus for an honors *Introduction to Archaeology* online (www.sas.upenn.edu/~cerickso/anth1gh/syllab97.htm) that contains links to other useful web resources. At Indiana University, Geoff Conrad's *Rise and Fall of Ancient Civilizations at Indiana University* (www.indiana.edu/~mathers/ancient/home.html) features a syllabus, assignments, and a library of images (with restricted access).

While there are already several degree programs in other disciplines online, few stand-alone, fully online courses in anthropology or archaeology have been developed to date. Two examples are those offered by the New York Institute of Technology (www.nyit.edu/olc/) and Front Range Community College (www.frcc.cc.co.us/). A truly stunning example of the potential of the medium is the award-winning World Cultures site (www.wsu.edu:8080/~dee/) developed by Richard Hooker at Washington State University, which includes a link to his online general education course, *Tradition and Memory: World Civilizations to 1500*. The course presents textual and graphic materials on the origins of agriculture, Mesopotamia, Egypt, the ancient Mediterranean, and China, with links to the extensive WSU world civilizations media collection and Ariadne, the WSU Digital Media Collections Query Service. Students can register online, and grades are based on written exercises and exams that are structured around collaborative learning. This type of course provides an excellent model for future online instruction in archaeology.

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Pioneers in Online Instruction

A handful of individuals can be identified as pioneers on the frontiers of higher education in cyberspace, all of whom have developed multiple resources for online instruction. One of these is Richard Effland, at Mesa Community College in Mesa, Arizona, who has been contributing to online instruction since 1994. He has designed resources for five different courses: *Buried Cities and Lost Tribes*, *Human Origins and the Development of Culture*, *Principles of Archaeology*, *North American Archaeology*, and *American Indian Heritage and World View* (www.mc.maricopa.edu/anthro/acwc2.html). Effland's attractively designed pages include not only syllabi, but extensive graphics, links, and texts. An innovative feature is the Anthropology Discussion Web (www.mcli.dist.maricopa.edu/proj/anthro/) on which students post reviews of articles and engage in lively discussions on specified topics with other students and "visiting scholars." The Exploratorium of the Human Past (www.mc.maricopa.edu/anthro/exploratorium/exploratorium.html) offers online material for the study of sites including Koobi Fora and Xian and topics such as Paleolithic art.

At Indiana University, paleoanthropologist Jean Sept has assembled a superb teaching site. *Human Origins and Prehistory* (www.indiana.edu/~origins/teach/A105.html) has rich, original content on human evolution and early human culture. It is linked to *Human Origins and Evolution in Africa*, a web site that serves as a general online resource with visual and textual information on human evolution and paleolithic archaeology. Sept has also created effective sites for supplementing instruction in human evolution and African prehistory (see below).

Tim Roufs, at the University of Minnesota-Duluth, has devoted considerable energy to browsing the web for valuable links and adding useful content of his own. His *Prehistoric Cultures* course site (www.d.umn.edu/cla/faculty/troufs/anth1602/), which focuses on human origins and paleoanthropology, is a recipient of a Four Stars Award. Roufs's pages (best viewed on a large monitor) are particularly noteworthy for their vast arrays of links to information across the web. His personal home page will keep any web surfer busy for days!

Another innovator is Joe Sneed, at the Colorado School of Mines in Golden (www.mines.edu/fs_home/jsneed). The list of Sneed's courses includes *History of Science and Technology: Beginning--1500 A.D.*, *Environment and Human Adaptation: Early People in the New World*, *Environment and Human Adaptation: Pre-European Mesoamerica*, and *Environment and Human Adaptation: Pre-European Southwest*. His pages are notable for their graphics, including a Java-animated map of Homo erectus migration.

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Topical Courses

To date, most of the effort in online education has been directed at students in introductory level courses. However, there are some excellent course materials for more specialized instruction. The Teaching Archaeometry site (www.grad.uiuc.edu/departments/ATAM/teach-arch.html) has been developed by the Program on Ancient Technologies and Archaeological Materials (ATAM) at the University of Illinois Champaign-Urbana as a web resource for the teaching of archaeometric techniques. It provides information about the field of archaeometry, as well as useful links to related web sites and online course materials. One of the latter is *Materials and Civilization: An Overview of Archaeometry*, an introductory course offered by Sarah Wisseman. There are links to other online syllabi, including one for archaeological chemistry as taught by T. Douglas Price and James H. Burton at the University of Wisconsin-Madison and a detailed description of the archaeometry program at the University of Alberta by Michael L. Wayman and Nancy C. Lovell.

Archaeological Science (obsidian.pahma.berkeley.edu/anth131.htm), a course by M. Steven Shackley at the University of California-Berkeley, is another valuable archaeometry resource. There are lecture notes, assignments, and links to relevant resources on topics such as radiocarbon and obsidian hydration dating, remote sensing and GIS techniques, and basic petrology. Students are encouraged to interact with the instructors and among themselves via email, facilitated by an online directory of hot-linked addresses. Students can check their exam results and statistics (with graphs) online.

While not strictly archaeological, the course web site for *Evolution of Crop Plants* (agronomy.ucdavis.edu/gepts/pb143/pb143.htm) is truly impressive. Developed by Paul Gepts at the University of California-Davis, this is an excellent instructional resource for the origins of and expansion of agriculture. The site provides detailed lecture notes for 19 different lectures, ranging from topics like "Contemporary methods in the study of crop evolution" to "How did plants evolve under domestication?" These provide extensive tables of useful data and many relevant images. There is information about specific cultigens and their histories, including amaranth, avocado, cacao, date palm, mango, and papaya. The extensive bibliographic references make this a "must-see" for any archaeologist.

Other specialized courses with online materials are *Prehistoric Diet and Nutrition* (www.indiana.edu/~origins/teach/P380.html), taught this semester at Indiana University by Jeanne Sept, and *Ethnohistory and Archaeology* (www.dla.utexas.edu/depts/anthro/courses/96fall/wilson380K/), taught by Samuel Wilson at the University of Texas. Wilson's site provides a syllabus with lists of weekly reading assignments and valuable links to other information about ethnohistory.

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Geographical Courses

In addition there are several valuable sites with emphases on specific archaeological regions. *Earlier Prehistory of Africa* (www.indiana.edu/~origins/teach/P314.html) is yet another resource developed by Jeanne Sept with syllabus, maps, lecture outlines, images, and quizzes that students can take online with secured access. There are extensive links to information on both early and later African prehistory. *Ancient Middle America* (www.d.umn.edu/cla/faculty/troufs/anth3618/) by Tim Roufs and the author's *Ancient American Civilizations: Mesoamerica* (www.ukans.edu/~hoopes/506) are two course-related sites among dozens devoted to Mesoamerican archaeology. Clark Erickson's *Andean Archaeology*

(www.sas.upenn.edu/~cerickso/sylla533.html) provides reading lists as well as links to other relevant online documents. A similar resource is the author's *Ancient American Civilizations: The Central Andes* (www.ukans.edu/~hoopes/508). The Southwestern Archaeology: Adopt-A-Site (www.mc.maricopa.edu/anthro/swarchy/swindex.html) page was developed by Shereen Lerner as a resource for a course entitled *Indians of the Southwest* at Mesa Community College. It encourages students to learn about Anasazi, Hohokam, Sinagua, and Mogollon cultures by having students compile information on specific archaeological sites.

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Future Directions

The web is at its best when it facilitates widespread collaboration. What is needed now are better networks of scholars who can organize a concerted effort to improve the breadth and depth of site content at the same time that instructors are trying out varied presentation styles. Anyone contemplating the creation of instructional resources should be sure to evaluate what information is already online to avoid unnecessary redundancy. We could benefit from innovative presentation styles, effective student exercises, useful methods of evaluating the quality of learning, and an overall increase in the variety of available information. The current online resources are just a tiny fraction of what gets communicated thousands of times over each semester before lecture notes, handouts, and exams are returned to file cabinets. By putting our instructional material on the web, we help not only our students and each other, but also a worldwide audience of autodidactic aficionados. It is in all of our interests to follow the lead of our pioneering colleagues in building a global learning community in cyberspace for the science of material culture.

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¹All URLs should be understood as http addresses.

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Assessing *SAA Bulletin* Content 1994-1997

Mark Aldenderfer

Like the other SAA publications, *SAA Bulletin* must be responsive to the needs of SAA's increasingly diverse membership. In the case of the *Bulletin*, this means that opportunities to publish timely and useful information must be provided to all its constituencies and component parts, ranging from the Washington, D.C. office, the committee, and to the individual member. As editor, while I have some discretion about *Bulletin* content in terms of themes or trends, I must also balance my perceptions of their importance (and thus the space devoted to them) with competing visions of topics of importance. Clearly, our most important mission is to keep the membership informed about the myriad activities of SAA.

For my spring report to the Board of Directors, I decided to measure--insofar as that is feasible--the degree to which the *Bulletin* is (or is not) meeting this obligation. To that end, I created major categories of information (Table 1), and while these are for the most part obvious and self-explanatory, a few explanatory notes on the definitions are required. In the SAA category, the sub-category "Business" includes material that originates from the Washington headquarters that pertains to SAA activities and that cannot be included in the other SAA subcategories or columns by SAA committees. This includes, for instance, questionnaires, balance sheets, announcements, letters from the president, etc. No SAA-sponsored advertising was included (i.e., non-paginated advertising inserts). Such themes as NAGPRA and SOPA/ROPA information could have been placed in SAA business, but I chose to keep these separate since these were topics of major importance over the past four years. In the "Other" category, "Latin American information" refers to columns or news items about the region that did not fit into our "Dialogues" column format but were nonetheless worthy of publication. "Miscellaneous" refers to odds and ends that don't fit elsewhere: reports of conferences sponsored or attended by SAA, informative short articles--almost always unsolicited--on some aspect of archaeology, poems (yes, one), and the like. "Ads" include paid advertising. While "Point--Counterpoint" topics were often related to SAA business (like SOPA/ROPA), the format and content are distinctive and this column could be considered an occasional series; thus it was kept separate.

Data were created by counting pages of information devoted to each category, with the smallest counting unit being 1/8 page. As you can see in Table 1, the total number of pages classified to content does not equal the number of pages of the issue. This is because covers (page 1) that were used to "splash" news and information for the contents of the issue were not assigned to any category. However, the occasional use of the cover in 1996 to begin a feature article--to compensate for a shortage of space--was counted for that category. The 1/2 page per issue devoted to the Table of Contents and masthead (both on page 2 of every issue, and the mailing label space on the final page) were also eliminated from the counting, as was any empty space at the ends of a column, for obvious reasons. Table 1 summarizes volume content, while Table 2 presents data on general trends and observations.

Table I
SAA Bulletin Content
1994-1997

Year	1994	1995	1996	1997
Number of Pages¹	108/116	159/168	153/156	193/204
	Total %			
SAA				
Business	7.9	6.4	15.4	12.3
Board Reports	.5	4.8	5.1	4.3
Meetings information	7.6	5.8	2.8	5.2
Legis/Archaeopolitics	.9	9.1	3.1	2.5
In Brief...	2.8	3.1	1.0	1.6
SAA Committees				
COSWA	1.4	1.9	1.0	.4
Ethics	.5	.2	.7	—
Native Amer. Task Force	—	1.3	.2	.4
Public Education	5.1	.6	1.3	.6
Public Relations	—	—	1.0	1.7
Student Affairs	.2	.6	2.0	2.6
NAGPRA	4.9	.5	.2	—
SOPA/ROPA	—	4.6	.2	4.9
Columns				
Dialogues	6.0	.7	2.6	2.1
Working Together	13.9	7.7	7.7	7.3
Interfaces	—	4.4	8.2	8.8
Insights	—	5.8	6.6	6.5
Networks/Electronic	.5	.3	—	2.7
Other				
Book List	—	—	—	2.3
Editor's Corner	1.2	.8	.7	.6
Latin American topics	.5	1.3	.3	1.9
Letters to the Editor	5.6	5.5	4.1	2.3
Miscellaneous	9.7	6.8	8.6	8.3
Obituaries	—	.1	2.8	3.1
Point/Counterpoint	—	2.8	2.3	—
News/Notes	9.9	7.0	4.5	4.5
Positions Open	9.9	4.7	6.4	2.8
Calendar	6.9	4.5	5.6	5.2
Ads	4.2	4.2	5.6	5.1

¹First figure represents "used" pages in volume.

The size of the *Bulletin*, as expressed in pages/volume, has increased by 57% over the past four years. This period witnessed some volatility in the size of individual issues, ranging from a low of 20 to a maximum of 56, and much of this can be attributed to SAA's financial fortunes during the period. In 1997 we established an issue maximum of 44 pages; we have averaged ca. 40 pages/issue over the year. I anticipate this pattern to continue into the foreseeable future. This means that we have some excess capacity available to us to expand the *Bulletin* up to the 44-page limit.

The overall structure of *Bulletin* publishing, in terms of the percentage of pages in major categories, is remarkably stable, perhaps due to an Adam Smith-like "invisible hand" that has kept these categories in rough proportion over the years. There is some variability in the NAGPRA and SOPA/ROPA numbers, but this can be explained by the waning of NAGPRA as a legislative issue and the waxing of SOPA/ROPA as a major SAA concern. One area of surprise and concern is the relatively small proportion of the *Bulletin* devoted to committee concerns, a topic I discuss further below. In general, taking SAA activity, committees, and other major SAA concerns into account, roughly 30% of the *Bulletin* is devoted to these issues, 30% to miscellaneous service issues, and 30% to our featured columns.

One of SAA's major initiatives through this period was to improve communication between North American and Latin American archaeologists, and the *Bulletin* was seen as an integral part of this process. We established the "Dialogues" column in 1994, and in 1996 and 1997 appointed two associate editors who were charged with assisting us in obtaining useful information on Latin America. Since 1994, we have seen somewhat of a decline in the proportion of the *Bulletin* devoted to these issues, from roughly 7% of content to 3%. The "Dialogues" column started strongly, but has faded recently due in part to its design, which was to ask archaeologists of each Latin American nation to prepare a column on the status of archaeology in their country. Despite our best efforts, it has been difficult to get colleagues in many countries, especially those with few or no SAA members, to cooperate. However, I hope that our associate editors for Latin America will help us fill this void.

I was shocked by the relatively small proportion of the *Bulletin* devoted to committee activity over the review period. Some committees have never submitted anything to us, while others have made very strong efforts to send something for every issue. SAA has some 20 committees (this figure does not include task forces, committees for specific awards, the Nominating Committee, and the Program and Annual Meetings committees), and fewer than 1/3 of them has ever submitted a statement about committee activity, under-utilizing us as a venue for the dissemination of their information. The best explanation for variation in the proportion of pages published (or whether anything is published at all) is related to the efforts of the committee chair to make it happen. Each of the three committees shown in Table 2 has had a strong, active leader at some point in its recent history. Two--Public Education and COSWA--show major declines in activity, and I attribute this to the retirement of chairs who gave attention to publicity. The Student Affairs committee shows the effect of having gained a strong chair. These figures suggest we need to develop outreach efforts to get committee chairs to submit brief comments to the *Bulletin*, and I intend to work with the Board of Directors in this regard.

Table 2
Selected Trends in SAA Bulletin Content
1994-1997

Year	1994	1995	1996	1997
Number of Pages ¹	108/116	159/168	153/156	193/204
	Total %			
Major Categories				
SAA	19.7	29.2	27.4	25.9
Committees	7.2	4.6	6.2	5.7
NAGPRA	4.9	0.5	.4	—
SOPA/ROPA	—	4.1	.4	4.9
Letters to the Editor	5.6	5.5	4.1	2.3
Columns	20.4	23.9	25.1	27.4
Other	42.3	32.2	36.8	33.8
Latin American topics				
Dialogues	6.00	5.7	2.6	2.1
Other	.05	1.3	0.3	1.9
Committees				
Public Education	5.1	0.6	1.3	0.6
COSWA	1.4	1.9	1.0	0.4
Student Affairs	0.2	0.6	2.0	2.6
Obituaries²	—	0.1	2.3	3.1
Ads				
Percent	4.2	4.2	5.6	5.1
Number of pages	4.8	6.3	8.5	9.8

¹First figure represents "used" pages in volume.
²7.5% of January 1998 issue is devoted to obituaries.

One unfortunate, but inevitable, area of growth is in obituaries. Since the decision was made in 1995 to begin publishing them in the *Bulletin*, we have seen steady growth in the proportion of pages devoted to them. The January 1998 issue has 7.5% of obituary content, and as the profession ages, demands on space will continue to grow.

A source of good news/bad news is the increase of paid advertisements. Although the proportion of ad pages has grown only slightly, the number of actual ad pages has doubled. The good news is that the executive director has done an excellent job at improving this important revenue stream. The bad news is that this success eats into the number of pages available for other content. While we are not in crisis, we must carefully balance revenue needs with those of content.

Overall, I think we are doing a good job of providing the membership with the information it needs to keep fully informed of SAA initiatives. In great part, this is due to the fine efforts of my editorial assistant, the associate editors, the executive director, officers, the publications manager, and SAA staff. Without them, the *Bulletin* would not be what it is, and I am grateful to them for their outstanding work. And while this report has identified some shortcomings, I am confident that these can be overcome.

Mark Aldenderfer is editor of the SAA Bulletin and is at the University of California, Santa Barbara.

Appropriate Terms

Alice B. Kehoe

Concern for appropriate terminology has always beset archaeologists. In the good ol' days the issue was whether your sherd was "Talking Crow" or "Scalp Punctate." Now we look beyond artifacts to questions of social roles and respectful choice of terms. The issues come to a head in the area where "gender" intersects with the indigenous nations of the Americas.

"Gender" is an obligatory grammatical category. It is a linguistic term and has no connection with biological sex or social personae. Indo-European languages, with their proclivity for tripartite constructions, label gender "masculine," "feminine," and "neuter." The labels only very roughly correlate with biological sex, are applied to innumerable nouns with inorganic or even intangible referents, and may override the actual biological sex of a referent.

Gender in Algonkian languages is designated "animate" or "inanimate" by linguists and correlates roughly with organic and inorganic referents. Ethnographers--among them A. I. Hallowell (1992) and, most recently, R. Brightman (1993)--report that animate nouns refer to beings perceived as imbued with power, and inanimate nouns to objects considered lacking power. Human perception, not physical science criteria, assigns gender, resulting in some inorganic phenomena taking the animate case (Corbett 1991:12, 20-24); personal experience of a transforming manifestation can idiosyncratically determine gender choice for particular referents.

Inuit and many other northern First Nations see infants as reincarnations of other people and sometimes of spirit beings (Mills and Slobodin 1994). The incarnated soul must be recognized by giving the infant its name, and an infant may incarnate several souls, requiring it to carry several names. Rasmussen mentioned a woman with 16 names, "as a bag round her" (quoted by Saladin d'Anglure 1994:90). A soul may incarnate in a body with genitals different from those of its former body, and a child may simultaneously incarnate souls that formerly took male and female bodies, inducing shifting social personae and dress in the living person. Social personae were normatively differentiated into men and women, but to survive in the North, all adults needed familiarity with the range of skills only ideally categorized as "men's work" or "women's work" (Kehoe 1991:431-433).

Quite recently, the label "two-spirit" caught on with many American Indians who are openly not, or not exclusively, heterosexual. The label is not "traditional," and even if it were for some nations, it could not possibly be traditional for all the hundreds of American First Nations. Furthermore, why "two-"? Rasmussen's Inuit acquaintance had 16 souls. At the conferences that produced the book, *Two-Spirited People*, I heard several First Nations people describe themselves as very much unitary, neither "male" nor "female," much less a pair in one body. Nor did they report an assumption of duality within one body as a common concept within reservation communities; rather, people confided dismay at the Western proclivity for dichotomies. Outside Indo-European-speaking societies, "gender" would not be relevant to the social personae glosses "men" and "women," and "third gender" likely would be meaningless. The unsavory word "berdache" certainly ought to be ditched (Jacobs et al. 1997:3-5), but the urban American neologism "two-spirit" can be misleading.

Where does that leave the honestly concerned archaeologist? If one is working with historic or protohistoric material for which an ethnic affiliation can be well supported, the simple answer is to ask native speakers, or look into dictionaries, for the people's own words for the social personae "man," "woman," and whatever additional personae may be recognized. Terms without easy Western equivalents can be glossed with descriptions. For archaeological material too old for reasonably strong affiliation, adult males and adult females can be identified from skeletons but not by bald assumptions about associated artifact significance. In fortunate

projects where artifacts lie with, and co-vary with, biological evidence of sex, the inference may be drawn that the social personae we gloss as "men" and "women" are thus marked. Without skeletal or DNA coefficients, patterned assemblages may be *postulated* to signify "man," "woman," or another social category.

Although we are probably stuck with the ethnocentric Indo-European conflation of gender and "sex" (marking social personae), let us not compound the confusion by inscribing non-Western social personae under the Indo-European tag "third gender." Thaumaturges, spiritual adepts, clowns, individuals substituting for the lack of a more appropriate kinsperson in a prescribed role (such as the Zuni *La'mana We'wha*), and individuals uncomfortable in the persona usually ascribed to an adult with their genitalia, may (or may not!) be marked by exceptional artifact associations. One catchword obfuscates the diversity created in human societies and the fluidity conceptualized in many American Indian cultures. Thomas (1997:171, n. 8) explains that the Navajo word *nádleeh* "means constant state of change...and *nádleehí* means one who is in a constant state of change."

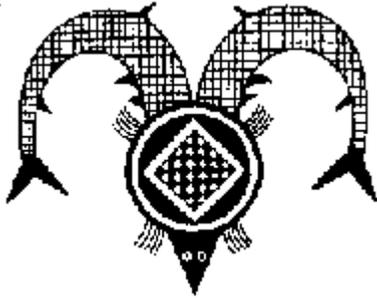
And while we're at it, although it is a separate issue, those hundreds of sovereignties that Europeans invaded, fought, made treaties with, and settled among in the Americas were America's First Nations. Hundreds of First Nations remain on the continent, encapsulated by the Anglo and Hispanic dominant states. The word "nation" means "born to." The First Nations of Canada advocate this usage. It is respectful and unambiguous.

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Working Together



The New Role of the Ancient Lovers of Sumpa

Karen E. Stothert

The Museum and Cultural Center of the Lovers of Sumpa (Museo Los Amantes de Sumpa y Centro Cultural) was inaugurated in April 1997, in Santa Elena, coastal Ecuador. The concept of the new museum--the goal of which is to teach and celebrate the unique indigenous cultural tradition of the Santa Elena Peninsula--grew out of a collaboration between archaeologists and the community. The museum was built thanks to an extraordinary cooperation among private and public institutions in Ecuador.

The museum was opened after a 20-year drama involving the serendipitous recovery of a pair of human skeletons, their popularization as an emblem of cultural identity, and the transformation of an archaeological site into an interpretive center and focus for the development of heritage resources. During those years, the writer, an archaeologist trained in investigation and the preparation of scientific reports, progressively developed new roles in heritage education and the promotion of Native American culture in coastal Ecuador. But it never would have happened without the Lovers of Sumpa.

The story began in 1977 when the late Olaf Holm, then-director of the Anthropology Museum of the Central Bank of Ecuador, asked me to excavate a preceramic site on the Santa Elena Peninsula. This work resulted in the description of the Las Vegas preceramic culture and the recovery of the remains of 200 individuals buried in the site between 8000 and 6700 B.P. The site is the oldest well-documented preceramic camp in Ecuador. During that first season we discovered a tomb containing two embracing skeletons, the remains of a woman and a man who died some 7,000 years ago. Because values in Ecuador do not impede the public display of human remains, the double burial known as the "Lovers of Sumpa" (*los Amantes de Sumpa*) became the focus of media attention, and Holm encouraged use of the find to attract public attention to archaeology. I began to give slide lectures--strategically using the figures--to inform people, especially schoolchildren, about the value and richness of their cultural patrimony and to foster its protection and scientific study.



Built at the edge of the archaeological site, this traditional house is the focus of living history exhibits, including cooking and craft activities. Photo by Roberta McGregor.

By 1979 plans were circulating in the Central Bank of Ecuador to construct a site museum in Santa Elena, to protect the Lovers and the unexcavated portions of the archaeological site, and to allow public visits. Regrettably, as the price of oil fell in the 1980s, the project was never funded, although funds were allocated for guards to be posted at the site 24 hours a day for at least 20 years. Demographic and ideological changes occurred during those 20 years. Initially, archaeology was considered a pastime of the well-to-do. Narratives about ancient peoples and cultures did not figure into the worldview (or political discourse) of the majority of the people, and the prehistoric past was largely ignored by educators.

When I first began to work in the Santa Elena region in 1970, the popular view was that the local people were deculturated remnants of an ancestral past, to which they had little connection. However, conversations with Jorge Marcos, Olaf Holm, and others, and my observations of *campesinos* (rural people), revealed to me the continuities between the cultural adaptations of the prehistoric and colonial periods and the way of life of rural people today. These people had abandoned their native languages and dress early in the Colonial period, and they have not been called Indians since the last century. Nonetheless, communal ownership of land is part of their political focus, and they maintain a body of traditional knowledge and customs appropriate to their unique environment that distinguishes them from other Ecuadorians. The modernization process, however, evident in the abandonment of the land and the traditions of the past, is accelerating as the people who grew up before World War II age and die.

The workmen who excavated at the Las Vegas site continued to work with me at other, ceramic-stage archaeological sites in the 1980s, and I grew more appreciative of their knowledge of the environment and their skills in transforming its resources to human use. These men, as well as their relatives and friends, helped me to interpret the archaeological record, and soon I began to combine ethnographic and archaeological studies. This strategy had been characteristic of the work of Olaf Holm and was employed fruitfully by Jorge Marcos, Silvia Alvarez, and others in their studies in coastal Ecuador. Documentation of the living traditions of Santa Elena is as important as the archaeological studies; much of the information one can gather from elderly people today has not been transmitted to the younger generations, and thus, customs traceable to the Colonial and prehistoric periods are disappearing daily. Artisans frequently say "Write this down, señorita, because when I die nobody will pay any attention to this profession." Working together with elderly informants, we have created a body of information that not only pleases people, but is educational and stimulates pride.

In the late 1970s and 1980s the indigenous movement in Ecuador and the ideology of the left contributed to the development of the connection between the existing *campesino* communities of the coast and their aboriginal and archaeological past. For example, in the town of Valdivia a celebration of "6,000 years of Valdivia" became, the next year, a celebration of 6,001 years, and then 6,002 years. A small museum celebrating the ethnic identity of the people of the Valley of Chanduy with ethnographic, historical, and archaeological materials was opened at an important Valdivia archaeological site. In the town of Agua Blanca archaeologists Colin McEwan and María Isabel Silva began working together with the residents in an integrated program of archaeological research and community development, making it possible for the community, which once survived by making charcoal from the forest and digging up ruins to sell ancient artifacts, to find a new, sustainable economic focus in ecocultural tourism.



In a workshop below the traditional house, Adela Borbor and Rosa Camaton, the last campesino bronze casters of Santa Elena, cast metal for visitors to the museum. Photo by Ralph Howell.

By the mid-1990s the Santa Elena Peninsula had become a regional economic center with a population that had doubled four times in 20 years, but the proposed site museum was still under discussion. Meanwhile, a new generation of socially engaged professionals, such as archaeologist Ana Maritza Freire of the Central Bank Museum, began to publish illustrated archaeological reports for popular distribution. I continued to give lectures in rural churches and schools, combining the results of archaeological and ethnographic studies, and I delivered some motivational lectures as part of community development projects. In these slide talks I expressed my admiration for the people of rural coastal Ecuador as I described the skill of their elderly artisans and farmers, their knowledge of the environment, and their long history and prehistory, filled with achievements comparable to those of the ancient peoples of Mexico and Peru. As a foreigner, I apologized for lecturing to them about their own ancient culture, but the information about prehistory was new to them, and people were impressed that a foreign professional was interested in their traditional crafts and customs. One man shook my hand after a lecture and said that he felt proud to be a *cholo*. This term, often applied in a deprecating sense, is now being adopted by people who value the unique identity and aboriginal heritage of the people of the southwest coast of Ecuador.

In 1993 I worked with Clarice Strang, director of the community development programs of Pro-Pueblo Foundation, a dependency of a private cement company (La Cemento Nacional del Ecuador), and we presented the idea for a site museum in Santa Elena to the general manager of the company. A year later, La Cemento decided to build a museum building, and we were launched into the roles of promoters and entrepreneurs. With the commitment of the cement company, Fredy Olmedo, director of the Anthropology Museum of the Central Bank in Guayaquil, agreed to install the proposed exhibit; the City of Santa Elena donated land for the museum; and the Fulbright Commission offered to sponsor a scientific consultant. In addition, we formed a private foundation (Fundación Los Amantes de Sumpa)--made up of natives and residents of the Peninsula of Santa Elena, including educators and community activists of various political stripes--the role of which is to administer the new museum, raise funds, and make it serve the community. Together we developed a museum philosophy, and in 1994, with the president of Ecuador presiding, the cooperating institutions signed an agreement specifying their participation. Shortly thereafter commenced an unprecedented cooperation between La Cemento and Fulbright, the Museum of the Central Bank, local government, and a private foundation.

As the project began in earnest, it was clear that both a museum and cultural center were desired by all. By working together with the members of the foundation, my ideas about how to interpret the past evolved rapidly; we developed a new rhetoric and hammered out ideas about how to celebrate ethnic identity, teach children pride in their roots, and protect the environmental and cultural resources of Santa Elena. This kind of creative activity seems to be associated with societies at a developmental stage where older community-based traditions are in crisis. Similarly, a focus on the protection of archaeological and environmental resources in Santa Elena has materialized in the course of economic development just when the destruction of those resources has reached an advanced state. Our mission successfully attracted support from both private and public sources because it satisfied a variety of political, personal, and institutional needs: the new museum generated publicity for the cement company and for the mayor of Santa Elena; the opening of the museum was perceived as beneficial for

the growing tourist industry; and neither the Lovers of Sumpa nor the foreign archaeologist who played focal ceremonial roles in the process were politically aligned.



Upstairs in the traditional house, Ulberta Filomena Soriano Lainez weaves cotton textiles on a vertical loom using techniques that have persisted since the prehistoric period. Photo by Ralph Howell.

Today, on entering the Museo Los Amantes de Sumpa you are invited to visit the archaeological site that is protected so that future study can result in a more complete interpretation of the early people who lived there from 10,000 to 6700 B.P. A small building on the hill shelters three burials, displayed in situ in glass cases, surrounded by giant photos of the excavations and interpretive texts. Here, in the oldest cemetery in Ecuador, Ecuadorians marvel at the depth of their history and the success the Las Vegas people had over a period of 4,000 years. The remains of the Lovers, named for the region that once may have been called Sumpa, seem to communicate across time the importance of human affection, and the burial has become an emblem of the first inhabitants of Santa Elena, the people who may have originated the great cultural tradition of coastal Ecuador. The image of the Lovers has inspired poets, musicians, sculptors, and choreographers in Ecuador and beyond. On Sundays, schoolchildren bring their families to see the Lovers.

Your visit to the museum continues in the main building where there are 15 colorful, thematic exhibits, including eight large-scale dioramas and walk-in environments, which explain how history is written in the ground, the value of archaeology as compared to *huaquerismo* (looting), what archaeological analysis reveals, the nature of the environment before recent deforestation, and the way of life of each of the prehistoric peoples/cultures of the region with emphasis placed on the great achievements of each prehistoric group. The museum is alive with inspirational texts and other audio-visual devices, and visitors are given opportunities to converse with guides, participate in activities, and enjoy live performances.

The origins of the modern petroleum industry are shown in an exhibit of colonial tar boiling, and then five rooms are designed to represent the ethnographic present (ca. 1935 to modern times). First there is the workshop of *campesino* bronze casters and blacksmiths, and you then enter a house in which spinning, weaving, and dyeing activities are explained. A colorful storefront display shows that while the *campesino* ceramic tradition is virtually extinct, a new industry produces replicas of ancient vessels for sale to tourists. Through the windows of an old house you can see a mannequin laid out in an old-fashioned coffin, wearing handmade white clothing, and bearing a *cordón*, a kind of belt fabricated during the wake for the protection of the dead individual. This exhibit celebrates a special custom, characteristic only of the people of this part of Ecuador, which has roots in both the Precolumbian past and in the Colonial period. Finally, one sees a replica of the food offerings set out on a table for enjoyment by dead relatives on the Day of the Dead, celebrated every year in Santa Elena. This custom is another disappearing aspect of the local ethnic identity.

Outside the main building are several exhibits, the most important of which is the reconstructed *campesino* house, furnished as it might have been in 1935. Here, elderly workers perform traditional activities and converse with the public. Bronze casters fabricate metal artifacts in the workshop below the house, and a cooper makes wash tubs. Upstairs, women spin, weave, and grill plantains and roast sweet potatoes to serve visitors. An elderly gentleman makes hats from palm fiber (so-called Panama hats, which used to be the principal cottage industry in Santa Elena). Our museum guides report that sometimes older visitors to the house exclaim, with tears in their eyes, that this is just like their grandmother's house and they remember!

The theme that unites the entire museum is the celebration of dead ancestors--the skillful and knowledgeable people who merit our admiration because they successfully confronted the challenges of life and made this history. The most important contribution of the project is that the museum now functions as an educational resource in a region where few facilities serve thousands of schoolchildren. Working together with educators and community development specialists has raised my consciousness about the value of making the results of anthropological research available for children, the community, and tourists. I had once worried that most Santa Elena residents did not know what a museum was and had never wished for one. I now believe that the museum and cultural center was a good use of scarce resources because the exhibits serve to communicate ideas that educators value. Furthermore, the people with little education who work in the living exhibits are pleased to tell curious visitors about their crafts and the old days. The experience makes the near past accessible to people who have been accustomed to deprecate it. Also, the deep past is accessible for the first time. People enjoy the museum and return when they can.

The foundation is now working to bring a full-time educator onto the museum staff and to integrate museum visits into school curricula. Visitors may acquire a guidebook to the museum, as well as other related publications. Currently we are producing a film celebrating ancestors, and we hope to build a library and commercialize the production of local crafts in order to contribute to the economic development of the most disadvantaged sector of the population.

As this project developed, and as we planned the museum displays and outlined the texts, I worried whether the content reflected community thought, or my own, derived from my understanding of the importance of roots developed in my own society. I had verified the contents of the ethnographic exhibits with elderly informants, but *campesino* informants did not ask the question "Who are we?" Museologists and educators ask this question and it appears on the walls of the museum; we answer the question using evidence from the past and from the *campesino* present. I cannot be sure that the museum speaks for *campesinos* and nonprofessional people, but because those people generously told me their stories, showed me the tables for the dead, and explained the use of funerary belts, I felt that they were telling me who they were. Natives of Santa Elena consistently have voiced their pleasure with what is expressed in the Museum.

The most difficult part of this project has been finding the financial support to build and, more importantly, to operate the museum long term. A few conflicts arose as we struggled within our budget to design appealing, didactic, and enjoyable exhibits suitable for sophisticated urban viewers, native and foreign tourists, schoolchildren and the less-educated public. Today the museum expresses eloquently the mission of the members of the foundation, chiefly educators. These people donate their time to a degree beyond expectation, and act as guides themselves in order to maintain contact with their audience. They are proud of the excellent educational facility which we have built, and its content meets their expectations, serves their purposes as educators and as members of a community that has found few ways to express its being and its history. I am no longer concerned that we are distorting anyone's view: rather, we have created a viewpoint where one did not exist, and no sector of the public has been disquieted. Recently the National Congress of Ecuador officially recognized my collaboration in the museum project, and in investigating and promoting the cultural heritage of Ecuador.

In the course of my association with the Anthropology Museum of the Central Bank, I have taken on that institution's educational mission and have worked with Ecuadorians to apply the results of anthropological and archaeological research to the educational and social needs of the community in Santa Elena. Archaeology can play a big role in the modernization process. In the new Museum of the Lovers of Sumpa it is wonderful to listen

to volunteer guides, including members of the foundation, local high school students, and some of the former workers who excavated the archaeological site, as they teach and share with visitors the museum's message.

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Books Received

Editor's Note: Periodically we will publish books received for review by our two journals, American Antiquity and Latin American Antiquity

Narratives of the Incas. J. de Betanzos. Translated and edited by R. Hamilton and D. Buchanan. University of Texas Press, Austin, 1996. 352 pp., 14 figures, notes, glossary, index. \$17.95 (paper).

Nationalism and Archaeology: Scottish Archaeological Forum. J. A. Atkinson, I. Banks, and J. O'Sullivan, editors, with foreword by N. Ascherson. Cruithne Press, Glasgow, Scotland, 1996. x + 213 pp., 17 figures, references. \$19.00 (paper).

Nationalism, Politics, and the Practice of Archaeology. P. L. Kohl and C. Fawcett, editors. Cambridge University Press, Cambridge, 1996. xi + 329 pp., maps, bibliography, index. \$64.95 (cloth), \$22.95 (paper).

Native People of Southern New England, 1500-1650. K. J. Bragdon. University of Oklahoma, Norman, 1996. \$28.95

The Natural History of the Soul in Ancient Mexico. J. L. McKeever Furst. Yale University Press, New Haven, Conn., 1995. x + 230 pp., 32 figures, notes, index, bibliography. \$28.50 (cloth).

The Neanderthal Legacy: An Archaeological Perspective of Western Europe. P. Mellars. Princeton University Press, Princeton, N. J., 1996. xix + 471 pp., figures, tables, references, site index and general index. \$69.50 (cloth).

A New Deal for Southeastern Archaeology. E. A. Lyon. University of Alabama Press, Tuscaloosa, 1996. xiv + 283 pp., figures, maps, endnotes, bibliography, index. \$24.95 (paper).

New Methods, Old Problems: Geographic Information Systems in Modern Archaeological Research. H. D. G. Maschner, editor. Occasional Paper No. 23, Center for Archaeological Investigations, Southern Illinois University, Carbondale, 1996. xv + 315 pp., 78 figures, 33 tables, references, index. \$35.00 (paper).

Nukak. G. G. Politis. Instituto Amazónico de Investigaciones Científicas--SINCHI, Bogotá. 426 pp., figures, maps, color plates, appendixes, bibliography.

Of Caves and Shell Mounds. K. C. Carstens and P. J. Watson, editors. University of Alabama Press, Tuscaloosa, 1996. xvii + 209 pp., figures, tables, references, list of contributors, index. \$28.95 (paper).

On the Track of a Prehistoric Economy: Maglemosian Subsistence in Early Postglacial South Scandinavia. H. P. Blankholm. 1996. Aarhus University Press, Denmark, 1996. 315 pp., figures, tables, appendixes, bibliography, index of sites. \$40.00 (cloth).

The Origins of Human Diet and Medicine: Chemical Ecology. T. Johns. University of Arizona Press, Tucson, 1996. (paper).

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The Paleo-Indian of Southern St. Louis Co., Minnesota: The Reservoir Lakes Complex. C. Harrison, E. Redepinning, C. L. Hill, G. Rapp, Jr., S. Aschenbrenner, J. K. Huber, and S. C. Mulholland. University of Minnesota Interdisciplinary Archaeological Studies No. 4. Kendall/Hunt Publishing, Dubuque, Iowa, 1995. v + 239 pp., figures, plates, tables, references, appendixes. \$35.00 (paper).

Paths to Central American Prehistory. F. W. Lange, editor. University Press of Colorado, Niwot, 1996. xviii + 379 pp., 124 figures, bibliography, index. \$45.00 (cloth).

Pedological Perspectives in Archaeological Research. M. E. Collins, B. J. Carter, B. G. Gladfelter, and R. J. Southard. SSSA Special Publication No. 14. Soil Science Society of America, Madison, Wisc., 1995. xvii + 157 pp., tables, figures, references. \$30.00 (paper).

- People of Sunlight, People of Starlight: Barrenland Archaeology in the Northwest Territories of Canada.* B. C. Gordon. Mercury Series, Archaeological Survey of Canada, Paper No. 154. Canadian Museum of Civilization, Hull, Quebec, 1996. xiv + 332 pp., 165 figures, 616 tables, appendix, glossary, bibliography and references cited, index. \$29.95 (paper).
- People, Plants, and Landscapes: Studies in Paeloethnobotany.* K. J. Gremillion, editor. University of Alabama Press, Tuscaloosa, 1997. xviii + 271 pp., 54 figures, 13 tables, references cited, index. \$29.95 (paper).
- People Who Lived in Big Houses: Archaeological Perspectives on Large Domestic Structures.* G. Coupland and E. B. Banning, editors. Monographs in World Archaeology No. 27, Prehistory Press, Madison, Wisc., 1996. v + 185 pp., 68 figures, 24 tables, references cited. \$40.00 (paper).
- Perceiving Rock Art: Social and Political Perspectives.* K. Helskog and B. Olsen, editors. Norvus Press, Oslo, Norway, 1996. 416 pp., figures, tables, references. 390.00 NOK (cloth).
- The Pithouses of Keatley Creek.* B. Hayden. Harcourt Brace College Publishers, Fort Worth, Tex., 1997. xii + 140 pp., 47 figures, 5 tables, references, index. \$13.75 (paper).
- Plundering Africa's Past.* P. R. Schmidt and R. J. McIntosh, editors. Indiana University Press, Bloomington, 1996. xiii + 280 pp., 16 figures, references, index. \$19.95 (paper).
- Political Structure and Change in the Prehistoric Southeastern United States.* J. R. Scarry, editor. University Press of Florida, Gainesville, 1996. xiv + 324 pp., 42 figures, 11 tables, references, index. \$49.95 (cloth).
- Pot Luck: Adventures in Archaeology.* F. C. Lister. University of New Mexico Press, Albuquerque, 1997. xiii + 196 pp., 45 halftones. \$19.95 (paper).
- The Prehistoric Archaeology of Heritage Square.* T. K. Henderson. Anthropological Paper No.3, Pueblo Grande Museum, Phoenix, 1995. x + 316 pp., figures, tables, appendixes, references cited, \$25.00 (paper).
- Prehistoric Cultures of Eastern Pennsylvania.* J. F. Custer. Pennsylvania Historical and Museum Commission, Harrisburg, 1996. xii + 383 pp., 103 figures, 28 tables, references cited, general index, site index. \$29.95 (cloth).
- Prehistoric Hunter-Gatherer Fishing Strategies.* M. G. Plew, editor. Boise State University, Boise, Idaho, 1996. iv + 214 pp., 47 figures, 2 plates, 27 tables, references. (paper).
- Prehistoric Japan: New perspectives on insular East Asia.* K. Imamura. University of Hawai'i Press, Honolulu, 1996. x + 246 pp., references, index. \$49.00 (cloth), \$24.95 (paper).
- Prehistoric New Mexico: Background for Survey.* D. E. Stuart and R. P. Gauthier, with contributions by Thomas W. Merlan. University of New Mexico Press, Albuquerque, 1996 (1981). \$24.95 (paper).
- Prehistory of the Central Mississippi Valley.* C. H. McNutt, editor. University of Alabama Press, Tuscaloosa, 1996. xiii + 313 pp., figures, tables, references, index. \$34.95 (paper).
- The Prehistory of the Mind: The Cognitive Origins of Art, Religion and Science.* S. Mithen. Thames and Hudson, New York, 1996. 288 pp., 70 figures, bibliography, index. \$40.00 (cloth).
- Presenting Archaeology to the Public: Digging for Truths.* J. H. Jameson, Jr., editor. Altamira Press, Walnut Creek, Calif., 1997. 288 pp., 51 figures, bibliography, index. \$49.00 (cloth), \$24.95 (paper).
- Principles of Geoarchaeology: A North American Perspective.* M. R. Waters. University of Arizona Press, Tucson, 1997. xxiv + 398 pp., 139 figures, 7 tables, bibliography, index. \$24.95 (paper).
- Puerto Real: The Archaeology of a Sixteenth-Century Spanish Town in Hispaniola.* K. Deagan, editor. University Press of Florida, Gainesville, 1995. xxvi + 533 pp., 165 figures, 62 tables, appendixes, glossary, bibliography, index. \$75.00 (cloth).
- Purisimeño Chumash Prehistory: Maritime Adaptations along the Southern California Coast.* M. A. Glassow. Harcourt Brace College Publishers, Fort Worth, Tex., 1996. xv + 170 pp., 26 figures, 3 tables, references, index. \$ 13.75 (paper).
- Pyramids of Tucume: The Quest for Peru's Forgotten City.* T. Heyerdahl, D. Sandweiss, and A. Narvaez. Thames and Hudson, New York, 1995. 240 pp., 43 color figures, 23 black and white figures, 5 maps, 4 tables, notes, bibliography. \$29.95 (cloth).

- Rebels of Highland Guatemala: The Quiche--Mayas of Momostenango.* R. M. Carmack. University of Oklahoma Press, Norman, 1995. xxxiv + 525 pp., 42 figures, 17 maps, 7 tables, notes, index, bibliography. \$39.95 (cloth).
- Remarkable Remains of the Ancient Peoples of Guatemala.* J. VanKirk and P. Bassett-VanKirk. University of Oklahoma Press, Norman, 1996. xv + 243 pp., photographs and color plates, bibliography, index. \$49.95 (cloth).
- Replications: Archaeology, Art History, and Psychoanalysis.* W. Davis with the editorial assistance of R. W. Quinn. Pennsylvania State Press, University Park, 1997. xvi + 352 pp., 68 figures, references, index. \$65.00 (cloth); \$28.50 (paper).
- The Return of Cultural Treasures.* J. Greenfield. Cambridge University Press, New York, 1995. xxii + 351 pp., figures, maps, notes, bibliography, index. \$80.00 (cloth), \$29.95 (paper).
- Rito, Símbolo e Historia en la Pirámide de Akapana, Tiwanaku: Un Análisis de Cerámica Ceremonial Prehispánica.* S. Alconini Mujica. Editorial Acción, La Paz, 1995. xv + 249 pp., 89 figures, 13 tables, bibliography, (paper).
- Rock Art Studies in the Americas: Papers from the Darwin Rock Art Congress.* J. Steinbring, editor. Oxbow Monograph No. 45. David Brown Book Company, Oakville, Conn., 1995. \$49.50 (paper).
- Secrets in Stone: Yokes, Hachas and Palmas from Southern Mesoamerica.* Memoirs Vol. 217. E. M. Shook and E. Marquis. American Philosophical Society, Philadelphia, 1996. ix + 250 pp., figures, bibliography, index. \$50.00 (cloth).
- Settlement and Organization: The Merovingian Region of Metz.* G. Halsall. Cambridge University Press, Cambridge, 1995. xx + 307 pp., figures, bibliography, index. \$69.95 (paper).
- Settlement and Politics in Three Classic Maya Polities.* O. de Montmollin. Monographs in World Archaeology No. 24. Prehistory Press, Madison, Wisc., 1995. xvii + 369 pp., 104 figures, 67 tables, appendixes, bibliography. \$50.00 (paper).
- Settlement Ecology: The Social and Spatial Organization of Kofyar Agriculture.* G. D. Stone. Arizona Studies in Human Ecology, University of Arizona Press, Tucson, 1996. xv + 257 pp., 39 illustrations, 9 tables, appendix, references, index. \$ 47.50 (cloth).
- Ships and Shipwrecks of the Americas: A History Based on Underwater Archaeology.* G. F. Bass, editor. Thames and Hudson, New York, 1996. 272 pp., 376 illustrations, glossary, further readings, index. \$24.95 (paper).
- Site Destruction in Georgia and the Carolinas.* D. G. Anderson and V. Horak, editors. Readings in Archeological Protection Series No. 2. Interagency Archeological Services Division, National Park Service, Atlanta, Ga., 1993. 100 pp., figures, photographs, tables, references, (paper).
- Skeleton Keys: An Introduction to Human Skeletal, Morphology, Development, and Analysis.* J. H. Schwartz. Oxford University Press, New York, 1995. xi + 362 pp., figures, tables, appendixes, references, index. \$49.95 (cloth).
- Skywatchers, Shamans, & Kings: Astronomy and the Archaeology of Power.* E. C. Krupp. John Wiley and Sons, New York, 1996. \$27.95 (cloth)
- The Social Dynamics of Pottery Style in the Early Puebloan Southwest.* M. Hegmon. Occasional Paper No. 5, Crow Canyon Archaeological Center. Distributed by University of Arizona Press, Tucson, 1995. xx + 272 pp., figures, notes, tables, references. \$22.95 (paper).
- Society, Culture and Technology in Africa.* S. T. Childs, editor. MASCA Research Papers in Science and Archaeology, Vol. 11 Supplement. University of Pennsylvania Museum, University of Pennsylvania, Philadelphia, 1994. 108 pp., figures, tables, notes, references.
- The Spiro Ceremonial Center: The Archaeology of Arkansas Valley Caddoan Culture in Eastern Oklahoma.* J. A. Brown, with foreword by J. B. Griffin. Memoirs No. 29. Museum of Anthropology, University of Michigan, Ann Arbor, 1996. Vol. 1: xxiii + 291 pp., figures, tables; Vol. 2: viii + 459 pp., figures, tables, references cited, appendixes. \$65.00 (paper).
- Statistics for Archaeologists: A Commonsense Approach.* R. D. Drennan. Plenum Press, New York, 1996. xix + 278 pp., figures, tables, suggested reading, index. \$42.50 (cloth).
- Stone Tools and Mobility in the Illinois Valley: From Hunter-Gatherer Camps to Agricultural Villages.* G. H. Odell. Archaeological Series No. 10, International Monographs in Prehistory, Ann Arbor, 1996. xi + 418 pp., figures, tables, appendixes, references. \$78.00 (cloth), \$49.50 (paper).

- Stone Tools: Theoretical Insights into Human Prehistory.* G. H. Odell, editor. Plenum Press, New York, 1996. xiv + 401 pp., figures, tables, references, index. \$59.50 (cloth).
- Subsistence and Stone Tool Technology: An Old World Perspective.* B. J. Vierra. Arizona State University Anthropological Research Papers No. 47. Arizona State University, Tempe, 1995. \$30.00.
- Taking Charge: The Electric Automobile in America.* M. B. Schiffer. Smithsonian Institution Press, Washington, D.C., 1994. xiii + 225 pp., figures, selected bibliography. \$24.00 (cloth).
- Tecnologías Nativas y Estrategias de Ocupación Española en la Región del Río de la Plata.* M. X. Senatore. Historical Archaeology in Latin America No. 11. South Carolina Institute of Archaeology and Anthropology. University of South Carolina, Columbia, 1995. x + 120 pp., figures, appendix, bibliography. \$10.00 (paper).
- The True History of Chocolate.* S. D. Coe and M. D. Coe. Thames and Hudson, New York, 1996. 280 pp., 97 illustrations, notes, bibliography, index. \$27.50 (cloth).
- Time, Culture and Identity.* J. Thomas. Routledge, New York, 1996. viii + 267 pp., 49 figures, bibliography, index. \$59.95 (cloth).
- Tiwanaku and Its Hinterland: Archaeology and Paleoeology of an Andean Civilization.* Vol. 1: Agroecology. A. L. Kolata, editor. Smithsonian Institution Press, Washington, D.C., 1996. xix + 322 pp., 123 figures, 30 tables, bibliography, index. \$95.00 (cloth).
- Tiwanaku: Arqueología Regional y Dinámica Segmentaria.* J. Albarracín-Jordan. Plural Editores, La Paz, 1996. xiv + 393 pp., figures, plates, tables, appendixes, bibliography. (cloth).
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- Traditional Beluga Drives of the Iñupiat of Kotzebue Sound, Alaska.* C. V. Lucier and J. W. Vanstone. Fieldiana Anthropology New Series No. 25. Field Museum of Natural History, Chicago, 1995. xi + 91 pp., figures, literature cited. \$20.00 (paper).
- Trinidad Yoruba: From Mother Tongue to Memory.* M. Warner-Lewis. University of Alabama, Tuscaloosa. \$27.95.
- Turquoise Ridge and Late Prehistoric Residential Mobility in the Desert Mogollon Region.* M. E. Whalen. Anthropological Paper No. 118, University of Utah Press, Salt Lake City, 1994. xii + 160 pp., 54 figures, 50 tables, references cited. \$27.50 (paper).
- A Turtle Atlas to Facilitate Archaeological Identifications.* K. D. Sobolik and D. Gentry Steele. Mammoth Site, Hot Springs, S.D., 1996. \$19.95 (paper).
- Twin City Tales. A Hermeneutical Reassessment of Tula and Chichen Itza.* L. Jones. University of Colorado, Boulder, 1995. xii + 482 pp., figures, notes, index, bibliography. \$45.00 (cloth).
- Understanding Complexity in the Prehistoric Southwest.* G. J. Gummerman and M. Gell-Mann. Santa Fe Institute. Addison Wesley Longman, New York. \$34.38.
- Une ferme: de l'Armorique gauloise.* Y. Menez. Documents d'Archeologie Francaise, Paris, 1996. 267 pp., bibliography, 173 figures, 34 plates. 280 FF (paper).
- Valley of the Spirits: A Journey into the Lost Realm of the Aymara.* A. L. Kolata. John Wiley & Sons, Inc., New York, 1996. xiv + 288 pp., illustrations, notes, glossary, index. \$27.95 (cloth).
- Villagers of the Maros: A Portrait of an Early Bronze Age Society.* J. O'Shea. Plenum Press, New York, 1996. xii + 398 pp., 76 figures, 134 tables, references, index. \$59.50 (cloth).
- Wandering Villagers: Pit Structures, Mobility and Agriculture in Southeastern Arizona.* P. A. Gilman. Anthropological Research Papers No. 49, Department of Anthropology, Arizona State University, Tempe, 1997. xii + 216 pp., 53 figures, 54 tables, 5 appendices, references. \$25.00 (paper).
- When the Land Was Young.* S. A. Russell. Addison Wesley Longman, New York, 1996. xi + 220 pp., notes. \$23.00 (cloth).
- Who Lived in This House? A Study of Koyukuk River Semisubterranean Houses.* A. McFadyen Clark. Mercury Series, Archaeological Survey of Canada, Paper No. 153. Canadian Museum of Civilization, Hull, Quebec, 1996. xii + 261 pp., 68 figures, 18 plates, 17 tables,

appendix, references cited. \$24.95 (paper).

Women in Prehistory: North America and Mesoamerica. C. Claassen and R. A. Joyce, editors. University of Pennsylvania Press, Philadelphia, 1997. xiii+ 300 pp., 37 figures, 11 tables, bibliography, index. \$18.95 (paper).

Woodland and Mississippian Occupations at the Hayti Bypass Site Pemiscot County, Missouri. M. D. Conner, editor. Center for Archaeological Research Special Publication No. 1, Southwestern Missouri State University, Springfield, Mo. xvi + 407 pp., 80 figures, 67 tables, 12 appendixes, references cited.

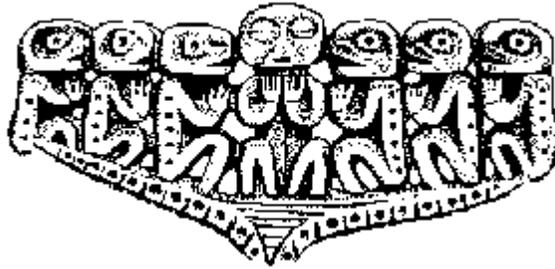
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NEWS AND NOTES

Building on experiments begun in the 1970s, a wave of archaeology film festivals has gained momentum in Europe since 1988, reaching a high point of 11 events held between Fall 1995 and Fall 1996. These developments are briefly chronicled in *Old World Archaeology Newsletter* (XVII/2 Winter 1994:15-16 and XVIII/3 Spring/Summer 1995:12-14) and *Archaeology and Public Education* (4/3 February 1994:4), and updated schedules and contact information have been posted regularly on the Program for Art on Film's website at <http://www.artfilm.org>. You can check the *SAA Bulletin's* Calendar for this year's events.

The 1998 Belize Valley Archaeological Reconnaissance announces its Western Belize Regional Cave Project, which will again conduct archaeological research in various caves in Belize to interpret the role of caves in the ancient Maya culture. This regional study will return to Actun Tunichil Muknal (Stone Sepulchre), Actun Uayazba Kab (Handprint Cave), investigated during 1996 and 1997, and a number of caves recently discovered, as well as Cahal Witz Na (Place of the Mountain House), a large surface site near the caves. Elite burials, stone monuments, cave art, and carvings are under investigation. Jaime Awe (University of New Hampshire) will direct the archaeological investigations in the caves. The Western Belize Regional Cave Project offers students and archaeology/anthropology enthusiasts an opportunity to gain both field and laboratory experience, including extensive exploration of cave sites, survey, mapping of rooms and artifacts, excavation, classification of pottery, artifact tabulation, data recording, and preliminary analysis of human remains. Lectures will provide an overview of Maya civilization with a particular focus on ideology and cosmology relating to the use of caves by prehistoric Maya. Participants will have the opportunity to take educational excursions to other Maya sites in the area as well. Two-week (\$950 U.S.) or four-week (\$1600) sessions are available in June and July, 1998. Due to the strenuous and dangerous nature of cave reconnaissance it is imperative that volunteers be in excellent physical condition and at least 18 years of age. Registration fees include lodging, weekday meals, and transportation to and from the cave sites. Travel to and from Belize and incidental expenses are the responsibility of the participant. Academic credit may be obtained for the course through the University of New Hampshire; credit options are provided in the application package. For applications and more information, please contact Cameron Griffith, Codirector, BelizeMaya@aol.com. Visit the project on the web at <http://php.indiana.edu/~casgriff/Belize/CAVE.html>.

The National Endowment for the Humanities (NEH) announces the May 1, 1998 postmark deadline for applications for Fellowships for University Teachers and Fellowships for College Teachers and Independent Scholars. NEH Fellowships provide opportunities for individuals to pursue advanced research in the humanities. Projects may contribute to scholarly knowledge or to the general public's understanding of the humanities. The tenure period is from six to 12 months, the earliest beginning date is January 1999, and the maximum stipend is \$30,000. For application materials and information, visit the Endowment's web site <http://www.neh.gov> or for Fellowships for University Teachers, call (202) 606-8466, and for Fellowships for College Teachers and Independent Scholars, call (202) 606-8467.

The 1999-2000 Fulbright Senior Scholar Program offers opportunities in all disciplines and professional fields for lecturing or advanced research in over 125 countries. U. S. citizenship and a Ph.D. or comparable professional qualifications are required. For lecturing awards, university or college teaching experience is expected. Foreign language skills are needed for some countries, but most lecturing assignments are in English. Deadlines for applications are as follows: **Lecturing and research grants** in academic year 1999-2000 are due August 1, 1998; **Distinguished Fulbright chairs** in Western Europe and Canada must apply by May 1, 1998; **International education and academic administrator seminars** are due November 1, 1998. For additional information, contact the USIA Fulbright Senior Scholar Program, Council for International Exchange of Scholars, 3007 Tilden St. N.W., Suite 5L, Box GNEWS, Washington, D.C. 20008-3009, (202) 686-7877, email apprequest@cies.iie.org (requests for application materials only), web <http://www.cies.org>.

The Ohio Historical Society (OHS) has expanded its museum at prehistoric Fort Ancient near Lebanon, Ohio, a National Historic Landmark. The facility focuses on American Indian heritage of the Ohio Valley dating from the ice age to the mid-19th century. Fort Ancient, was built by the Hopewell Indians beginning around 100 B.C. and is the largest and best preserved historic Indian hilltop enclosure in North America. Reopening after two years, the expanded Fort Ancient museum will include more than 9,000 sq. ft. of exhibits, an outdoor recreation of a prehistoric Indian garden, two classrooms, and a resource center with books and articles pertaining to the site. Among the materials, visitors will find the reports of 19th- and 20th-century archaeologists who have studied the site. Educational programs and special events on American Indian topics also will be expanded at Fort Ancient. Exhibits focus on three major periods in American Indian history: the original discovery of the Ohio Valley by prehistoric Indian groups (ca. 13,000 B.C.), the development of agriculture (beginning ca. 800 B.C.), and the impact of early European contact on American Indian life and culture (beginning ca. A.D. 1650). Display areas show what history and archaeology have revealed about American Indian heritage through artifacts, life-sized dioramas, and hands-on and computer interactive exhibits. Topics include the mound-building methods used by the ancient people, as well as their transition from hunting and gathering to agricultural lifestyles. The exhibits also familiarize visitors with the science of archaeology and the role it plays in helping us learn more about the prehistoric cultures. Visitors will also be able to see outdoor features of the site such as wooded hiking trails, a scenic overlook above the picturesque Little Miami River Valley, and 4- to 23-ft earthen walls broken at intervals so the sites prehistoric inhabitants could track the movement of the sun and moon. The \$3.5 million Fort Ancient museum was partly financed by \$3 million in state capital funds. Fort Ancient, Ohio's first state park, later was reclassified a state memorial and placed under OHS management. The museum expansion is part of an ongoing revitalization program affecting many of OHS's 62 sites.

The California Mission Studies Association announces a new website at <http://bizweb.lightspeed.net/~cmsa> that contains considerable information on the 21 California Spanish missions. The Links page, in particular, offers a huge collection of archaeological and historical information, as well as a Pictorial Resources section drawn from the California Heritage collection in the University of California-Berkeley library. The association is applying for an NEH grant to create a mini-website for each of the missions and an Educational Resources page.

The Canon National Parks Science Scholars Program is a collaboration among Canon U.S.A., Inc., the National Park Service, the National Park Foundation (chartered by Congress to assist the National Park Service), and the American Association for the Advancement of Science (AAAS). Each year, the program awards scholarships in several disciplines to support student research in the National Park System. Awards are made in four broad discipline areas: biological sciences, physical sciences, social sciences, and cultural sciences. The 1998 competition is open to students currently enrolled in a doctoral program in the United States, who have (or will soon have) completed their coursework, and who will have prepared a dissertation proposal approved by their faculty committee no later than June 15, 1998. Each winning student will be awarded a Canon National Parks Science Scholarship of \$25,000 per year for up to three years--a total of \$75,000 support to complete his or her research. In addition, four Honorable Mentions will be awarded a one-time scholarship of \$2,000. This year's competition is focused on four research topics important to the management of the National Park System. All proposals should address one of the following topics stated as a research question: **Biological Sciences--**What is the relationship of fire regimes to landscape processes and patterns within parks and their surrounding areas? **Physical Sciences--**What waste treatment technologies have the least impact upon pristine ecosystems in the national parks? **Social Sciences--**What long-term impacts do NPS interpretive and/or outreach programs

have on visitors, the general public, and key populations? **Cultural Sciences**--What techniques are most effective in preserving rock art in the National Park System? Applications should be postmarked no later than June 15, 1998. Winners will be announced by August 15, 1998. Awardees can begin their supported research during the 1998 fall academic term. For more information or to receive a 1998 program announcement, contact Gary E. Machlis, Program Coordinator, Canon National Parks Science Scholar Program, U.S. Department of the Interior, National Park Service, 1849 C St., N.W. (MIB 3127), Washington, D.C. 20240, (202) 208-5391, email gmachlis@uidaho.edu.

The Foundation for the Advancement of Mesoamerican Studies, Inc. (FAMSI) announces its Annual Grant Competition for 1998. Grants are intended to provide assistance for scholarly investigations of Precolumbian cultures of Mesoamerica (limited to present Mexico, Guatemala, Belize, Honduras, and El Salvador). Applicants may be working in such fields as anthropology, archaeology, art history, epigraphy, ethnohistory, history, linguistics, or multidisciplinary studies involving any suitable combination of these classifications. Applications received after September 30, 1998 will not be considered. To receive a copy of the current brochure outlining policies, grant categories, requisite qualifications, and application forms, contact The Granting Committee, FAMSI, 268 S. Suncoast Blvd., Crystal River, FL 34429-5498, fax (352) 795-1970, email famsifl@aol.com, web <http://www.famsi.org>.

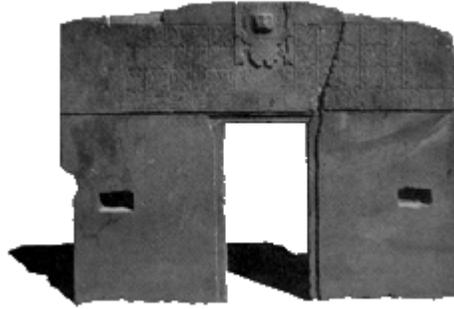
A new interdisciplinary Ph.D. program in Environmental Dynamics will begin at the University of Arkansas, Fayetteville, in the fall semester, 1998. The focus of this program is human-environmental interactions within recent Earth history. The program emphasizes interdisciplinary regional analyses of geophysical, biological, climatic, and sociocultural factors. Appropriate techniques such as GIS, GPS, remote sensing, computer modeling, and computer cartography are integrated into the program. M.A. graduates in anthropology, geography, geology, biological sciences, agronomy, and related fields are encouraged to apply, as well as appropriately qualified B.A. degree holders. Nationally competitive assistantships are available. For information and application materials, see our home page www.uark.edu/depts/endy, or contact Allen McCartney, Director, ENDY, Old Main 525, University of Arkansas, Fayetteville, AR 72701, (501) 575-6603.

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POSITIONS OPEN

California Polytechnic State University, San Luis Obispo, Dept. of Social Sciences, invites applications for a full-time, tenure-track position in archaeology at the rank of Assistant Professor to begin Fall 1998. The salary range is \$37,956-\$41,652. We seek an archaeologist with expertise in the prehistory of western North America, cultural resource management, and quantitative methods. Duties include teaching courses in world prehistory, archaeological field and lab methods, California Indians, cultural ecology, and introductory cultural anthropology. Candidate must have Ph.D. at time of hiring and will offer students experience through the university in cultural resources management. Please send letter, vita, and names of three references no later than March 31, 1998, to Anthropology Search Committee, Dept. of Social Sciences, California Polytechnic State University, San Luis Obispo, CA 93407. Recruitment #83044. Cal Poly is strongly committed to achieving excellence through cultural diversity. The University actively encourages applications and nominations of women, persons of color, applicants with disabilities, and members of other underrepresented groups. AA/EEO.

The Alabama Historical Commission announces it is seeking an Archaeologist I, Environmental Review position for the Division of Archaeological Service. A B.A. degree in Anthropology/Archaeology is required; an M.A. degree in Anthropology/Archaeology or closely related field is preferred. The skills and background of the successful candidate include familiarity with southeastern archaeology and the architecture of Alabama, three years of archaeological fieldwork, experience with Section 106 of the National Historic Preservation Act, computer skills, G.I.S., and public education and outreach. The salary range is \$22,820-\$34,606. Send vitae and three letters of recommendation to Gail Jones or Thomas O. Maher, Alabama Historical Commission, 468 S. Perry St., Montgomery, AL 36130, (334) 242-3184, email gjones@mail.preserveala.org or tmaher@preserveala.org.

Skidmore College invites applications for a three-year replacement position in archaeology, beginning September 1998. We seek an individual with demonstrated research and teaching interests in either Eastern Woodlands or Mesoamerican archaeology. The successful candidate will be trained in anthropological archaeology and have a demonstrated ability to teach introductory archaeology, area specialization, and advanced method and theory courses, as well as be able to facilitate undergraduate research. Additional competence to teach undergraduate courses in biological anthropology and/or contribute to Skidmore's interdisciplinary programs is desirable. Applicants must demonstrate excellence in teaching, active scholarship, and a strong commitment to undergraduate education. Ph.D. strongly preferred. Salary is commensurate with qualifications and experience. To insure full consideration, applications should be received by April 1, 1998. Send résumé and cover letter detailing teaching and research interests to Gerald M. Erchak, Chair of Anthropology Search Committee, Department of Sociology, Anthropology, and Social Work, Skidmore College,

Saratoga Springs, NY 12866. Skidmore College encourages applications from women and men of diverse racial, ethnic, and cultural backgrounds. Read more about Skidmore College at <http://www.skidmore.edu>.

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CALENDAR



*March 15, 1998
is 1,866,603 days since
the Maya zero date*

April 8-11, 1998

1998 Society for California Archaeology Annual Meeting will be held at the Hyatt Islandia Hotel in San Diego (800) 233-1234. Symposia and workshops will explore diverse subjects including archaeological education and public outreach, Native American issues, Late Holocene cultures on the California coast, industrial archaeology, zooarchaeology, and southern California desert prehistory. For information, contact Michael Sampson, California State Parks, 8885 Rio San Diego Dr., Suite 270, San Diego, CA 92108, (619) 220-5323, email msampson@parks.ca.gov.

April 15-18, 1998

The 21st Annual Meeting of the Society of Ethnobiology will be held at the University of Nevada, Reno. For information, please contact Catherine Fowler, Department of Anthropology, University of Nevada, Reno, NV 89557, (702) 784-4686, email csfowler@scs.unr.edu.

April 16-18, 1998

The 51st Annual Northwest Anthropological Conference will be held in Missoula, Mont. For information, please contact Thomas Foor, Chair, Department of Anthropology, University of Montana, Missoula, MT, 59812, fax (406) 243-4918, email tafoor@selway.umt.edu, web <http://taylor.anthro.umt.edu/anthclub/nwconf/nwhome.htm>.

April 17-18, 1998

SIU/CAI 15th Annual Visiting Scholar's Conference will be held at Carbondale, Ill. The theme is "Perishable Material Culture in Archaeological Research." Deadline for abstracts is December 31, 1997. For more information, see <http://www.siu.edu/~cai>, or contact Penelope Drooker, Center for Archaeological Investigations, Faner 3479, Mailcode 4527, Southern Illinois University, Carbondale, IL 62901-4527, (618) 453-5032, fax (618) 453-3253, email pdrooker@siu.edu.

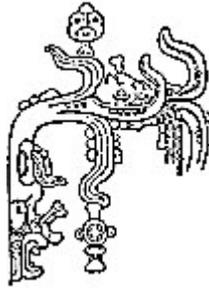
April 22-26, 1998

The CINARCHEA Internationales Archaologie-Film-Festival presents its biennial festival and scholarly conference on recent films about archaeology in Kiel, Germany. It will focus on recent international productions, previous international prize winners, notable older productions, and experimental archaeology. The third festival will include a section of "archaeology of the cinema," with the reconstruction of a G. W. Pabst film. The 1998 conference (April 22, 23) will deal with new media and archaeology. For more information, please contact Kurt Denzer, Director, Kiel CINARCHEA, Breiter Weg 10, D-24105 Kiel, Germany, (+49-431) 579-4941 or 4943, fax (49-431) 579-4940.

May 1-3, 1998

82nd Annual Meeting of the New York State Archaeological Association will be held at Bonnie Castle Resort Hotel, Alexandria Bay, New York. The conference theme is St. Lawrence River archaeology. Although

the modern U.S.-Canadian border did not exist in prehistory, its presence has nonetheless had a significant impact on the way we interpret the culture history of the valley. It raises the question whether the cultural complexes we use are really objective constructs, or whether they are more influenced by the border and the limits that it places on research. For additional information, contact Tim Abel, Program Chair, at P.O. Box 81, Philadelphia, NY 13673, (315) 642-0202, email abeltj@northnet.org.



The Maize God

May 18-22, 1998

Third World Congress on Mummy Studies will be held in Arica, Chile. The congress hopes to create an agreeable atmosphere for multidisciplinary discussion between bioanthropologists, archaeologists, ethnohistorians, cultural anthropologists, physicians, and geneticists, focusing on such topics as conservation, scientific methodologies, paleopathology, archaeology, mummification practices, and mortuary rituals. For information, please contact Calogero M. Santoro, Third World Congress of Mummy Research, Departamento de Arqueología y Museología, Universidad de Tarapacá, Casilla 6-D, Arica, Chile, (+56-58) 20-5551/5553, (fax) (+56-58) 20-5552, email csantoro@vitor.faci.uta.cl.

June 1-7, 1998

The American Institute for Conservation of Historic and Artistic Works (AIC) is devoting the greater part of its 26th Annual Meeting to the topic of disaster preparedness, response, and recovery. The meeting will be held at the Crystal Gateway Marriott Hotel in Arlington, Va., bringing together a broad audience of conservators, museum professionals, and organizations providing disaster response services. The meeting will address repeated inquiries to the conservation profession with a wide range of up-to-date information about how to better respond to disasters in order to protect cultural material. Workshops will be offered on the topics of fire suppression and detection systems, salvage of cultural material from a staged real fire, how to perform triage on cultural material, and an on-site drill at a museum. For additional information, please contact the AIC office, 1717 K St. N.W., Suite 301, Washington, D.C. 20006, (202) 452-9545, fax (202) 452-9328, email infoaic@aol.com, web <http://palimpsest.stanford.edu/aic/>.

June 16-20, 1998

The II biennial festival of AGON, International Meeting of Archaeological Film of the Mediterranean Area, will be held in Rethymno, Crete, focusing on films of 40 minutes or less about Mediterranean archaeology from prehistory to modern times, folk art, and other popular Mediterranean cultural traditions, completed after January 1994. Award-winners are screened at additional locations in off-years. For information, contact Maria Palatou or Dimitria Savidis, c/o Archaiologia ke Technes, 4a Karytsi Square, 102 37 Athens, Greece, (+301) 33-12-990, fax (+301) 33-12-991.

July 12-18, 1998

XXV Mesa Redonda de la Sociedad Mexicana de Antropología (Roundtable of the Mexican Society for Anthropology) will be held in San Luis Potosí, Mexico. For additional information, please contact Patricia Dávila or Diana Zaragoza, (+525) 291-22-22, fax (+525) 291-22-59, email ccuvic@mpsnet.com.mx.

July 20-24, 1998

XII Simposio de Investigaciones Arqueológicas en Guatemala will be held in the Museo Nacional de Arqueología y Etnología. Those wishing to participate are invited to submit abstracts by February 13, 1998, to

Dora de González, Museo Nacional de Arqueología y Etnología, Edificio 5, La Aurora Zona 13, Guatemala, Central America.

August 2-8, 1998

IV Congreso Internacional de Mayistas will be held in Antigua, Guatemala, having as its theme "Maya Identity." Proposals for roundtables, symposia, and talks will be accepted until January 30, 1998. Material is to be sent to Ana Luisa Izquierdo, Centro de Estudios Mayas, Instituto de Investigaciones Filológicas, Circuito Mario de la Cueva s/n, Ciudad Universitaria, 05410, México D.F., (+525) 622-7490, fax (+525) 665-7874 or 622-7496, email cem@servidor.unam.mx.

September 5-7, 1998

15th Biennial Meeting of the American Quaternary Association (AMQUA) will be held in Puerto Vallarta, Mexico. For additional information, contact Socorro Lozano Garcia, Instituto de Geología, Universidad Nacional Autónoma de México, Ciudad Universitaria, Apartado Postal 70-296, 04510, México D.F., fax (+525) 550-6644.

October 1-4, 1988

10th Mogollon Archaeology Conference will be hosted by Western New Mexico University Museum in Silver City, N.M. The deadline for abstract submission is September 1, 1998. For additional information, please contact Cynthia Ann Bettison, conference organizer and program chair, Western New Mexico University Museum, P.O. Box 680, Silver City, N.M. 88061, (505) 538-6386, email bettisonc@iron.wnmu.edu.

October 4-10, 1998

El V Congreso de las Asociación Latinoamericana de Antropología Biológica y el VI Simposio de Antropología Física "Luis Montane" will be hosted by the Sociedad Cubana de Antropología Biológica, the Museo Antropológico Montane, and the Catedra de Antropología from the Universidad de La Habana, Cuba. For more information, contact Antonio J. Martinez Fuentes, Secretario, Asociación Latinoamericana de Antropología Biológica, Museo Antropológico Montane, Facultad de Biología, Universidad de La Habana, Calle 25 #455, entre J e I. Vedado, Ciudad Habana 10400, Cuba, (+537) 32-9000/79-3488, fax (+537) 32-1321/33-5774, email montane@comuh.uh.cu.

October 6-10, 1998

VIIIth annual Rassegna Internazionale del Cinema Archeologico festival will award the third biennial Paolo Orsi prize for films produced after 1993 focusing on the Mediterranean as a cultural crossroads and cross-continental bond from prehistory to the Middle Ages. For additional information, please contact Dario Di Blasi, Artistic Director, Rassegna Internazionale del Cinema Archeologico, Rovereto Museo Civico, Largo S. Caterina 43, 38068 Rovereto (TN), Italy, (+39-464) 439-055, fax (+39-464) 439-487, email dariodiblasim@ museocivico.rovereto.tn.it, web <http://www.museocivico.rovereto.tn.it>.

October 9-10, 1998

5th Gender and Archaeology Conference, "From the Ground Up: Beyond Gender Theory in Archaeology," will be held at the University of Wisconsin-Milwaukee. Please send abstracts of 200 words or less by April 15, 1998, to Bettina Arnold, Department of Anthropology, University of Wisconsin-Milwaukee, P.O. Box 413 Bolton Hall, Milwaukee, WI 53201, email barnold@csd.uwm.edu or to Nancy Wicker, nancy.wicker@mankato.msus.edu. Conference abstracts will be available at the following website <http://www.uwm.edu/~barnold/>.

October 14-17, 1998

56th Annual Meeting of the Plains Anthropological Conference will be held at the Radisson Inn, Bismarck, N.D. For more information, please contact Fern Swenson, State Historical Society of North Dakota, 612 E. Blvd. Ave., Bismarck, ND 58505, (701) 328-3675, email cemail.fswenson@ranch.state.nd.us.

October 21-24, 1998

The 11th Navajo Studies Conference will be held in Window Rock, Ariz. The conference will be held in the new Navajo Nation Museum, Library, and Visitor's Center, with the theme Diné be'iina' bindii'a (The Roots of

Navajo Life). Deadline for submission of abstracts if May 1, 1998. For registration package and other information, please contact Conference Secretary at NNHPD-Roads, P.O. Box 6028, Shiprock, NM 87420, (505) 368-1067. Information may also be obtained by visiting our web site at <http://www.cia-g.com/~roadprog/navstudy.html>.

November 2-8, 1998

IV Jornadas de Arqueología de la Patagonia will be held at Río Gallegos. The deadline for abstracts is September 30, 1998. For information, contact IV Jornadas de Arqueología de la Patagonia, INAPL, 3 de Febrero 1370 (1426), Buenos Aires, Argentina, (+541) 783-6554, fax (+542) 783-3371, email rafa@bibapl.edu.ar.

November 11-14, 1998

The 55th Annual Meeting of the Southeastern Archaeological Conference will be held at the Hyatt Regency Hotel, Greenville, S.C. For more information contact Ken Sassaman, SRARP, P.O. Box 600, New Ellenton, SC 29809, (803) 725-1130, email sassamank@garnet.cla.sc.edu.

November 12-15, 1998

The 31st Annual Chacmool Conference will be held at the University of Calgary, Alberta, Canada, with the theme "On Being First: Cultural Innovation and Environmental Consequences of First Peoplings." The deadline for sessions abstracts was March 1, 1998; the deadline for paper abstracts is April 1, 1998. For further information, contact 1998 Conference Committee, Department of Archaeology, University of Calgary, Calgary AB T1N 2N4, Canada, fax 2820-9567, email: nicholls@acs.ucalgary.ca.

November 14-16, 1998

The biennial festival International du Film Archeologique, in Brussels, Belgium, will focus on recent production about art and archaeology with an emphasis on good cinematography. For additional information, please contact Didier Dehon, President, Francoise Fontaine, Secretary, or Serge Lemaitre, Organizing Committee Member, Brussels Asbl Kineon, Chaussee de la Hulpe 579, B-1170 Brussels, Belgium, tel/fax (+322) 675-9029, emails frederic.andre@skynet.be or motte@kmkg-mrah.be, web <http://www.arkham.be/pragma/kineon/index.htm>.

November 19-22, 1998

The Inter-Congress Meeting of UISPP Commission for Data Management and Mathematical Methods in Archaeology will be held in Scottsdale, Ariz. For information, please consult our web page <http://archaeology.la.asu.edu/uispp>, or contact George Cowgill, cowgill@asu.edu, or Keith Kintigh, kintigh@asu.edu, Dept. of Anthropology, P.O. Box 872402, Arizona State University, Tempe, AZ 85287-2402.

January 5-10, 1999

The 1999 Society for Historical Archaeology conference on Historical and Underwater Archaeology will be held at the Hilton Hotel, Salt Lake City, Utah. The theme is "Crossroads of the West: 19th Century Transportation, Mining, and Commercial Development in the Intermountain West" (including emigrant trails, stagecoach routes, the Pony Express, the Transcontinental Railroad, telegraph lines and highways). Contact Don Southworth, Program Coordinator, or Michael R. Polk, Conference Chair, Sagebrush Consultants, L.L.C., 3670 Quincy Ave., Suite 203, Ogden, UT 84403, email sageb@aol.com, (801) 394-0013, fax (801) 394-0032.

January 10-14, 1999

World Archaeology Congress 4 will be held in Cape Town, South Africa. The theme is "Global Archaeology at the Turn of the Millennium." For more information, please contact Carolyn Ackermann, WAC4 Congress Secretariat, P.O. Box 44503, Claremont, 7735, South Africa, +27 (21) 762-8600, fax +27 (21) 762-8606, email wac4@globalconf.co.za, web <http://www.globalconf.co.za/wac4>.

March 12-13, 1999

The National Council for Preservation Education, in partnership with the National Park Service and Goucher College will hold its second national forum entitled "Multiple Views; Multiple Meanings" at Goucher College, Towson, Md. It will focus on the critical issue of historical integrity, in light of the new disciplines, approaches, and methods being integrated. The conference attempts to bring together persons from a variety of

backgrounds to exchange ideas--anthropologists, archaeologists, architects, architectural historians, cultural historians, cultural and historical geographers, folklorists, historians of landscape and landscape architecture, historic preservationists, planners, social historians, and urban historians working in academic institutions, preservation offices, and private practice. For further information, please contact Michael A. Tomlan, Project Director, National Council for Preservation Education, 210 W. Sibley Hall, Cornell University, Ithaca, N. Y. 14853, (607) 255-7261, fax (607) 255-1971, email mat4@cornell.edu.

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