



". . . In the shadow of Phoenix there lies a rough landscape of mesas and deep canyons rich in archaeological treasures; distinctive art etched into boulders and cliff faces; and stone masonry pueblos, once inhabited by several thousand people centuries ago. As the suburbs of Phoenix creep ever closer to this space, we act to protect history and heritage. For America's families, we designate this land the Agua Fria National Monument. "



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Editor's Corner

I'm not sure how far I should get into this topic knowing in advance that no matter what I say, I will cause offense to someone. But that sort of common sense has seldom stopped me from pursuing interesting and potentially controversial topics. As you'll see, the point I want to make is not about the archaeology per se, but on the publication process and how we need to begin to look for new solutions to old problems.

The motivation for my commentary stems from the increasingly bitter debate surrounding the Monte Verde site, located in south-central Chile, which has been offered by Tom Dillehay and his many scientific collaborators as a clear and unambiguous example of a Pleistocene age occupation of the New World. The clarity of that claim has been called into question by a number of authors, most prominently Stuart Fiedel, who has made an exhaustive examination of the second Monte Verde volume (1997, *Monte Verde: A Late Pleistocene Settlement in Chile, Vol. 2: The Archaeological Context and Interpretation*, T. Dillehay, Smithsonian Institution Press, Washington, D.C.), and contends to have discovered numerous errors, inconsistencies, and contradictions in the reporting of proveniences, artifact descriptions, and other aspects of the excavation process and description of the site contents. To Fiedel and his associates, these errors are of sufficient gravity to call into question Dillehay's original claim. Fiedel's critique was published in the November/December 1999 issue of *Discovering Archaeology* as a special report entitled "Monte Verde Revisited." The report included a rejoinder by Dillehay and others as well as a *Current Anthropology*-style treatment of the whole package by other experts in the field of Paleoindian studies.

I, and indirectly, the *Bulletin*, have been drawn into this debate in a tangential manner through a paragraph in our News and Notes section [*SAA Bulletin*, 2000, 18 (1); 31] At Dillehay's request, I published a notice that a Web page that responds to Fiedel's criticisms was now available. Soon after the publication of that *Bulletin*, I received an email from Fiedel asking if I would be interested in seeing his as yet unpublished response to the material posted on Dillehay's Web page.

In the interest of full disclosure, I have a professional interest in this debate since I am one of the few North American archaeologists working in the early periods of South American and Andean prehistory. I have wrestled with the evidence from Monte Verde since I teach classes on early South American archaeology, and over time have become convinced that the site is very likely of Pleistocene age. However, as I replied to Fiedel, many of his criticisms of the volume are important, and deserve further scrutiny.

Beyond the criticisms, which are really not the point of this column, I told Fiedel that what concerned me more was the venue of publication of the special report. Here is my only slightly edited email reply to him:

Another concern I have had with much of this debate has been the way in which it has been published and publicized. I was in the field during the fall when the copy of *Discovering Archaeology* magazine with your lengthy critique of the Monte Verde volume appeared. I have not reviewed your commentary in detail, and so am not speaking at this point to the veracity or accuracy of the material presented. I was, though, somewhat concerned that [this]

magazine . . . was the choice for a scholarly critique of an important volume. Inevitably, questions of peer review and evaluation were raised in my mind. I will grant that there are few appropriate outlets in our field for timely and lengthy debates, and that therefore, we often take what we can get. At one point, I was thinking of trying to use the *Bulletin* as a forum for these debates, but we just don't have the pages that it would take to do justice to this discussion . . .

Fiedel responded (again only slightly edited):

For the record, I must tell you how my critique came to appear in *Discovering Archaeology*. For a few months after writing a draft, I circulated it among some of the more skeptical Paleo specialists. No one had a clear notion of an appropriate publication venue for a review of such detail and length. The few suggested outlets were *American Antiquity* (which publishes only brief reviews), *Current Anthropology* (which is more theory-oriented), and F. H. West's *Review of Archaeology*. Given my recent experience of the long delay in acceptance of my relatively uncontroversial January 1999 article for *American Antiquity*, I anticipated a very long wait, and quite possibly outright rejection of the Monte Verde piece. Meanwhile, the public was being barraged with news-magazine articles containing bizarre new ideas about First Americans, all premised on the supposed unanimous acceptance of the pre-Clovis antiquity of Monte Verde. So when . . . *Discovering Archaeology* approached me with the idea of a special report, minimally edited, with response and commentaries, I agreed.

Undoubtedly, some will see my essay as implicit criticism of both *Discovering Archaeology* and *American Antiquity*. It is not; both serve their audiences well. But Fiedel's complaint is real: We have very few venues in archaeology today that allow for very rapid and timely publication of current debates within a suitably professional and peer-reviewed framework.

The venue where this can happen is the Internet and the vehicle is the peer-reviewed, online journal. In archaeology, there is one current success story, *Internet Archaeology*. It is fully peer reviewed, and follows a traditional volume-and-number format. One only needs access to the Web to read any current or archived paper. Responses to articles, in some cases planned and in others unsolicited, become part of the volume, and debate is thus fostered.

This is only one possible format, and there are others that can be conceived. One needn't follow the volume/issue model, but could instead choose to create "volumes" based on topics, such as the Monte Verde debate. An editorial structure could be created that would ensure peer reviewing much like that in a print journal. Thus, instead of having dueling Web pages or large, circulating files of response and critique sent to a handful of adherents or detractors, one could air debates online in a timely, public forum, with all of the inherent advantages of professional oversight.

I can hear the critics already: What about archiving, longevity, and the hallowed place of paper? Times are changing and we should be thinking about how to change with them. I, along with many others in our field, have been concerned with these issues for some time (1999, M. Aldenderfer, Digital Ephemerera, and Dead Media: Digital Publishing and Archaeological Practice, *Internet Archaeology* 6. intarch.ac.uk/journal/issue6/aldenderfer_toc.html). SAA has been an innovator in digital publishing; the *SAA Bulletin* is an example. I know that the Publications Committee, under the direction of Chris Chippindale, has been looking into timelines and formats for the right model for online publishing that fits the needs of SAA. We need to press ahead with these plans. Online publishing won't resolve Monte Verde's status, but the creative development of the online forum will give us the chance to air our differences in the most public of all arenas.

LETTERS TO THE EDITOR



To all those concerned for the preservation of cultural heritage:

We, Benicio Ramos Ocsa, Mayor, and Adolfo del Alamo Sota, Deputy-Mayor, members of the district council of Ollantaytambo, in the Department of Cusco, as democratically elected representatives of the townspeople, are writing to you in the hope of avoiding the destruction of the integrity of the archaeological monument and historic human settlement of Ollantaytambo.

At this time, the monument is in imminent danger from the projected construction of the Ollantaytambo-Alfamayo-Quillabamba-Kiteni national highway (projected to extend to Camisea), which would cross the entire archaeological zone, whichever of the three possible routes is chosen.

If this were to happen:

- the Penal Code articles 227229 would be violated
- some 100 terraces would be affected, over a distance of about 2 km of the Inka agricultural-engineering works, which are still currently maintained in full production
- an incalculable traffic of high-tonnage vehicles would be driving through the archaeological monument of Ollantaytambo, thus threatening the entire cultural and tourist environment which is the pride, wealth, past, and the future of our town.

Despite the proposals of the Cusco branch of the Instituto Nacional de Cultura and the Ministry of Transport and Communications, as stated in the report presented by the engineering consultants, Visa Consultores S.A., such that the highway could "cross an area of Inca terraces with the condition that the edges of the highway could be restored with walls the same as the existing ones," we consider this concept unacceptable. To alter the original configuration of the Inka complex of Ollantaytambo in this way is inadmissible. The terraces cannot be disturbed.

Although it is called the "Highway By-pass Project" by the agencies responsible for promoting this plan, none of the proposals manages to "by-pass" the archaeological and historical complex of Ollantaytambo. The latter covers the entire Vilcanota valley on both sides of the river at Km 68 of the Cusco-Santa Ana railroad, and it would therefore be impossible to avoid the destruction of this heritage if the highway were to be built through this area. It is very important to emphasize that this statement must not be interpreted as an act of opposition to development in this area, but rather as an urgent defensive measure in the face of the imminent destruction of the only living Inka settlement in the world. Therefore, we urgently call upon the competent national and international authorities to seek alternative proposals which would ensure both improved highway communication with the Quillabamba-Kiteni region, and the protection of Ollantaytambo.

We, with all the powers that the law and the people confer upon us, call upon national, governmental, cultural, and international organizations, along with all those who wish to protect this heritage, to support us in the defense of all humanity's inheritance, the Archaeological Park of Ollantaytambo.

Benicio Ramos Ocsa, Mayor
Adolfo del Alamo Sota, Deputy-Mayor
Municipality of the District of Ollantaytambo



For a chance to get out of the office and feeling guilty about not paying my dues for more than a year, I decided to visit the SAA headquarters and pay up. To my surprise, I called and found that the SAA office was only several blocks from where I worked. I work in a rather nice new federal building just off K Street and First Street NE in Washington, D.C. The SAA headquarters is just across the train tracks that lead to Union Station, a block to the east on Second Street NE on the corner of I Street.

Well, a walk across the tracks it was, and for the most part I found myself in one of the still undeveloped parts of Washington, D. C. (which is undergoing a boom period, something like Dallas in the early 1980s). I found the SAA headquarters in a renovated train station down in the basement.

After I got through their "security" door in the basement, I discovered a very modern and updated office with lots of skylights, interesting pictures/photos, plants, and a very pleasant staff. I paid my dues and met the executive director, Tobi Brimsek. I spent about a half hour with her and learned quite a bit about the SAA organization. I was very impressed with how things are running there, and will probably drop by again and pick up some back journal issues that I have missed over the last year.

Moral to the story? Pay your dues and stop by the headquarters for a visit when you are in town. It may be the "wrong side of the tracks," but the view from there is quite interesting. .

Frank Winchell, Archaeologist
Federal Energy Regulatory Commission
Washington, D.C.

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Erratum

In *SAA Bulletin* 17(5): 2931 we inadvertently identified Gillian E. Newell as professor in the Anthropology Department at the University of Arizona. Newell is a Ph.D. candidate there, not a professor.

In *SAA Bulletin* 18(1):15 Alex Barker was identified as chief curator of the Dallas Museum of Natural History, a position he no longer holds. He is currently curator of archaeology at the museum.

We apologize for these errors.

Archaeopolitics

Keith Kintigh



On January 11, 2000, President Clinton established Agua Fria National Monument, which is the largest unit in the National Park system that has America's prehistory as its major focus. The President's action represents a farsighted decision to protect and preserve a large and enormously important area before it is engulfed by the urban sprawl of Phoenix, Arizona. With new research, this monument's unique and well-preserved archaeological record has tremendous potential to enhance our understanding of the prehistory of the southwestern United States. Further, because of its location, the monument presents an unparalleled opportunity to convey results of archaeological research to the millions of people that live close by or that drive past on the adjacent interstate highway.

In recognition of SAA's role in the establishment of the monument, I was invited to the President's announcement of the monument at Hopi Point overlooking the Grand Canyon (see cover). In his speech, Clinton said:

... we act to promote some of the most significant late, prehistoric sites in the American southwest. In the shadow of Phoenix there lies a rough landscape of mesas and deep canyons rich in archaeological treasures; distinctive art etched into boulders and cliff faces; and stone masonry pueblos, once inhabited by several thousand people centuries ago. As the suburbs of Phoenix creep ever closer to this space, we act to protect history and heritage. For America's families, we designate this land the Agua Fria National Monument.

The 71,000-acre monument lies about 30 miles north of Phoenix along the freeway connecting Phoenix and Flagstaff. The monument and adjacent areas of Tonto National Forest that, unfortunately, were not included in the monument, encompass what appears to be a nearly complete prehistoric settlement system dated between A.D. 1250 and 1450. It contains impressive clusters of massive, basalt pueblos seven of which have between 60 and 300 rooms numerous smaller habitations, dramatically situated stone forts, extensive prehistoric agricultural fields, and an enormous array of stunning rock art. All together, more than 450 sites are known. While there has been some looting, the archaeological record remains largely intact and the research and interpretive potential of the area is enormous.

The driving force behind this monument was Secretary of the Interior Bruce Babbitt. Last June, after I presented him with the Society's 1999 Public Service Award [*SAA Bulletin* 17(4): 4; 17(5): 4], he sought SAA's help in obtaining a special designation for this area in order to enhance the preservation and public interpretation of its outstanding cultural resources. SAA's Board of Directors enthusiastically endorsed his initiative. On behalf of SAA, I worked with the Secretary's office and the BLM on planning and assessing the alternatives, and attended two public open houses. As SAA president, I was asked to introduce Secretary Babbitt at both of his public appearances in Arizona to promote his proposal, including a hike with the Secretary to one of the sites. Early on, SAA publicly advocated the establishment of a monument. I talked extensively with the press and Arizona's congressional delegation about the importance of the archaeological resources and the benefits of a National Monument.

The BLM put enormous energy into assembling all the pieces that made this possible, in the Phoenix District, at the state level, and in Washington. Archaeologists with key expertise, within the BLM and the Forest Service, as well as outside the government, came forward to help. The archaeological community provided crucial support

through constructive public comments on the proposal. Input was provided, not just by professionals, but very importantly by avocational archaeologists including many in the Arizona Archaeological Society (a member of SAA's Council of Affiliated Societies).

Finally, the public in Arizona supported the creation of this new monument along with the million-acre Grand Canyon-Parashant National Monument that was established at the same time. A professional poll indicated that three out of four Arizonans favored the president's action. Despite the howls of protest from the governor and the Republicans in Arizona's congressional delegation, the Phoenix's conservative Arizona Republic opined in its editorial headline: "President Acted with Wide Support: State Politicians, Ease Up."

Given the strong political opposition, what did it take to make this happen? It took a President committed to ensuring that "more of the land that belongs to the American people will always be enjoyed by them." It took a Secretary of the Interior with vision and a commitment to protecting, preserving, and interpreting the nation's archaeological resources. It took the 1906 Antiquities Act that provides the President with the authority to designate National Monuments. It took hard work by agency archaeologists and managers, and persistent advocacy by avocational and professional archaeologists. It took some access to the press. Finally, it took the support of the public for the preservation of natural and archaeological resources.

The lobbying efforts and strategic advice of Donald Craib, SAA's manager of government affairs, are essential to the Society's successes in government affairs. However, our most important government affairs objectives will rarely be accomplished by lobbying alone. Media relations and public education both in general and targeted to specific issues often provide a critical backdrop to the political maneuvering. SAA's committees cannot and are not intended to do all the work in these areas. All SAA members need to seek appropriate opportunities to make a public difference for archaeology by participating in the political process, working with the press, and educating the public more directly. I want to thank all of you who did work on Agua Fria National Monument in big and small ways; we did make a difference.

Keith W. Kintigh, president of SAA, is a professor in the Department of Anthropology at Arizona State University.



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In Brief . . .

Tobi Brimsek

Changes are coming . . . Watch SAAweb for a host of changes gradually being implemented over the next few months. Behind the scenes, SAAweb is moving onto an NT server platform (on which the SAA members-only side currently resides). This is an important move as it will enable the Society to implement a search engine that will be useable on both the public and members-only sides of the Web. The front page of the Web will be modified to have a button on which members can click to easily move to the members-only side of SAAweb. In addition, the text on the front page will be abbreviated into headline formats so that the site map will be evident from the front page. These changes are only a few in a series of changes to help make SAAweb a more navigable Website. Check the site for the latest news releases, announcements, programs, etc. It is an active and vital communications tool.

Electronic Web payments are coming . . . In addition to the design and information changes to SAA web, we will be implementing credit card payment applications via SAAweb. SAA will be phasing in the various applications. The first implementation will be meeting-related this will be an enabler in the submissions process for the 2001 Annual Meeting in New Orleans. Following will be additional applications such as book purchases, SAAgear purchases, new member applications, and so on. So, watch SAAweb evolve not only as a more powerful communications tool but as a commerce vehicle as well.

Questions or comments about SAAweb? Contact SAA's manager, information services, Lana Leon (lana_leon@saa.org). Lana serves as the Society's webmaster.

New program staff position . . . At its Board meeting in November 1999, the SAA Board of Directors approved a new half-time staff position, manager, education and outreach. The position was filled this January after a posting on SAAweb throughout November and interviews in December. We welcomed Gail William Brown to SAA as its first manager, education and outreach, on January 12, 2000. Gail's work schedule is 20 hours a week Wednesdays and Thursdays, 10 hours each day. Those days are action packed, considering the objectives of this position:

- Develops and maintains a public education and outreach program geared toward all levels worldwide.
- Coordinates SAA's effort to increase opportunities for training and recognition in public archaeology and promote archaeological education as a professional responsibility for all archaeologists.
- Coordinates the development and distribution of archaeological education resources.
- Participates in the planning and implementation of a professional development program for continuing education for members, initially in the form of workshops. Builds media and public relations network to promote public awareness of archaeology, site preservation, and archaeological education.

Of course, Gail serves as the liaison to the Public Education Committee and will be in Philadelphia this April to meet the PEC and work with the committee members face-to-face. If you would like to reach Gail at the SAA office, her email is gail_brown@saa.org. I hope that you will join the staff in welcoming Gail to SAA.

Thank You! . . . The success of SAA's Annual Giving Campaign continues to grow. While you are renewing your dues for 2000, many of you are responding to the president's request that you consider a contribution to

SAA's Endowment Fund, the Public Education Initiatives Fund, and the Native American Scholarship Fund. Thank you for helping to make SAA a stronger, more vital organization that can build programs that count. In addition to our Annual Giving Campaign, SAA also has launched a Planned Giving Program. If you are interested in more information about planned giving, please contact SAA's executive director, Tobi A. Brimsek (tobi_brimsek@saa.org), at the Society office. ·

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

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James H. Word

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James Havens "Jim" Word, considered by many as the leading avocational archaeologist in Texas, died on Tuesday, October 19, 1999. Word was instrumental in the passage of the Texas Antiquities Law, which protects archaeological and historical sites on public land. Eileen Johnson, curator of anthropology at Texas Tech and director of Lubbock Lake Landmark states, "Jim was tireless in his work for this law and it will stand as a living legacy to him." He also was a charter member of the Floyd County Historical Museum where he served as president and treasurer. He was a member of the Midland Archaeological Society, Panhandle Archaeological Society, Society for American Archaeology, South Plains Archaeological Society, and Texas Archaeological Society (president in the mid-1960s). He is survived by his wife, Margarete Word, of Floydada; three daughters, Ann Carr, Mary Garrett, and Elizabeth Atkinson; two stepsons, Gregory Bond and Gordon Bond; a sister, Mary Ellen Petty; seven grand-children; four step-grandchildren; and two great-grandchildren. ·

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MONEY MATTERS

Reflections and Prospects

Jeffrey H. Altschul

At the Annual Meeting in Philadelphia, I will end my term as treasurer. Certain aspects of the office, I will be glad to leave: the continual monitoring of financial statements, working on the budget; and the constant worrying about the size of the Annual Meeting. Other parts I will miss: the camaraderie of the Board; the interaction with the staff; and the sense of accomplishment that comes with hard work. In this column, I reflect on the financial history of the last few years and look forward to the future challenges SAA will face.

Without a doubt the most important accomplishment of the past 2 years is the replenishment of SAA's long-term reserves. In 1997, SAA reserves were at a historic low of less than 8 percent of the annual operating budget. With a sense of urgency, the Board of Directors set a course to restore these funds. Costs were cut by reducing staff and not expanding member services. In 1998, the Board passed a new policy, setting an ambitious target of 30 percent of the operating budget as the minimum level for long-term reserves. Our expectation was that it would take 5 years to achieve this goal; it took three.

SAA enjoyed budget surpluses of around \$150,000 in both 1998 and 1999. Much of this money was placed in the reserve account, which, after next month, will stand significantly above the 30-percent minimum target. The surplus also has been used to create a technology fund, launch a monograph series, and add needed staff to support the Society's programs.

We should all take pride in the financial accomplishments of the past few years. We must realize, however, that many factors, some of which were beyond our control, were instrumental in this turnaround. Perhaps the most important factor was the health of the U.S. economy as well as the economies in many other countries. Economic expansion, particularly in private and government CRM sectors, has led to more archaeological jobs, and has allowed many institutions and corporations to subsidize attendance and sponsor events at the Annual Meeting.

As discussed often in this column, SAA's revenues are tied to the Annual Meeting. Large meetings lead to surpluses as registration fees exceed meeting costs and attendees become members. Record attendance at Seattle and Chicago has been central to SAA's swift financial recovery.

In examining factors leading to our prosperity, we also see signs of weakness. We must have large meetings, now defined as more than 3,000 attendees, to make our budget. Annual Meetings of this size require nearly half of our members to attend. A major downturn in the economy could be disastrous.

In the last few years, I have written of the need to augment old and develop new revenue streams. Given that SAA is a membership-driven society, the obvious place to start is with adding new members. In all the good news surrounding our finances, perhaps the most ominous sign is that membership has remained flat for the last 3 years, around 6,500 members. If this number represented a high proportion of professional archaeologists in the world, then our challenge would be to ensure that our member services remained at a level to keep them. My guess, however, is that this number represents a small fraction of the archaeologists who should be members of SAA. Although I have no statistics to back up my speculation, I would venture a guess that many academic archaeologists in U.S. institutions are members and that a lower, but probably respectable, proportion of senior

government and private and institutional CRM professionals also are members. I also suspect that a very small percentage of mid-level government or CRM professionals, and an even smaller proportion of archaeologists outside the United States (academic, government, or CRM) are members of SAA. It is these last two categories that probably represent the fastest growing sector of the discipline. Bottomline: 6,500 represents a relatively small percentage of professional archaeologists in the world, and that doubling or perhaps even tripling SAA membership is not out of the question.

What would attract archaeologists who are not members to join SAA? Simple. Services and products that can be perceived as a "good deal for the money" and "essential" for a professional archaeologist. When I ask members what they receive for their SAA membership, the answer is generally *American Antiquity* and the Annual Meeting. We must change this perception. We need to show members that their current membership does much more for them lobbying, public education, workshops, etc.

We also need to listen to members and be open to change. Academic debate in the form of our journals and at our Annual Meeting is a key SAA service. We must continue to provide this service well. The face of archaeology, however, is changing. Many professional archaeologists are not drawn to the topics discussed in the pages of *American Antiquity*, *Latin American Antiquity*, or in the papers at the Annual Meeting. Many, particularly archaeologists in CRM, are more interested in the nexus between archaeology and competing interests, such as development and Native rights, than in discussions of method and theory. Others are drawn to improving their field and analytical skills in concrete ways, such as workshops and mini courses. Still others are concerned with using archaeology to enlighten and educate the public.

Our immediate goal must be to attract new members and retain old ones. Achieving this objective requires evaluating how well current products and services meet the needs of all professional archaeologists. Do we enlarge the scope of our flagship journals or create new ones? Do we enlarge and diversify the Annual Meeting or establish regional or topical meetings? These choices come with financial risk; however, so does remaining still.

My term as treasurer has been a rewarding experience. I have stayed the course plotted by others, particularly my predecessor, Bob Bettinger, and former presidents Bill Lipe and Vin Steponaitis. The insight and care of SAA Executive Director Tobi Brimsek has made my job relatively easy and painless. In many ways, being treasurer at a time of crisis was easy; I just said "no." It is now that the challenges facing SAA must come to roost. In that respect, we are lucky. Knowing the current Board as I do, I can honestly report that they are up to the task.

Jeffrey H. Altschul, treasurer of SAA, is president of Statistical Research, Inc., in Tucson, Arizona.

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New Histories of Ancient Chaco-- The Chaco Synthesis

Chaco Canyon was one of the most important sites in Pueblo prehistory, and the National Park Service's (NPS) Chaco Project was one of the largest non-CRM archaeological projects ever undertaken in the United States. More than a decade of fieldwork resulted in the excavation of more than 25 sites, culminating in extensive testing at Pueblo Alto, one of the largest Chacoan "Great Houses." A long list of technical reports was produced, but no final synthesis.

Over the past three years, collaborative efforts by the University of Colorado-Boulder (CU) and NPS have begun to create that long-missing synthesis. Steve Lekson (CU) proposed a plan to not only synthesize the Chaco Project (and other Chaco research), but to inject new ideas into the mix, through a series of working conferences on various aspects of Chacoan archaeology. Each working conference consists of three or four Chaco researchers (mostly, but not exclusively, from the old NPS Chaco Project) who focus on one theme or data-set, and three or four prominent archaeologists interested in the same theme outside the Southwest.

To date, five of seven planned conferences have met. These include: "Organization of Production" (Catherine Cameron and H. Wolcott Toll, organizers, at University of Colorado); "Society and Polity" (Linda Cordell and W. James Judge, organizers, at Fort Lewis College); "The Chaco World" (Nancy Mahoney, John Kantner, and Keith Kintigh, organizers, at Arizona State University); "Ecology and Economy" (R. Gwinn Vivian, Jeffery Dean, and Carla Van West, organizers, at the University of Arizona); and "Chaco, Mesa Verde, and the Confrontation with Time" (Patricia Limerick and Stephen Lekson, organizers, at the University of Colorado). Two conferences on Chacoan Architecture will be held in fall 2000 at the University of New Mexico. Several additional "capstone" events are being developed for 2001/2002. A parallel effort by Frances Joan Mathien (NPS) will summarize the work, results, and original conclusions of the Chaco Project, in a companion volume to the Chaco Synthesis project.

*An "interim report" on the project has been published as an issue of *Archaeology Southwest*, published by the Center for Desert Archaeology, Tucson. Contact lpierce@desert.com for ordering information.*

The Chaco Society and Polity Working Conference

Linda Cordell and W. James Judge

The Chaco Society and Polity Conference was held May 37, 1999, at Fort Lewis College, Durango, Colorado. This was the second in the series of Chaco Synthesis working conferences that bring together small groups of scholars to assemble, discuss, and synthesize the current understanding of broad themes related to Chaco Canyon, New Mexico. Catherine M. Cameron and H. Wolcott Toll reported a brief summary of the first working conference in the *SAA Bulletin* [1999, 17(4): 24].

W. James Judge (Fort Lewis College), former director of the NPS Chaco Project, and Linda S. Cordell (University of Colorado Museum) organized the working conference on Chaco Society and Polity. Chaco experts attending the conference were Thomas C. Windes (NPS), Frances Joan Mathien (NPS), and Steve Lekson (University of Colorado Museum). The "outside" specialists attending the conference were Nancy Mahoney (Arizona State University), Mark Varien (Crow Canyon Archaeological Center), John A. Ware (SWCA, Inc., Environmental Consultants), Henry T. Wright (Museum of Anthropology, University of

Michigan), and Norman Yoffee (Museum of Anthropology, University of Michigan). Logistical support was arranged by Karin Burd (University of Colorado) and Susan Bryan (Fort Lewis College). Two field trips a mid-conference half-day trip to Chaco Canyon and a concluding trip to Lowry Pueblo were key features of this working conference. The trips were invaluable, not only in providing a shared empirical base for discussion of the issues raised in the workshop, but as a means of demonstrating the scope of recent discoveries that postdate the Chaco Project effort.

While discussion throughout the conference was wide-ranging, a few themes were recurrent. The first concerned the relative uniqueness of Chaco in the Southwest and among non-state societies in general. Mahoney and others pointed out that the refinement of chronology has been among the most valuable contributions of the NPS work in Chaco. Despite maps that commonly include all the Great Houses in the canyon with ubiquitous small sites, "Downtown Chaco" (within the National Park boundaries) consisted of a series of Great Houses and surrounding communities that are just like these constellations outside the canyon, as demonstrated by Windes' recent work in the vicinity of Pueblo Pintado, an outlying area east of Chaco Canyon. It is at least possible that some of these Great Houses and their associated settlements, especially those south of Chaco, either pre-date or are contemporary with the earliest Great Houses and settlements within the canyon proper. Further, components of Chaco that include all the known road segments and outliers, as we see in visitor guides and maps, did not all exist contemporaneously. As Varien noted, Chacoan Great Houses and roads north of the San Juan were largely constructed after A.D. 1080. Not only are they morphologically different from Great Houses in the canyon but also their likely models may have been sites such as Salmon or Aztec Pueblos, rather than anything in the canyon.

Varien and others suggested that the communities in the canyon may not only have had different origins (an idea previously stated by R. Gwinn Vivian), but may have been linked to specific communities outside the canyon over time. All participants noted the special case of ties between Chaco Canyon and the Chuska mountains to the west, and wondered whether this particular arrangement was reflected in Great Houses other than Pueblo Alto. While Chaco Canyon remains unique in regard to the density of Great Houses, Great Kivas, and associated communities, it shared variations of these with different regions outside the canyon over time.

Ware proposed examining questions about the uniqueness of Chaco in the context of Pueblo history, specifically the history of social organization among the Eastern Pueblos. He suggested that the physical structures at Chaco are easier to interpret within the context of an Eastern Pueblo model that emphasizes ranked non-kin sodalities than on models of kinship-based, Western Pueblo organization. Ware noted that Eastern Pueblo society is organized around initiated elite leaders and commoners, and that inter-village ties among the religious leaders link villages in ways that might resemble the organization of multiple Chacoan communities. Yoffee found Ware's analysis compatible with aspects of his own notion of Chaco as a "rituality." The theme of ritual as an organizing principle was discussed in several ways.

Mahoney contrasted the notions of "display" vs. "conspicuous consumption," noting aspects of both in construction of Chacoan Great Houses. Yoffee provided insight from the Near East in which archaeological norms, such as Sumeria, in fact referred to people in different polities with different leaders and speaking different languages but linked through a common belief system. He argued for the power of ritual and belief to serve as primary organizing principles. The participants acknowledged that while elites may have achieved such status on the basis of their ritual knowledge, there were economic consequences. Wright noted Nancy Akin's previous observations that the "Old Bonitian" skeletal population recovered at Pueblo Bonito demonstrated greater stature in all age categories compared to skeletal remains recovered elsewhere in the canyon. The participants also acknowledged that the labor investment in Chaco, especially the Great Houses, was truly enormous given the likely resident population. In all, the conference participants would not be comfortable with use of the term "polity" to describe Chaco society, nor would they be at ease with one of the common pigeonholes of neoevolutionist schemes. Rather, the ways in which Chaco is not unique either in Pueblo history or among other ancient non-state societies allow a more comprehensible view of what that society was probably like. Additional research questions were raised regarding the timing of events inside and outside the canyon, the nature of ties between specific communities in the canyon and specific areas and settlements outside the canyon, and the nature of the Chacoan Great Houses in terms of their various functions through time.

COSWA Corner

Rita Wright and Mary Ann Levine



In this column we call attention to the persistence of androcentric imagery in popular representations of archaeologists, and the consequences of and remedies for this common misperception.

Masculinist Images of the Archaeologist: Most archaeologists, whether at a cocktail party or in the classroom, have had to confront the popular image of the "archaeologist" Indiana Jones, blasting his way across continents in search of a spectacular find. Indy's tomb-raiding tactics simultaneously contradicts the discipline's aspirations to science and ignores the increasing numbers of women entering the profession. Women have, in fact, been present in Americanist archaeology since the late 19th century although their contributions are underrepresented in our standard disciplinary histories. While women faced a limited welcome in archaeology and were marginalized from the professional mainstream, they often resisted such impediments and pursued careers in academia, museums, and several other diverse settings (1994, M. A. Levine, *Creating their Own Niches: Career Styles among Women in Americanist Archaeology between the Wars*, in *Women in Archaeology*, edited by C. Claassen, pages 940, University of Pennsylvania Press). Despite the long history of overcoming barriers to women's full participation in the discipline, women are still a minority in many segments of the profession, but an increasingly large one. At the latest count, 36 percent of professional archaeologists are female. Given the increasing number of women in certain archaeological settings, how pervasive is the image of the archaeologist as masculine?



Figure 1



Figure 2



Figure 3



Figure 4



Figure 5



Figure 6

A recent article by Warren R. DeBoer, published in *Anthropology News* [1999, 40(7): 78], assists greatly in answering this question. Since many SAA members are not AAA members, we requested and received the author's permission to reproduce some of the images and statistics he collected. DeBoer asked the 76 students in his undergraduate introductory course at Queens College to draw an archaeologist. Thirty-three of his students were female and forty-three, male. All but two of the male students drew a male archaeologist; one drew a female figure and the other is of unclear sex (DeBoer 1999: 7). Female students drew 20 males and 10 females; the sex of three was unclear. Not surprisingly, one student firmly subscribed to the Indiana Jones image (Figure 1); while others drew a more somber male (Figure 2) and yet another a female (Figure 3). The drawings also show that archaeologists at work spend most of their time in the field, where they engage in apparently tedious work. One is involved in meticulous excavations involving a toothbrush (Figure 4); another holds a pick and shovel and laments the small number of finds at his feet (Figure 5); and yet another has had better luck (Figure 6). With the exception of the latter, who appears to be engaged in pot-hunting (though dressed appropriately), the desired, scientific image remains intact. These, and other images drawn by DeBoer's students, project an image of the tools of the trade that are dominated by earth-moving equipment (trowels, picks, shovels, brushes).

In another article recently published in *Anthropology News* [1999, 40(9): 910], S. Elizabeth Bird and Carolena Von Trapp report on a questionnaire distributed to 100 students who had never taken an anthropology course. When asked to define anthropology, 58 percent of respondents defined the discipline in terms of archaeology and physical anthropology. Furthermore, when asked what anthropologists look like, 24 percent of those who answered the question described what Bird and Von Trapp (1999: 9) call "the Indiana Jones type."

Consequences of Androcentric Imagery: Such studies force us to confront the issue of whether or not it matters that the prevailing image of the archaeologist is male. In *Women's Science: Learning and Succeeding from the Margins* (1998, M. Eisenhart and E. Finkel, University of Chicago Press) the authors argue that the image of "scientist as male" inhibits the participation of girls in science beginning in elementary school and continuing into college. They also contend that these images may in fact lead women in science careers outside what is perceived to be typical research settings. Could this phenomenon be affecting women in archaeology?

Remedying the Indiana Jones Stereotype: By ignoring the stereotype, archaeologists inadvertently cultivate the image. There are a number of ways to set the record straight and introduce young girls and college-aged women to non-masculine images of archaeologists. Education is a powerful tool in altering perceptions and sufficient revisionist histories of archaeology are now available to make undergraduates more aware of women's participation in archaeology. For example, the use of introductory archaeology texts that expose students to the first generation of female archaeologists and women working at archaeology now in Chapter 1 (i.e., 1998, D. H. Thomas, *Archaeology*, 3rd edition, Harcourt Brace) can potentially nurture an interest in archaeology in college women. Now that full-length books are available on individual women (i.e., 1991, R. Bishop and F. Lange, *The Ceramic Legacy of Anna O. Shepard*, University Press of Colorado) and their contributions to both the New World (i.e., 1999, N. M. White, L. Sullivan, and R. Marrinan, *Grit-Tempered: Early Women Archaeologists in the Southeastern United States*, University Press of Florida) and the Old World (i.e., 1999, W. Davies and R. Charles, *Dorothy Garrod and the Progress of the Paleolithic*, *Oxbow Books*), upper-division courses can easily explore the gradual feminization of the discipline. While such suggestions for curricular improvement cannot remedy all issues pertaining to the status of women in archaeology, they can help us combat imagery that continues to prevent the full participation of women in the discipline.



Public Education Committee-- Update

Teresa L. Hoffman

PEC Newsletter is Revitalized - *Archaeology and Public Education (A&PE)*, the newsletter of the PEC, is now live on SAAweb as e-A&PE at www.saa.org/Education/PubEd/a&pe/index.html. The year 2000 will be a test year for this publication whose goal is to provide information on archaeology public education to teachers and archaeologists. e-A&PE is linked off SAAweb with a menu that includes topics such as News/Notes, Events, PEC Subcommittee News, and Back Issues of *A&PE*.

According to editor Mary Kwas, e-A&PE will be published quarterly with posting dates in the winter (December 1), spring (March 1), summer (June 1), and fall (September 1). News items should be submitted to the editor at least two weeks before the posting date. Relatively short contributions, highlighting the important details in one to four brief paragraphs, are required. When appropriate, include the phone number, snail mail address, or email/web address where readers can go for further details. Kwas also is looking for column or regional editors to assist in finding and editing news reports. More information on e-A&PE and complete contribution guidelines may be obtained from Kwas at mkwas@comp.uark.edu.

Games that Enrich Archaeological Studies - Archaeology continues to be a popular topic for computer simulation and board games that are used for educational (and entertainment) purposes. As an archaeologist, parent, or adviser to educators, how do you evaluate these materials? Help is now available from the PEC, thanks to a publication called *Games that Enrich Archaeological Studies*. *Games* evaluates 14 products and rates each according to a matrix of five concepts the PEC has identified as important for teaching archaeology education. The five concepts include

- (1) cultural systems are the focus of anthropological study;
- (2) antiquity is a fundamental element of archaeological study;
- (3) archaeology is the study of cultures, based on the material remains;
- (4) humans affect and are affected by cultural resources; and
- (5) stewardship of archaeological resources saves the past for the future.

The rating system notes which important archaeological concepts are included so that educators can use the games to enrich archaeological studies. Collectively, the games cover a wide audience of users, including 3rd through 6th grade levels (ages 8-12) and college level or advanced high school.

This publication will be available on the SAAweb in the future. In the meantime, copies can be obtained from Margaret A. Heath, Heritage Education Program, Imagination Team, Bureau of Land Management, P.O. Box 758, Dolores, CO 81323.

Teresa L. Hoffman, associate editor for the Public Education Committee column, is with Archaeological Consulting Services in Tempe, Arizona.

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Student Affairs --

The Art of Crafting Dissertation Research Abroad

E. Christian Wells and Michelle Woodward

Conducting dissertation research abroad has the potential to be an exciting and rewarding experience. In addition to the joys of doing fieldwork in foreign countries, such research requires a great deal of planning and paperwork. While by no means an exhaustive list, this article offers a few suggestions to consider when crafting research beyond the borders of the United States. Above all, remember that you are a guest of the host country and the community in which you work. The opportunity to conduct your research there is a great privilege, and as such, you should treat foreign colleagues and workers with respect, making it a point to speak their language and include them in discourse about your research plans and results.

Before You Begin

Obtain the necessary passports, visas, proposals, and permits. In most foreign countries, you will need a current passport and visa. The application for a passport can take several months, as can a work visa, so apply well in advance of your planned departure. To learn more about passport and visa requirements, visit travel.state.gov/passport_services.html. Also, you will most likely need an official permit to conduct your research. Often, you will be required to submit a formal proposal and budget (in the language of the host country) to the department of culture to obtain your permit. This can take many months to be reviewed and approved. It is helpful to review an example of an approved proposal to use as a guideline. If you are planning to remove arti-facts or samples from the country for analysis, it is certain that you will need to make prior arrangements with the proper authorities.

Contact the appropriate embassy or consulate. Most countries have embassies or consulates located in the United States. Check with the nearest embassy of the country in which you wish to conduct research to learn about regulations, restrictions, and other important political and health-related information specific to your research area. It also is a good idea to check with the state department to see if any travel advisories are in effect for the country in which you will be working. For more information, visit travel.state.gov/.

Conduct a pre-research visit to the site. A visit to the site before you construct a research plan can be crucial to discovering the answers to questions such as, "Where can I dig without ending up in the middle of dense vegetation or a looter's pit?", "Which privately-owned lands will I have access to for survey?", and "What times of the year will the weather permit me to conduct outdoor research?" These, and many other questions that can be answered with a simple pre-work visit to the research area, will save time, resources, and a good deal of frustration.

While in the Field

Build a rapport with local community members and leaders. Meeting with community members and leaders to discuss your research plans before you begin work is an important step to create a productive working relationship between you and your new neighbors. In addition, you may find that your workers have decades of experience excavating or conducting survey with other archaeological research projects, and as such, can share

with you important information about past findings that did not necessarily make their way into the published literature.

Consider the social and financial impacts of your presence on the host community. If you are employing a number of local workers to assist in your field research, make an effort - through discussions with community leaders, archaeologists working near-by, or the government institution that oversees your work to find out what the local standards are for paying workers, providing health care. A positive work experience for your workers will ensure that they return to work with you again in the future.

Arrange for the responsible storage and curation of artifacts and data. Most government institutions that permit you to conduct research in their countries require that collected artifacts, as well as data from mapping, excavation, etc., be curated at a central repository or museum. This generally implies some cost to you, so you should be informed of that expense before undertaking the fieldwork. Often, institutions will ask for a percentage contribution (usually 510 percent) of your total research budget.

When Your Work is Done

"It is both a professional responsibility and general courtesy to your host country and community to inform them about the results of your research . . . by offering to talk to classes in local schools, inviting community leaders to visit your site, presenting papers at local symposia, and publishing papers in local journals."

Submit preliminary and final reports promptly. It is important to submit a preliminary report of your findings to the host government before you leave the country and a final report as determined by the schedule established in the permit. Prompt submission of your findings will ensure your opportunity, as well as that of your colleagues, to conduct future work in that research area.

Inform the host community about your research results. It is both a professional responsibility and general courtesy to your host country and community to inform them about the results of your research. This can be done by offering to talk to classes in local schools, inviting community leaders to visit your site, presenting papers at local symposia, and publishing papers in local journals.

Share your data and results with colleagues and the general public in a timely manner. One gauge of the ultimate success of your research endeavor is your ability to communicate effectively with your colleagues and the public at large. It is an important responsibility to share your knowledge with others so that we all may benefit from the results of your work.

E. Christian Wells is a doctoral student at Arizona State University. Since 1992 he has conducted archaeological research in the United States, Italy, Mexico, Guatemala, and Honduras. He currently works at the site of Cacaupala in northwestern Honduras. Michelle Woodward is a doctoral student at the University of Colorado-Boulder. Since 1990 she has conducted archaeological research in the United States, Mexico, Guatemala, and El Salvador. She currently works at the site of Joya del Ceren in western El Salvador.

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Introducing the New Cotsen Institute of Archaeology at UCLA

Julia Sanchez

The UCLA Institute of Archaeology received \$7 million from Lloyd E. Cotsen and his family foundation, a gift that will "completely transform the study of archaeology at UCLA," according to director Richard M. Leventhal. The Cotsen gift is one of the largest donations ever received by a university archaeology program and constitutes the largest gift ever received by a social science program at UCLA. In recognition of the gift, the institute has been renamed the Cotsen Institute of Archaeology at UCLA.

"The Cotsen gift allows us to expand our cutting-edge research, develop innovative techniques for fieldwork, and create new ways of making archaeological research available to the public," Leventhal said. Cotsen, former president and CEO of Neutrogena Corp., has been associated with UCLA for more than 30 years as a volunteer and donor and maintains a special interest in archaeology, a subject he studied as a graduate student. He has been an adviser and supporter of the archaeological institute since 1980 and has served on the institute's Advisory Council. His previous financial support to archaeology includes the creation of a visiting scholars' fund, an advanced seminar series, and a prize imprint for archaeological publications.

"This institute and its leadership are the vehicles that will carry on a vision of archaeology's future through the intellectual pursuit of knowledge and adventure," Cotsen said at a recent ceremony held to rename the institute in his honor. The Cotsen pledge provides funding for unrestricted projects and specific programs in the institute's principal missions of research, graduate training, and public outreach programs. The UCLA Cotsen Institute coordinates individual faculty research and interdisciplinary study in departments across the social sciences and the humanities, including anthropology, classics, geography, history, languages, and philosophy.

The Cotsen Institute of Archaeology is a research organization dedicated to studying and understanding societies through their archaeological remains. Since its establishment in 1973, the institute has excelled in both education and field research worldwide. One of the few institutes of its kind in the United States, the Cotsen Institute directs a highly interdisciplinary program that embraces over 10 academic departments from anthropology to zoology. The institute supports field research; laboratory analyses of field data; stores recovered information in its archives; presents public lectures, seminars, and publications; and provides training for graduate students.

The Cotsen gift provides funding for all aspects of the institute. The institute is composed of a series of technical and regional laboratories that integrate archaeologists from varied departments at UCLA and beyond. Patterned after European archaeological research centers, the institute is unique among university archaeology programs and departments in the United States in that it blends both traditional old-world archaeology (art history, classics, history, Near Eastern languages and cultures) and new-world (anthropological) archaeology. Faculty are involved in research projects all over the world, with particular emphasis on Africa, China, Europe, the Mediterranean, Middle East, California, Mesoamerica, and South America. Field research grants will fund projects conducted by members of the institute. The endowment also will provide equipment upgrades and general funding for the institute's laboratories.

Research fellowships and grants for visiting scholars and graduate students will increase. The Cotsen Visiting Scholar program annually brings one scholar to the institute to participate in lectures and teach a graduate seminar. Steve Rosen (Ben Gurion University, Israel), is the first visiting scholar for 19992000. In addition, graduate student fellowships will allow the institute to attract the best in the field. Both programs increase interaction within the worldwide community of scholars.

The Cotsen Institute is committed to bringing information to the general public and the academic community through publications and public programs. The institute's publishing unit produces monographs and several other series. The endowment will increase the range of monographs and ensure that research papers can be sold at reasonable prices, providing broader access to information. One new publication series will be *The Advanced Research Seminars*. The seminar series funded by the Cotsen gift will allow the institute to conduct annual research seminars and conferences for top scholars to help identify and focus on new research questions and set the agenda for the future of archaeology.

The public lecture program of the Cotsen Institute is a major forum where professional researchers share their findings and new interpretations with the public. Hundreds of people attend the institute's free monthly lectures, as well as longer programs such as the UCLA Maya Weekend. The endowment secures funding for this program and provides for the improvement of the program by increasing its appeal.

Julia L. J. Sanchez is assistant director of the Cotsen Institute of Archaeology at UCLA.

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Erratum

In *SAA Bulletin* 17(5): 37, we incorrectly identified the publisher of *The Lower Mississippi Valley Expeditions of Clarence Bloomfield Moore* (edited and with an introduction by D. F. Morse and P. A. Morse) as Smithsonian Institution Press. We apologize for this error. It was published by the University of Alabama Press.

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works

www.plunderedpast.com

Karen Olsen Bruhns

The Internet is a powerful sales tool. All of us who suffered through media bleatings about e-commerce during this past holiday season must be aware of that. International business and middle-class America are now online. A general feeling as reported in the business section of my local newspaper is that some 40 percent of all American households are connected to the Internet. This figure rises to 75 percent or more of all people earning over \$70,000 a year. Small wonder then that the antiquities market has moved online in an ever-increasing manner. Starting with the arrowhead collectors/dealers, who have been very active on the Web for some time, moving to auction houses from Sotheby's to the guys who auction more modest estates, and then the dealers themselves, everyone has gotten or is getting onto the Internet band wagon.

In the previous *SAA Bulletin* [2000, 18(1): 15], Alex Barker addressed some of the aspects of this vast expansion of the illicit antiquities market, specifically the immense **Amazon.com** and eBay (**www.ebay.com**) auctions as they get into the business of flogging antiquities worldwide. This is a disastrous situation, although one that was to be expected given the ambivalent attitude towards antiquities dealing exhibited by the U.S. legal system. Yes, e-trading is going to, if it has not already, increase the rate of site destruction worldwide. And, as Barker remarked, it is extending the market to really low economic levels spot herds literally being scraped by the bagful from sites around the world to make earrings, fancy little box lids, and similar pieces of decorative kitsch.

The Web provides a huge opportunity for antiquities sales. Paper costs have risen sharply and the cost of catalogue publication has become prohibitive. On the Web, multiple color photographs of objects can be disseminated cheaply and extensively. New stock can be inserted instantly and dubious items removed or transferred to a less prestigious venue as the demands of commerce or escaping prosecution indicate. No more mailing costs and delays. The Web really is an enormous advantage to highly visual and semi-legitimate businesses. People have attempted to sell babies and kidneys on eBay; why shouldn't they attempt to sell looted antiquities too?

I will restrict my specific comments to pre-Columbian antiquities, as this is my area of expertise. I understand from colleagues in Egyptology, East Asian Studies, and even paleontology (which has recently awakened to the tremendous increase in the value of fossils and the hemorrhaging of fossils from this and other countries), that the situation exists everywhere. The past is being bulldozed out of the ground and sold online. Pre-Columbian antiquities are being sold through numerous venues on the Web, ranging from Sotheby's auction house (**www.sothebys.com**), through **Amazon.com** and eBay, to lower-end dealers like the Relic Shack (**www.relicshack.com**) or Riley's Rocks (**members.xoom.com/rileysrocks/**). Save for their enormous scope, I would classify eBay and **Amazon.com** as lower-end dealers, given the very mixed and generally knickknack nature of what they sell. Both, however, are used by higher-end dealers to rid themselves of dubious pieces of little potential monetary value and, also, to lure people who might well be interested in buying higher priced antiquities. I first encountered Howard Nowes (**www.howardnowes.com**) on eBay and then, as invited, went to his own Web site where he displays his more expensive wares and services. However, the very high end of the antiquities business is moving in fast: **icollector.com** in England and **artnet.com** in the United States are good

examples of sites which advertise and link these dealers' sites. It is inevitable that other galleries will join them or form similar sites which will facilitate the collector and dealer in locating what is currently on offer. Thus far, e-commerce also has shown itself to be impossible to regulate, something which greatly aids semi-legitimate enterprises in selling antiquities.

That's the bad news; but it is not *all* bad. The fact that dealers' inventories are circulated in a public venue, generally in full color, can be used to advantage by someone other than dealers and collectors. U.S. Customs, for example, has established a national cybercenter from which the Web is continually patrolled for various classes of contraband, including antiquities. Often, Customs is alerted by foreign officials because of cultural property that they have seen online. E-commerce circulates worldwide and "donor nations" also are patrolling the Web in the hope of recovering some of their looted past. Customs can make a seizure/arrest under the provisions of the UNESCO Accord or under the National Stolen Properties Act, if the complaining country has legislation that meets the requirements of either of those documents. Then the material enters the U.S. legal system to establish if it has been imported illegally or stolen.

Unfortunately, the U.S. legal system has often shown itself unwilling or unable to deal appropriately with cases of relic looting and selling. It is sad, but true, that our judiciary can be ignorant and racist; even if not, they are elected officials or people who plan to seek office, while collectors are generally people of wealth and political power in the community, whose cooperation, not enmity, is to be sought. I have witnessed several instances in which U.S. attorneys would not act or the scions of powerful families were not charged in cases where there was unequivocal evidence of guilt of theft of cultural patrimony and illegal importation of artifacts. I also have found myself in the extremely uncomfortable position of having to explain to foreign officials that to improve their chances in our courts, they had best send an expert who is tall, light complexioned, and speaks fluent English. Male is better than female. This is *realpolitik* as observed from the trenches.

Another problem involved in activating our legal system lies with the "donor nations." Most have legal systems which are very different from ours, in which procedures, rules of evidence, etc., are not compatible with our requirements. U.S. law requires that the nation have a provision which declares that ownership of all ancient objects is vested in the state. This law also must require that private collections be registered and have a stated date after which unregistered private collections are considered state/stolen property. Many countries also are poor and unable to pursue the expensive and time consuming business of attempting to recover illegally exported pieces. This, added to disorganization, factionalism, and the knowledge that the looted pieces have lost scientific value and are now only worthwhile as symbols of defense of the patrimony, impedes legal enforcement of the UNESCO accord and related treaties and agreements. The Web does offer the donor nations one advantage: They can log on and see who is selling what bit of their looted heritage this week.

Better news is the large number of stolen art alert sites and sites dealing with the legalities and the ethics of the antiquities trade (cf. [Yahoo.com's](http://www.yahoo.com/Social_Science/Anthropology_and_Archaeology/Archaeology/) [archaeology](http://www.dir.yahoo.com/Social_Science/Anthropology_and_Archaeology/Archaeology/) site, [dir.yahoo.com/Social_Science/Anthropology_and_Archaeology/Archaeology/](http://www.dir.yahoo.com/Social_Science/Anthropology_and_Archaeology/Archaeology/)). The Illicit Antiquities Research Centre at Cambridge(UK) publishes online its newsletter *Culture Without Context* (www-mcdonald.arch.cam.ac.uk/IARC/home.htm), and advertises its conferences and various other activities. Universities around the world publish programs and papers of conferences such as "Art, Antiquity, and the Law: Preserving Our Global Cultural Heritage," held in 1998 at Rutgers (www.rci.rutgers.edu/~allconf/). The U.S. Information Agency (USIA) has an immense site (e.usia.gov/education/culprop/) which covers news of recent pillaging, new import restrictions, recent and expired import, the texts of U.S. and international laws (including the UNESCO accord and UNIDROIT), and a large informational site about prosecution and recovery of cultural property around the world as reported on the Web.

Of extraordinary value is that the USIA site has image databases of classes of materials which are prohibited. Most dealers link their site to sites of related interest, usually archaeological ones. What those image databases, stolen art indices, and the reports on pillaging mean, is that it will be increasingly more difficult for a buyer to claim due diligence in seeking the legitimacy of his purchase or that s/he is an innocent third party. This remains to be tested in the courts, but is a growing possibility.

e-trading is going to, if it has not already, increase the rate of site destruction worldwide.

"The online sales of antiquities is a very complex situation and involves many different and important issues. At this point, is there anything we as archaeologists can do to stem the e-commerce in humankind's heritage?"

The Web really is an enormous advantage to highly visual and semi-legitimate businesses.

The prevalence of forgeries also is good news. Since I started checking the online antiquities market I have seen an amazing number of dubious pieces of precolumbian art. I have had an interest in the forger's craft for years. Contrary to the supposition of most collectors, curators, and a surprising number of my colleagues, fakery is not something that started a few years ago. For example, the Denver Art Museum (1994, June, *News from the Center*, p. 4) notes that Colima dogs have been "newly" manufactured since the late 19th century and that nearly half the cute doggies out there are not as old as the collector/dealer/curator would like to think. Leopoldo Batres, in his 1909 *Antigüedades Mejicanas Falsificadas: Falsificación y Falsificadores*, (Imprenta de Fidencio S. Soria, Mexico D.F.) illustrates pieces in "precolumbian" styles made for the Spanish conquerors as well as the flourishing central Mexican industry in "Teotihuacan" greenstone masks, and "Aztec" obsidian blades and figurines. I have yet to see a style of antiquities that has not been forged.

It was possible to ignore this flooding of the antiquities market with fakes until the Web. True, there was the occasional exposé, like the "outing" of Brígido Lara, the talented artisan who has given us so much wonderful Classic Veracruz sculpture (1987, June, *Connoisseur*, "Ask México's Masterly Brígido Lara: Is It a Fake?" M. Crossley and E. L. Wagner, p. 103) but in general, it has been possible for dealers and academics alike to claim, "Oh yes, there are fakes out there, but the trained eye of the true connoisseur can spot them immediately for the ugly and nasty hoaxes that they are." Well, no. And these days the "trained eye" itself has probably been trained on fakes. The ostrich-like stance of so many of my archaeological colleagues has resulted in the corruption by forgeries of many areas of precolumbian studies. This is especially visible on the Web where one gets a clear look at the entire range of the market. And what I and many of my colleagues see is that from the top end of the international "art" galleries and auction houses to that wonderful site that advertises employee leasing, rare coins, precolumbian art, and mortgage debt relief, fakery is the order of the day. At this point we are awash in modern Mezcala, contemporary Copador, hilarious Jalisco, and postcolumbian gold galore. The situation is no better for the arrowhead dealers, as was so trenchantly reviewed in *American Antiquity* by John C. Whittaker and Michael Stafford [1999, 64(2): 203214]. Many of the arrowhead Web sites discuss forgery openly; other precolumbian dealers do not.

Today dealers are quite aware of the legal problems of selling forgeries, as well as the practical ones of losing their clientele should the situation become public; with the advent of the Web, it probably will. Many of them tout their own expertise or that of their associates (Jonathan Carlofino even gives the title of his M.A. thesis although not the name of the institution that granted the degree www.pre-columbian-art.com). I think I might just believe Jim Tatum, all of whose authenticating is done by "my son Carlos" and who says they concentrate only on Florida because that's all they know (www.paleoenterprises.com). I am not so sure about the guy described as "experienced, long-time relics authenticator and dealer" (www.antiquesandart.net) even though he will furnish a copy of a Certificate of Authenticity (bold face) that has a picture of the artifact and a dated signature. American Heritage Artifacts (www.ahartifacts.com), in its statement on collecting Indian artifacts (not surprisingly they are all for it and regard it as "saving vital specimens for the generations to come"), hedge with a certain amount of persiflage. Sotheby's states blandly that artifacts are sold "as is," part of the "as is" presumably being any question of their real antiquity. eBay is even more up front: The bottom of each

page says, "*caveat emptor*." At the lower rungs, dealers tend to talk loudly about their expertise: "All Antiquities and Indian Artifacts we sell come with our exclusive lifetime guarantee of authenticity" (www.caddotc.com) and will often, for a small extra fee, offer you a certificate of authenticity "suitable for framing."

So who cares? Well, at the bottom end of the market, the arrowhead collector might get mad or the person who bought that "Precolumbian Nayarit Blackware Couple, 300 A.D., Adorable and Rare" from **Amazon.com** might console himself with the fact that the accompanying, free, quartz crystal cluster is probably ge-nuine, or switch over to a competitor or even, upon due reflection, turn to one of the many companies that sell quality reproductions at reasonable prices. But the person who spent over \$300,000 on a Huari figurine in a well-known postcolumbian style might well be a bit more annoyed. Especially if this person were to, as so many collectors do, attempt to buy prestige by donating his prize to a local museum and taking a tax write-off. The difference in value between an ancient artifact and a modern one is considerable and the IRS may become interested.

The online sales of antiquities is a very complex situation and involves many different and important issues. At this point, is there anything we as archaeologists can do to stem the e-commerce in humankind's heritage? Proposals such as a strong anti-dealing statement in our ethics statement are not going to be of much immediate benefit. The main value of such statements is in the legal area, especially if SAA decides to become proactive and enter into cases as an *amicus curie*. SAA members also should stand in good stead by initiating discussions of why it is unwise to hang around with or seek funds from dealers and collectors, or base one's research on unprovenanced antiquities. These topics must be discussed openly and publicly in forums such as the *SAA Bulletin*. Many of our colleagues still do not get it, especially those doing epigraphic and iconographic studies. A stepped-up awareness program among archaeologists and scholars in related fields, coupled with strong and clear statements of ethics, would be a good first step. However, this is not going to stop e-commerce in antiquities. As long as there is a demand, looting and dealing will continue.

Virtually all of us teach an introductory class of some sort. More often than not, these classes form part of the student's general education or breadth requirements. This introductory class is probably the only formal exposure most students will ever have to archaeology. In these classes we must forcefully present the idea that the past is not made up of disparate "things" that are to be owned by individuals, that it is those "things" *in* their cultural context that permits an interpretation and understanding of the past. We must present graphically the destruction that looting causes, the racist attitudes involved in dealing and collecting, and the corruption of virtually everyone touched by this activity. We need to talk openly about fakery and its horrifying prevalence in museum and private collections. In the long run, it is only an informed public that will make the antiquities market unprofitable and hence nonviable. ·

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Insights --



It's an Adverse Effect to Destroy an Archaeological Site! (Duh)

The Many Faces of CRM

Part Two

Thomas F. King

In the January issue of the *SAA Bulletin* [2000, 18(1): 1920] I presented some background to the Advisory Council on Historic Preservation's (ACHP's) *Recommended Approach for Consultation on Recovery of Significant Information from Archaeological Sites* (1999b, 64 FR 2708587). I discussed the "research exception to the Criteria of Adverse Effect" under the old ACHP regulations for implementing Section 106 of the National Historic Preservation Act, and why the ACHP did away with this exception in its revised regulations (1999a, ACHP, *Protection of Historic Properties*, 36 CFR 800). Now, let us consider the *Approach* itself.

Here's the idea: Suppose an agency that is responsible for Section 106 review of, say, a new construction project finds an archaeological site that is interesting for research but frankly, Scarlett, nobody gives much of a damn about it for any other reason. The agency, in this case, should be able to develop a Memorandum of Agreement (MOA) providing for data recovery that's consistent with the *Approach* and zip it through the remainder of Section 106 review. If the site is good for things other than research, or if there are other complexities involved, then the agency will have more work to do to convince the world or at least, in theory, the ACHP that the site ought to be dug up and blown away rather than preserved in place.

Important first point to keep in mind: *Any site can* be subjected to data recovery and destruction (DRAD), but the more complicated the site, the values ascribed to the site, and the issues surrounding the site, the more the agency is going to have to do to demonstrate that DRAD is the way to go.

Just reciting the *Approach* would exceed my word limit, so I will only try to summarize and interpret. There are two parts to the *Approach*. The first articulates general *Principles* that the ACHP thinks should be applied in deciding how to treat an archaeological site. Then the *Principles* are applied both to the process an agency should use in deciding what to do with a site, and to the *Guidelines* that a data recovery program should follow. In this article we will look at the *Principles*.

The *Principles* inform everything else in the *Approach*, and have application well beyond the Section 106 process. They begin with an obvious but foundational finding: *The pursuit of knowledge about the past is in the public interest*. However, they go on to note that a site may have *important values for living communities and*

cultural descendants, as well as research values, so its appropriate treatment depends on its research significance, weighed against these other public values.

So: Archaeological research is in the public interest. But in deciding whether conduct research on a given site, we balance research interests against other public values.

Then the *Principles* note that *(n)ot all information about the past is equally important; therefore, not all archaeological sites are equally important for research purposes.*

The fact that a site is a site doesn't necessarily mean that we should spend the time and treasure to excavate it. This principle is underscored by another, holding that *(r)ecovery of . . . information . . . as well as destruction without data recovery, may both be appropriate treatments . . .* (Emphasis added). We can let sites go without data recovery, if Section 106 consultation leads to the conclusion that that's the thing to do. Note that this principle has to be interpreted with an eye toward the requirement of Section 110(b) of NHPA that properties destroyed must be recorded. Section 110(b) requires that agencies make "appropriate records" of any historic property they're going to destroy or seriously alter. The legislative history of the 1980 amendments, when this requirement was inserted, make it clear that "appropriate records" can be archaeological, architectural, oral historical whatever's "appropriate," and the Requirements of other laws like the Archaeological Data Preservation Act of 1974 (a.k.a. Archaeological and Historic Preservation Act; Moss-Bennett Act), must be considered as well.

The *Principles* note that archaeology is destructive, and that *management of archaeological sites should be conducted in a spirit of stewardship.* Thus it follows that *if an archaeological site can be practically preserved in place for future study or other use, it usually should be (although there are exceptions).*

"Put up flags around the site, tell the catskinners to stay out of the flagged area, and we've 'preserved' the site, right? Wrong. The cows eat the flags, the pothunters follow the flags, the 'dozer driver gets confused about which side of the flag he's supposed to be on . . . And in any event, simply *physically avoiding* the site doesn't necessarily avoid *impacts* on it . . ."

So, acknowledging that there are exceptions, as a rule we ought to try to preserve archaeological sites in place rather than digging them up. However: *Simple avoidance of a site is not the same as preservation.* Here the ACHP is warning about the dangers of what is commonly called "flag and avoid." Put up flags around the site, tell the catskinners to stay out of the flagged area, and we've "preserved" the site, right? Wrong. The cows eat the flags, the pothunters follow the flags, the 'dozer driver gets confused about which side of the flag he's supposed to be on . . . And in any event, simply *physically avoiding* the site doesn't necessarily avoid *impacts* on it indirect impacts, or direct visual, auditory, or other impacts where these are relevant to the site's values.

If the 106 process results in the decision that DRAD is the thing to do, then *a research design and data recovery plan based on firm background data, sound planning, and accepted archaeological methods should be formulated and implemented.* Note the explicit use of the term "research design." There are still agencies that get all fussy about the notion that data recovery is about research; after all, they say, we're not the National Science Foundation. Well, tough. Once we decide to do data recovery it had jolly well *better* be research. The *Principles* go into some detail about how such research *should be grounded in regional, state, and local historic preservation plans, the needs of land and resource managers, academic research interests, and other legitimate public interests* (emphasis added).

The *Principles* emphasize that data recovery including analysis should be *thorough, efficient, and cost effective*. It should *provide for reporting and dissemination of results*, including dissemination *that is understandable and accessible to the public*. It needs to provide for *curation of materials and records*. And what a concept!

Adequate time and funds should be budgeted for fulfillment of the overall plan (emphasis added).

Special respect is to be given human remains and funerary objects: *The presence of human remains . . . usually gives the site an added importance as a burial site . . . , and the values associated with burial sites need to be fully considered . . .* Note that this refers to *all* kinds of human remains and funerary objects, not just those covered by the Native American Graves Protection and Repatriation Act (NAGPRA).

Finally, if the agency plans *(l)arge-scale, long-term . . . identification and management programs*, the agency should consider things like *periodic synthesis of . . . results, and professional peer review and oversight*.

The *Principles* do two useful things: (1) They establish a sort of screen by which one can filter out those archaeological situations that require detailed multi-party Section 106 consultation from those that don't; (2) They set out some basic rules about archaeological data recovery that should be applied in *any* context whether one wants quick agreement to DRAD or not, and in fact whether one is working under Section 106 or under some other authority, or under no particular authority at all.

In the May 2000 issue of the *SAA Bulletin* we will consider how the *Approach* applies the *Principles* in Section 106 review. ·

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Working Together--



The Times, They are A-Changin': Can Archaeologists and Native Americans Change with the Times?

Darby C. Stapp and Julie Longenecker

Ten years ago, we both quit SAA because we felt the Society did not represent the kind of archaeology that we believe in. We saw SAA as exclusive: It had prioritized a "purely scientific" research prerogative over the interests of other groups with stakes in archaeological sites, presenting a general posture devoid of respect for the feelings and opinions of those not in "the club." Nowhere was this more evident than in Indian country, where we lived and worked.

Five years ago, we began to see a glimmer of hope that SAA was changing its relationship to American Indian people. The Native American Committee was formed, a Native American scholarship fund was started, and the SAA supported the publication of *Native Americans and Archaeologists: Stepping Stones to Common Ground* (1997, N. Swidler, AltaMira Press, Walnut Creek). Encouraged, we rejoined, glad to see SAA beginning to change with the times. However, we can't help wondering if we were too optimistic about the trajectory undertaken by SAA.

Why do anthropologists and archaeologists continue to act as if Native Americans are new to the tasks of protecting, managing, and interpreting their cultural and historical sites? Native Americans managed their important places, their cemeteries, and their spiritual sites long before Europeans arrived on the scene and displaced them as "cultural resource managers." Native people must, once again, play a leading role in deciding how the remains of their ancestors are to be treated and how places important to their cultural survival are to be protected.

If archaeologists feel that we have competing uses for materials deriving from Indian heritage, we must enter into dialogue with the natural custodians of that heritage. If ever we are to persuade Native Americans that archaeological investigations can be useful to them, we must first establish relationships built on trust and respect. Responding to conflict by banding with an elite group of scientific colleagues in order to sue the government and unilaterally change laws is not a step in this direction.

Our purpose here is not to criticize our discipline's past, or even those who cling to that past. Our purpose is to explore the benefits that are emerging from the many cooperative relationships that exist today among Native Americans and archaeologists throughout North America. These collaborative endeavors, rather than the confrontational tactics pursued by some archaeologists, should be the models for archaeology and its engagement with Indian heritage and contemporary Indian people. Our own experience is drawn from the Pacific Northwest, where we have been fortunate to work closely with various Native American groups in the mid-Columbia River region since the late 1980s. We believe our experience applies to other regions as well, including other parts of the world where Native peoples are fighting for a say in managing resources important to them.

The primary lesson we have learned is that, far from diminishing the scholarly or scientific endeavor, cooperation with Native people has thoroughly enhanced our work. We have gained understandings about the nature of archaeological sites relative to the landscape, the meanings of archaeological manifestations, and

appropriate interpretive and stewardship techniques that would be far less sophisticated without the teachings we have received from the Indian people of the region. Through our countless discussions with tribal colleagues, we have come to better understand why these places are important, and why they are critical to the survival of modern Native cultures. What information could be more important to us as anthropologists? It is information that would be totally inaccessible if, without the cooperation of Native Americans, we had to rely solely on detached, scientific techniques.

We also have learned from firsthand experiences of the harm caused by archaeology. Recent examples have been particularly glaring in the mishandling of human remains when archaeologists fail to follow the procedures with which our profession has agreed to comply (i.e., NAGPRA). We've seen the outrage of Native Americans witnessing archaeologists show off "their" skulls to the public and boasting their cleverness in discerning that the "specimen" suffered from arthritis, had a broken bone, or had a long head. It is striking that archaeologists expect the Indian people to endure treatment of their ancestors that non-Indians would seldom accept for our own.

Our experiences, bad and good, have taught us that archaeological research should not be regarded as an end in itself, but as part of an overall stewardship program to protect important artifacts and sites for future generations of Indians, non-Indians, and, yes, archaeologists. Archaeologists can do so much more working *with* Native Americans than in isolation or opposition to them. We shake our heads in wonderment when we see our colleagues resist a cooperative relationship. We ask, "How can members of SAA passively watch while the blunders of colleagues create grief for the whole profession and for Indian people, and do nothing? Is everyone too busy? Are they afraid they will lose their jobs if they voice disapproval?"

Even more confusing is why anthropological associations with written codes of ethics do not sanction members who violate these codes. Why do we let a few individuals destroy the years of work it takes to build relationships of trust among Native Americans and archaeologists? It may be true that the most damaging and publicized violations are few, and that they do not reflect the behavior of the majority. Clearly, the pistol whipping of a gay man in Wyoming or the grotesque murder of a black man in Texas do not characterize the overall standard of human decency in this country; neither do cases such as the Kennewick Man fiasco or the shocking Blaine burial removal reflect the general professional standards of American archaeologists. But where is the outrage when such cases occur? Where were our archaeological leaders? In a defensive posture, the discipline redraws a line in the sand between archaeologists and Indian people. Why does it seem that only Native Americans and their friends speak out against these cases? Is our profession not strong enough for substantive intellectual and ethical self-reflection?

Our Indian colleagues and friends ask us, "How can you support an organization that supports the suing of scientists in the Kennewick Man case? How can you support an organization that worked with Rep. Doc Hastings to rewrite the NAGPRA bill so that Native Americans would virtually never have any say in the disposition of their ancestors? How can you support an organization that talks about cooperation, and then does these things behind closed doors?"

Sometimes we do wonder whether our membership in and continued efforts on behalf of SAA are misplaced. But the times they *are* a-changing. The old guard is on the way out. A recent book on Kennewick Man (2000, R. Downey, *Riddle of the Bones: Politics, Science, and Race and the Story of Kennewick Man*, Springer Verlag) shows that this radical segment of the profession is out of touch and behind the times. David Hurst Thomas's new book, *Skull Wars: Kennewick Man, Archaeology, and the Search for Native American Identity* (2000, Basic Books) traces the whole sorry history of scientific mismanagement of Native American resources and how Native Americans are slowly regaining due control over them, albeit in the teeth of professional resistance. The Hastings Bill to eviscerate NAGPRA will prove to be an embarrassing legacy for those who are trying associate it with SAA. So too could be the Blaine burial case, where dozens of burials were allegedly removed from a construction site in western Washington and transported to Denver, Colorado, without notification to local tribes (www.seattleweekly.com/features/9934/features-downey.shtml). If the allegations are true, organizations such as ROPA and the SAA Committee on Ethics will need to decide once and for all whether they are functioning bodies or mere window dressing.

It is true that the last decade has seen an unprecedented increase in the number of archaeologists working with Native Americans to protect important places. It also is true that these experiences did not always work out as the archaeologists (or Native Americans) had hoped they would. Working with Native Americans is difficult, just as any intercultural situation is, especially when one has not been trained for such work. It takes monumental patience and a tolerance for ambiguity, as Nancy Lurie, former president of the American Anthropological Association said (N. O. Lurie, 1973, *Action, Anthropology, and the American Indian*, in *Anthropology and the American Indian*. Edited by J. Officer, Indian Historian Press, San Francisco).

For us, the past decade of our professional lives also has been full of highs and lows. There have been many sleepless nights, and nary a night goes by without us questioning one thing or another. But the last decade also has been the most rewarding one of our careers. Through trial and error, by listening, by using some common sense, and most of all, by being truthful and respectful, we have come a long way in learning how to formulate appropriate scientific goals and co-management programs without violating the values of others.

Archaeologists and Native Americans can either spend their time getting to know each other and figuring out how to work together, or they can face a future that involves lawyers, courts, and bad feelings. The answer is obvious, at least to us. Native Americans are part of the future for American archaeology. Let's figure out how to make it work.

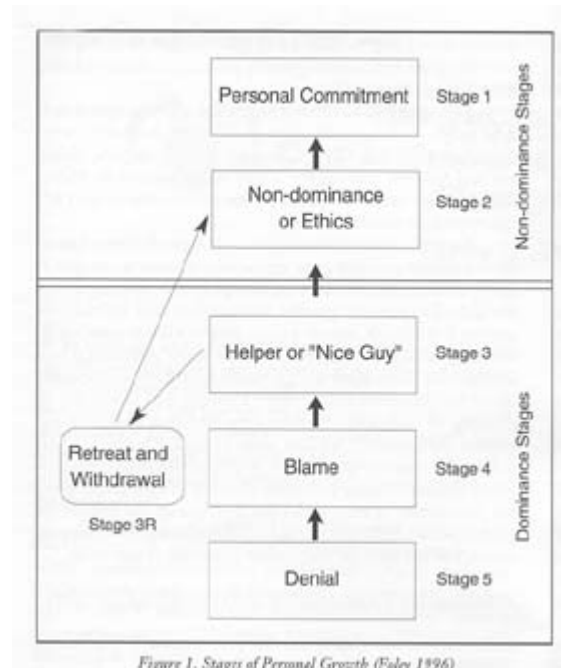
For non-Indian archaeologists, working with Native Americans to protect places of great importance to them is not easy. It takes patience and a tolerance for ambiguity that we generally are not trained to perform. Further, the highs are high and the lows are low. It is difficult, and not a night goes by without questioning one thing or another. But the last decade of our professional lives also has been the most rewarding. Native Americans are part of the future for American archaeology. Through trial and error, by listening, by using some common sense, and most of all, by being truthful and respectful, we have come a long way in learning how to formulate appropriate scientific goals and co-management programs without violating the values of others. We can either spend our time getting to know each other and figuring out how we are going to work together, or we can face a future that involves lawyers, courts, and bad feelings. The answer is obvious, at least to us.

"If as anthropologists we truly believe that there is value in the diversity of culture and human experience, we must also accept that we do not alone have the practical, theoretical, or spiritual tools to access it, or any exclusive right to possess or control it. If there *is* information to be had from human remains that society cannot live without, if there *is* wisdom in the archaeological record that can benefit humanity, surely Native Americans and archaeologists will come to agree that we need to work through the complicated issues dividing us."

A Model for Professional and Personal Growth

Like many of our colleagues, we were trained in traditional, scientific archaeology. But like some of our colleagues, one day we found ourselves working with and for Native Americans. We quickly discovered that our training had not adequately prepared us to work with living people or their long traditions and relationships to their ancestors. We were not prepared emotionally or technically for the experiences we faced. Over the years we went through a series of transformations that can be accurately expressed by a model (Figure 1) that was

developed by John Foley to explain the attitudes of white male managers when faced with diversity in the workplace ("Beyond Bashing: A White Male Manager's Inquiry into Diversity and Justice" 1996; for a copy contact Foley at JefEthics@aol.com). It describes the stages experienced by an individual or an institutional culture. Understanding these stages can be helpful in developing more effective relationships between archaeologists and Native Americans. While every archaeologist working today falls somewhere on this chart, it does not imply that everyone will start at the bottom or pass through all stages.



Most people begin somewhere in the dominance stages, with an outlook based upon power and control. "It is OK for Native Americans to be involved in archaeology, as long as they don't think they are the ones making the decisions." Archaeologists are used to managing their sites, overseeing their field staff, and rationalizing their procedures, all within the common language, technique, and perspective shared by the profession. At this stage, we may acknowledge the presence of Native voices, but we allow them only superficial recognition and no substantive opportunity to influence our practice. Little professional or personal growth is likely to occur during these stages.

When we can transcend the power/control threshold and reach the non-dominance stages, however, all things are possible. Until archaeologists recognize that archaeology does not own archaeological sites, it will be impossible to move out of Stage 3 or 3R. Once an archaeologist recognizes that archaeology has no inherent right to impact a site, stage 4 is within reach.

To transcend the dominance threshold, we must recognize and honestly believe that Native Americans have a fundamental right to make decisions about ancestral resources important to them. They have historical ties to these resources, feel a responsibility to protect them, and know that their cultural survival depends upon them. These serious concerns carry more weight than an archaeologist's "right" to make a living [as Robson Bonnichsen has so passionately argued, "Law gives Indian creationists the upper hand over science" (G. Johnson, *New York Times*, October 20, 1996)], or the need to exploit the great store-house of knowledge contained in ancient human remains [as Douglas Owsley is wont to say, "Smithsonian scientist knows the truth in his bones" (A. Manning, *USA Today*, June 24, 1997)], or the contributions to human wisdom found in the archaeological record (as we are all taught in graduate school). If as anthropologists we truly believe that there is value in the diversity of culture and human experience, we also must accept that we do not alone have the practical, theoretical, or spiritual tools to access it, or any exclusive right to possess or control it. If there *is* information to be had from human remains that society cannot live without, if there *is* wisdom in the archaeological record that can benefit humanity, surely Native Americans and archaeologists will come to agree that we need to work through the complicated issues dividing us. But that will only happen in an atmosphere of honesty and mutual respect.

Stage 5 is difficult because there is often pressure from those in Stages 1, 2, 3, 3R to return to the fold (i.e., return to 3R). Initially, life is very difficult and lonely. One must continually resist these pressures by remembering that in the long run, the dismantling of the oppressive system will be in everyone's best interests. The most important thing one can do is to establish deep human connections and relationships with allies.

Archaeologists should not fear the suggestion that our discipline faces issues similar to professionals in other fields. Indeed, when we read Steven Covey's discussion of the "Pie Mentality" (1990, *Seven Habits of Highly Effective People*, Simon and Schuster), we were once again impressed by the pervasive currents in the dominant culture that also shape anthropological mentalities. As long as you think of the world as a pie, Covey says, you become secretive, conniving, and possessive after all, there are only so many pieces of pie; you want yours; you want as big a piece as possible. But when you realize the world is not like a pie, that the opportunities for success, progress, and growth are endless, and you transcend the pie mentality and accept the abundance mentality. Those afraid of working with Native Americans tend to have the pie mentality "they are taking our work," "they won't let us study the bones," "they won't let us dig." Those who work with Native Americans know that, quite to the contrary, Native Americans are actually expanding opportunities for archaeologists. Our profession will not lose anything by abandoning its claim to power over Native American resources: It can only gain.

A Call to Action

We would like to suggest a concrete, professional step that SAA can take to support the individual and disciplinary growth outlined above. SAA must help repair some of the damage done to Native American/archaeologist relations by high-profile cases such as Kennewick Man. We call on the leadership of SAA to appoint either a person with impeccable credentials or a balanced blue-ribbon panel to explore issues such as:

- The specifics of high-profile cases to develop recommendations for preventing similar problems in the future; listen and consider the views from Native Americans and address them.
- The notion that one must first prove remains are Native American before initiating the NAGPRA process, even when there is evidence that the remains are likely prehistoric; a strong statement on the absurdity of this logic is needed quickly.
- The ways that scientists have worked with Native Americans in high-profile cases to identify those approaches that have worked well, vs. those that have not; why do most cases work out to the satisfaction of both sides?
- The way scientists have disseminated speculative information to the press and the impact that such information has had on the public's understanding of prehistory, Native Americans, and archaeology. It takes a few days to implant an impression on the public, but years to correct it.

The purpose of this evaluation is not to identify mistakes so that people can be criticized, but to ensure that the mistakes will not be repeated. If we do not confront and address these issues ourselves, *now*, how do we convince the Native Americans that the same mistakes will not be made again? We can no longer afford to look the other way: The tribes, the press, and the public won't let us. The times they are a-changin' and American archaeology and the Native American community needs to change with them. We believe the new leadership in SAA can rise to the challenge.

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Richard George Forbis

1924-1999

Leslie B. Davis



Pioneering Plains archaeologist and prehistorian Richard George Forbis died October 2, 1999, of throat cancer in Calgary, Alberta. Born July 30, 1924, he was the son of Clarence J. Forbis, architect, and Josephine Hunt Forbis of Missoula, Montana. Following secondary schooling in Missoula, Dick attended Montana State University (Missoula) for one year. He was drafted into the U. S. Army in 1943 where he served with the 75th Division during the Battle of the Bulge in the Belgian Ardenne Forest. He was wounded in April 1945 and returned to pursue his interest in anthropology at the University of Montana.

Forbis was mentored by Carling I. Malouf. He participated with Malouf in the archaeological survey of the proposed Canyon Ferry Reservoir and conducted the Gates of the Mountains survey. After earning his B.A. in 1949 and an M.A. in anthropology in 1950, Malouf recommended that Dick attend Columbia University. Obtaining a graduate re-search assistant position, he earned a Ph.D. in anthropology from Columbia in 1955. He initiated dissertation research on the stratified MacHaffie Paleoindian site in summer 1951; with John D. Sperry, he published a preliminary report in 1952.

At Columbia, Dick devoted a year as a research associate with William D. Strong, participating in the Signal Butte site excavations in Nebraska. Dick's career took a significant turn in 1957 when Eric Harvie, a successful lawyer-oilman cum-philanthropist based in Calgary, selected Dick, still at Columbia, as the archaeological anthropologist to develop an archaeological research program in the Harvie-created Glenbow Foundation. After years as the Glenbow staff archaeologist, in the face of promising programmatic developments and research opportunities at the growing University of Calgary, Harvie urged Dick to become part of that transformation. Dick began as a part-time assistant professor, becoming a full-time associate professor of archaeology in 1965.

Harvie continued to fund archaeological projects for Dick through 1966, many of which were carried out by his graduate students. Dick and H. M. Wormington published the important introduction to the prehistoric archaeology of Alberta in 1965. His principal research interests were early man, archaeology of North America, the northern Great Plains, communal hunting, human adaptations to grasslands, and protohistory. Interest in communal hunting and human adaptations to grasslands led him, in collaboration with Robert W. Neuman, to field research in Argentina, Mexico, Peru, and China. He was directly responsible for many projects in the Province, including the Old Women's Buffalo Jump, the Fletcher site, the Upper and Lower Kills, the Cluny Earthlodge Village site, the British Block Cairn, the Head-Smashed-In Buffalo Jump, and the Taber Hominid site. Dick advocated and supported the scientific development and provincial acquisition of Head-Smashed-In, now a UNESCO World Heritage site in southwestern Alberta.

Dick and his colleague, Richard S. "Scotty" MacNeish, subsequently created the Department of Archaeology at the University of Alberta in Calgary, the first in North America. The career of Dick Forbis, professor emeritus of archaeology (since 1988), spanned nearly 40 years of undergraduate and graduate student education, research, publication, and service to the American Anthropological Association, Archaeological Society of Alberta, Canadian Archaeological Association, Montana Archaeological Society, Plains Anthropological Society (formerly the Plains Conference), and Society for American Archaeology. His devotion to avocational archaeology in Canada and the United States and other interested and concerned publics is well known.

Dick pioneered the development of the Alberta Historical Resources Act nearly 30 years ago. He served as a visiting senior scientist at the National Museum of Man in Ottawa in 1970. He was active as a senior scientist and scholar on the Environment Conservation Authority of Alberta, chairman of the Public Advisory Committee on Historical and Archaeological Resources, and member of the Province of Alberta Historic Sites Board.

Dick's career involved persistent efforts to bridge what he was convinced was a 49th Parallel intellectual barrier that has inhibited scientific interchange and dialogue. For that endeavor and numerous recognized services to his profession, he was the chosen recipient of the Alberta Achievement Award, the Canadian Archaeological Association's Smith-Wintemberg Award, the Society for American Archaeology's 50th Anniversary Achievement Award, and the 1999 Plains Anthropological Society Distinguished Service Award. The Richard G. Forbis Paleoindian Research Fund was established in 1999 by the Museum of the Rockies, Montana State University-Bozeman, to further investigations that Dick had initiated at the MacHaffie Paleoindian site in 1949.

As a colleague and mentor of university students, including 24 graduate students on whose theses and dissertation committees he served, Dick was highly respected. Graduate students appreciated his counsel, but some dreaded his insistence on clear thinking and his meticulous editing of drafts. His good humor, kindness, integrity, and generosity were especially valued.

The appellation, "Father of Alberta Archaeology," is a fitting characterization of Forbis' significant, often pioneering contributions to Northern Plains archaeological science and to public service in the name of American archaeology.

Leslie B. Davis is curator of Archaeology and Ethnology at Montana State University-Bozeman.

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Geographic Emphases in American* Archaeological Practice

Michael J. Shott

I work in the American Midwest, where Wobegonian virtues discourage complaint. But the low standing of Midwestern prehistory in American archaeology outweighs traditional reticence. This paper compares representation of Midwestern prehistory in American anthropology departments to the Southwest and Latin America. To the extent that manifest geographic emphases are not justified anthropologically, I criticize them. My purpose is not to assign blame but to document a pattern of geographic emphasis, explore its causes, and consider how practice should change to rectify existing inequities.

Data Source

I examined archaeologists' stated geographic interests in relation to their area of employment, using the American Anthropological Association *1996/1997 Guide to Departments* (1996, Washington, D.C., *Guide* henceforth). The ideal study would compile data from successive *Guides* over a longer interval. Indeed, such data exist (e.g., 1998, S. Hutson, Institutional and Gender Effects on Academic Hiring Practices. *SAA Bulletin* 16(4): 1921, 26), but those data are not applicable for this study. My study was confined to the 366 U. S. departments listed in the *Guide*, excluding Puerto Rican institutions and community colleges.

Although the most comprehensive source on North American anthropology departments, the *Guide* has limitations, like any source. By employment of anthropologists and enrollment of students, these institutions probably account for most of American higher education. But by choice or circumstance, departments may not appear in the *Guide*, information may be out of date or incomplete since there is no fixed content or format, (geographic area often is specified, analytical and cultural expertise less often), or outdated as interests change. When individuals appeared in two department listings, I placed them with the first-listed institution if I lacked more specific knowledge. Increasingly, partners jointly hold single academic appointments, a condition not always identified in department listings. I assumed each listed person to hold a full-time appointment, even in several cases where I knew the opposite to be true. I excluded emeritus faculty and those with staff or part-time faculty appointments. Some identified themselves as both archaeologists and anthropologists. Cross-referencing against the *SAA Directory* was impractical because a surprising number of archaeologists are not SAA members. I identified these people as archaeologists only if archaeology, prehistory, or analytical expertise of an archaeological nature was the first interest listed.

Data Treatment

For each institution, data include the number of archaeologists employed, the highest degree offered from B.A. to Ph.D., its status as public or private (1997, *The College Blue Book: Narrative Descriptions*, 26th edition, Simon & Schuster, New York) and its Carnegie classification (1994, *A Classification of Institutions of Higher Education*. Carnegie Foundation for the Advancement of Teaching, Princeton, N. J.). Carnegie categories include Research University, Doctoral University, Comprehensive Institution, and Liberal Arts College, each subdivided into subcategories 1 and 2. Classification is by mission, curriculum, number and level of degrees awarded, and amount of sponsored research.

About 200 American institutions possessing sizable graduate programs appeared in National Research Council (NRC) rating (1995, *Research-Doctorate Programs in the United States: Continuity and Change*, edited by M. L. Goldberger, B. A. Maher, and P. E. Flattau, National Academy Press, Washington, D.C.). Most comprehensive universities and liberal arts colleges were omitted. Institutions were ranked in the aggregate and separately in anthropology. Aggregate rank of 104 institutions was taken from D. S. Webster and T. Skinner (1996, Rating Ph.D. Programs: What the NRC Report Says . . . and Doesn't Say. *Change* 28(3): 2244, Table I); disciplinary rank from the NRC's own report (Goldberger et al., Appendix Q). The list probably includes most American institutions that offer graduate anthropology degrees. Webster and Skinner chronicled rather grave deficiencies of the NRC report but also defended its general validity.

Archaeologists may argue the comparative merits of Michigan and Chicago, but few would hesitate to rank both above, say, Oregon and no one would waste time wondering if Memphis or Northern Iowa deserved mention in the same conversation. Yet these others may have good archaeologists and departments. Rankings measure perception, not necessarily merit.

I counted the number of archaeologists expressing various geographic interests, but ignored areas outside of the Americas (Table 1). Geographic area rather finely, if unevenly, subdivides North America and distinguishes it from Latin America. I did not distinguish Mesoamerica from South America, because the distinction did not suit the purposes of this study.

Table 1. Geographic Areas Defined.

- (1) Northeastern North America
- (2) Southeastern North America
- (3) Midwestern North America
- (4) Eastern North America
- (5) Southwestern North America
- (6) Other or Unspecified North America
- (7) Latin America

Some categories are not mutually exclusive. "Eastern North America" comprises the Northeast, Southeast, and Midwest. Archaeologists who work predominantly in one smaller area might list eastern North American as their area. This definitional problem is serious but its magnitude is unknown, leaving no choice but to accept area interests as reported. I treat the eastern United States as a region for comparison with others.

Crudely, I defined regions mostly along state lines. Texas being large, I perhaps arbitrarily divided it between Southeast and Southwest, placing Texas-El Paso, Texas-Pan American, Texas-San Antonio, Texas Tech University, and Trinity University in the Southwest. This measure divides Southeast and Southwest somewhere between Austin and San Antonio. The Midwest excludes states from North Dakota to Kansas; these are considered Plains states. The Southwest is defined liberally to include parts of Texas, as above, and also Colorado and Utah. Both states reach the Southwest but are not encompassed by it; indeed, most of Colorado lies outside conventional cultural or physiographic boundaries of the Southwest. This treatment is conservative because it reduces the representation of Southwestern prehistory outside of the Southwest itself, and one of my conclusions is that the Southwest is well represented externally.

Documenting the Pattern

Distribution of Archaeologists

The study identified 738 archaeologists in the professoriate. On average, departments employ about two archaeologists, but the distribution is skewed, even omitting departments that have no archaeologists (Figure 1). Excluding Carnegie category 8 (seven nonselective B.A. colleges with a total of nine archaeologists) and several institutions that do not award degrees, Table 2 shows the distribution of archaeologists by Carnegie category, status, and highest degree awarded by institution. The number of archaeologists differs considerably by category. There are nearly as many Carnegie 56 as Carnegie 12 institutions, but there are considerably more archaeologists in the latter category. Thus, the mean number of archaeologists per department declines steadily from categories 12 to category 7 ($F = 40.5$, $p = .00$). Averages obscure great variation in the number of archaeologists per department (standard deviations approach or exceed means), but many archaeologists have few in-house colleagues. Not surprisingly, American archaeologists are distributed broadly but unevenly across the academic landscape.

Table 2. Archaeologists by Carnegie Category, University Status, and Degree Program.

<i>Archaeologists</i>	<i>Carnegie Category</i>			
	12	34	56	7
Public	320	106	126	1
Private	94	30	12	39
Total	414	136	138	40
Percent/department	3.51	2.06	1.37	.59

	<i>Highest Degree Awarded</i>		
	B.A.	M.A.	Ph.D.
Public	142	141	275
Private	66	18	94

Most archaeologists work at public universities. Not only are there many more public than private institutions, but on average they employ more archaeologists (mean = 2.51 for public universities, 1.26 for private ones; $t = 5.51$, $p = .00$). Remarkably, 86 departments have Ph.D. programs. (Presumably, most Ph.D. departments are listed in the *Guide* but perhaps some B.A. institutions that employ archaeologists are not.) Most archaeologists work in these programs even if not all award the Ph.D. in archaeology, although there are many more departments at the B.A. level. Archaeologists are concentrated in graduate programs. Obviously, the mean number of archaeologists differs by highest degree awarded by the institution ($F = 108.7$, $p = .00$); mean per department is much higher at the Ph.D. than the B.A. level.

Even ignoring Carnegie category 7, which are private institutions, Carnegie category and status pattern significantly ($\chi^2 = 13.4$, $p = .001$). In Carnegie categories 12, there are an unusually high number of archaeologists at private schools despite the numerical preponderance of public ones; in categories 56 the opposite is true. This pattern may reflect nothing more significant than the comparative rarity of Carnegie 56 private universities. Whatever the explanation, archaeologists are distributed widely in public universities; in private ones they are somewhat concentrated in major research institutions.

Geographic Interests

Table 3 shows the number of archaeologists by geographic interests. Because the Northeast has many universities, especially private ones, I include it in some comparisons. While the most popular North American area is the Southwest, Latin America is by far the most popular area overall. There are far fewer combined

Midwestern and Northeastern than Southwestern or Latin American archaeologists employed in American universities, yet about half of all departments are in the Midwest or Northeast.

Table 3. Number and Distribution of Archaeologists per Department by Selected Geographic Emphases.

	<i>Number of Archaeologists/Department</i>							Total
	0	1	2	3	4	5	6	
Midwest	341	23	2	0	0	0	0	27
Northeast	340	25	1	0	0	0	0	27
Southwest	311	38	10	4	1	1	1	85
Latin America	234	77	37	10	5	1	0	206
Eastern N. A.	257	72	30	7	0	0	0	153

Distribution and Concentration Within Areas

Twelve of 21 (57.1 percent) Southwestern universities employ at least one Southwestern specialist. The average number of specialists per Southwestern university is 1.4; eliminating Southwestern institutions without specialists there, the average is 2.5. Even these impressive figures are deceptively low. Most Southwestern universities that do not employ a regional specialist lie outside what most would consider the Southwest proper. The figures reflect boundary definition, and an even higher percentage of Southwestern universities, more narrowly defined, employ Southwestern specialists.

By contrast, only 15 (19.5 percent) of 77 Midwestern universities employ Midwestern archaeologists. More Midwestern than Southwestern universities employ specialists in their respective regions, but Midwestern institutions are far more numerous. (This percentage is low in part because of differences between Midwestern and Southwestern universities. There are many more private institutions in the Midwest. These, in general, and liberal arts colleges, in particular, are less likely to employ archaeologists than other anthropologists.) Expanding the Midwest to include Plains states north of Oklahoma would reduce, not increase, the percentage. The average number of area specialists in Midwestern universities is a dismal .2. Even eliminating Midwestern universities without Midwestern archaeologists, the average reaches only 1.1.

The number of area specialists per department also differs between areas. All but two Midwestern departments have only one area specialist. Admittedly, this observation betrays the limitations of self-reporting. Ohio State University and Michigan State University each have at least two archaeologists who practice substantially in the Midwest, yet each reports only one Midwestern specialist. Nevertheless, most of the relatively few local specialists in the Midwest and Northeast have no departmental colleagues who also work there. Southwestern and especially Latin American archaeologists are much more likely to have at least one area colleague and often more. One Southwestern department has six Southwestern archaeologists, and five others have four Latin American scholars each.

"Practical reason explains only so much. Undeniably, the Midwest lacks cachet; at dinner parties, corn dogs compete poorly with chicken *mole* or *pozole*. Hollywood parodied archaeology and produced genre films in the Indiana Jones series but, like all good parodies, this one contained a kernel of truth audaciously exaggerated."

Distribution Across Areas Involving the Southwest

Two Southwestern universities employ archaeologists who identify the Midwest among their area interests. Eight Midwestern schools employ Southwestern specialists, including one that employs two. In fact, these eight Midwestern universities employ a total of nine Southwestern specialists and only two Midwestern ones. Midwestern universities are seemingly committed to Southwestern prehistory much more than Southwestern universities are committed to Midwestern prehistory.

Seventeen departments employ at least two Southwestern specialists, but seven of these are not in the Southwest. Nor does this figure include major departments like Michigan and Harvard, which traditionally were active in the Southwest but whose 1996-1997 rosters listed few archaeologists reporting Southwestern interests. Of the seven, two are in the Midwest, four are in the Southeast, and one is outside the continental United States. While Southwestern archaeologists are concentrated in the Southwest, they also are found in significant numbers elsewhere.

In contrast, Midwestern archaeologists are scarcely concentrated at all. Only two departments, both in the Midwest, contain more than one Midwesternist. The distribution of Midwesternists is highly patterned with, not surprisingly, the greatest number by far housed in Midwestern universities ($\chi^2 = 28.9$, $p = .00$). Thus, few Midwestern specialists are employed outside that region. The Northeast is the only other region exhibiting a patterned relationship to Midwestern research, which is negative; only one of 111 Northeastern departments has a Midwestern specialist. No department outside the continental United States employs a Midwestern archaeologist.

Fifteen departments in the Northeast and Midwest combined employ Southwestern specialists; only 15 Midwestern departments employ Midwestern specialists. Moreover, proportional differences mask the uneven distribution of universities across the United States. A small proportion of Northeastern departments employ Southwesternists, but the proportion nevertheless comprises seven departments. Northeastern and Midwestern departments combined employ more Southwesternists than do Southwestern departments.

Distribution Across Areas Involving Latin America

While the Northeast has more universities than the Midwest, they have similar percentages of departments employing Latin American specialists (34.2 and 34.6 percent, respectively) and a similar mean number per department (1.7 and 1.4, respectively). Among the relatively few Southwestern universities, 47.6 percent employ Latin Americanists, and they show a very different frequency distribution. Mean number of Latin Americanists per department is 2.2. More than twice as many Southwestern departments have at least two Latin American specialists as have one. Latin Americanists are widely distributed across the United States and are found in numbers in many departments.

Although Southwestern universities employ more Latin Americanists on average than Midwestern universities, they employ fewer absolutely. Moreover, Southwestern universities employ more Southwestern than Latin American specialists. Yet Midwestern universities employ more than twice as many Latin Americanists as Midwesternists.

University Status

The general pattern of regional representation is perhaps magnified in private universities. Only three private institutions employ Midwestern specialists, two of which are in the Midwest. The archaeologist at the third is more active in the Southwest than the Midwest. Yet eight of the 137 private schools outside the Southwest employ Southwestern archaeologists, including two in the Midwest.

By far, most Midwestern and Southwestern specialists work at public universities. The percentage of Latin American specialists at private universities (29.1) is much higher than the comparable percentages of Midwestern (11.1) and Southwestern (12.9) specialists. Private schools favor the study of distant areas. Perhaps because Latin America is the most distant of areas considered here, private universities favor it the most.

NRC Rank

NRC ranks are interval-scale measures that occupy a much wider range than does number of archaeologists per department. Since the latter are so constrained, rank-correlation between the variables is weak. Nevertheless, pattern in the relationship between rank and geographic representation is worth examining. NRC rank in anthropology varies negatively with the number of Southwestern ($t = -.05$, $p = .59$) and Latin American ($t = .12$, $p = .18$) archaeologists found in departments. Thus, rank increases (i.e., the rank score declines) as the number of such archaeologists increases, at least weakly. Yet the rank and number of Midwestern archaeologists co-vary positively ($t = .07$, $p = .48$), again weakly. As the number of Midwestern specialists increases, department rank declines. To a slight extent, departments are disadvantaged by employing Midwestern specialists. Put differently, higher-ranked departments do not seek Midwestern specialists, or those specialists are not particularly esteemed by the discipline.

Calculating mean NRC rank by presence or absence of area specialists, departments with Midwestern specialists are ranked lower overall and in anthropology than those without them. For the Southwest and Latin America, departments employing such specialists enjoy a slight advantage in NRC anthropology rank, but no advantage and, perhaps, a slight disadvantage, in NRC general rank. None of the differences is statistically significant. The Southwestern result may owe to the concentration of Southwestern specialists in that area and the relatively low national stature of Southwestern universities themselves, despite their high status in anthropology.

All pair-wise tests of association between presence of Midwestern, Southwestern, and Latin American specialists are significantly positive. But the association is strongest by far between the Southwest and Latin America, weaker between either of these areas and the Midwest.

Effects of Category Definition

As established above, the Northeast, Southeast, and Midwest area are encompassed by the eastern North America category (eastern United States henceforth). Since Midwesternists may identify their geographic area as eastern North America, I combined the three smaller areas with the broader designation to produce a new category of archaeologists claiming specialization anywhere in eastern North America. (Although this may include Canada, I assume that few American archaeologists work there.) Obviously, the eastern United States is much larger geographically and presumably more diverse in prehistoric cultures than is the Southwest.

Thirty-four of the 85 Southwesternists (40 percent) are employed in the eastern United States. Twenty-seven departments in the eastern United States employ at least one Southwestern specialist. As above, six of the seven departments outside the Southwest that employ at least two Southwesternists fall in the eastern United States.

Table 3 shows the frequency distribution of eastern U.S. specialists. Between them, the Midwest and Northeast claim only 54 specialists; 99 either are Southeastern specialists or identify the eastern U.S. as their area. Of the 153 regional specialists, 139 (90.8 percent) are employed by universities in the region, distributed among 97 institutions there. Little more than one-third of 263 eastern U.S. departments house archaeologists who work in that area. The mean number of eastern specialists in these departments is .51 (with a very high standard deviation of .78). Of eastern U.S. universities that employ at least one specialist in that region, the average rises to 3.24 (s.d. = 2.39). Eastern U.S. specialists are not widely distributed in the eastern United States but are clustered in relatively few departments. Neither Midwesternists nor Northeasternists appear to be clustered. Apparently, most clustering owes to Southeastern specialists or those generally identifying their region as eastern North America.

NRC rank in anthropology is positively, significantly correlated with number of eastern United States specialists ($t = .20$, $p = .04$). The more regional specialists employed by a department, the *lower* its rank. The positive correlation with the NRC general rank is not significant. Departments employing eastern U.S. specialists have a significantly lower NRC anthropology rank ($t = 2.2$, $p = .03$), and a somewhat lower NRC general rank ($t = 1.8$, $p = .08$) than those without such specialists.

Implications

Generally, employment prospects seem much better, disciplinary esteem much higher for Southwestern and, especially, Latin American specialists. Practically, Midwestern archaeologists are employed only by Midwestern universities, but Latin American and Southwestern specialists are employed nationwide. To obtain a high ranking, a department must have Southwestern and Latin American specialists, but does not need Midwesternists. These are the geographic facts of life in U.S. archaeology. Probably the standing of Midwestern prehistory differs little from the Northeast, the Plains, the Great Basin, or the West.

Explaining the Pattern

This study merely demonstrates the obvious: There are many more Southwestern and Latin American than other area specialists, and they are simultaneously much more widely distributed throughout the academy and more concentrated in substantial numbers in highly ranked departments. Yet documenting a pattern does not explain it. As demonstrated above, there are many universities in the Midwest and elsewhere that employ archaeologists who work outside their own regions. There is no lack of opportunity to support Midwestern and other neglected areas in American academics. Indeed, Midwestern universities, as much as any others, should redress these inequities.

"Archaeology is a cosmopolitan discipline, and practice should reflect the range and diversity of prehistoric cultures on a global scale. But American archaeology's worldliness lacks proportion."

There may be many reasons that Midwestern prehistory is institutionally neglected, but purely anthropological or archaeological explanations seem not to exist. The Midwest witnessed the complete range of sociopolitical variation found in prehistoric North America, and nearly the range of the entire New World. Almost certainly its sociopolitical range exceeds the Southwest's. The Midwestern archaeological record is abundant, diverse, and as richly contextualized as any other, despite common misconceptions. To some, Midwestern pottery may be dismal in technical and aesthetic terms when compared to that of the Southwest and Latin America. True, the area lacks standing ruins, although it contains abundant earthworks that are rare elsewhere in North America. But to identify these unflattering properties with the character of its archaeological record or the anthropological prospects of its study is a failure of imagination, not legitimate grounds for neglect.

Instead, the explanation for the Midwest's marginal status seems to be beside the anthropological point. Perhaps the reason is practical. There are many large American graduate programs but at least three of them are in the Southwest, which seems a disproportionate number considering the nationwide distribution. Yet there also are large graduate programs in the Northeast, the Midwest, and the West without commensurate geographic emphases in those regions. Most of the West is public land. Coupled with the region's low population and concentration of natural resources, this condition favors public works on a scale rarely matched elsewhere in the United States. Large-scale public works projects, obviously, attract large-scale archaeological fieldwork. Yet this suggestion does not explain the comparative neglect of the Great Basin, similar to the Southwest in these

respects but not nearly as popular with academic departments. Perhaps labor and general operating costs also explain geographic preferences. Arguably in the Southwest, undeniably in Latin America, these costs are lower than they are in eastern North America.

The Southwest is roughly the size of the Midwest, so the difference is not explained by geographic extent. Obviously, Latin America is far larger than either North American area alone. Although I did not distinguish between Latin American areas, I believe that most Latin Americanists work either between central Mexico and Honduras or in the Andes. Geographically, both areas are sizable. Regardless of size, it is hard to avoid the conclusion that North American archaeologists are attracted disproportionately to them.

Glamor

Practical reason explains only so much. Undeniably, the Midwest lacks cachet; at dinner parties, corn dogs compete poorly with chicken *mole* or *pozole*. Hollywood parodied archaeology and produced genre films in the Indiana Jones series but, like all good parodies, this one contained a kernel of truth audaciously exaggerated. The historical and geopolitical context of the films required setting most adventures in the Near East, but the first one opened in Latin America. Despite his name, the hero's adventures were not set in Terre Haute or Ft. Wayne.

For a brief time in the 19th century, the Midwest was a fashionable place for metropolitan archaeologists. Under Frederic Putnam, the Peabody Museum worked near Cincinnati and still holds important Ohio Valley collections. The available means then probably separated Cambridge from Madisonville by as much money and time as it would separate Cambridge from Mesa Verde and Chichen Itzá a generation later. Similarly, the early archaeological fieldwork by the University of Chicago was done in Illinois, but it has long since abandoned that area. Once the Midwest lost its exotic cachet, it was abandoned for more remote locales. The University of Arizona, in contrast, has continued its early work in Arizona to the present.

The ideal is to live in cultured metropolitan locales and practice archaeology in "remote" areas. That could be many places, but generally for North Americans, it is Latin America. Similarly in the continental United States, the Southwest offers the most convenient combination of distance and proximity, of the exotic and the familiar. One can practice amid beautiful landscapes and native cultures, and encounter standing ruins and polychrome pottery. It is legitimate to link Latin American and the Southwest in this discussion. Both today and in the past, the Southwest is somewhat an extension of Latin America (1986, T. C. Patterson, *The Last Sixty Years: Toward a Social History of Americanist Archaeology in the United States*. *American Anthropologist* 88: 726; 1986, C. M. Hinsley, Edgar Lee Hewett and the School of American Research in Santa Fe 1906-1912. In *American Archaeology Past and Future: A Celebration of the Society for American Archaeology 1935-1985*, edited by D. Meltzer, D. Fowler, and J. Sabloff, pp. 217-233. Smithsonian Institution). The School of American Research was founded on the model of American schools in Rome or Athens (i.e., in foreign lands) after unsuccessful attempts to establish an American school in Mexico.

Relatively few American archaeologists live in the Southwest, practically none in Latin America. But anthropology is more about the remote or exotic than about cultural experience and history. The "other" that ethnologists and increasingly, archaeologists fondly celebrate is distant, not only in culture, but also in time and space. The hackneyed "other" is elsewhere. In the Cuna world, prestige followed action in "distant geographic regions that were terra incognita to the less educated . . . For such 'ordinary' persons the 'center of the world' was their own domain. Distant geographic realms were extraordinary 'foreign' worlds . . . unknown and awesome" to all but the cosmopolitan elite (1979, M. Helms, *Ancient Panama: Chiefs in Search of Power*. University of Texas Press, pg. 134). Substitute "archaeologists" for "Cuna"; Latin Americanists trade in the unknown and distant, Mid-westernists in a provincial domain. Yet cultural anthropology is reconsidering its predominant emphasis on other places [1998, T. E. Fricke, Home Work. *American Anthropological Association Newsletter* 39(7): 1, 45]. Archaeology should do the same.

Geopolitics

Since the Monroe Doctrine and certainly since the advent of the national-security state, the United States has advanced proprietary claims toward Latin America. Just as British and French archaeologists practice disproportionately in their former colonial possessions, Americans practice disproportionately in America's ambiguous empire. Indeed, Western archaeologists have roughly apportioned the non-Western world into separate spheres of influence. To Patterson, early North American involvement in Latin American archaeology served strategic national interests.

Yet even European archaeologists seem to work at home more than Americans, perhaps reflecting different recent histories and the cultural context of archaeological practice. Whether or not their archaeological records stem from their direct ancestors, Europeans sense an affinity to national prehistory generally lacking in the United States. After all, our past may not seem our own, even though it really is everyone's. Moreover, few archaeologists who work in North America's intellectual empire are motivated by self-interest, least of all by imperial ambition, and there is nothing gained in moral posturing to that effect. My own research places me poorly to do so (1999, M. Shott and E. Williams, *Pottery Ethnoarchaeology in Michoacán, Mexico: The Third Season's Report*. Paper delivered at the 98th Annual Meeting of the American Anthropological Association. Washington, D.C.).

Some view North American archaeology as no less imperial, merely a Western practice that appropriates the non-Western past. In that sense, any archaeology that does not involve the material record of the West's lineal ancestors is imperial. But a humanistic archaeology does not recognize essentialist claims to the past. Legitimately, the past is our common legacy. Neither should archaeology recognize unique claims to status for particular areas. Our concern should be to reveal and understand the past everywhere. If areas like the Midwest are slighted in the effort, we should rectify the neglect.

If departments are free to define their own interests, in part through geographic emphasis, then opportunity is denied to those in unpopular specializations. In orthodox economic theory, capital must be free to seek its highest returns. By happy assumption this freedom acts in everyone's best long-term interests. Whether or not the assumption is valid, Keynes reminded us what we are in the long term; we live in the present. Similarly, whatever happy assumption justifies the manifest geographic inequities of archaeological practice, we practice in the present. Intellectual freedom does not relieve us of the collective obligation to confront and rectify the unattractive consequences of our practices.

Conclusion

Archaeology is a cosmopolitan discipline, and practice should reflect the range and diversity of prehistoric cultures on a global scale. But American archaeology's worldliness lacks proportion. Were the interests of academic archaeologists even roughly proportional to geography, there would be more representation of Asia, sub-Saharan Africa (beyond hominid evolution studies) and other areas, not just the Midwest. Even without the emphasis on domestic prehistory characterizing nations like Japan for unique cultural reasons, there would be a good deal more representation of North America, especially beyond the Southwest and, frankly, a good deal less of Latin America. If the American academy recognized commitments to local and regional prehistory even remotely comparable to those held by other nations, more Midwestern, Northeastern, and other archaeologists would exist.

None of this is to deny that Latin America or the Southwest deserve study, nor that those specialists are good scholars. It does question that they deserve any more study or are any better scholars than others. Neither is it to advocate rigid quotas for geographic representation. But in the past 20 years, archaeology broadened opportunities to what it considered marginalized constituencies. This is a fair description today of Midwestern and other neglected area emphases. It follows that archaeology should broaden its geographic representation. All that said, geographic specialization in hiring should be subordinated to scholarly ability. Until it is, archaeology gives prestige as the Cuna do. What the Cuna do is their business; archaeology should recognize the quality of work, not its location.

*The term American is used in this article is used to refer to archaeologists with faculty positions in the 50 United States.

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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*.

American Antiquity

Books Received but Not Reviewed

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Historic Houses of Philadelphia. R. W. Moss, photographs by T. Crane. 1998. University of Pennsylvania Press, Philadelphia. \$34.95 (cloth)

Historical Development of the Chena River Waterfront, Fairbanks, Alaska: An Archaeological Perspective. Edited and compiled by P. M. Bowers and B. L. Gannon. 1998. Alaska Department of Transportation, Fairbanks. Available upon request.

How to Read Egyptian Hieroglyphs: A Step-by-Step Guide to Teach Yourself. M. Collier and B. Manley, illustrated by R. Parkinson. 1998. University of California Press, Berkeley. \$18.95 (cloth).

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- Montpelier, Jamaica. A Plantation Community in Slavery and Freedom, 1739-1912.* B. W. Higman. 1999. University of the West Indies Press, Kingston, Jamaica. \$35 (paper).
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- Rethinking Hopi Ethnography.* P. M. Whiteley. 1998. Smithsonian Institution Press, Washington, D.C. (paper).
- Sandy Pylos: An Archaeological History from Nestor to Navarino.* Edited by J. L. Davis. 1998. University of Texas Press, Austin. \$50 (cloth), \$24.95 (paper).
- The Persistence of Sail in the Age of Steam: Underwater Archaeological Evidence from the Dry Tortugas.* D. J. Souza. 1998. Plenum Press, New York. \$42.50 (cloth).
- The Prairie People: Continuity and Change in Potawatomi Indian Culture, 1665-1965.* J. A. Clifton. 1998. University of Iowa Press, Iowa City.
- The Southern Colonial Backcountry: Interdisciplinary Perspectives on Frontier Communities.* Edited by D. Colin Crass, S. D. Smith, M. A. Zierden, and R. D. Brooks. 1998. University of Tennessee Press, Knoxville. \$38 (cloth).
- The Timucuan Chiefdoms of Spanish Florida.* Vol. 1: Assimilation, Vol. 2: Resistance and Destruction. J. E. Worth. 1998. University Press of Florida, Gainesville. Vol. 1, \$49.95 (cloth), Vol 2, \$49.95 (cloth).
- The Tree that Bends: Discourse, Power, and the Survival of the Maskóki People.* P. R. Wickman. 1999. University of Alabama Press, Tuscaloosa. \$29.95 (paper).
- The Wintu: A Very Small World-System in Northern California and Their Neighbors.* C. Chase-Dunn and K. M. Mann. 1998. University of Arizona Press, Tucson. \$35 (cloth).
- Transformations of Kinship.* Edited by M. Godelier, T. R. Trautmann, and F. E. Tjon Sie Fat. 1998. Smithsonian Institution Press, Washington, DC. \$45 (cloth), \$21.95 (paper).
- Walking Where We Lived: Memoirs of a Mono Indian Family.* G. D. Lee. 1998. University of Oklahoma Press, Norman. \$23.95 (cloth).
- Warfare and Agriculture in Classical Greece.* Revised edition. V. D. Hanson. 1998. University of California Press, Berkeley. \$35 (cloth), \$14.95 (paper).

Warriors of the Clouds: A Lost Civilization in the Upper Amazon of Peru. K. Muscutt. 1998. University of New Mexico Press, Albuquerque, NM. \$29.95 (paper). ·

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A New Opportunity!

Editor, SAA Monographs

The Society for American Archaeology seeks a general editor to develop SAA monographs, a new monograph series produced by the Society. The editor will coordinate acquisition, the review and acceptance of manuscripts, oversee the publication process, and help set the direction for the new series. Detailed editing will be done by those responsible for individual titles; copy editing and production will be done from the Society's Washington office.

SAA has published monographs in the past and the first of the new series will reprint one of those classics. Thus, Newall and Krieger's report on the George C. Davis site is already in press with a new introduction by Dee Ann Story; it is planned to appear by the 2000 Annual Meeting in Philadelphia. While it is anticipated that other classics also will be reprinted in the new series, the SAA monograph program will include new monographs, both authored and edited.

This is an unusual opportunity. In an era when the monograph is rapidly changing in purpose and form, this editor can have decisive input in the monograph's future in American archaeology. One of the editor's tasks will be to choose, with others, what formats, paper or electronic, the SAA monographs take in the longer term. The scale of the program also remains undecided: A possibility is about two titles per year.

The editor would assume the position at the Philadelphia Annual Meeting, April 2000, and hold it for a term of three years. Like all Society editorships, the position is unpaid; it is hoped the editor's employer or institution will be able to carry the modest expenses arising. With so much primary research being done in a CRM context, the SAA monograph editor might come from that sector.

The chair of the Society's Publications Committee, Christopher Chippindale, is available for informal discussion [in England: + (44) 1223-333512 work; (44) 1223-513743 home; email: cc43@cam.ac.uk]. Send applications in the form of a brief vita and a statement as to how you would approach the position to him at 85 Hills Rd., Cambridge CB2 1PG, England, or email: cc43@cam.ac.uk.

New Book Review Editor-- *American Antiquity*

As of April 10, 2000, there will be a new book review editor for *American Antiquity*. After this date, books for review should be sent to: Susan Kent, Associate Editor for Reviews and Book Notes, *American Antiquity*, Anthropology Program, Old Dominion University, BAL 723/Hampton Blvd., Norfolk, VA 23529-1000, email: skent@odu.edu.

NEWS AND NOTES



The University of South Carolina, Columbia, will be offering a 10-week archaeological field course on the African-American history of the 18th and 19th Moravian town of Salem during the fall semester 2000. Room, board, and stipends and six hours' credit will be available to 8 to 10 students, who will be selected on a competitive basis. The course offers students an opportunity to participate in a well-established research program and to explore resources for thesis and dissertation research in and around Salem. Salem has well-preserved archaeological remains as well as a wealth of documentary material in the archives of the Moravian Church and the Museum of Early Southern Decorative Arts. Detailed records of African Americans pertain to enslavement and resistance to slavery, labor, religious expression, liberation to Africa, emancipation, and reconstruction. Several field reports and M.A. theses have already been written on the historical archaeological investigations. Students interested in this program should visit the project Web site at www.cla.sc.edu/ANTH/Faculty/FergusonL/oldsalem10htm and fill out a statement of interest form. They will be placed on a mailing list and informed of application deadlines and other information. Questions may be directed to lgfergus@gwm.sc.edu.

The North American Database of Archaeological Geophysics (NADAG) is a database and Website that aims to promote use, education, communication, and a knowledge base of the practice of archaeological geophysics in North America. These non-invasive methods are currently underutilized in this hemisphere despite their potential for large cost-savings to exploratory field projects and significant advances in methods and instrumentation. Now under construction, NADAG's components include an image library of graphical results, a searchable projects database, educational materials, a bibliography database, an instrumentation database, a practitioners and consultants directory, an upcoming events page, and links to other Websites and national databases with a geophysical focus. The National Park Service's National Center for Preservation Technology and Training (NCPTT) has provided initial funding for NADAG, which is maintained by the Center for Advanced Spatial Technologies at the University of Arkansas. Watch it grow. For additional information or for contributions, visit www.cast.uark.edu/nadag or contact nadag@cast.uark.edu.

Ever since scuba diving became popular in the late 1940s, growing numbers of people have searched the seas for treasure. But devices like the camera-carrying robots, which allowed scientists to find the *Titanic*, are helping treasure hunters locate shipwrecks faster, and reach the farthest recesses of the sea. Scientists want to end the plundering by adopting a treaty proposed by UNESCO, the United Nations Educational, Scientific and Cultural Organization. The proposal will make shipwrecks the property of governments, prohibit the sale of their artifacts, and extend the span of nations' territorial waters. Governments will be urged to step up maritime vigilance in order to protect mankind's nautical heritage, with scavengers subjected to the laws of the government controlling the waters of the wreck. UNESCO's general assembly and national governments will have to ratify the proposal, a process that would take several years. However, some countries, with the United States in the lead, are blocking this approval due to lobbying activities from treasure hunters. Associations, like those of ProSea (www.prosea.org), have been created to defend the treasure hunters' side of the coin. Now, a crucial voting meeting is scheduled for April 2000. For further information, contact the Online Campaign for the UNESCO convention at www.terravista.pt/mussulo/2386/.

The Northwest Research Obsidian Studies Laboratory announces the availability of the year 2000 annual research grant for up to \$1000 worth of analytical services (X-ray fluorescence trace element analysis and/or

obsidian hydration analysis) for any graduate student (M.A. or Ph.D.) whose research is concerned with an Oregon archaeological site and/or obsidian source. Please note that we are particularly interested in supporting geoarchaeological investigations of Oregon obsidian sources and that additional laboratory support may be available for source studies. The application deadline is June 1, 2000; the results will be announced June 15, 2000. For additional grant details and information about previous grant recipients, see the laboratory Website at www.obsidianlab.com or contact Craig Skinner at Northwest Research, 1414 NW Polk, Corvallis, OR 97330, tel: (541) 754-7507, email: cskinner@obsidianlab.com.

The Center for Advanced Study in the Visual Arts, a part of the National Gallery of Art, announces a program for the Samuel H. Kress/Ailsa Mellon Bruce Paired Fellowships for Research in Conservation and Art History/Archaeology. Applications are invited from teams consisting of two scholars: one in the field of art history, archaeology, or another related discipline in the humanities or social sciences, and one in the field of conservation or materials science. The fellowship includes a two-month period for field, collections, and/or laboratory research, followed by a two-month residency period at the Center for Advanced Study, National Gallery of Art. Applications will be considered for study in the history and conservation of the visual arts (painting, sculpture, architecture, landscape architecture, urbanism, prints and drawings, film, photography, decorative arts, industrial design, and other arts) of any geographical area and of any period. A focus on National Gallery collections is not required. These fellowships are open to those who have held the appropriate terminal degree for five years or more or who possess a record of professional accomplishment at the time of application. Awards will be made without regard to the age or nationality of the applicants. Each team is required to submit an application for the Paired Fellowship. Seven sets of all materials (original and six copies), including application form, proposal, a tentative schedule of travel indicating the site(s), collection(s), or institution(s) most valuable for the proposed research project, and copies of two publications must be forwarded by the application deadline. In addition, each team member must request two letters of recommendation in support of the application. Applications are due by March 21, 2000. For information and application forms, write to the Center for Advanced Study in the Visual Arts, National Gallery of Art, Washington, D.C. 20565, tel: (202) 842-6482, fax: (202) 842-6733. Information on this fellowship program and other fellowship programs at the center is available on the Web www.nga.gov/resources/casva.htm.

The following archeological properties were listed in the National Register of Historic Places during the fourth quarter of 1999. For a full list of National Register listings every week, check "The Weekly List" at www.cr.nps.gov/nr/whtnew.htm.

California, Inyo County: Coso Rock Art District. Listed 10/08/99.

California, Imperial County: Southwest Lake Cahuilla Recessional Shoreline Archaeological District. Listed 12/30/99.

Mississippi, Jones County: G.W.O. Site. Listed 11/23/99.

N. Mariana Islands, Tinian Municipality: Unai Dangkulo Petroglyph Site. Listed 10/27/99.

Washington, Mason County: Big Creek Archaeological Site. Listed 10/13/99.

The Center for Advanced Study in the Visual Arts awards approximately 6 Senior Fellowships and 12 Visiting Senior Fellowships each year for study of the history, theory, and criticism of art, architecture, and urbanism of any geographical area and of any period. Applicants should have held the Ph.D. for 5 years or more or possess a record of professional accomplishment. Scholars are expected to reside in Washington throughout their fellowship period and participate in the activities of the center. All grants are based on individual need. Fellows are provided with a study and subsidized luncheon privileges. The center also will consider appointment of associates who have obtained awards for full-time research from other granting institutions and would like to be affiliated with the center. Qualifications are the same as for senior fellows.

Deadlines for Senior Fellowship and Associate Appointments:

Award Period: Academic year 20012002

Deadline: October 1, 2000

Deadlines for Visiting Senior Fellowships and Associate Appointments: (maximum 60 days)

Award Period: March 1, 2001August 31, 2001

Deadline: September 21, 2000

For further information and application forms, write to the Center for Advanced Study in the Visual Arts, National Gallery of Art, Washington, DC 20565, tel: (202) 842-6482, fax: (202) 842-6733, email: advstudy@nga.gov, Web: www.nga.gov/resources/casva.htm.

The Western Belize Regional Cave Project announces its field school for summer 2000! Once again, the Belize Valley Archaeological Reconnaissance Project will be conducting archaeological research of various caves in Belize, Central America. This regional study will involve caves investigated in previous seasons, (Actún Chapat, Actún Halal, Barton Creek Cave), and a number of caves recently discovered. The investigation of elite burials, stone monuments, cave art, and carvings will be the focus for interpreting the role of caves in the culture of the ancient Maya. Jaime Awe (University of New Hampshire) will be directing the cave investigations, which will include extensive exploration of cave sites, survey, mapping of rooms and artifacts, pottery classification, artifact tabulation, data recording, and excavation. Awe's preliminary exploration of the exotic Actún Tunichil Muknal was featured in a 1993 National Geographic Explorer documentary film, "Journey Through the Underworld." Participation in the field school also will include laboratory analysis of ceramic and lithic artifacts and preliminary examination 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. Additional activities include the excavation of pyramids and other structures in ceremonial centers; survey and reconnaissance of known, yet unexplored areas, and widespread mapping of the region; and investigation of the large, Classic Period center, Baking Pot in the Belize River Valley. This field school is available in 2- or 4-week sessions:

Session 1, 2 weeks: June 4June 17, 2000

Session 1, 4 weeks: June 4July 1, 2000

Session 2, 2 weeks: July 9July 22, 2000

Session 2, 4 weeks: July 9August 5, 2000

Due to the strenuous and dangerous nature of cave reconnaissance it is imperative that participants be in excellent physical condition and at least 18 years of age. Prior spelunking experience is preferred. Registration fees for the project are \$950 per 2-week session or \$1650 for the 4-week field school. The 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. Two credit options are available: 4 credit hours for one session or up to 8 credit hours for the field school. Further details are provided in the application package. For application forms and information, contact Cameron Griffith, Co-Director, email: BelizeMaya@aol.com. Information also is available on the Web: php.indiana.edu/~casgriff/Belize/CAVE.html.

The Center for Archaeology in the Public Interest (CAPI), which is located at Indiana University (IU), Bloomington and directed by K. Anne Pyburn, has just unveiled its new Website (www.indiana.edu/~capi). This Website contains information on CAPI itself, the new Ph.D. track, "Archaeology and Social Context," in the IU Anthropology Department, and an annotated bibliography on the ethics of archaeological research.

The Curtiss T. and Mary G. Brennan Foundation announces two pilot programs of grants to support archaeological field research in (1) early civilizations in the Mediterranean world and (2) Andean South

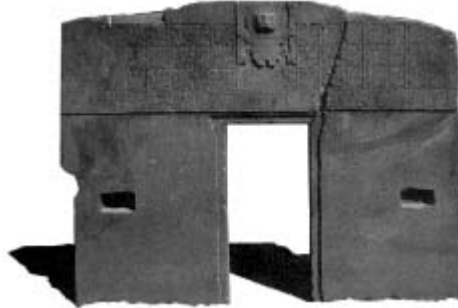
America. Those areas and periods of the Mediterranean world qualifying include the Bronze Age and earlier of Egypt, Anatolia, the Levant, Near East, Greece, Crete, Cyprus, and the Aegean. Funds are available to a maximum of \$5000 to support research designed to establish the significance of proposed projects and the feasibility of carrying them to completion, or to fund ancillary portions of ongoing projects important to an understanding of the project as a whole. Application must be made by the sponsoring institution through the principal investigator. Individuals are not eligible and dissertation research does not qualify. Application may be made throughout the year, with deadlines of April 15 and October 15, 2000. For guidelines and application materials, contact the Curtiss T. and Mary G. Brennan Foundation , 551 W. Cordova Rd., Suite 426, Santa Fe, NM 87501, fax: (505) 983-5120, email: BrenFdn@compuserve.com.

Join the University of California Research Expeditions Program (UREP) and dig side-by-side with university archaeologists during spring and summer 2000. Help excavate turn-of-the-century Hispanic settlements in Colorado, survey Stone Age hunter camps in Germany, dig for the remnants of prehistoric societies around Lake Titicaca in Peru, and more! Crew members actively participate in all aspects of the research during each two-week expedition, from unearthing artifacts to mapping sites and cataloging the project's findings. Participation with UREP is an excellent way to gain valuable experience in the field, and summer sessions credit is available. For additional information and a free catalog, call: (530) 752-0692, email: urep@ucdavis.edu, or check our Website: urep.ucdavis.edu.

The Laboratory for Archaeological Chemistry at the University of Wisconsin-Madison is initiating an annual program of research award grants to graduate students of archaeology. The lab staff believes that major discoveries in archaeology in future years will come from laboratory investigations and that the training of graduate students in analytical methods and their application is essential. This award offers support for the application of chemical analyses in solving archaeological problems. The Laboratory for Archaeological Chemistry has been involved in the study of questions of archaeological interest for many years. The primary focus of it's research is on the characterization of prehistoric bone, soils, and pottery. A variety of other materials including stone, dyes, organic residues, metals, and glass also are investigated. Instrumentation in the lab includes a (1) Inductively Coupled Plasma-Atomic Emission Spectrometer for the rapid elemental characterization of a variety of materials with a resolution in parts per million, and (2) Finnigan Element Inductively Coupled Plasma High-Resolution Mass Spectrometer for isotopic and elemental characterization of many materials, often at the parts per billion level. This instrument incorporates laser ablation as a sample introduction technique appropriate for many solids and for small or fragile samples. In addition, the lab has access to a variety of other instrumentation and equipment on campus. Applications for the award must include: (1) a three-page letter describing the specifics of the research and the analyses involved, (2) the applicant's curriculum vitae, (3) a tentative table of contents for the dissertation, and (4) a letter of recommendation from the major advisor. The letter of application must contain detailed information on the research project, the kinds of analyses involved, the number of samples and analyses required, availability of samples with letter(s) of permission if appropriate, a discussion of the importance of the analysis to the proposed research, and a timetable for research and project completion. Discussions with lab staff are recommended prior to application to ensure that the project meets award criteria and employs services available. The deadline for application is January 1 for awards beginning September 1 of the same year. The award will be announced on March 15 each year. Awards must be appropriately acknowledged in any dissemination of results of the analyses and copies of resulting publications must be provided to the lab for our files. Questions and applications should be addressed to T. Douglas Price or James H. Burton, Laboratory for Archaeological Chemistry, University of Wisconsin-Madison, 1180 Observatory Dr., Madison WI 53706, tel: (608) 262-2575 (tdp), (608) 262-0367 (jhb), (fax): (608) 265-4216, email: tdprice@facstaff.wisc.edu or jhburton@facstaff.wisc.edu. For further information, see our Web site at www.wisc.edu/larch/aclab/larch.

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POSITIONS OPEN



Position: Archaeological Principal Investigator, Field Supervisors

Location: Columbus/Cleveland, Ohio

ASC Group, Inc., has immediate openings for an archaeological principal investigator and field supervisors at its Columbus/Cleveland offices. **Principal Investigator:** Responsibilities include supervision of fieldwork, analysis, research methodology, and report preparation. Candidate will have a minimum of a M.S./M.A. in anthropology/archaeology, plus at least two years of full-time experience supervising archaeological fieldwork.

Field Supervisors: Responsibilities include the everyday supervision of field activities, including assignment of crews, review of work in progress, assisting with analysis and interpretation of materials collected, and report preparation. Candidate will have an M.A. or B.A. degree in anthropology or closely related field, plus one year of full-time professional experience in archaeology or CRM, and at least six months of archaeological field experience in an assistant supervisory role. Transit/laser transit and data collector experience is a must; eastern Woodlands archaeology familiarity is helpful. Excellent field, analytical, communication, and report writing skills are mandatory. We offer a competitive salary, including health and dental insurance and 401 (k) benefits. For consideration, forward résumé/salary requirements to: HR, ASC Group, Inc., 4620 Indianola Ave., Columbus, OH 43214, fax: (614) 268-7881, email: shuy@ascgroup.net.

Position: Assistant Professor, North American Archaeologist

Location: Hofstra University, New York

Pending budgetary approval, the Department of Sociology and Anthropology at Hofstra University seeks an archaeologist of North America for a tenure-track position at the rank of assistant professor commencing with the fall 2000 semester. Candidates must have a four-field approach and be able to teach introductory courses in other subfields. Preference will be given to candidates with field experience and knowledge in at least one of the following areas: contact archaeology, cultural history, cultural preservation, historic archaeology, or museum studies. The successful candidate will have to demonstrate a commitment to both quality teaching in an undergraduate liberal arts setting, and a clear agenda of scholarly research and publication. Send vita, samples of course syllabi and scholarly work, and the names of three references to Mark Silver, Chair, Department of Sociology and Anthropology, 115c Hofstra University, Hempstead, NY 11549. EOE/AEE.

Position: Assistant Professor


Location: University of Illinois at Springfield, Illinois

The University of Illinois at Springfield (UIS), Sociology/Anthropology program invites applications for a tenure-track position in archaeology or biological anthropology at the assistant professor level. Ph.D. in anthropology or completion by August 2000 is required. Candidates should have a commitment to undergraduate teaching and be prepared to teach in a small interdisciplinary program with two cultural anthropologists and two sociologists, offering a B.A. in sociology/anthropology. Teaching duties will include Human Evolution: Biological and Cultural, and 3 to 5 additional courses per year. Depending on his/her

background, the successful candidate will be expected to teach in *some* of the following areas: introductory archaeology, North American prehistory; archaeological field methods, North American Indians; primate behavior; human variation, race, and racism; gender and sexuality; introduction to forensic anthropology. The successful candidate will be eligible for a research associate position with the Illinois State Museum which includes access to laboratory space, collections, and museum facilities, and a reduced teaching load. Located in the state capital, the University of Illinois at Springfield is the third campus of the University of Illinois. The UIS campus serves over 4,000 students in 19 graduate and 20 undergraduate programs. The academic curriculum of the campus emphasizes a strong liberal arts core, an array of professional programs, extensive opportunities in experiential education, and a broad engagement in public affairs issues of the day. The campus offers many small classes, substantial student/faculty interaction, and a technology-enhanced learning environment. Its diverse student body includes traditional, nontraditional, and international students. Its faculty are committed teachers, active scholars, and professionals in service to society. Previously an upper-division university serving juniors, seniors, and graduate students, for the first time in 2001, UIS will be admitting a small number of first-year students into a selective, interdisciplinary, lower-division curriculum. UIS also is developing an online B.A. in Liberal Studies. Candidates with interest in contributing to either of these two programs are especially encouraged to apply. Review of applications will begin on February 15, 2000, and will continue until the position is filled. To apply please send a letter of application, vita, and names and addresses of three references to: Sociology/Anthropology Search Committee, c/o Debra Culler, BRK 332, University of Illinois at Springfield, P.O. Box 19234, Springfield, IL 62794-9243. UIS is an Affirmative Action/Equal Opportunity employer. Women, minorities and the disabled are encouraged to apply.

Position: Project Manager

Location: Thomas Jefferson Memorial Foundation

The Thomas Jefferson Memorial Foundation (Monticello) seeks candidates for the position of project manager, Digital Archaeological Archive of Slavery in the Chesapeake. The project manager will oversee and participate in the creation of an Internet-accessible archive of archaeological data and graphics from multiple sites associated with enslaved Africans and their descendents in the greater Chesapeake region. The archive is a four-year project, funded by the Andrew W. Mellon Foundation, designed to explore how Web technologies can be used to foster collaborative and comparative research among diverse archaeologists working in a single region. Ph.D. in anthropology or related field and at least three years of archaeological field experience are required. Strong organizational abilities and practical skills in digital technologies, including database management and related statistical applications, CAD, GIS, and HTML are necessary. Familiarity with SQL and CGI programming is highly desirable. Expertise in the material culture of the early modern Atlantic world, especially ceramics, and field experience in the Chesapeake also is highly desirable. This is a full-time position with benefits. Send a cover letter, vita, and names of three references to Director of Human Resources, Box 316, Charlottesville, VA 22902. Application materials may be emailed to resumes@monticello.org. 

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CALENDAR

March 1718, 2000

The 18th Symposium on Ohio Valley Urban and Historical Archaeology will be held at Shakertown at Pleasant Hill, Kentucky. For more information, contact Kit W. Wesler, Wickliffe Mounds Research Center, P.O. Box 155, Wickliffe, KY 42087, tel: (270) 335-3681, email: kit.wesler@murraystate.edu.

April 59, 2000

The 65th Annual Meeting of the Society for American Archaeology will be held at the Philadelphia Marriott Hotel, Philadelphia. For information, contact SAA Headquarters, 900 Second St. NE #12, Washington, DC 20002, tel: (202) 789-8200, email: meetings@saa.org, Web: www.saa.org.

April 68, 2000

The international Clark Conference will address the issues raised when the art of several areas of the world is brought together, as in a museum, a university course, a book, a theory, a library, or a database. Clark Conferences annually strive to convene scholars from around the world to explore and debate a vital topic raised by the study, presentation, and explanation of art. This year's "Compression vs. Expression: Containing and Explaining the World's Art" is organized by John Onians, director of the World Art Research Programme at the University of East Anglia and consultative chair of Research and Academic Programs, Clark Art Institute. The conference will be held at the Sterling and Francine Clark Art Institute in Williamstown, Massachusetts. For more information, call the Events Office at (413) 458-2303, ext. 324.

April 1215, 2000

The 69th Annual Meeting for the American Association of Physical Anthropologists will be held at the Adam's Mark Hotel in San Antonio, Texas. For program information, contact Mark Teaford, Dept. of Cell Biology and Ana-tomy, Johns Hopkins University School of Medicine, 725 N. Wolfe St., Baltimore, MD 21205, tel: (410) 955-7034, fax: (410) 955-4129, email: mteaford@jhmi.edu. For local arrangements information, contact Sarah Williams-Blangero, Dept. of Genetics, Southwest Foundation for Biomedical Research, P.O. Box 760549, tel: (210) 258-9434, fax: (210) 670-3317, email: sarah@darwin.sfbr.org.



April 1922, 2000

The Society for California Archaeology (SCA) will meet at the Riverside Convention Center in historic downtown Riverside, California. The official conference hotel is the Holiday Inn Select across the downtown plaza from the convention center. Hotel reservations can be made at a special rate by calling (909) 784-8000 or faxing (909) 369-7127 and asking for the SCA block. The plenary session and meeting theme is "Early Peoples of the Pacific Coast of North America." Field trips are planned to the site of the developing Western Center for Archaeology and Paleontology in Hemet and the California State Citrus Heritage Park in Riverside, as well as an evening event at the UCR-California Museum of Photography. For further information, contact Joan S. Schneider, Local Arrangements Chair, tel: (909) 787-3517, fax: (909) 787-5934, email: jschneid@citrus.ucr.edu, Web: scanet.org.

April 2629, 2000

The Western Social Science Association Annual Meeting will be held at the Town and Country Resort and Convention Center in San Diego, California. The anthropology section seeks papers on all subfields and topics, but interdisciplinary and/or western states focus is encouraged. For information, contact Barbara Lass, Phoebe Hearst Museum of Anthropology, 103 Kroeber Hall, #3712, University of California-Berkeley, Berkeley, CA, 94720-3712, tel: (510) 526-1245 or (510) 642-6843, email lass@uclink4.berkeley.edu.

April 2629, 2000

The fourth biennial CINARCHEA Internationales Archäologie Film Festival will feature films about archaeology made between 1996 and 2000, at the Stadtgalerie in central Kiel. The program includes recent international productions, previous international prize winners, notable older productions, and films about experimental archaeology. The associated scholarly conference will emphasize underwater archaeology. For further information, contact Kurt Denzer, Director, CINARCHEA, Breiter Weg 10, D-24105 Kiel, Germany, tel: + (49-431) 57-94-941/942, fax: (49-431) 57-61-94-940, email: agfilm@zentr-verw.uni-kiel.de, Web: www.uni-kiel.de/cinarchea/index.htm.

May 1519, 2000

The 32nd International Symposium of Archaeometry (Archaeometry 2000) will be held in Mexico City. For information, contact Instituto de Investigaciones Antropológicas, UNAM Circuito Exterior s/n, Ciudad Universitaria, Coyoacán 04510 Mexico, D.F., Mexico, fax: + (525) 622-9651 or + (525) 665-2959, email: archaeom@servidor.unam.mx, Web: www.archaeometry.unam.mx.

May 1921, 2000

The Third National Conference on Women and Historic Preservation will be held at Mount Vernon College, Washington, D.C. It is sponsored by the Preservation Planning and Design Program, University of Washington; the Regional Director, Northeast Region, National Park Service; and the Organization of American Historians; and hosted by the American Studies Department and Historic Preservation Program, George Washington University, and the Women in Power Leadership Program, George Washington University at Mount Vernon College. For more information, contact Gail Dubrow, Conference Chair, Conference on Women and Historic Preservation, Preservation Planning and Design Program, University of Washington, P.O. Box 355740, Seattle, WA 98195-5740, email: womenpres@hotmail.com, Web: www.caup.washington.edu/WomenPres.

May 22 and 27, 2000

The 9th Annual Short Course, "Death-Scene Archaeology: Field Methods in the Location, Recovery, and Interpretation of Human Remains from Outdoor Contexts," will take place at Mercyhurst College in Erie, Pennsylvania. The course will expose participants to state-of-the-art techniques employed by forensic anthropologists in the location, archaeological recovery, and taphonomic interpretation of human remains from outdoor and fire-related forensic scenes. Comprehensive lectures by experts in a variety of forensic fields will be supplemented with hands-on opportunities in the collection of a wide range of scene evidence. For further information, contact Dennis Dirkmaat, tel: (814) 824-2105, email: dirkmaat@mercyhurst.edu.

June 510, 2000

Screenings of the 3rd AGON International Meeting of Archaeological Film of the Mediterranean Area will be held at the Apollon Theater at 19 Stadiou St. in Athens, Greece. Daytime sessions will focus on films about Mediterranean archaeology from prehistory to modern times. Documentaries about folk art and other endangered Mediterranean popular traditions will be shown at evening sessions, along with productions highlighting other aspects of Mediterranean culture. Award winners may be featured at additional screenings. For information, contact Maria Palatou, Secretary, AGON 2000 c/o Archaiologia ke Technes (Archaeology and Arts), 4a Karitsi Square, 105 61 Athens, Greece, tel/fax: + (30-1) 33-12-991.

July 68, 2000

The 4th Biannual Conference of Oaxaca Studies, an international symposium and conference, will be held at the Ex-Convento de Santo Domingo, Oaxaca, Mexico. The deadline for abstracts is May 15, 2000. Abstract forms and registration information are available on the Web at www.goshen.edu/~billoa/WELTE.html or

www.welte.org. For information, contact William O. Autry, Goshen College, 1700 S. Main St., Goshen, IN 46526-4797, tel: (219) 535-7402, email: billoa@goshen.edu.

July 1014, 2000

The International Congress of Ame-ricanists will hold its 50th meeting in Warsaw, Poland, with the theme, "Praying for Rain: Style and Meaning as a Response to the Environment in Ancient American Art and Architecture." This symposium will address art and architecture as the most tangible and enduring manifestation of human reaction to the environment in the Americas, with emphasis on the adversarial aspects of the human/nature relationship. Interdisciplinary papers will incorporate ecological, archaeological, ethnohistorical, and art historical data. For information, contact E. Michael Whittington, Curator of Precolumbian and African Art, Mint Museum of Art, 2730 Randolph Rd., Charlotte, NC, 28207, tel: (704) 337-2074, fax: (704) 337-2101, email: mwhittington@mintmuseum.org, or Virginia E. Miller, Associate Professor, Department of Art History, University of Illinois, 202A Henry Hall, 935 W. Harrison St., Chicago, IL 60607-7039, tel: (773) 413-2467, fax: (773) 413-2460, email: vem@uic.edu.

June 1517, 2000

The 15th International Symposium on Latin American Indian Literatures (LAILA) will be held at the Library of Congress in Washington, D.C. For information, contact Luis Arata, Program Chair, Department of Fine Arts, Languages, and Philosophy, Quinnipiac College, Hamden, CT 06518, tel: (203) 281-8658, email: luis.arata@quinnipiac.edu.

August 712, 2000

The Fifth International Conference on Easter Island and the East Pacific will be sponsored by the Easter Island Foundation and hosted by the Hawai'i Preparatory Academy on Hawai'i Island. Papers will focus on Polynesian prehistory, island landscape studies, arts of the Pacific, Polynesian languages and literature, colonization and exploration, paleobotany, and conservation issues. For further information, contact Pacific 2000, Easter Island Foundation, P.O. Box 6774, Los Osos, CA 93412, email: rapanui@compuserve.com.

October 37, 2000

The Rassegna Internazionale del Cinema Archeologico, an annual festival of recent international production about all aspects of archaeology and associated subjects, will be held in Rovereto, Italy. The main theme of the 11th edition will be, "The Origin and Development of European Culture and Civilization." The entry deadline is May 8, 2000. For information, contact Dario Di Blasi, Director and Claudia Beretta, International Press. Mu-seo Civico, Largo S. Caternia 43, 38068 Rovereto (TN), Italy, tel: + (39-464) 439-055, fax: + (39-464) 439-487.

October 57, 2000

The 27th Great Basin Anthropological Conference will be held at the David Eccles Conference Center, Ogden, Utah. Consult our Web site www.hass.usu.edu/~gbac2000 for news, abstract submissions, member input regarding conference organization, conference location information, and later, for registration and program details. For further information, contact Steven Simms, Utah State University, email: ssimms@hass.usu.edu.

October 2328, 2000

VIIe ICRONOS Festival Interna-tionale du Film Archéologique is a biennial festival of films about archaeology highlighting an intensive archaeology awareness week. Screenings will be held in the Athenée Municipal in Bordeaux's historic district. Ancient Civilizations of the Orient will be the main theme, but the program also will include other domains of archaeology. For information, contact Président Philippe Dorthe, Commissaire Général Pascal Louis, or Chargée de mission Laetitia Dion, Association du Festival International du Film Archéologique (AFIFA), 20 Quai de la Monnaie, 33800 Bordeaux, France, tel: + (33-556) 94-22-20, fax: + (33-556) 94-27-87, email: afifa@imagnet.fr, Website: www-icronos.montaigne.u-bordeaux.fr.

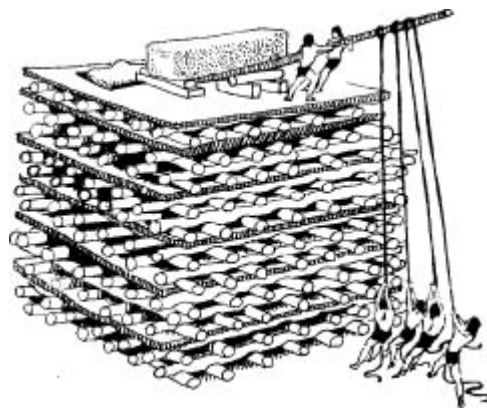
November 25, 2000

The 67th Annual Meeting of the Eastern States Archeological Federation will be held in Solomons, Maryland, hosted by the Archeological Society of Maryland. The meeting will include field trips to the Maryland Archeological Conservation Laboratory and Historic St. Mary's City. William M. Kelso (James-town Rediscovery) is the banquet speaker. Abstracts for proposed papers and symposia are due by June 1, 2000, to

Dennis C. Curry, Maryland Historical Trust, 100 Community Pl., Crownsville MD 21032, tel: (410) 514-7664, fax: (410) 987-4071, email: curry@dhcd.state.md.us. The conference headquarters is the Holiday Inn Select, Solomons, tel: (800) 356-2009. The room and field trip reservations and meeting advance registration deadline is October 2, 2000. To be placed on a mailing list, contact local arrangements coordinator Alison Pooley, 32 Delrey Ave., Catonsville MD 21228, tel: (410) 747-1973, email: pooleyd@erols.com.

November 812, 2000

The 33rd Annual Chacmool Conference will have as its theme, "Art for Archaeology's Sake: Material Culture and Style Across the Disciplines." This discussion is meant to bridge the gap between archaeology, art history, and material culture studies, considering both the shared and divergent ways in which objects and visual imagery are used to infer behavior and ideology. Style has long been a cornerstone of archaeological analysis, and has been used to distinguish temporal patterns and cultural affiliation, as well as deep structuring principles and intentional communication of symbolic information. Chacmool will host a conversation across the disciplines to break down barriers and share strategies of interpretation. The proceedings of the conference will subsequently be published. For information, contact Marc Zender or Calla McNamee, Chacmool 2000 Abstracts Committee, Department of Archaeology, University of Calgary, Calgary AB T2N 1N4, Canada, fax: (403) 282-9567.



November 1012, 2000

Envisioning the Past: Constructing Knowledge through Pictorial Traditions of Representations is a ground-breaking, international, interdisciplinary conference bringing together researchers worldwide to discuss the latest insights into the visual representation of anthropological, archaeological, and scientific knowledge. The representation of the past is a new and developing field of research, which addresses the construction of knowledge through visual media, including fine arts, illustrations, museum displays, multimedia, and popular culture. Papers are invited from researchers in archaeology, anthropology, history, art history, and the history and philosophy of science. Abstracts of 500 words or less are due by June 30, 2000 and should be forwarded to Susan Ballard, Conference Coordinator, Envisioning the Past Conference, Dept. of Archaeology, University of Southampton, Highfield, South-ampton, SO17 1BJ, UK, tel: + (44) 023-80-592930, email: seb4@soton.ac.uk, Web: www.arch.soton.ac.uk/DeptStuff/representation.htm.

November 1417, 2000

The X Encuentro: Los Investigadores de la Cultura Maya will be held in Campeche, Campeche, México, with the theme, "Recent Discoveries in the Maya Area." For more information, contact Ricardo Enclada Argáez, Director de Difusión Cultural, Universidad Autónoma de Campeche, Centro Cultural y Deportivo Universitario, Ave. Agustín Melgar s/n, Campeche, Campeche 24030, México, tel/fax: (981) 6-21-64.

November 1519, 2000

The 99th Annual Meeting of the American Anthropological Association will be held at the San Francisco Hilton and Towers, San Francisco, California, with the theme, "The Public Face of Anthropology." The deadline for submissions is April 19, 2000. For submission information, see the January 2000 *Anthropology News* or contact AAA Meetings, 4350 N. Fairfax Dr., Suite 640, Arlington, VA 22203-1620, tel: (703) 528-1902 ext. 2, email: jmeier@aaanet.org.

November 16, 2000

The CBA/BUFVC Channel 4 Film Awards Ceremony will be held in the Great Hall of Edinburgh Castle. These biennial awards are presented by the Council for British Archaeology/British Film & Video Council Working Party to British-made broadcast and non-broadcast productions. Due to a departure from the usual selection process, productions released from 1996 are eligible for the current competition. Prize winners also are screened during the Theoretical Archaeology Group meetings. This year a third prize will be inaugurated for Information Communications Technology presentations, such as CD-Roms and websites. The entry deadline is June 30, 2000. For information, contact Cathy Grant, Honorary Secretary, Council for British Archaeology/British Universities Film & Video Council Working Party, 77 Wells St., London W1P 3RE, England, tel: + (44-171) 393-1500, fax: + (44-171) 393-1555, email: cathy@bufvc.ac.uk, Web: www.bufvc.ac.uk.

November 27-30, 2000

II Congreso de Arqueología de la Región Pampeana will be held in Mar del Plata, Buenos Aires, Argentina. For information, write CC 3 Sucursal 1 (7600), Mar del Plata, Provincia de Buenos Aires, Argentina, email: carp2000@mdp.edu.ar

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