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The Magazine of the Society for American Archaeology

Volume 3, no. 2 March 2003

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

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Inquiries and submissions should be addressed directly to them. The SAA Archaeological Record is provided free to members and institutional subscribers to American Antiquity and Latin American Antiquity worldwide. The SAA Archaeological Record can be found on the Web in PDF format at

Kurt Dongoske [Working Together]

email: kdongoske@winslow-az.net

www.saa.org/publications/thesaaarchrec/index.html.

Past issues of the SAA Bulletin can be found at

www.saa.org/publications/ saabulletin/index.html.

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EDITOR'S CORNER

John Kantner

John Kantner is an assistant professor of anthropology at Georgia State University.

Changes in Exchanges Associate Editor

Emily McClung de Tapia has served as Associate Editor for the Exchanges column since 1997, when former editor Mark Aldenderfer brought her on board to help with the SAA Bulletin; she continued in that capacity with the current magazine. As a professional archaeologist in Mexico, she has contributed the Mexican and Central American perspective to the Exchanges column, both by soliciting and editing contributions from her colleagues but also by writing her own articles for the magazine. Emily has decided that she is no longer able to serve in this capacity, and, although we are sad to see her leave us, we thank her for her service to SAA and wish her the best of luck in her endeavors.

Fortunately, the Mexican/Central American contribution to the Exchanges column will continue. I am pleased to announce that Gabriela Uruñuela Ladron de Guevara will take over Emily's place as Associate Editor. Born in Guadalajara, Jalisco, Gabriela received a B.A. in Archaeology from the Universidad Autónoma de Guadalajara (1980), an M.A. in Archaeology from the Universidad de las Américas, Puebla (1983), and a doctorate from the Universidad Nacional Autónoma de México (1997). Gabriela has been on the faculty of the Anthropology Department at the Universidad de las Américas (UDLA) since 1981, and she is the Director of the Museum of the City of Cholula and is in charge of the Coordination of Archaeological Support at UDLA. Since 1996, she has been a member of the National Council on Archaeology, and since 2000, she has served on the Committee on the Americas for SAA. Gabriela is co-director of the Tetimpa Project, which is designed to study the impact of volcanic activity on prehispanic communities in the western Puebla Valley in Central Mexico.

We are fortunate to have Gabriela's assistance with *The SAA Archaeological Record*. Together with José Luis Lanata, who represents South American interests, Gabriela will guide development of the Exchanges column. Potential contributors can contact her at:

Department of Anthropology Universidad de las Américas, Puebla 72820 Cholula, Puebla, MEXICO tel/fax: (52-222) 229-2048 email: gabriela@mail.udlap.mx

New Column—Where Are They Now?

A large number of SAA members are archaeologists who ostensibly are retired, but who continue to be professionally engaged in the discipline. Based on a suggestion by Roger Nance, we are introducing a new column titled "Where Are They Now?" which will provide brief sketches on the activities of senior archaeologists. Hester Davis has generously agreed to serve as Associate Editor of this column, and she introduces the first column, by Frederick de Laguna, in this issue. Hester can be contacted at:

Arkansas Archeological Survey 2475 N. Hatch Ave. Fayetteville, AR 72704 email: hadavis@uark.edu

EDITOR'S CORNER continued on page 3



IN BRIEF

Tobi A. Brimsek

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

MEMBER NEEDS ASSESSMENT SURVEY IN PROGRESS—WE NEED YOUR INPUT!

President Bob Kelly wrote to you in the January issue of *The SAA Archaeological Record* about the Needs Assessment Survey that SAA is undertaking in early March. An independent research firm has been engaged to conduct this survey for SAA.

If you have been selected as part of the random sample, we would like to ask you to please take the time to complete the survey instrument. It was initially distributed electronically. For those members for whom we did not have current email addresses, surveys were placed in the mail. I know that we are asking two things of you—for your time, about 20 minutes, and for your input. This is your opportunity to tell SAA how well we are meeting your needs. If asked, please reply. We are looking for a 100% response rate and your input. Thank you.

BOOK NOTES—IT'S COMING THIS SPRING TO SAA MEMBERS

Get ready for SAA's new electronic messaging service, "Book notes." Members often tell us they'd like to know when SAA is releasing a new publication. "Book notes" will give you an electronic copy of the book release and ordering information—but only if you request it. If you choose to be included, send an email to book_notes@saa.org from the email address you want us to use. New titles are coming this spring; will you be among the first to know?

HOW DO I WIN A YEAR'S MEMBERSHIP IN SAA?

This question was posed in January. All you had to do to be eligible was register at one of the SAA meeting hotels in Milwaukee by January 15. The lucky recipient this year was Janet Montoya.

STAFF TRANSITION

Jennie Simpson joined the staff as coordinator, Membership and Marketing in early February. Jennie is a relatively recent graduate of the University of Texas-Austin, with a major in Anthropology. She spent one year at another not-for-profit organization. She will be spending time with SAA before she considers her graduate school options.

ON TECHNOLOGY

As you may be aware, the Society has replaced its association management system in the past year. This new software is only the beginning of a large technology product designed to make SAA more effective and efficient. Premiering this summer will be a more visible phase of this project—we will be installing "emodules," and the SAA database will become live via SAAweb. Members will be able to update their email addresses and other demographic information in the live database. All sorts of business transactions will also be facilitated through the web as well. Our goal is to provide access to SAA and its services through SAAweb on a 24/7 basis. Staff will keep you posted as we unfold new applications.

EDITOR'S CORNER, from page 2 <

Future Thematic Issues

Several people have already contacted me regarding these planned thematic issues:

May 2003 (April 1st deadline)
EFFORTS IN SITE PRESERVATION

September 2003 (August 1st deadline)
LATIN AMERICAN HISTORICAL ARCHAEOLOGY

November 2003 (October 1st deadline)
THE STATE OF ACADEMIC ARCHAEOLOGY

March 2004 (February 1st deadline)
ARCHAEOLOGY OF AMERICAN ETHNICITY

If you would like to contribute, email me at kantner@gsu.edu or call (404) 651-1761!



ARCHAEOPOLITICS

PANEL RECOMMENDS SMITHSONIAN SCIENCE OVERHAUL

David Lindsay

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

Long-Awaited Science Commission Report Urges New Emphasis, Structure for Science Mission

n 2001, Secretary of the Smithsonian Institution Lawrence Small requested that the Board of Regents of the Smithsonian, as part of a larger cost-cutting initiative, close the Smithsonian Center for Materials Research and Education (SCMRE). Alarmed by the request and the general state of decline of the scientific mission of the Smithsonian as a whole, the SAA urged the Board of Regents and Congress to maintain funding for the SCMRE. SAA was extremely pleased when the Smithsonian convened a special commission, headed by archaeologist Jeremy Sabloff, to investigate the state of the Smithsonian's science mission in general and provide recommendations to the Board on how to reinvigorate the Institution's science program.

The Science Commission was convened in July 2001 and presented its findings and recommendations to the Board earlier in January 2003. In its report, the Commission stated that "Smithsonian science is facing the most critical time in its 156-year history," and that the "senior administration of the Smithsonian Institution must reverse the long-term trend of declining support and relative neglect of scientific Units."

Calling research "the backbone of science at the Smithsonian," the Commission urged the Institution's Under Secretary for Science to develop a program in which Smithsonian science would be focused on four general research themes: (1) the origin and nature of the universe; (2) the formation and evolution of the Earth and similar planets; (3) discovering and understanding life's diversity; and (4) the study of human diversity and cultural change. The Commission urged that these themes be installed in all areas of the Institution, in a program defined by the Commission as "Science Smithsonian."

Specifically, the report noted the "lack of long-term leadership" in the science program, and urged the filling of senior science positions in the Institution in order to better coordinate research with public programs. More involvement of scientists in the planning of the science mission was recommended. Calling education and outreach "integral parts" of the Institution's science program, the Commission stated that more activities such as "exhibits, seminars, workshops, websites, publications, internships, fellowships, and research training programs" were needed, along with better coordination of the activities. The Commission also recommended that the Board of Regents create a committee to "better inform Congress and Federal establishment about the many contributions to the public good" made by the science program.

On budgetary matters, the Commission stated that "visionary leadership, tightening program operations, and selective costcutting hold the greatest promise." While not specifying the cuts to be made, the Commission did recommend that the SCMRE "should focus on its core mission of conservation research in support of Smithsonian museums and their collections." It also stated that "some of its scientists should be transferred to the Museum of Natural History's Department of Anthropology." The Commission also urged the Smithsonian to "significantly increase its efforts to find private and foundation funding"; work to get Congress to increase appropriations for science research at the Institution and to fully cover mandated salary increases; and allow all Smithsonian scientists to apply for National Science Foundation research funding. Finally, the Commission urged the Board to set a three-year benchmark period for implementation of the plan.

SAA will monitor the Board of Regent's reaction to the report and its possible implementation. \square

THE AMERIND FOUNDATION AND SAA INITIATE ANNUAL AMERIND SEMINARS

John Ware

John Ware is Executive Director of the Amerind Foundation in Dragoon, Arizona.

The Amerind Foundation and the Society for American Archaeology are pleased to announce a new program entitled the Amerind Seminars. The Amerind Seminars will provide the opportunity for an outstanding symposium at the annual SAA meeting to reconvene six months later at the Amerind Foundation in Dragoon, Arizona for an intensive five-day seminar, the proceedings of which will be published in a new SAA-Amerind-sponsored series through the University of Arizona Press.

The Amerind Seminars address an important need within the SAA. How many of us have joined a symposium and presented a paper at the annual meetings and were frustrated by the lack of opportunity for the entire panel to get together to exchange ideas, debate issues of mutual concern, and explore new avenues of interest and research? Except for casual discussions at the meetings and occasional follow-up correspondence among panel members, there are few opportunities for such exchanges. Time constraints for sessions at the SAAs simply do not allow the kind of sustained interaction that occurs in a seminar over several days, and very few SAA symposia papers are assembled and edited for publication after the meetings. Beginning in 2004, the Amerind Seminars will provide just such an opportunity for a select SAA symposium. Here is how it will work.

Applying for an Amerind Seminar

When symposium organizers apply for a slot on the annual meeting agenda, they will have the opportunity to check a box indicating their desire to be considered for an Amerind Seminar. All participating proposals will be forwarded to the Amerind Foundation, where a review panel will evaluate symposia abstracts and participant lists and select five to ten finalists on the basis of the quality of individual and collective papers, timeliness of seminar topic, and potential contribution to the field of anthropological archaeology, irrespective of time period and geographic area of study. At the annual meeting, members of the panel will attend all of the finalist symposia and at the end of the meeting select the outstanding symposium, which will receive an invitation to meet at the Amerind the following October. At the Amerind, seminar participants will meet for five days, present updated versions of their SAA papers, and engage in discussion and debate on a wide range of subjects relating to the symposium topic. Final drafts of papers and discussion narratives will be assembled in an edited volume that will be published by the University of Arizona Press in a new series dedicated to the Amerind Seminars. The Amerind Foundation will underwrite participant travel, food, and lodging costs, and will subvent the cost of publishing the final proceedings volume.

About the Amerind Foundation

The Amerind Foundation is an ideal venue for seminars in anthropology and archaeology. Founded by William Shirley Fulton in 1937, the Amerind Foundation is a private, non-profit (501[c]3) anthropology museum and research institute located 60 miles southeast of Tucson, Arizona, in the Little Dragoon Mountains (Figure 1). Amerind's 1,600-acre campus, located in the spectacular rock formations of Texas Canyon, is home to a museum, fine art gallery, curatorial facility, a 25,000-volume research library, facil-

ANNOUNCEMENT

ities for visiting scholars, and a seminar house for advanced seminars in anthropology, archaeology, and Native American Studies that can accommodate up to 15 scholars (Figure 2).

In its early years, the Amerind was an active archaeological research center and its first professional director, Charlie Di Peso, conducted important surveys and excavations in southern Arizona and northern Mexico, culminating in the four-year Joint Casas Grandes Project in northern Chihuahua (Di Peso 1974). In recent years, the Amerind has reexamined its mission and shifted emphasis from field research to synthesis. Since 1989, the Amerind has hosted nearly a dozen seminars on topics ranging from Hohokam prehistory (Gumerman 1991) to the analysis of prehistoric technology (Schiffer 2001) to analyzing the role that archaeology and anthropology have played in the development of nation states in the Western Hemisphere (Hinsley et al. 2003). The Amerind Seminars will add a new and important dimension to Amerind's professional seminar program, and Amerind's partnership with the SAA will creatively combine the resources of a nonprofit archaeological organization and museum with the major archaeological professional organization in North America.

For more information on the Amerind Seminars or the Amerind's ongoing New World Studies Seminar Series, visit the Amerind website (http://www.amerind.org), send us an e-mail (amerind@amerind.org), or call us at (520) 586-3666. To apply for an Amerind Seminar, session organizers need to check the appropriate box on the Session Abstract Form (Form E) when they submit a symposium proposal to SAA.

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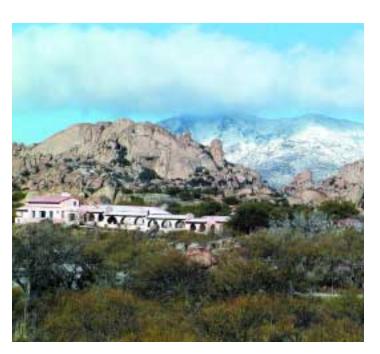


Figure 1: The Amerind Foundation is located among the spectacular rock formations of the Little Dragoon Mountains.



Figure 2: The seminar house can accommodate up to 15 scholars for advanced seminars in anthropology, archaeology, and Native American Studies.



PUBLIC EDUCATION AND OUTREACH HIGHLIGHTS AT THE MILWAUKEE MEETING

Teresa L. Hoffman

Teresa L. Hoffman is a principal investigator with Archaeological Consulting Services, Ltd., Tempe, Arizona.

This year's meeting in Milwaukee promises a variety of public education activities and programs to SAA members. The following is a preview of some you may want to include in your schedule. The preliminary program contains registration information and additional details.

Sponsored by the SAA Public Education Committee (PEC), the popular State Archaeology Week/Month Poster Contest will once again offer up the best posters from across the country. Take this opportunity to vote for your favorite poster and support your state! The posters will be on display in the Exhibit Hall at the Midwest Express Center from 9 a.m. on Thursday, April 10. Vote from Thursday morning until 12 p.m. on Friday, April 11. A ballot will be included in your registration packet.

ARCHAEOLOGISTS AS EDUCATORS: TECHNIQUES FOR CLASS-ROOM EXPLORATIONS AND PUBLIC OUTREACH—Presented on Friday, April 11, from 8 a.m.—12 noon, this PEC-sponsored workshop's goal is to provide basic information and training in the use of educational techniques that are specifically applicable to archaeologists. Although presented at a basic level, those with more public outreach experience will find it useful for refining their approaches. The workshop facilitators share their many years of experience in bridging the gap between archaeology and public education.

THE ARCHAEOLOGY TEACHING TRUNK OR RESOURCE BOX: AN IMPORTANT TEACHING TOOL FOR TODAY'S DIVERSE LEARNING POPULATION—This PEC-sponsored poster symposium takes place on Friday afternoon, April 11.

ROCK ART AND EDUCATION: FOSTERING A LIFELONG APPRECIATION FOR ARCHAEOLOGY—Jointly offered by the SAA PEC and SAA Rock Art Interest Group, this sponsored symposium takes place on Saturday morning, April 12.

TRIMBORN FARM PUBLIC EDUCATION TOUR—For industrial archaeology buffs, the nearly 600-acre Trimborn Farm offers a unique perspective on a mid-1800s business that specialized in the production of quicklime to supply the construction trade. Listed on the National Register of Historic Places, and the only

historic park in Milwaukee County, this collection of lime kilns and associated buildings were part of the business empire built by German immigrant Werner Trimborn in the mid-1800s. Cosponsored by the SAA PEC, the tour takes place on Friday, April 11, from 9 a.m.-12 p.m. and will highlight the combination of research and education.

Additional programs that focus on public education are offered on Thursday, April 10 and include a morning poster symposium titled The Public is Invited: Innovative Approaches to Public Outreach and Education; an afternoon poster session titled Archaeology, Education, and Public Outreach; and the afternoon general session, Challenges in Public Education and Information Technology in Archaeology.

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INTRODUCING "WHERE ARE THEY NOW?"

Hester A. Davis

Hester Davis is the retired State Archeologist for the Arkansas Archeological Survey and retired Professor of Anthropology at the University of Arkansas. She is now writing and editing books and articles, and keeping her fingers in the archaeological pie.

The SAA tells me that there are some 400+ people in the U.S. who are paying dues as retired persons, plus another 50 or so from other countries. That's a lot of productive people out there who no longer have to spend most of their waking hours teaching, preparing for teaching, advising students, going to committee meetings, meeting deadlines for contract reports, writing memos to their bureaucratic superior, or otherwise being kept from the pure joy of doing archaeology. Now they are FREE, most of them, to do what they really want to do. And what might that be? Finishing long overdue reports? Writing an account of their career? Setting down their thoughts on the changes in archaeology during their careers?

At the suggestion of one of those retired archaeologists—hard at work on analysis and writing up archaeological projects-I have agreed to "edit" a periodic column (three times a year perhaps) in which a retired archaeologist can tell her/his colleagues that retirement often provides the opportunity for continued contributions to the field. I seem to know enough of those on the SAA list to last a good many years of three-ayear accounts of neat research being done or even-as with Gordon Willey and now Jim Hester—of novels being written. Anyone who would like to volunteer to describe the lifestyle of a retired archaeologist can contact me personally by email at hadavis@uark.edu or "snail" mail at Arkansas Archeological Survey, 2475 N. Hatch Ave., Fayetteville, AR 72704. (I retired in 1999, but the Survey graciously gave me an office and a computer so that I should be able to finish undone projects and reports—like many of us retired folk.)

Frederick de Laguna's contribution below is to set an example, not only of this column but of a continuing productive career. Would that we all could sustain this kind of interest and excitement into our 90s! Freddie's archaeological career in the far North is well known, and once you see how she is using her time now, you should read *Voyage to Greenland: A Personal Initiation into Anthropology*, the first thing she wrote after her retirement (1977, Norton and Co., New York).

FREDERICA DE LAGUNA

I retired in 1975 from Bryn Mawr College, having been the chair of the Department of Anthropology for ten years. I officially retired a year later after teaching a graduate course in anthropology at the University of Pennsylvania. In my 70s and 80s, I traveled extensively to Japan, Alaska, Denmark, Greenland, and British Columbia, for purposes of research, taking part in symposia, and lecturing. I also took part in two documentary films, contributed articles and book reviews to various journals, and published four books, as well as oversaw the reprinting of several older volumes. Now that I am 96 years old, I have given up traveling but am still actively involved in writing and research. I have a great many unpublished manuscripts in my computer, but with the help of friends and colleagues, I hope that these can all be finished.

I have recently started my own publishing business, called "Frederica de Laguna, Northern Books Publishing." Although I gave up my email, you can look for the upcoming website for my press. We will be republishing my 3-volume *magnum opus*, *Under Mount Saint Elias, the History and Culture of the Yakutat Tlinkit Indians.* This work was originally published by the Smithsonian in 1972 and later reproduced by Kraus Reprints, which charged \$300 for their copy. We hope to get out an edition, with a new preface, new introduction, and a brand-new supplement of fresh information (made available since 1972), for half that price. We are bringing out a one-volume edition of Swanton's work on the Tlinkit, including his 1908 article and his 1909 book of Tlinkit myths.

We also have plans for other reprinted material from various sources on the Eskimos, on the Kutchin Indians, as well as some of my unfinished manuscripts. In addition, we plan to publish a pamphlet for students on how to take notes and write papers and how to impress their professors favorably by citing their sources of information in a scholarly fashion. This pamphlet will show students how to avoid grammatical mistakes that are all too common in popular speech. This information is presented in a humorous form.

In addition to reprinting rare or forgotten classics on the North, we are also going to publish new manuscripts. This is a free press, since I am its sole owner. The work is being done in Canada, and those who are now volunteering their time will eventually become paid trustees of a tax-exempt educational organization, continuing this work into the future.

By making use of modern computer technology, we can publish our material more inexpensively than an ordinary press, and by keeping only the means of reproduction, we can insure that the material is never out of print. So, even though I am in my 90s, I am still quite busy and full of enthusiasm.

INSPIRATION IS WHERE YOU FIND IT

Carol J. Ellick

Carol J. Ellick is a program manager for the SRI Foundation, which is dedicated to the advancement of historic preservation through education, training, and research. She is also the director of public programs at Statistical Research, Inc.

May 18, 2002 was approaching fast, and with it the *potential* of introducing more than 250 children of every age and ability to archaeology at the City of Albuquerque's Albuquerque Archaeology Days, Kids' Day event to be held at the New Mexico Museum of Natural History and Science. In reality, this meant, *potentially* 250 children *plus* related mothers, fathers, grandparents, aunts, and uncles. . . all in four hours! *What to do, what to do?*

First, Stay Calm

The key to success with a time-limited situation of this type is planning (and remaining calm). Keep to simple hands-on activities that require little assistance and recruit volunteers who are comfortable with assisting children at each station. With the potential for more than 200 children, it is a good idea to set up sufficient activity stations to spread out the crowd. We decided to have four activities—three indoors and one outdoors. Throwing a spear with an atlatl was a natural for the outdoor activity, for the indoor activities, I planned on using two that had already been kid-tested and volunteer-approved. The first of these was adapted from Project Archaeology and involves making a cordage bracelet from a piece of raffia. The second is a pottery puzzle activity that I developed for kindergarten through third grade. In the latter activity, children choose one of two printed drawings of a prehistoric ceramic bowl, color the bowl, then cut it into jigsaw puzzle pieces to be reassembled. My dilemma was what to do for the third indoor activity.

Inspiration

I paced, I pondered, and I dug through piles of archaeological education materials, but what caught my eye and inspired me was not a lesson. There, lying face-up on top of my floor midden was the most recent issue of the SAA Archaeological Record (2[2]), the special issue on public outreach. The cover is a photo of Cueva de las Manos, Santa Cruz, Argentina—Cave of the Hands, a personal signature of the people, their imprint left in the negative as red, black, or white pigment extended outward from the edge of fingers. It was this image that provided the basis for the fourth activity, a pictograph site.

Structure

The Archaeology Days program was a "tour" of four archaeological "sites." Each site conveyed a specific step of the archaeological process or a preservation concern. Parents and children were greeted by an archaeologist (Figure 1), dressed and looking the part—trowel in the back pocket, compass around the neck, and plumb bob hanging from the jeans, clipboard in hand—in the museum lobby. Each child (and some interested childless adults) were given a "trail map to the sites" and a one-page description of each site type with information on what to do if you encounter a site in real life (see sidebar).

El Muro de las Manos

The first stop on the tour was the rock wall and the pictograph site (Figure 2). The wall, inspired by Cueva de las Manos, was constructed of three 3-foot-wide pieces of butcher paper taped edge-to-edge on the wall in the museum education room. The right edge of the



Figure 1: Carol Ellick, dressed as an archaeologist, greets museum visitors in the lobby of the New Mexico Museum of Natural History and Science. The Kids' Day Event, "Hands On the Past," was part of the Albuquerque Archaeology Days events sponsored by the City of Albuquerque.

The following is an example of the information presented on the one-page handout:

Pictograph Wall

Before the Spanish brought writing to this continent, people used symbols painted on rocks (pictographs) or chipped into the rock surface (petroglyphs) to communicate. Some symbols may be maps, some may be messages, and some may tell a story. It is difficult to know the age or the meaning of the message, which is all the more reason to protect them. As we learn new scientific methods, we may discover a way to gain new information from these old stories.

Help Protect the Past! Guard It and Keep It Safe!

If you find an artifact when you are out walking, leave it where you found it and bring the archaeologist to the artifact. Don't know an archaeologist? Check the Yellow Pages! Or, you can contact the state archaeologist at the Office of Cultural Affairs, Historic Preservation Division, (505) 827-6320.

rock wall was a steep embankment, and paper bag boulders of various shapes and sizes lay scattered along the base and left edge. Shredded strips of light green construction paper formed grass clumps between strata and between boulders.

The volunteers who built the wall signed it first. Handprints were made using a mixture of liquid tempera paintblack for charcoal, red for ocher, and white for clay—mixed 1:1 with tap water. This solution was applied with a spray bottle (as opposed to sprayed through a reed or a straw using one's mouth). Hands were washed in a bucket next to the wall. Children



Figure 3: Anne Baldwin, an archaeologist with the Santa Fe National Forest, helps a young child cut out her pot puzzle at the "Pottery Village Site."

(and adults) were told about pictograph and petroglyph sites while leaving their "signatures" on our wall. In addition, each child made a handprint on a paper bag. The bag, which they took home, contained relevant propaganda— SAA brochures, membership information for state associations, and "gifts"—a map of archaeological and historical sites from the City of Albuquerque; magnets and bookmarks from the New Mexico Archaeological Council; balloons courtesy of the New Mexico Heritage Preservation Alliance; a pencil and coloring book from the New Mexico Office of Cultural Affairs, Historic Preservation Division; bookmarks and pencils from the Bureau of Land Management;

and a magazine from the Archaeological Conservancy (Figure 3). These materials—extending the visitor experience beyond the four activities and walls of the museum-were meant as much for the adults as for the children.

Roughly 150 children visited the "muro de las manos" on May 18, 2002 (Figure 4). More than 100 handprints cover the wall, left behind in remembrance of the day by everyone from children too small too walk to the museum security guards who directed visitors to visit our "sites."

As with the Cave of the Hands, the wall stands as a testament to the past. Five months later, no one at the museum wants to take it down.



Figure 4: The completed El Muro de las Manos alongside its inspiration—the cover of the March 2002 The SAA Archaeological Record.



PRODUCING EFFECTIVE EXHIBITS FOR ARCHAEOLOGY FAIRS

Amy A. Douglass

Amy A. Douglass is the administrator of the Tempe Historical Museum in Tempe, Arizona.

Associate Editor's Note: Late spring and early summer are when many states offer their annual Archaeology Week/Month celebrations. Crafting an eye-catching and informative display that effectively conveys your message is a challenge many of us have faced. This article offers some practical advice for achieving a successful experience for exhibitor and visitor alike.

rchaeology fairs have become commonplace events in many Archaeology Week/Month celebrations. Almost anyone who is consistently involved in public education will be called upon to produce exhibits and literature for booths at these fairs. Experienced fair workers know that one has to maintain a relatively thick skin. Many visitors will walk by as they pick and choose where they want to stop. A large percentage of those who do stop take only a cursory glance at exhibits and materials and then move on.

The bottom line is that only a select few will have the interest to read exhibit labels carefully and engage you in substantive conversation. For the rest, you must try to offer a brief glimpse of your topic and provide them with a rudimentary understanding of what it's all about. If your exhibit is effective, some casual visitors may have their curiosity piqued enough to want to learn more. The key is holding power!

FOCUS THE MESSAGE. Assume that visitors know nothing. Start at the beginning and present the most salient information visitors will need to gain a basic understanding about the subject. Your first step is to decide what points your exhibit should convey. Limit yourself to no more than three straightforward points. Write them down in simple, declarative sentences. If you cannot state them simply, then the concepts you are trying to express are too complex. Break them down into their component parts.

USE A HOOK. People attending fairs are usually subjected to sensory overload. What is going to encourage them to stop at your exhibit? You cannot count on the subject matter alone to draw them in. The two main hooks are the exhibit title and visuals such as photographs and illustrations. The latter are discussed below. The title should be short (ideally three to five words) and

engaging. Use action words, or pose a question. Avoid generic titles like "Excavations at the XYZ Site." It is okay to be corny as long as you are not too sensationalist. The idea is to get visitors to walk over and take a closer look. The rest of the text can impart the crucial information.

MAKE IT BRIEF. A general rule of thumb often cited in the museum world is that a visitor typically will spend 30 seconds reading a text panel. Don't spend your time and resources producing voluminous text because *the public will not read it!* Focus on the main points you are trying to convey.

Be concise and use simple sentence structure. Keep the text at an eighth-grade reading level. Some word-processing software will rate the reading level of your text. Check with an English teacher if you have trouble writing at this level. Limit your use of archaeological jargon. If it's necessary to include archaeological terms, provide a glossary in the exhibit. Highlight these words in the main text and the glossary so that they can be linked easily.

Above all, make the narrative engaging. Tell a story. Pose openended questions that cause the reader to interpret the facts, rather than passively taking in information. Use action words and focus on the people whose culture you are attempting to reconstruct. Avoid involved descriptions of field and analysis techniques at the expense of relating the project results. If the exhibit focus is a particular field technique or type of analysis, discuss it in terms of what we can learn by doing these things. You may start by posing a question like, "When was this hearth used?" Then explain how the answer is obtained.

LAYER THE TEXT. The exhibit content should be layered so that it can be accessed in easily discernible levels of ever-increasing detail. Organizing the text in this manner will allow readers to glean only as much information as they deem necessary to satisfy their level of interest. A reader with only a cursory interest in your topic will be turned off by text that does not allow them to skim and pick up the main points. As they skim, they may become more interested in the topic, especially if the text is written in an engaging style. If this is the case, they can proceed to

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the next level of detail. Layering the text allows you to pull them in incrementally, almost without them noticing.

Use headings in bold type and/or capital letters that are larger than the main body of the text. Start each section with a summary sentence so the reader gets a clear sense of what it is about. The summary sentences should act as bullet points that, when read in sequence, convey the main points of the exhibit much like the headings in this article. Break up the text into short paragraphs so that it appears less intimidating.

MAKE IT VISUALLY APPEALING. You must catch a visitor's eye and hold their attention long enough to get them to walk up to your exhibit. Color photographs, maps, and illustrations can impart a lot of information quickly and are eye-catching. Artifacts have the appeal of being "the real thing" and give your exhibit a three-dimensional aspect that will attract visitors.

Keep your maps and graphs simple, including only the information the reader needs to better understand the topic. Select visuals to better illustrate your text. Avoid the temptation to select attractive illustrations and then build your text around them. You will not have a coherent story line or consistent message if you do this.

Avoid using text on a white background. It will give your exhibit an unappealing "book on the wall" look and will glare in the sunlight. However, do not use color combinations that will make the text harder to read such as light letters on a dark background.

MAKE IT READABLE. Visual appeal is very important. However, do not sacrifice readability for design excellence. The harder a visitor has to work to access the exhibit content, the more likely it is they will give up and miss your message, especially if their interest is casual at best. The font should be easy to read. Fancier fonts may look attractive but they will be difficult to read for senior citizens, visually impaired visitors, or children. Use 16- to 24-point type for the main text. Titles should be larger. Large type also will help you limit your word count.

MAKE IT HANDS-ON. Visitors, especially children, will be attract-

ed to the exhibit and retain more information if they can manipulate something. Handling artifact reproductions will benefit everyone, especially blind or visually impaired visitors. There are no set rules for developing interactive elements. It depends on the information you are trying to convey. They need not be high tech, however. Simple sliding or hinged panels that cover illustrations or answers to questions add interest to the exhibit. Matching or other games on magnetic boards allows visitors to apply information they have learned. Test interactives to make sure they work properly and will not break with heavy use.

REMOVE PHYSICAL AND PSYCHOLOGICAL BARRIERS. If people walk by your booth, take a quick glance and then look away, you may have created a physical or psychological barrier that prevents them from approaching. Visitors should feel comfortable enough to approach the exhibit and spend as much time looking as they want without feeling that you are waiting to give them your "sales pitch."

Do not use the exhibit as a backdrop for your booth with a table of literature—and yourself—planted in front of it. Put the exhibit out front, either on a tabletop display or freestanding panels. Place your literature to one side or attach a pocket for your handouts on the exhibit so visitors feel free to take them and move on without engaging you in conversation. Stand or sit on the side, but be available to answer questions and converse if the visitor is so inclined.

Make sure children can reach interactive elements on the exhibit. If interactive elements can't be placed at their level, then provide a sturdy step stool on which children can stand.

HELP VISITORS TAKE THE NEXT STEP. Visitors with a high level of interest will be looking for ways to learn more about your topic. Provide handouts with suggestions for further reading; websites they can access; or museums, parks, and sites they can visit. Whenever possible, suggest ways in which visitors can become involved in archaeology and/or preserving our cultural heritage. People are more likely to buy into archaeology and preservation if they feel they can get involved and make a difference without years of study and experience.



COMMUNICATING ARCHAEOLOGY TO THE PUBLIC: A SCIENCE WRITER'S PERSPECTIVE

Guy Gugliotta

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he first newspaper story I ever wrote about archaeology grew out of my interest in the technology of undersea exploration. Over the years, I had read frequently about the exploits of Remote Operated Vehicles in explorations ranging from *RMS Titanic* to the Gold Rush-era treasure ship *Central America*.

In trolling the Internet (a frequent occupation of science reporters), I somehow found out that there was to be a workshop held in Boston that would bring together stakeholders from all aspects of the discipline: underwater archaeologists, explorers, funders, engineers, and researchers ranging from oil geologists to vulcanologists interested in "extreme environments."

I telephoned the MIT engineer who was setting up the workshop and asked him for a brief resume of the undersea projects in the works for the upcoming year. One of them, he said, sought to explore the depths of the Black Sea, a body of water, it turned out, that was sterile except for its 600-foot surface layer. The hope, the engineer said, was that the 8,000-foot oxygen-free abyss would conceal a museum full of uneroded ships spanning all of human history.

Now that, I thought to myself, is a hell of a yarn.

My story "Trailing Ancient Mariners, Diving for History in the Black Sea's Abyss," appeared on the front page of *The Washington Post* on Sept. 26, 1999, about four months after I became a science writer. It was the first of five articles I have written in the last four years about Robert Ballard's so-called "Black Sea Project." The explorers have validated their theory, finding one intact ship from the Byzantine era, complete with a wooden mast poking upward from the undamaged deck. The work continues, but, like most of archaeology, very slowly. My journalistic career is likely to end before Ballard's successors finish with the Black Sea.

I mention the Black Sea Project because it sums up all that is both exciting and exasperating about covering and writing about archaeology for a major metropolitan newspaper. Despite a 30year career in journalism, I came to science writing completely wet behind the ears. I spent most of my first 17 years as a foreign correspondent, with a focus on Latin America, and most of the next ten covering the U.S. Congress. I had no prejudices when I began writing about archaeology. My disadvantage was that it was harder for me to figure out what was an important archaeological find since I had no experience in the field. My advantage was that I reacted to archaeological news like an average newspaper reader. What interested me would interest the readers. As an experienced journalist, it is my job to project my interest in an accessible format.

The best thing about archaeological stories—apparent to me from the beginning—are that a great number of them are really spectacular—"nothing but readers," as the expression goes. Who wouldn't want to read about ancient shipwrecks in the Black Sea? Or an enormous Mayan trade emporium covered with vines in the middle of the Guatemalan Peten? Or the search for a "second" Viking settlement in the far reaches of Canada's maritime provinces? Or a joint archaeology-geology-anesthesiology collaboration demonstrating that the priestesses of Delphi were probably high on ethane gas?

The stories are naturals. The exasperating part is that finding out about them can be difficult. I read hundreds of press releases, look at dozens of magazines, and subscribe to at least ten or 15 Internet "tip services" whose job it is—in part—to find out what is going on in archaeology and let me know about it. The above-mentioned four stories included one (the Maya ruin) that came to me conventionally via the National Geographic Society, the world's principal funder of archaeological projects and a generous source of stories, as long as one is willing to cooperate with its embargoes. Another (the Delphi story) developed from a tip sent by Alpha Galileo, a service that disseminates news releases on scientific research in Europe.

But the Black Sea story came about mainly because I started pulling on a related, but different, thread, and the Viking story came about only because a wonderful Danish amateur, whose business it is to debunk false "Viking" artifacts, called me up to tell me he was in town and ask for a meeting. I phoned a Smithsonian curator to find out if the Dane was a crackpot, found out he was not, and used his material to build an interesting feature that coincided nicely with the millennium celebrations of Leif Ericson's fabled voyage.

The message to archaeologists here is that if they want someone to write about their research, they have to tell someone about it. I can't guarantee that I will write an article, but I can guarantee that I won't if I don't know the research exists. This is particularly a problem for universities and museums. Many of them routinely communicate with me, but just as many do not. Contrast this with, for example, the National Labs (I cover hard science and nukes as well), who send me an announcement every time there's a change in department heads.

A second exasperating aspect of archaeological coverage is that archaeology, like most of science, is similar to communism in that the reward system is internal. The archaeologist (party member) gains nothing from talking to the press unless the research (information) has been approved by the funder or published in a peer-reviewed journal (sanctioned by the Politburo). I cannot count how many times archaeologists have told me "well, they tell us at *Science/Nature* not to talk to anyone until they say it's all right."

And who wants to risk losing their grants by jumping the gun? Since my first Black Sea story, *National Geographic* has muzzled the participants in the Black Sea Project unless they have orchestrated a press conference usually timed to coincide with the arrival of the next issue of the magazine on newsstands or the airing of the TV show.

Journalists hate having their coverage stage-managed by another publication. At the same time, I do not see a way out of this dilemma. The peer-review system is what it is, and *National Geographic*, which, I have come to understand, is to archaeology what the Vatican is to Catholicism, probably deserves to get first crack at the research it pays for. I just sometimes wish they weren't so ever-present.

The third exasperating aspect of archaeological coverage has nothing to do with archaeologists, and everything to do with newspapers. Most, including *The Washington Post*, have a limited appetite for archaeology stories, despite their popularity. This is particularly true the more oriented toward current events a newspaper is. Archaeology stories tend to be "featurey," rather than life-or-death, so they will be the first to be bumped off the front page on the day there's a train wreck. They can actually be bumped out of the paper pretty much altogether for several months by an event like the Sept. 11, 2001 attacks.

When there is a Sept. 11, there is really nothing to do but sit tight and wait for better days. In the normal course of events, however, the archaeology coverage in *The Post*, and in most other large dailies, is still limited because of the press of other news. A partial exception is *The New York Times*, whose weekly science section offers a bigger "news hole" for trend stories and features.

The most common kind of archaeology story is a daily piece, usually tied to the publication of a journal paper or a release date

mandated by a university. If the story is compelling enough, it can get on the front page (the Maya palace, for instance). I write a lot of these during the year, but there are more about medicine, genetics, human origins, or even dinosaurs than about archaeology. It is my impression that there are fewer archaeology stories clamoring for a particular release date than there are for other disciplines.

The second type of story that I look for are so-called "project" pieces that examine an issue in a comprehensive way. My original Black Sea piece did this. Another front-page story I wrote the same year, while not archaeological, discussed the issue of disappearing languages and focused on the plight of Native Americans in this regard. This story worked in part because I was able to travel to Oklahoma for a firsthand look at a small tribe trying—probably in vain—to preserve its culture.

It has been my experience that archaeology stories of this type are difficult to do, in part because they should involve travel to a particular location. I have done several articles on stolen antiquities, and the often vituperative relationship between archaeologists and art dealers, and could probably have gotten the story to the front page with a trip to Rome. Most newspapers, however, are reluctant to spend large amounts of money on a single, non-news project.

The other difficulty with archaeological travel is that one can never be assured of seeing something. I have often thought of doing a comprehensive story on the Maya, but who's to say I wouldn't simply sit around for two weeks without anything happening?

Instead, I have found that archaeology's natural venue in The Post is as a feature story on the paper's weekly Science Page. These are medium-length articles, accompanied by color photographs or other artwork. The length and style allow me to describe a particular find and place it in an appropriate cultural and historical context. This is crucial, I believe, and after writing style is probably the characteristic that distinguishes journalistic stories from journal articles. When archaeologists talk to each other, they can afford to ignore context because everyone who reads the paper knows the literature. As a reporter writing for a mass audience, I have to place a particular find or site in a context that makes the new information accessible to an uneducated reader. For me, contextualizing archaeology is probably the most enjoyable part of the exercise. The Viking story offered me an opportunity to dip into the Icelandic sagas. The Delphi story took me into Greek and Roman mythology. In writing about Mongolian deer stones, I found myself explaining the anthropology of Mongol invasions and horse cultures. An article about underwater archaeology off the coast of Cuba required a history of piracy and the Spanish plate fleets in the Caribbean. As I said at the beginning, the stories are fascinating by themselves. It is my job to make them more so.

AN INTERNATIONAL CHARTER FOR THE INTERPRETATION OF HERITAGE SITES

Mary L. Kwas

Mary Kwas is an education specialist with the Arkansas Archeological Survey and previously served as site manager and curator of education for two archaeological parks in Tennessee. She is also a member of the SAA Public Education Committee.

n November 13, 2002, the Archeology and Ethnography program of the National Park Service (NPS) National Center for Cultural Resources hosted a one-day workshop in Washington, D.C. to review and comment on a draft charter on *International Guidelines for Authenticity, Intellectual Integrity and Sustainable Development in the Public Presentation of Archaeological and Historical Sites and Landscapes.* The draft charter was proposed by the Ename Center, founded for the scientific study and public presentation of archaeological and historical monuments in the town of Ename, Province of East-Flanders, Belgium. The Center plans to submit the charter to the International Council on Monuments and Sites (ICOMOS). Information on the Ename Center may be found at http://www.ename974.org/.

Background on ICOMOS

To provide some context for understanding the draft charter, it is useful to have a little information on ICOMOS for those SAA members who may be unfamiliar with its work. This Council is an international, nongovernmental organization dedicated to the conservation of the world's historic monuments and sites. It was founded in 1965 and currently has National Committees in over 107 countries, including the U.S. Through its International Scientific Committees, ICOMOS seeks to establish international standards for the preservation, restoration, and management of the cultural environment. Many of these standards have been promulgated as Charters.

ICOMOS Charters that may be of specific interest to archaeologists include the International Charter for the Conservation and Restoration of Monuments and Sites (1964), the Charter on the Conservation of Historic Towns and Urban Areas (1987), the Charter for the Protection and Management of the Archaeological Heritage (1990), the Charter for the Protection and Management of the Underwater Cultural Heritage (1996), and the International Charter on Cultural Tourism (1999). The text of the Charters may be viewed at http://www.international.icomos.org/e_charte.htm.

ICOMOS is the United Nations Educational, Scientific, and Cultural Organization's (UNESCO) principal advisor in matters concerning the conservation and protection of monuments and sites. It has an international role under the World Heritage Convention to advise the World Heritage Committee and UNESCO on the nomination of new sites to the World Heritage List. At present, the U.S. has 18 sites listed on the World Heritage List, which includes archaeological, historic, and natural sites. Of those, only four are archaeological sites: Mesa Verde, Cahokia, Pueblo de Taos, and Chaco Culture National Historic Park. Certainly, it seems that many more U.S. sites should be nominated to the World Heritage List, but that is a discussion that can be left for another day. For information on the work of ICOMOS, see their website at http://www.international.icomos.org/, or for the U.S. National Committee of ICOMOS, see http://www.icomos.org/usicomos/.

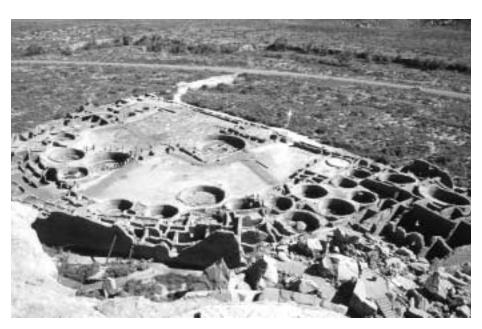
The Ename Charter and the NPS-Sponsored Workshop

The purpose of the workshop was to introduce the draft Ename Charter to a U.S. audience and to dis-

cuss and make recommendations about the content. Workshop participants included representatives from the Ename Center and East-Flanders, US/ICOMOS, and the following agencies and organizations: NPS (several units), Bureau of Land Management, USDA Forest Service, SAA, Society for Historical Archaeology, Archaeological Institute of America, Advisory Council on Historic Preservation, Center for Heritage Resources Studies of the University of Maryland, the Archaeological Conservancy, and the Archaeology Channel.

The purpose of the Charter as currently stated is as follows:

The aim of this Charter is to emphasize the essential role of public communication and education in heritage preservation. Recognising that interpretation is the



Interpretation of World Heritage sites such as Chaco Canyon will be guided by the Ename Charter.

key to mutual understanding it seeks to establish professional and ethical guidelines to ensure that preserved archaeological and historical sites are valuable resources for local community cultural and economic development and that they are recognised by the general public as reliable and authoritative centres of learning and reflection about the past, not mere antiquarian curiosities, fenced monuments or static works of art. It identifies heritage sites as public resources to help us learn from the past, and recognizes their role as storehouses of past experience that can help modern societies rationally and intelligently face the challenges of the present and future.

The draft Charter currently consists of 46 articles, not all of which have been fully formulated as yet. The articles are arranged in sections covering Scientific and Professional Guidelines; Planning, Funding and Management; Tourism Aspects; Heritage Education and Training; and Recommendations and Modes of Cooperation. I will briefly discuss some elements of the articles below, but for the full text of the Charter (as of March 2002), please refer to http://www.enamecenter.org/pages/projects_charter.html.

Examples of the Ename Charter's Articles

Under the section Scientific and Professional Guidelines, a subsection on Presentation Infrastructure covers such issues as maintaining the condition of visitor facilities, creating facilities that will not adversely affect the surroundings, distinguishing between authentic remains and reconstructions, and respecting the historic landscape. One article that generated a lot of discussion was whether reconstructed elements should or should not be placed on their original locations.

The subsection on Interpretative Techniques covers elements stressing such issues as the involvement of the local community, consideration of alternative interpretations and minority voices, and the inclusion of all periods of a site's history. I felt that particularly strong elements included the statement in Article 12 that "The process of historical interpretation for the general public should be seen as far more complex than the mere 'simplification' of scientific reports," and the statement in Article 19 that "Opening day is the beginning, not the end, of the interpretation process."

The section on Planning, Funding and Management deals with such issues as encouraging funding on the local, regional, and national levels for the public presentation of heritage; incorporating a planning process for new projects; providing public access to the results of research; and providing continued funding and maintenance for a heritage development.

The section on Tourism Aspects includes issues on the sustainability of the resource, the insurance of privacy and dignity to local residents, and the importance of the local community to benefit economically and culturally from the development. I felt that Article 28 made a pertinent point that is often missed by government developers, which is "The raising of visitor attendance figures or increasing visitor revenue alone should not be the only criterion or goal for success. The presentation must also serve a range of educational and social objectives for the benefit of the local community."

The section on Heritage Education and Training covers some diverse issues that could have benefited from more discussion. Unfortunately, we did not get to this section until late in the day and it was only minimally addressed. Articles deal with the value of the site as a pre-collegiate educational resource for local schools, the need for educational outreach to the local community, and the development of curricula for training heritage professionals. This section could especially benefit from input of SAA members on committees such as the Public Education Committee or the Task Force on Curriculum.

The final sections on Recommendations and Modes of Cooperation also were not fully developed. They deal with the exchange of information among professionals and the cooperation between nations, regions, and communities regarding heritage issues.

Concluding Thoughts

Workshop participants made a number of suggestions to clarify and strengthen the various articles of the Charter, but overall, the group seemed supportive of the issues presented in the draft Charter. In my opinion, the Charter is very straightforward and provides a much-needed set of guidelines for heritage interpretation. In my experience with archaeological parks in the eastern United States, I have too often seen sites that have had a flurry of development at one time, only to be left to languish as the exhibits and printed materials for the public become dated as scholarship moves forward. I have seen small archaeological parks that have personnel that serve as little more than caretakers, rather than management agencies hiring trained interpreters or heritage professionals who could expand the educational potential of the sites. I have seen the development of infrastructure on sites that, due to the lack of a well-reasoned master plan or oversight by a board of professionals, can damage the very resources intended to be protected.

If the Ename Charter can provide a set of international guidelines that address these problems and set standards that can be used to advise heritage agencies in many diverse cultural contexts of their responsibilities to their heritage properties, then the Charter will have provided a great service to those concerned with the physical places of our world's heritage.

SAA members interested in reading the full text of the Ename Charter should refer to the document at http://www.enamecenter.org/pages/projects_charter.html. Comments on any part of the Charter may be sent to Dr. Francis P. McManamon at fp_mcmanamon@nps.gov or Dr. Barbara Little at barbara_little@nps.gov.

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UPDATE ON THE REGISTER OF PROFESSIONAL ARCHAEOLOGISTS

Michael Glassow

Michael Glassow is currently President of the Register and is a professor at the Department of Anthropology, University of California, Santa Barbara.

The Register of Professional Archaeologists (RPA) came into existence in 1999, replacing the Society of Professional Archaeologists (SOPA). The shift to the Register meant that it would be an adjunct to sponsoring professional societies, including the SAA, SHA, AIA, and AAA-Archaeology Division, and would perform the service of promoting and maintaining professionalism among archaeologists. The Register's Code of Conduct and Standards of Research Performance go well beyond the codes of ethics of the sponsoring societies, and through its Grievance Process, the Register has a mechanism for enforcing the Code and Standards that is largely lacking among the sponsoring societies. Bob McGimsey discussed the role of the Register within archaeology, and why all of us should be registered, in the September 2002 issue of The SAA Archaeological Record (2[4]:7-8), and if you have not read Bob's eloquent discourse, I recommend doing so.

The Register's Composition

A Registered Archaeologist should be capable, by virtue of academic training and experience, to conceive and direct a research project. Emphasis is placed on academic training because this is the only tangible way of ensuring that an archaeologist has been exposed to and has become conversant with the theory and method necessary for furthering our understanding of human cultural diversity and change through archaeological investigations. The Register excludes archaeologists without a M.A. or Ph.D. degree because there is no effective way for determining whether they have acquired sufficient knowledge of theory and method.

At the end of December 2002, the Register had 1,588 RPAs. During 2002, the Register added 195 new members, and we anticipate a similar number this year. Of the RPAs, 64% are men, probably close to the proportion in the profession at large. A total of 51% of the RPAs have a M.A., while 36% have a Ph.D. Slightly more than 1% percent have lower degrees, these originally having been grandfathered into SOPA when it came into existence. When The Register came into existence, all members of SOPA automatically became RPAs. The database maintained at the Register's business office currently has no degree information on 11% of the RPAs.

A total of 19% of the RPAs reside in California, this large pro-

portion being typical historically. Next are Florida and Texas, both with 6%, followed by Arizona and New York with 5% each. All other states have 3% or less. The substantial proportion in California is the result of the state's large population, the relatively rapid rate of land development, and state laws that mandate archaeological studies in a greater diversity of situations than is common in other states.

Data on professional affiliation of RPAs are not collected, although the Register's Board recently decided to do so. A sample survey of the RPAs listed in the current Register indicates that approximately 18% have a university or college affiliation, although the number involved in instruction of students probably is lower than this. Somewhat over 9% work for state or federal agencies. The majority of RPA members are affiliated with CRM firms, museums, and conservation organizations, but roughly 10% have postal and email addresses that give no hint of affiliation.

Recruitment Issues

Much has been said recently about the relatively small proportion of RPAs who have academic affiliation. Although the proportion certainly could be larger, in fact the roughly 18% with academic affiliation is relatively substantial. To see the issue more clearly, the proportion of academic archaeologists among the total number of archaeologists holding an M.A. or Ph.D. degree must be known. In California, for instance, there are approximately 80 archaeologists on faculties of four-year colleges and universities, but there are 300-400 archaeologists with M.A. or Ph.D. degrees in non-academic positions. Although the ratio of non-academic to academic archaeologists may not be as great in other states, most likely academic archaeologists are the minority in every state. It makes sense, therefore, that the Register needs to reach out to all employment sectors, not just academia. Nonetheless, because academic archaeologists are so intimately involved in education, which includes instilling ethical standards, ideally a very high percentage should be RPAs.

Current Activities

In the Register's last election, RPAs voted to adopt a variety of

revisions to the Register's Bylaws, which included a number of changes for the sake of consistency and most importantly the creation of a new office: that of Grievance Coordinator-Elect. This new office addresses problems dating back to SOPA days: tenuous continuity between Grievance Coordinators and the occasionally heavy workload and responsibility placed on the Grievance Coordinator's shoulders.

Currently there is one ongoing grievance case. The grievance initiating the case has been investigated by the 2002 Grievance Coordinator, Hester Davis, and a Grievance Committee that worked with Hester. This led to a formal complaint being filed with the Standards Board, which will hear the case this spring. Grievance cases that proceed this far are very expensive due to travel costs resulting from the investigation and hearing, as well as consultation with the Register's attorney, who must be intimately involved with a grievance case once it enters the investigative stage.

The committee that drafted the revisions to the Bylaws, headed by Chuck Cleland, now is tackling the task of making the Disciplinary Procedures and the manual used by Grievance Coordinators consistent with each other and with the new Bylaws. At the same time, they intend to clarify some aspects of the manual so that it can guide more effectively the grievance process.

Field School Certification, which is handled by a committee headed by Mike Adler, has worked to improve the application process. Currently 13 field schools are certified. Certification of field schools is one of the services the Register provides to the profession. It holds field schools to a specific set of standards that are meant to ensure a high-quality experience for students.

The sponsorship of the AIA recently was jeopardized due to recent budgetary problems within AIA. The AIA also recognizes that comparatively few of their members are professional archaeologists, and among these, only some are active in AIA affairs. Because I thought that there was justification for sponsorship at a lower cost than that of large professional societies such as SAA, I asked Don Hardesty and the committee he was heading, which was already involved in devising a way in which smaller regional societies could affiliate with the Register, to consider also the issue of sponsorship. The committee submitted a couple of proposals that the Board is currently considering.

The Future

One of the main objectives of the current Board is to make the Register more visible within the profession and to RPAs in particular. Because the Register has a narrowly defined mission and is meant to serve its sponsoring societies, it is obliged to leave to the societies such activities as organizing annual meetings, commenting on legislation affecting archaeological resources, and promoting public education about archaeology. One way for the Register to gain more visibility is to sponsor forums at society meetings concerning activities of the Register and professionalism. We began doing so last year at the SAA

Annual Meeting with a forum organized by Don Hardesty and chaired by me, in which the grievance process was discussed by several previous Grievance Coordinators of both SOPA and the Register. Jeff Altschul has organized another forum for the SAA Annual Meeting this spring. We hope to make a Register-sponsored forum an annual affair and to sponsor similar forums at meetings of the other sponsoring societies.

Another way for the Register to gain visibility is to diversify the kinds of services that it provides in support of professionalism. Promoting the Register's Code and Standards, their enforcement through the grievance process, and maintenance of the Register itself of course are the organization's fundamental services. Certifying field schools is another important service. But are there other services that the Register can provide in its efforts to promote professionalism? Several ideas currently are being discussed by the Board. First, the Register's website can be improved in various ways to make information more accessible and useful. Proposed changes include highlighting the Field School Certification program, including guidelines for submitting a grievance, and making it easier to see committee membership. Second, the dormant Professional Development committee is being activated to explore such topics as ways in which the Register might be able to help archaeologists keep up with new developments in theory, method, and practice and help educators to develop venues for students to learn about professional ethics and standards.

The question arose recently regarding whether the criteria for registration are consistent with the Secretary of Interior's Standards for archaeologists conducting projects. Although the Register's standards actually are higher than the Secretary of Interior's, the Register does include members without the higher academic degrees that the federal standards specify. This is due to the 18 or so RPAs who were grandfathered into the SOPA, and de facto the Register, who do not have a M.A., Ph.D., or comparable degree. This question of comparability has important implications in that if inclusion on the Register is to be used by a governmental agency as a criterion for allowing archaeologists to direct projects mandated by the agency, there must be consistency with the oftused federal standards. The Board has been discussing this issue but has not yet determined how to address it.

Of course, the Register will continue its long-term efforts to increase the proportion of archaeologists who are registered. The Recruitment Committee will be investigating effective ways of directly contacting unregistered archaeologists, and of course the Board will continue to recruit at both national and regional society meetings. One key to the future success of the Register, however, will be to show archaeologists that the Register is providing a variety of services that really do promote professionalism in tangible ways. To the extent that the Register can become more visibly involved in promoting professionalism, the number of Registered Archaeologists inevitably will grow.

A MATRIARCHY IN SOUTHWEST ARCHAEOLOGY: NAVAJO WOMEN ARCHAEOLOGISTS

Davina Two Bears

Davina Two Bears is Navajo, and is Bitter Water clan and born for Red Running into the Water Clan. She is originally from Bird Springs, Arizona, on the southwestern part of the Navajo Reservation. She was recently hired as the new Program Manager of the Navajo Nation Archaeology Department Northern Arizona University Branch Office in Flagstaff, Arizona.

ou shouldn't be doing that." "Aren't you afraid of it?" "Haven't you experienced harmful effects?" These are questions often asked by local Navajos when they meet Navajo women archaeologists in the field conducting cultural resources inventories. I say "Navajo women archaeologists," because within the three branch offices of the Navajo Nation Archaeology Department (NNAD) in Window Rock and Flagstaff, Arizona, and Farmington, New Mexico, all of the Navajo archaeologists are women with the exception of a lone Navajo male in the Window Rock office.

Typically, Navajo culture does not encourage the investigation of past peoples through means such as archaeology. Places where people once lived and died are treated with great respect and left alone. One does not go there, or they risk harming themselves and their families. Sometimes, Anasazi sites are utilized for ceremonial purposes, and only in this particular instance do Navajo medicine people intentionally traverse near places where others once lived and died. The traditional way Navajos learn about the past is by listening to or questioning elders, and even then, they may not get all the answers they seek.

For this article, I interviewed a total of 12 women archaeologists who work at NNAD and one Navajo woman who operates her own cultural resource management business. My intentions in writing this article were twofold: (1) to discover the reasons why Navajo women entered this field, and (2) to get to know them better. I was successful in both endeavors. The women I interviewed were all very inspiring, fascinating, and generous in their time and personal information they shared with me. I am truly indebted to them and would like to commend them for their perseverance and advancement in the challenging, sometimes controversial, but rewarding field of Navajo archaeology.

The NNAD Interviewees

Of the 12 Navajo women archaeologists interviewed, one has her M.A. degree in American Studies, four have B.A. degrees in anthropology or Southwest studies, three will be receiving their B.A. degree in anthropology by May 2003, two have Associates degrees, and two are high school graduates (Table 1). By May 2003, a total of eight of the Navajo women archaeologists will hold a four-year degree in anthropology and/or Southwest studies, and seven of those eight women will have received their degrees through employment with the NNAD student training programs at Ft. Lewis College in Durango, Colorado and Northern Arizona University in Flagstaff, Arizona. (The NNAD student training programs were designed to support, through employment and training in archaeological techniques, Native American students pursuing an anthropology or archaeology undergraduate or graduate degree at the above-mentioned universities.) The remaining four women without a four-year degree all expressed to me an interest in continuing their educations in the future.

Finding Archaeology

How did these Navajo women become interested in archaeology? The reasons vary from immediate

Table 1: Degrees and when, where and how Navajo women archaeologists began work in archaeology (UNM = University of New Mexico, NAU = Northern Arizona University, * indicates participant/graduate of the NNAD training programs).

Interviewee No.	Degree	Year Began Arch.	Where and How	
1	M.A. in American Studies from UNM (2002)	1978	The Comprehensive Employment Training Act (CETA) archaeology training under the Navajo Nation Cultural Resource Management Program (NNCRMP)	
2	N/A	1978	CETA under NNCRMP for the Navajo Indian Irrigation Project in Farmington, New Mexico doing "block surveys," excavation, and mitigation	
3	*B.A. in Anthropology, Ft. Lewis College (1998)	1978	CETĂ under NNCRMP for the Navajo Indian Irrigation Project in Farmington, New Mexico doing "block surveys," excavation, and mitigation	
4	A.A. in Science, College of Ganado (1980)	1978–79	Archaeology and anthropology classes at the College of Ganado on the Navajo Reservation and employment with NNCRMP on a road project in Piñon, Arizona	
5	A.A. in Liberal Arts, Eastern Arizona College (1988)	1987	Bureau of Indian Affairs Forestry Program in the Chuska Mountains on the eastern side of the Navajo Reservation doing surveys and recording archaeological sites	
6	*B.A. in Anthropology, NAU (2000)	1993	College intern at the Navajo Nation Historic Preservation Department (NNHPD) doing archaeological surveys with the Roads Planning Program	
7	*B.A. in Southwest Studies, Ft. Lewis College (2002)	1994	NNAD employment in Farmington, New Mexico as a Computer Aided Design, Global Positioning System, and Geographic Information Systems archaeological support technician	
8	*B.A. in Anthropology, NAU (1997)	1995	NNAD-NAU student in the training program	
9	*B.A. in Anthropology, NAU (2002)	1995	NNAD-NAU student in the training program	
10	Two years at Brigham Young University (1994–97)	1994–97	Part-time employment at Brigham Young University's Museum of Peoples & Cultures cleaning archaeological collections	
11	*B.A. in Anthropology, NAU (expected Spring 2003)	1998	Archaeological excavation through a high school summer program for Native American students at Elden Pueblo in Flagstaff, Arizona	
12	*B.A. in Anthropology, NAU (expected Spring 2003)	2001	NNAD-NAU student in the training program	

financial needs of working mothers, to being drawn to the study of the past as children, to archaeological exposure through programs or jobs in high school and college, or combinations of the above. For example, three women were introduced to archaeology in the 1970s with the Navajo Nation Cultural Resource Management Program (NNCRMP) through a program called the Comprehensive Employment Training Act (CETA). For these women, their primary motivation for doing archaeology was not a burning desire to become archaeologists; rather, they needed the work to support themselves and/or their families. One woman, however, in this group stated that her interest in the study of past Native cultures began through her anthropology, Navajo, and Native American history classes at Farmington High School and intensified with her employment with the NNCRMP CETA program.

For four other women, their awareness of archaeology was fostered much earlier in their lives as children. In herding sheep as a child, one woman remembered seeing large "humps," which were Anasazi sites. She was warned by her grandparents to leave them alone. But, she recollected always being drawn to them, because she was curious to find out what they were and who left them. She enrolled in the College of Ganado, Arizona, and her parents and older sister babysat her son, while she "hitch-hiked" every day to attend classes. As it happened, the college offered numerous archaeology courses, which she enrolled in. Through her advisor, she learned of the NNCRMP certification-training program in archaeology. Thus, in 1979 she began her training in Piñon, Arizona on a road project. She thought it humorous that because her parents and grandparents told her to stay away from the Anasazi sites, she became even more determined to find out more about them. She shared,

Both my mom and dad didn't approve and wondered why [I studied archaeology], and they were all traditionalists [i.e., believing in and practicing the traditional Navajo culture and religion]. I kept telling them I was already in it. Finally, they accepted it. I had a protection prayer done for me every Spring Break . . . I told [my dad] . . . that I was there to protect the Anasazi, not to destroy them. He said, "They need to know that." So I let them [Anasazi spirits] know when I am out in the field. I say[,] . . . "I'm here to protect you, so you don't need to bother me."

Two sisters said that their father was instrumental in their decision to become archaeologists. The sisters were raised on the Navajo reservation, and their father read *TIME* and *National Geographic* and watched NOVA on television. The sisters were exposed to media coverage of archaeology very early on, and both knew that one day, they would like to do just that. The older sister explained,

I thought I would be an archaeologist in the Middle East, my dad was good at fostering my curiosity of science. All of my aunts went to college and studied sciences of some kind, so I thought it was normal to go to college and study a science. High school [in the mid 1990s] was when I wanted to go into archaeology because of NNAD [NAU student training program]. My dad thinks it's a far out thing to go into. He doesn't really ask about it because of his traditional upbringing and the taboos, but both of my parents are supportive, especially my mother. We never grew up with people telling us to be one way or the other. [We were told that] we can be whatever we wanted. [My parents] supported us one hundred percent and . . . are happy I have a job and career I enjoy.

Another recent college graduate shared that her introduction to archaeology stemmed from family outings to places like Chaco Canyon, a well-known tourist destination due to its numerous large and intact pueblos. In high school, she made the decision to pursue archaeology, as she liked history, and upon graduating she became an intern at NNHPD. It was here that she learned of the NNAD NAU student training program, and her family encouraged her to attend college.

Although the choice to pursue archaeology is an individual one, for many of the women, it required family support or acceptance. For the most part, the younger generation of interviewees was encouraged to pursue their own interests and more importantly, to finish college. As long as they were making a career choice for themselves and pursuing an education, their parents were happy with their decision to become archaeologists. In every case except one, parents of this group made it a point to have Navajo traditional prayers and/or ceremonies done on their daughters' behalf to ensure their protection from any ill effects that may incur as a result of "doing" archaeology. For the more mature interviewees, most of their families also had traditional Navajo prayers and/or ceremonies done, and they still do. Out of respect to these women and their continued health and safety, the details of their ceremonies will not be discussed here—Navajo prayer and ceremonies for protection of oneself and family in doing archaeology are taken seriously by most Navajo women archaeologists.

Two women were specifically lectured by their fathers to placate the spirits of the Anasazi by "talking" or explaining their presence at Anasazi sites. Their fathers were concerned about the seriousness of health-related threats to their daughters that can result from trespassing on these areas due to their line of work. These parents were adamant that their daughters explain to the "spirits" that they are there to protect the Anasazi or Navajo ancestors and to make sure they are not disturbed. In this way, the "spirits" know the intentions of the archaeologist and will not cause them harm. Both interviewees "talk" to the "spirits" to this day when working out in the field. For almost all of the women interviewed, parental or family requests to show respect toward their ancestors, or the ancestor's of other tribes, is of the utmost importance.

Making Archaeology a Career

Why pursue such a career if harm may come to you and your family? Most (eight) of the women stated that the rewarding part of their job is helping Navajo people receive basic utilities and services like running water, sewer facilities, electricity, new homes, roads, or other benefits of economic development by completing the cultural resource inventories in a professional and timely manner (this is required of all

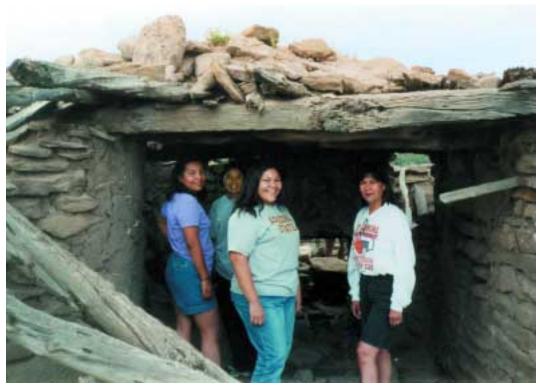


Figure 1: From left to right, Roxanne Begay (NAU undergrad), Carissa Tsosie (NAU undergrad), Ora Marek (NAU graduate student), and Harriet Sandoval (NAU alumna and NNAD full-time archaeologist) stand in the interior of "Old Fort," a Dinetah Pueblito in northwestern New Mexico.

ground-disturbing activities on the Navajo reservation). The Navajo reservation comprises about 16 million acres with a population of 175,000 living on the reservation, and nearly half the homes still do not have running water and electricity (Begay and Begay 2001). As one interviewee who has been doing archaeology since 1978 stated,

You know that you're helping communities [and], . . . that you helped somebody . . . get power, electricity, with sites, Traditional Cultural Places, and archaeology still being there, avoiding and protecting all those resources . . . [When] people . . . see you and say "Thank You," that makes it better

Another woman of the same era contemplated her pivotal role as she surmised, "Whatever you determine in the field, that determines the future." A graduate of Ft. Lewis College noted, however, that other Navajos interested in archaeology should "not expect financial gains." She added, "Personally, I took a cut in pay [to half of what I earned] . . . when I was employed by Sandia National Laboratory. . . . But if you realize that you are helping people . . . , then you will do it."

The second most mentioned reason (five) for pursuing archaeology was the protection of cultural resources, including Navajo and Anasazi archaeological sites, burials, and both sacred and Traditional Cultural Places. One young woman currently enrolled in college said

As a Navajo woman, it's my responsibility to learn as much as I can about Native cultures, because when I have kids, I can teach them. A lot of Navajos don't speak the language anymore, don't know Navajo stories, Navajo taboos. I think it's important to teach them.

Sacred places might include areas prominent in Navajo oral history, like places on the landscape where

Navajo deities or Holy People traveled or did ceremonial acts, and where Navajos continue to offer prayers and/or other religious offerings. Within the worldview of many traditional Navajos, these areas are not to be unduly disturbed but utilized in the appropriate manner for the benefit of individuals, families, and the whole of the Navajo Nation and the human race. Protection of these areas was not always the case, as remembered by a Farmington archaeologist, who recalled that

There was no cultural sensitivity in the late 1970s and 1980s, but that was typical back then. The laws, the American Indian Religious Freedom Act, the Native American Graves Protection and Repatriation Act, [changed that]. . . . Finally, we were expressing to non-Indian archaeologists what they should and shouldn't do, with certain figurines and with sites, . . . and people started listening. A different attitude came about.

Other reasons for doing archaeology quoted by the younger interviewees, two of whom are college students, were related to making headway for future Navajo archaeologists and learning about Navajo and ancient peoples' history and culture and the Navajo-land environment. "I feel as though I am changing the future of archaeology, because I am different," proclaimed a young Navajo student. She continued

My strength comes from what other people think as my weaknesses, being a woman, Navajo, or not a Navajo speaker. I'm changing this field for others who are going to be here, we need to remain true to ourselves. Eventually with time, other people and the situation itself will change to suit you as long as you are persistent, reaching your goals, doing the job well, and serving the Navajo people and the field of archaeology itself, as best you can.

Six of the Navajo women archaeologists both speak and understand the Navajo language, three understand Navajo but do not speak it, and three do not understand or speak Navajo fluently. It is primarily the younger generation who do not speak or understand Navajo fluently. All of those interviewed agreed that it is very important to know and understand Navajo for the job as an archaeologist, because it is the preferred language spoken on the reservation, although many people do speak both Navajo and English. The language barrier for the younger archaeologists, I believe, causes a rift between generations of Navajos. Younger Navajos cannot communicate with the elderly and/or more traditional Navajos as easily as they can communicate in English with their peers. For example, while doing a presentation, one young archaeologist was unable to communicate in English to an older Navajo man the reasons she chose archaeology as a career. She felt hostility from him and the audience until her mother spoke on her behalf in the Navajo language, explaining that her daughter's work was good in nature. The tension dissipated. She stated,

For myself, I feel like a big part of me is missing, because I don't speak Navajo. I'm envious of people who do, because they hold a lot of power in any situation over other Navajos who don't speak it. . . . That's one of the main barriers to being accepted as a Navajo archaeologist. . . . [N]ot speaking the language is one way of keeping you from building good relationships in communities.

She further noted,

When people can't put you in a category, they'd rather not understand you or know where you are coming from. . . . It's most hurtful from Navajos ironically. You expect people who come from where you do, you expect a connection and you're rejected. It's hurtful in the same way that it's painful, it's like you are being criticized by your immediate family. They need to realize how painful it is, and they need to realize that they need to accept people [who are] not like them.

Navajo women archaeologists are constantly asked by other Navajos why they do archaeology. For the Navajo-speaking archaeologists, they can successfully communicate the reasons for archaeology—protecting not only Anasazi and historic Navajo sites, but religious or sacred areas, burials, and plant gathering places. In return, they are rewarded with respect, praise, gratitude, and sometimes even gifts of food from Navajo families, who have come to understand the role of a cultural resource inventory and



Figure 2: Ettie Anderson (NAU alumni) and Kim Mangum (Archaeologist) excavating on the N16 Navajo Mountain road project near the border of Utah and Arizona.

ethnographic interviews in the process of development. This is not always the case for the younger women archaeologists, who do not speak Navajo fluently and thus are less able to make themselves understood. They do, however, experience better communication with and genuine interest from their English-speaking peers.

Navajo Archaeology's Gender Gap

A question frequently asked of Navajo women archaeologists is "Why does it seem like there are more Navajo women archaeologists than men?" (Although there are Navajo male archaeologists, for the most part they are not permanent, full-time staff of the Navajo Nation, but seasonal fieldworkers.) I too asked the interviewees and received a multitude of answers. A college student declared, "The reason is because it's a reflection of how Navajo women view themselves . . . in the traditional way, we are not brought up to be second-class citizens or less intelligent than men." Navajo women are traditionally the head of the household, owning the land and livestock and making all the decisions. It is the women, usually elderly, who are home on the reservation, since the younger generation are either working or in school, and husbands are also away doing wage work or busy with the homestead and livestock. Women are also more knowledgeable about the land, since traditionally Navajos are matrilocal and it is the wife who is most familiar with the history and sacred areas of their land. Thus, one can understand why fluent Navajo-speaking women archaeologists are in high demand, because they can communicate most successfully and comfortably with their fellow kinswomen.

One female archaeologist observed that women are patient in their ethnographic interviews, and they can sit and listen to the elderly for a long time. She commented that after more than 15 years of doing archaeology and ethnographic interviews, "I think females are more trusted, people tell us things." An

interviewee with an M.A. noted that Navajo women are attracted to archaeology because of the "Navajo female instinct of wanting to protect culture and traditions. What better way to do this than doing CRM? We are allowed to be on the land with our people and have some say about how our culture is being managed." The responsibilities of motherhood was referenced by the more mature (six) interviewees as a factor in drawing them into the field of archaeology, several of these women are mothers, single mothers, or the "bread winners" in their families, and they can ill afford to lose their job.

Issues in Navajo Archaeology

Many issues came to light in my interviews with these amazing women, but there are too many to cover in space of this one article. For example, one interviewee was extremely concerned about the lack of an all-inclusive cultural resource management plan devised with input from Navajo anthropologists, archaeologists, and medicine and local people. Another important point brought to my attention was the lack of communication needed between tribal archaeologists, the Navajo Nation Council (analogous to the U.S. Congress), and local community chapters in the interest of (1) halting the growing pool of fraudulent Navajo and non-Navajo archaeologists stealing from trusting families expecting an archaeological survey/report for the "clearance" required to develop their land; (2) educating the Navajo Nation Council as to the importance of archaeology as it pertains to development so that there are no further budget cuts, which caused the NNAD-Ft. Lewis student training program to be phased out this year; (3) and informing the public about what Navajo archaeologists do exactly, because as a young college student admits,

I find it hard to relate my work to people because they don't understand, or it's a romanticized view. We need to make our work, what we do, more accessible whether through educating school children or writing articles like this. . . . Those are the kinds of things that make a difference, if we educate the public and help [them] to understand why cultural resources are so valuable to Navajo people.

The younger generation of Navajo women archaeologists are aware of the importance of an education. It was also expressed to me that Navajo archaeologists need to be more determined in their efforts to publish, since the majority of information written about Navajos is not by Navajos, and "that's one thing we need to slow down, or do ourselves." Respecting one another as archaeologists was also of concern, as one interviewee pointed out:

Most importantly . . . one has to respect themselves and other's thought about archaeology. Arguing and fighting over who has the best explanation is not good. Most Navajos are taught . . . about former inhabitants by relatives and I say the best you can do is build your knowledge around that. Textbook knowledge is not the only valid information regarding anthropology.

She also wanted to see the process of cultural resource inventory streamlined through technology. A young archaeologist, who is out in the field often, wanted to be given the opportunity to take on more leadership roles, because in her opinion this is not happening as much as it should.

This project revealed a multitude of subjects that could each serve as another research topic. This article, however, was written to shed some light on how Navajo women entered the unique field of archaeology given the Navajo traditional taboos and to provide explanations for why Navajo women seem to outnumber Navajo male archaeologists. For the most part, "helping" people get water, electricity, and power serves as a prime motivator to enter and stay in the field. Interestingly enough, many of the women, especially the younger generation of archaeologists, entered the field by choice, out of curiosity of ancient Navajo history and culture and a desire to protect cultural resources for future generations. The women were a pleasure to interview, and I admire each and every one of them. They make me proud, and I hope I have done them some justice.

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A SURVEY OF TRIBAL PERSPECTIVES ON NAGPRA: REPATRIATION AND STUDY OF HUMAN REMAINS

Teri R. Hall and Jeanette Wolfley

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he development and implementation of PL 101-185, The National Museum of the American Indian Act (NMAIA), and PL 101-601, The Native American Grave Protection and Repatriation Act (NAG-PRA), has been a particularly contentious process (Ferguson 1996; Meighan 1994; Mihesuah 1996a, 1996b; Zimmerman 1992). The repatriation conflict has been characterized as resulting from fundamental differences between the hegemonic Western secular/scientific worldview and the sacred worldview of many American Indians and Alaska Natives (Clark 1999; Deloria Jr. 1992; Echo-Hawk 1992, 1999; McQuire 1997; Meighan 1992; Zimmerman 1992). The creation and implementation of NMAIA and NAGPRA are therefore represented as an affirmation of religious freedom (Deloria Jr. 1992), human rights (Nafziger and Dobkins 1999), and/or equity in the treatment of the dead (Deloria Jr. 1989; Rose et al. 1996).

The identification and return of sacred objects, items of cultural patrimony, funerary objects, and human remains has often led to conflict between tribes/villages, academic researchers, and museum collections managers. The return and disposition of human remains is the source of greatest controversy and dispute in the repatriation process. The central issue in repatriation remains the accurate attribution of lineal descent and cultural affiliation (Dongoske 1996; Kosslak 1999; Rose et al. 1996). Given that race/ethnicity and culture are inherently transient concepts, this controversy may be impossible to resolve (Clark 1999; Meighan 1992; Nafziger and Dobkins 1999).

Many professional and academic archaeologists and physical anthropologists have represented themselves to American Indian and Alaska Natives and the general public as the only legitimate protectors and interpreters of the past. They assert that information gained from the study of the past, including skeletal remains, belongs to and is beneficial for all humanity as well as American Indian and Alaska Natives (Bieder 1992; Landau and Gentry Steele 1996; Meighan 1994; Ubelaker and Grant-Guttenplan 1989; Zimmerman 1992). These scientists contend that if they are more persistent and effective in their efforts to educate and inform American Indian and Alaska Natives and the general public, they will be left alone to pursue their scholarly activities (Downer 1997; Landau and Gentry Steele 1996; Rose et al. 1996). Others have pointed out that this position represents an apparent paradox—while the great scientific importance of human remains is espoused, ironically, few remains in academic and museum collections actually had been studied prior to implementation of NMAIA/NAGPRA. In fact, it has been asserted that this legislation provided incentive for study (Downer 1997; Rose et al. 1996; Sullivan et al. 2000). Others have insisted that American Indian and Alaska Natives are not monolithically anti-science, but are indeed interested in the past and do understand scientific methods and the research process (Echo-Hawk 1999; Gulliford 1996; Mihesuah 1996a). However, many American Indian and Alaska Natives wonder why the study of their ancestral human remains is apparently more important than the study of other ethnic groups in this country (Hibbert 1998).

Many American Indian and Alaska Natives and non-Natives insist that there is no identifiable Pan-Indian position regarding repatriation requests, scientific study of human remains, or the appropriate disposition of repatriated remains (Clark 1999; Mihesuah 1996a; Zimmerman 1992). Rather, "universal repatriation" is not unanimously advocated by American Indian and Alaska Natives, and no consensus on reburial issues can be identified among tribes/villages (Gulliford 1996). Archaeologists and physical anthropologists also possess and articulate diverse values and beliefs regarding repatriation (Ferguson et al. 1997; Rose et al. 1996; Watkins 1999; Zimmerman 1997a, 1997b). Regardless, dogmatic positions regarding repatriation continue to be presented by some archaeologists/physical anthropologists and American Indian and Alaska Natives, leading to the assumption by many of the inevitable and immutable polarization on this issue.

The impact of NAGPRA has been examined by informal and formal (Sullivan et al. 2000) surveys of scientists, including archaeologists and physical anthropologists and administrators and managers of American Indian and Alaska Natives cultural and osteological collections. This report presents some of the results of a survey of the impact of NMAIA and NAGPRA on American Indian and Alaska Natives tribes/villages. We specifically focus on the experience of repatriation and reburial of human remains and the attitudes toward, and degree of interest in, applying destructive and nondestructive techniques for the analysis of human remains.

Methods

The survey instrument includes 36 bounded and open-ended questions concerning the growth of tribal/village institutions and infrastructure in response to NMAIA/NAGPRA activities, repatriation experiences, and the identification of barriers to successful repatriation (copies of the questionnaire can be requested from the first author). Questions were also included to assess the level of interest in, and acceptance of, the use of standardized dating and osteological and genetic analytical techniques of human remains. The questionnaire was pre-tested by tribal representatives at a national American Indian and Alaska Natives conference and was modified based on the results. The study was approved by the Idaho State University Human Subjects Review Committee (Approval # 1640).

The survey was mailed to 508 federally recognized tribes/villages in 32 states. The questionnaire was accompanied by a letter of introduction and endorsement from the National Congress of the American Indian that explained the project and requested participation of the appropriate tribal/village representative. A reminder postcard was sent to nonrespondents approximately one month after the initial return deadline. Follow-up phone contacts were made with those that still had not responded by the following month. Surveys were then either re-sent, faxed, or administered over the phone to previously non-respondent or newly identified (e.g., current/appropriate) representatives. Three phone contact attempts were made before identifying the tribe/village as a true non-respondent.

The surveys were number-coded to identify specific respondents in order to monitor response and to represent tribal size and geographic location. The identity of the tribal/village representative was completely anonymous. Student assistants coded the survey data and entered quantitative data into SPSS® 10.0 for statistical analysis. Open-ended question responses were recorded and evaluated thematically.

Results

Table 1 presents attributes of the participating tribes/villages and individual respondents. Completed questionnaires were returned by representatives of 84 tribes/villages from 20 states, for a response rate of 16.5%. While this is a low response, the respondents represent more than half (53.7%) of the total tribal population based on the 1990 U.S. Census (Synder 1996). Furthermore, the 424 tribes/villages that did not return completed surveys include 270 from Alaska and California. While representing 53.1% of the total number contacted, these 270 tribes/villages account for only 6.7% of the total contacted tribal population. The population of each of the respondents ranged from 1 to 219,097, with a median of 1,585. The vast majority (85%) of the respondent tribes/villages have populations of less than 10,000.

Table 1. Attributes of survey respondents.

	frequency	%
Tribal/village population* (n=84)		
<1000	34	40.5%
1000–9999	37	44.0%
10,000	13	15.5%
Respondents' tribal/village position** (n=61)		
Cultural	33	54.1%
Administrative	28	45.9%
Native speakers in tribe/village (n=64)		
< 25%	44	68.8%
25–49%	10	15.6%
50%	10	15.6%

Population from 1990 U.S. Census

Sixty-one of the 84 respondents identified their position with the tribe/village. Twenty-eight (46%) reported they are administrators or members of the tribal/village government and 33 (54%) reported they are members of Cultural Committees, Historic/Cultural Preservation Offices, or are tribal/village NAGPRA contacts.

The respondents were asked to estimate the percentage of native speakers in their tribe/village. This attribute may provide some indication of the sociopolitical perspective of the tribe/village. Sixty-four reported the proportion of native speakers, with a range of 0 to 100% and a median of 9.5%. The majority (69%) of respondents reported that less than 25% of the community members are native speakers.

Responses to questions regarding repatriation requests and disposition of human remains are presented in Figures 1 and 2. More than half (55%) of tribes/villages have requested the repatriation of human remains (Figure 1). Museums (59%) and government agencies (49%) were most frequently contacted; this survey question did not distinguish between requests for human remains or cultural items. Almost all (90%) of the requests specifically for repatriation of human remains have been successful (Figure 2). The majority (77%) of repatriated human remains were reburied, some (13%) were stored in a repository, and research and/or studies were permitted in only 14% of the repatriations.

Respondents were asked "Has your Tribe had particular difficulty in repatriating certain categories of human remains or cultural items?" Of the 67 responses, 40% indicated no difficulty, 30% some difficulty, and 30% "didn't know" or stated that the process was ongoing. Several respondents reported that traditional knowledge and oral history should be recognized as equally valid as scientific and archaeological evidence in determining cultural affinity. The question "Have Tribal cultural practices with respect to disposition of the dead proven a barrier to repatriation?" was answered by 71 respondents. The majority (66%) responded "no," while 14% responded "yes" and 20% "didn't know." Several respondents asserted that their tribe/village had no ritual or process for reburial because either they felt that human remains should never be disturbed, there was a possibility of "bringing bad medicine home," or burial practices had changed over time.

Responses to questions that assessed the level of interest in and acceptance of the use of standardized

^{**} Cultural = NAGPRA contact, Cultural Committee, Historic/Cultural Preservation Office; Administrative = Administrator, tribal government representative

osteological and genetic analytical methods and techniques on human remains are reported in Figures 3-6. In response to the question "Which of the following types of information about behavior and health based on the study of human remains do you find valuable?," respondents reported greatest interest (42%) in information on "length of life" (Figure 3). This was the only category for which positive responses outnumbered negative responses. The least valuable category (33%) was the behavioral information on "cultural modification and ornamentation of bones and teeth" (Figure 4). The proportion of negative responses was very consistent for all categories, ranging from 39-44%. The proportion of ambivalent respondents was also consistent, with 19-24% responding "don't know" to each of the various categories of information. The frequency of nonresponse was also uniform, ranging from 17-23% for each of the categories. Fewer than half (43%) considered one or more categories of information valuable.

Figures 5 and 6 present the responses to the question "Which of the following scientific methods/techniques are acceptable to study human remains?" The most acceptable technique is "measurements" (44%). While 39% of respondents answered "no," this is the least unacceptable technique and the only category for which "yes" responses are more frequent than "no" responses. All other methods/techniques are unacceptable to 53-63% of the respondents. Again, the proportion of ambivalent respondents is fairly uniform, with 16-22% responding "don't know" to each of the various methods and techniques. The frequency of nonresponse is also consistent, ranging from 21 to 25% for the various methods and techniques. While no single method, with the exception of measurements, is acceptable by the majority of respondents, more than half (52%) consider one or more methods/techniques acceptable. In general, respondents are almost evenly split in their responses regarding the value of information on health and behavior, but are consistently against the methods/techniques necessary to investigate health and behavior.

Chi-square analyses were performed to examine the relationship between tribal/village and respondent attributes and attitudes toward the study of human remains. Tribal/village attributes include population size, proportion of native speakers, and whether human remains had been requested or successfully returned. Results of Pearson's chi-square analyses indicate that the relationships between these attributes and whether at least one category of health and behavior information is considered valuable are not statistically significant. The relationships between these tribal/village attributes and whether at least one scientific method or technique is acceptable are also not statistically significant.

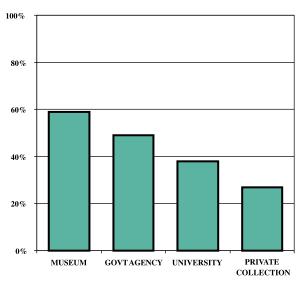


Figure 1: Where human remains or cultural items were requested.

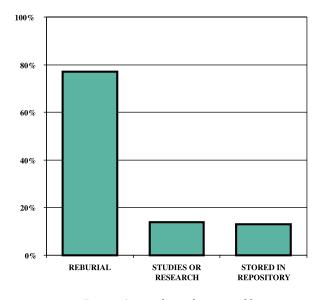


Figure 2: Action taken with repatriated human remains.

The respondents' position also did not influence whether they considered at least one category of health and behavior information valuable or whether they considered at least one scientific method or technique acceptable. Respondents were, however, remarkably consistent in their attitudes regarding valuable information and acceptable methods/techniques. Twenty-four respondents (82.8%) who considered one or more categories of behavior or health information valuable also considered at least one scientific method or technique acceptable. Twenty-seven respondents (75%)

who considered no categories of behavior or health information valuable also considered no scientific methods/techniques acceptable (p < 0.0001, $X^2 = 21.44$, 1 df).

All questions provided the opportunity for open-ended responses. Three broad themes were identified in these responses. First, many respondents assert that NMAIA/NAGPRA ignores cultural diversity and often causes competing claims due to multiple tribal/village affiliations and changing territorial boundaries. Second, while most insist that repatriation of human remains is essential, many are profoundly ambivalent about reburial and are unsure of how to deal with disturbed remains. Even those who remain ambivalent about the return and disposition of human remains are adamant, however, that remains should not be stored indefinitely in museums or collections. In addition, many respondents believe that the study of human remains may be useful and necessary but must be determined on a caseby-case basis by individual tribes/villages. Third, some respondents characterize the repatriation process as tedious and are frustrated with paternalistic attitudes and incomplete, inaccurate, and confusing inventories and descriptions. They assert that the process is a bureaucratic and economic burden for tribes/villages and was never intended to be successful. Other respondents report that while the repatriation process causes both grief and healing, the ability to recover their culture and ancestors has provided an enormous amount of relief. They assert that the experience has been mainly positive and is one of the most positive steps towards self-determination in this century.

Discussion

This study supports the position that a tremendous heterogeneity of attitudes and opinions regarding repatriation, reburial, and interest in studies of human remains exists among American Indian and Alaska Natives tribes/villages. It is therefore essential that each repatriation case be evaluated separately to assess the specific interests and perspective of the particular tribe/village engaged in the process. Contrary to some who purport that reburial is the only acceptable action for all American Indian and Alaska Natives (Riding In 1996), the

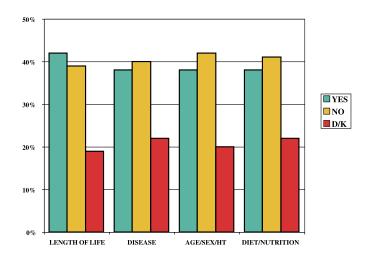


Figure 3: Health information from study of human remains considered to be valuable.

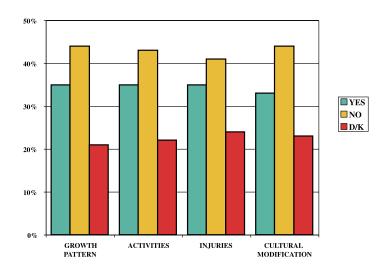


Figure 4: Behavioral information from study of human remains considered to be valuable.

results of this survey support the position of others that there is no Pan-Indian position on these complex and culturally and historically dependent issues (Weaver 1997). Ferguson et al. (1997) report that not only is there no monolithic position among American Indian and Alaska Natives tribes/villages, but that a variety of policies exist for even a single tribe. For the Zuni, for example, human remains in museums/institutions should not be returned because there are no means to mitigate the desecration, but newly uncovered or necessarily excavated remains can be submitted to nondestructive analysis before reburial (Ferguson et al. 1997). Dongoske also reports that the Hopi are interested in nondestructive osteological analyses for identification of genetic affinity, age, sex, pathologies, and other information of concern to the tribe (Dongoske 1996). However, the results of our survey indicate that nonde-

structive techniques including measurements, photographs, X-rays, and plaster casts are only slightly more acceptable (68, or 53%, "yes") than destructive techniques, including carbon dating, genetic analysis, microscopic examination, and chemical analysis (61, or 43%, "yes").

Recognizing this diversity of interest, attitude and policy is essential for successful partnership and collaboration in investigations of the past of American Indian and Alaska Natives (Dongoske 1996; Echo-Hawk 1999; Ferguson et al. 1997; Gulliford 1996; Kosslak 1999; Nafziger and Dobkins 1999; Rose et al. 1996; Ubelaker and Grant-Guttenplan 1989; Zimmerman 1996). Zimmerman (1997a) and Ravesloot (1997) assert that archaeologists and physical anthropologists need to be scientific in a way more meaningful to American Indian and Alaska Natives. This study suggests that tribes/villages are indeed interested in human behavior and health in the past. However, they may need better advice regarding the methods and techniques used to provide this information.

As anthropologists, archaeologists and physical anthropologists must recognize the importance of practicing science in a social context and that working with American Indian and Alaska Natives as respected colleagues may actually increase access to archaeological sites and materials (Zimmerman 1996, 1997b). Ravesloot (1997:174) believes "that the future of American archaeology is with Indian communities functioning as active, not passive, participants in the interpretation, management and preservation of their rich cultural heritage." Gulliford (1996:132) contends that "Indians generally do not oppose legitimate scientific research; they oppose the unnecessary warehousing of their dead." Recognizing that American Indian and Alaska Natives desire simple respect for their dead after 150 years of collection of human remains as specimens and of federal law identifying them as objects of historic or scientific interest may lead to more successful and effective collaborations in the future (Gulliford 1996; McQuire 1997; Tsosie 1997).

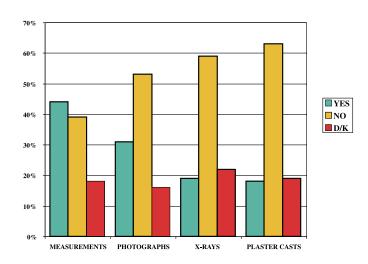


Figure 5: Non-destructive techniques acceptable for studying human remains.

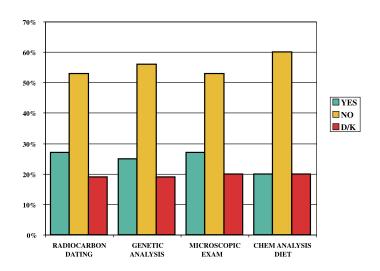


Figure 6: Destructive techniques acceptable for studying human remains.

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THE AWFUL TRUTH ABOUT ARCHAEOLOGY

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Editor's Note: This article was originally written as a piece for the Opinions section of the Albuquerque Tribune, in which it appeared on April 16, 2002. A number of readers contacted me, rightfully suggesting that the piece needed wider dissemination, and so, with the permission of the Albuquerque Tribune, we are reprinting it for the readers of The SAA Archaeological Record.

hhhh! You're an Archaeologist! That sounds soooo exciting!" Whenever I tell someone on a plane or at a dinner party what I do for a living, this is almost always the response that I get. Either that, or they want to talk to me about dinosaurs, and I have to explain gently that it is paleontologists who do dinosaurs; archaeologists study people who lived long ago.

The reason people think archaeology must be exciting is that they have spent way too much time watching The Curse of the Mummy, Indiana Jones and the Temple of Doom, and Lara Croft, Tomb Raider (do you suppose that she actually has that printed on her business cards?). Perhaps it is a flaw in my character or a lapse in my professional education, but I have never once recovered a golden idol or been chased through the jungle by thugs, and I appear to have been absent from graduate school on the day that they covered bullwhips, firearms, and the martial arts. I have not even, so far as I can tell, suffered from a curse, although I have had a few nasty encounters with serpents, scorpions, and lightning.

I'm sure that members of every profession are exasperated by the way that they are portrayed in movies and on television, and archaeologists are no exception. Every time we see Sydney Fox (*Relict Hunter*, another great job title) fly off to an exotic country, follow the clues on the ancient map, and rip-off some fabulous object to bring home to the museum, we want to root for the bad guys who are trying to bring her career to an abrupt and permanent halt.

What would really happen if a mysterious man wearing an eye patch showed up at Sydney's university office and gave her the map, just before expiring as a result of slow-acting poison? Well, of course, first there would be a lot of unpleasantness with the campus police . . . but leaving that aside, she would spend months writing grant proposals to get funding for a research expedition and more months getting the needed permits and authorizations from the government of the exotic country. Then she would have to persuade the Dean and her department Chair to give her release time from teaching. And when she and her research team finally arrived in the exotic country, they would spend months meticulously mapping the site, painstakingly removing thin layers of soil from perfectly square holes, and recording every stone, every bit of stained earth, every piece of debris that they encountered, using photos, maps, sketches, and detailed written notes. Finally, at the end of the field season, the team would return to the university with 70 boxes of broken pottery, bits of stone, and all manner of scientific samples to be washed and cataloged and analyzed. And in the end, all that material would be returned to a museum in the exotic country.

Now, of course, nobody would want to watch a TV show where even the beauteous Sydney did all that, but this kind of tedious, detailed work is one important aspect of "real" archaeology. Just about every archaeologist that I know has a copy of an old Calvin and Hobbes cartoon somewhere in his or her office. In it, Calvin, who has spent an exhausting day doing a make-believe archaeological excavation in

his backyard, turns to Hobbes in disgust and says, "Archaeology has to be the most mind-numbing job in the world!!" And some days it is. Worse yet, it is detailed work that involves a lot of paperwork and delicate instruments but has to be done outdoors in every sort of adverse weather. When it is 20 degrees and you are hunched down in a square hole in the ground trying to write a description of layers of dirt with a pen that keeps freezing solid or when the wind is blowing sheets of sand straight into your face while you are lying on your stomach using a dental pick to expose a broken shell bracelet so you can photograph it before you remove it—these are experiences that can cause a person to question her career choice.

But you know what? Archaeology really is exciting, and not for any of the reasons that Indy or Lara would suggest. Archaeology is exciting because it connects with the past in a way that nothing else can, and sometimes that connection can be stunningly immediate and personal. I worked one year on the Hopi Reservation in Arizona, excavating a site that was going to be destroyed by road construction. We found that one of the three "pithouses" or semi-subterranean structures on the site appeared to have been cleaned out and closed up, presumably in the expectation that someone would return to live in it again. A flat slab had been placed over the ventilator opening, perhaps to keep out dirt and debris and critters, and the slab was sealed in place with wet mud. But no one came back, and eventually the small pithouse burned.

When we excavated the pithouse, we found the imprint of human hands, perfectly preserved in the mud, which had been hardened by the fire. That house was built in A.D. 805, but I could reach out and place my hands in those handprints left there by someone a thousand years before. And more important, the Hopi school children who visited the site could place their small hands in those prints made by one of their ancestors, 50 generations removed. We lifted each one of the children into the pithouse, and let them do just that—like children everywhere, they were astonished that they were being encouraged to touch rather than being forbidden to do



If Lara Croft had been rooting about in this site, searching for "treasures," she would have quickly dismissed the small pithouse...

Afterward we sat together on the site and talked about what life was like for that *Hisatsinom* (the Hopi term for the people we call *Anasazi*) person. We talked about food and looked at the burned corn kernels and the squash seeds that we had found. We talked about shelter and tools and looked at the three houses and the broken bits of stone and bone and pottery that we were recovering from the trash areas at the site. One of the houses had burned while it was occupied, and we looked at the fragments of the rolled up sleeping mats and baskets of corn and other possessions that the people had lost. We talked about the family that had lived there, how much the parents loved their children and how they must have worried about providing for them after such a terrible loss. And we talked about the migration stories that are a central part of Hopi oral history and about what the Hopi elders had told us about the place of this particular site in those stories. I like to think that those children, who reached back across the centuries and touched the hand of their 50-times-great grandmother, came away with a stronger sense of who they were and where they came from and a richer understanding of the oral traditions of their people.

But what if I had been not me, Dr. Science, purveyor of meticulous and mind-numbing archaeological techniques, but rather Lara Croft, Tomb Raider? If Lara had been rooting about in this site, searching

for "treasures," she would have quickly dismissed that small pithouse, although she might have smashed that burned mud with the handprints in order to rip away the slab and check for hidden goodies behind it.

No, she would have focused on the other house, the one that burned while it was being used. She would have pulled out all those burned roof beams whose pattern of rings enabled us to learn that the houses were built in A.D. 805; probably she would have used them for her campfire. She would have crushed the remnants of the burned sleeping mats and baskets of corn. She would never have noticed the stone griddle still in place on the hearth or the grease stains left by the last two corn cakes cooking on it when the fire started. She would have kicked aside the broken pieces of the pottery vessels that were crushed when the burning roof fell, the same pots that we put back together in the lab in order to estimate the size of the family and to recover traces of the items stored and cooked in them.

No, Lara would have missed all that we learned about that site and the people who made their homes there. Instead, she would have seized the single piece of pottery that didn't break in the fire and, clutching it to her computer-enhanced bosom, she would have stolen away into the night, narrowly escaping death and destruction at the hands of the rival gang of looters.

Is archaeology the most mind-numbing pursuit in the world, as Calvin claims? Or is it "sooo exciting" as my airline seatmates always exclaim? Both. And much more. What Lara and Indy and the others don't know is that archaeology is not about things, it is about people. It is about understanding life in the past, about understanding who we are and where we came from—not just where we came from as a particular cultural group, but what we share with all people in this time and in all the time that came before.

ARCHAEOLOGY OF EASTERN NORTH AMERICA VOLUMES 1 THROUGH 28 1973-2000

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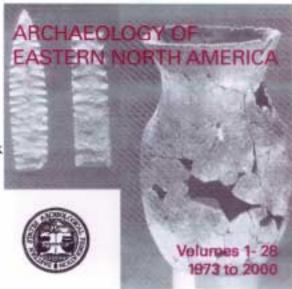
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SHOVELBUMS.ORG

R. Joe Brandon

R. Joe Brandon is the founder of Shovelbums.org.

istorically, there have been numerous avenues for announcing academic and cultural resource management (CRM) jobs, but there has never been a unified outlet to streamline these announcements. As the profession has grown in both number of practitioners and areas of specialization, the ability of one announcement medium to reach all of the potential professionals is no longer possible. As we all know well, too often a colleague might be so remote in the field or buried in research that they miss a posting that might be relevant.

By the mid-1980s, I recognized that the then-nascent Internet was a fantastic medium for communication. This medium was crippled by its limited availability to those on campus or was only accessible to very early adopters utilizing local "bulletin board systems" (BBS) or dial-up networks such as CompuServe or Prodigy. However, in the early 1990s, as is well known, Marc Anderson at the University of Illinois introduced the world to what became the ubiquitous World Wide Web browser, Netscape. Simultaneously, email was adopted as an accepted communication medium.

As with all new mediums of communication—even a quickly adopted one like the Web—it takes time for a critical mass to be reached. So it was not until 1999 that I felt enough professionals in both academia and CRM had access to the web, and more importantly email, to introduce a concept like Shovelbums.

Two Degrees of Separation

Why was there a need for a service like Shovelbums? My and my peer's experiences in the 1980s of looking for work in CRM was the real catalyst. I remember vividly of how—with only the experience of excavating at Copan and eager to get my Marshalltown worn down—I was at a loss of where to find paying work in the U.S. Fortunately for me, one day there was a flyer posted in my anthropology department office at Northern Illinois University (NIU) announcing a National Park Service job in North Dakota. Eager to earn the \$4.75/hour advertised, I submitted my vita and spent the summer excavating at Ft. Union. But I always wondered—what if NIU had not received that posting? And what other postings never did make it up on that board that spring?

While at Ft. Union, I met a diverse group of professionals ranging from early Geographic Information System (GIS) and Remote Sensing specialists to graduate students earning money between semesters. More importantly, I realized these people did not think of themselves as separate from their academic and tenured friends; instead, they were just specialists who found that they enjoyed being a well-tanned, but very academic, "shovelbum" (to use one of the more polite terms we called each other). And it was through these people that I was introduced to the "network."

From this one contract, I could trace the roots of any for-profit job I have had until I went to graduate school. I have come to call this the "two degrees of separation in archaeology," in that it seems the network of archaeologists is so small that if any two sit down for a short period of time they will find out which friend they have in common. But this network, even at only two degrees, has flaws. Recounted to me in any given year by many people was how they would run into an old friend on another job. While catching up, the friend would tell of how they heard of a position at a community college that would have been ideal for them, or of how they were on a well-paying pipeline CRM job in some western state that was hiring, but when they tried to get a hold of that person . . . well the last number they had for them was three jobs ago, or that person was off field-directing in Guatemala. Different stories, same problem—communication was difficult and slow.

The challenge was not always just for the prospective employee either. For a university that lost a professor mid-semester or a growing CRM program that needed a new Project Director right away, there was a terrible lag between submitting a position description and actually getting it published somewhere. While the old "telephone tree" might suffice in some cases, it could not be guaranteed to reach far enough to ensure an opening was filled.

The Solution

To meet this problem, Ken Stuart, then at UCLA, saw the potential of the Internet and introduced http://www.cincpac.com/afos/testpit.html, building this web-

site into what is today one of the finest resources for archaeology-related jobs and field schools. Other websites began posting job announcements, such as Kris Hirst's excellent http://about.archaeology.com, and most major journals followed suit. Mailing lists were used, but job announcements usually only amounted to a passing footnote. Anton Hoffman took a more direct approach, and while he worked on the large Iroquois Natural Gas Pipeline, he gathered as many of the addresses of CRM companies around the country that he could find from the many diverse and incomplete lists people carried. "Anton's list" allowed a field archaeologist to call firms in a state they wanted to work to find out when and where work was available.

But there were still problems. Not every job was advertised in every venue. Sometimes it was due to cost; sometimes it was an oversight. And not everyone who was looking for a job was able to locate all of the websites or check all of the journals and newsletters. This problem became even more evident as highly trained students, burdened with debt and wanting to make a living doing what they were trained to do, took jobs in CRM or with a government agency and were no longer in the loop to easily access more academic-oriented announcement venues.

The recent graduate with a B.A. degree who needed practical experience found themselves in an awkward position due to the close-knit nature of CRM. To find out where the jobs were, you had to be in the community, and to be in the community, you had to be on the jobs. So for an undergraduate with a freshly minted degree from a university with no CRM ties, you had nowhere to go, except back to graduate school where they then repeated the process in two years—perhaps heading off to work at Taco Bell since they had loans to pay.

The Success of Shovelbums

In April of 1999, with my own search for a job looming, I took a long look at the current media for announcing jobs and decided to begin Shovelbums as an email list instead of a website. To me, the advantages were clear:

- The list could be managed from anywhere.
- The list provided an immediate medium for an announcement
- The list would be easy to access since the information came to you, the subscriber, instead of you having to go search of it.
- By using a "digest setting," users could control how many messages a day they received.

I first announced Shovelbums on the mailing list called "pocket_gophers," a close-knit group of fellow graduate students at the University of Arkansas, and to my father, Bob Brandon, who had become a CRM archaeologist in the Midwest. I asked

these people to send the announcement about this list out to their own network of colleagues. The following day, Rick Blatchley in Wyoming became the first "out-of-network" person to join Shovelbums, followed by a trickle of new subscribers. Knowing that with the summer season coming and the now mature CRM profession in need of field archaeologists, I announced Shovelbums to the email list "ACRA-L" as well as other relevant archaeology, history, and GIS lists. The trickle of subscribers turned into a flood. Word of the list spread farther and more rapidly then I had ever imagined, and within months, Shovelbums had reached 750 subscribers, which was the benchmark I had established, believing that if the list reached that number, it would be self-sustaining.

And self-sustaining it was. When I made it clear to potential subscribers that this list was not going to be a chatty discussion group that would clog their email box, but was only for posting jobs and related information that were truly useful to them, they responded. By the first anniversary of Shovelbums, I had an active subscriber base of over 1,500 members, and these numbers continued to climb to 4,000 members for the second anniversary and 7,000 members by the third anniversary. For the fourth anniversary this April, the list will have well over 8,000 active members.

One lesson I learned early on was that even though it could be managed from anywhere in the world, timing was often essential for many postings, and it was inevitable that people would erroneously send off-topic posts to the list that needed to be removed. As a result, I made Shovelbums a moderated list to prevent unwanted messages from going out to the list. This moderation, combined with trying to answer the numerous questions list members were sending me, consumed more of my time then I had hoped. To address this, I enlisted the aid of additional moderators who thankfully help to manage the flow of messages. These moderators—Gavin Archer, Trace Clark, Jim Colburn, Seth Johnstone, Christy and Jim Pritchard, and recently, Colin Carmichael in Canada—have been invaluable in helping to keep the list running smoothly.

Today, Shovelbums is regarded as the premier service for announcing CRM, academia, and government positions around the world. Positions run the gamut from two-person surveys to State Historic Preservation Officer positions and excavations in Russia. Surprisingly, however, I still see advertisements in academic journals or on government job sites that have not been sent to Shovelbums in tandem. One of my goals for this article is to encourage individuals at these institutions to then forward their job announcements to jobs@shovelbums.org at the same time that they arrange for dissemination via other media. The announcement will be sent on to the growing audience of 8,000+ professionals. And if the right person for the job is not on the mailing list, it is likely that a friend is who will pass on the word. I have also

heard that some firms hesitate to use public forums such as Shovelbums or related websites for announcing high-level positions, instead relying on the word-of-mouth network. As shown here, there is a limit to how far word of mouth will go—keep in mind that when a message is sent out to Shovelbums, it is the equivalent of 8,000 immediate visits to your website advertising that position.

Unintended Consequences

There have been two interesting by-products of Shovelbums.org since its inception:

First, this list appears to be helping to transform the pay rates for field archaeologists around the United States and abroad. As people have seen that firms in other states are paying well over the \$7-\$10/hour common in some regions, there has been a shift for these low-paying companies to catch up and pay better rates. Many CRM professionals now are earning enough so that they can afford to actually stay in the profession and not be forced to find another career path that can pay the bills. As a result, CRM firms are able to bill a higher overhead and therefore have the resources to acquire the equipment and tools needed to produce even higher quality work.

Second, as the awareness of this list has grown in academic communities, many professors now recommend that students interested in a career in archaeology join Shovelbums to develop an awareness of future job prospects. The benefits of this is that the students get an early look at what a career in archaeology pays. These students also are made aware that teaching positions are outnumbered by CRM-related positions by a significant margin. The awareness that most positions are in the CRM/private sector allows universities and colleges to incorporate courses and staff in their curriculum to adequately prepare the next generation of archaeologists, so that they are prepared to do excellent archaeological work even with a pan scraper warming up behind them waiting to destroy the site they are mitigating.

Concluding Thoughts

I encourage academic and government employees to ensure that all areas of our profession get fair representation on Shovelbums.org. Consider the numbers of members on this email list—there is no resource in the world more ideally suited for getting the word out about positions than jobs@shovelbums.org. If you cast a broad net, you are likely to have a better catch.

As Shovelbums has grown, like so many services on the Internet, so has the need for maintenance revenue. Over the last four years, my wife Kristy and I have supported all of the associated fee's for Shovelbums, which have included buying the "Shovelbums.com" name and pending legal issues regarding the unlicensed use of the trademarked term of "Shovelbum,"



While "shovelbums" often exchange information on job prospects via word of mouth, the Internet provides a more effective medium for communicating between employers and potential employees.

which I was given the good advice to register some time ago. To achieve this end, and to respect the spirit in which this list was founded, I have implemented a store accessible via http://www.shovelbums.org to sell related gear and books. I will also be experimenting with an "honor system" subscription program for the list—if a member or institution uses the list, and chooses to, they can contribute \$10/year. If they are unable to help, there is no penalty.

Many thanks to all of the members who have helped so much through the last four years in promoting Shovelbums to be the great resource that it is.

You may join the mailing list at http://www.shovelbums.org.

CHESTER S. CHARD

1915-2002

Chester S. Chard died peacefully in his home in Victoria, B.C. on Dec 13, 2002. Chard was a culture historian with broad interests and great synthetic ability. He made major contributions to East Asian, Siberian, and Arctic anthropology and trained a cadre of researchers who pursued these interests. Born in 1915 to an affluent and creative family in Cazenovia, New York, he followed his A.B. in International Relations from Harvard with an adventurous trip through Indonesia. That experience drew him back to Harvard for graduate training in Anthropology, but World War

II intervened. He attended the U.S. Navy Japanese language school and served in Naval Intelligence in various parts of the Pacific and briefly in occupied Japan.

As a post-War graduate student at UC-Berkeley, Chard focused on Siberian ethnohistory, developing real facility with the Russian language and a truly comprehensive knowledge of northeast Asian anthropology. He assembled a huge personal library on Siberia and early Japan. And even when borders were closed, Chard established personal links with researchers in the Soviet Union, China, Japan, and elsewhere. These links gave him access to a steady flow of the

researchers in the Soviet Union, China, Japan, and elsewhere. These links gave him access to a steady flow of the latest research results and allowed his students to enter research areas with good local contacts. They also allowed him to help foreign researchers visit sites and projects outside of their home countries. Chard's contribution to international scholarly exchange cannot be overstated. The Japanese archaeologists he brought to Wisconsin in the 1960s played a pivotal role in making the richness of Japanese prehistory available to the rest of the world.

Chard's scholarship was not marked by a strident theoretical point of view. On the contrary, he was open to diverse perspectives and saw his responsibility as simply to present the information that was available. In addition to a major volume entitled *Northeast Asia in Prehistory*, he published more than 150 papers that synthesize information he felt deserved attention. Chard had a remarkable ability to wade through a welter of information to define broad "trends and patterns." Recognizing that he could not do it all, Chard also encouraged other dissemination efforts. He was an early contributor to the COWA Surveys of world archaeological research and the SAA's Archives of Archaeology. Most importantlt, in 1962, using his own resources, he began

publishing Arctic Anthropology. He remained the editor of this journal until 1975 and used it as a venue for presentation of translations, syntheses, and international symposia. It remains one of the world's premier anthropological publications.

Although he had planned a career of independent scholarship, Chard accepted what was to have been a temporary appointment at the University of Wisconsin in 1958 and stayed there until his retirement in 1974. Chard offered

classes in Old World and Asian prehistory, Arctic Soviet, and Asia ethnography. In person, Chard spoke with extemporaneous wit and often earthy humor, but he gave lectures that were completely scripted and fact-packed. His lecture notes were so complete that they could move easily into print. Indeed, his popular text, *Man in Prehistory*, was a near verbatim presentation of his lecture notes.

Chard maintained a diverse group of graduate students that included both archaeologists and cultural

anthropologists. He let students follow their own lead, helping where he had to. He accepted students with interests well outside his own and happily let his advisees undertake fieldwork and analyses in which he had no interest. He regularly helped students with cash, and expected groups to use his house when he was on leave. He loved student parties, gave full meaning to "b.y.o.b.," and told amazing stories. Chard's students were genuinely fond of him.

Chester Chard's work was making the human past clear and meaningful. His passion was bird watching. He seemed far prouder of his long "life list"—more than 3,000 species—than any of his professional publications. After his retirement, he enjoyed the company of his wife Jeanne on a succession of international birding trips.

It is unlikely that Chester Chard's combination of interests, drives, and abilities will even be matched. His bibliography is presented in a 1974 festschrift edition of *Arctic Anthropology*, Vol. XI, supplement.

—Peter Bleed

Peter Bleed is Professor of Anthropology and Associate Dean of Arts and Sciences at the University of Nebraska–Lincoln. He completed his Ph.D. under Chester Chard in 1973.



NEWS & NOTES

haco Digital Initiative (CDI) Launched. A mini working conference at the School of American Research (SAR), chaired by Steve Plog (UVA), in June 2002 brought together archaeologists with major research interests in Chaco Canyon and those with expertise in the creation of digital archives including Jim Judge (Fort Lewis), Gwinn Vivian (Arizona), Chip Wills (UNM), Wendy Bustard and Joan Mathien (NPS), Linda Cordell (Colorado), John Kantner (Georgia State), Kim Tryka (Virginia Center for Digital History), Fraser Neiman and Jillian Galle (Monticello Dept. of Archaeology), and Richard Leventhal (SAR). The conferees noted that while existing Chaco syntheses have defined key research issues, many of these are difficult to address due to the dispersed nature of the archaeological and archival collections. In response, the conferees formed CDI (Chaco Digital Initiative) to identify and make accessible diverse data in digital form. CDI goals include presenting information about Chaco Canyon in an easily accessible digital format and encouraging and facilitating research using CDI resources via the Internet. Initially, CDI will be applying for funding from granting agencies and asking various institutions for help in assembling data. The purpose of CDI, however, is to serve the international community of scholars interested in Chaco by providing tools and resources for research. CDI hopes that many of you will become involved. The CDI working group plans to reconvene at SAR in July 2003. For more information, contact Steve Plog, Dept. of Anthropology, P.O. Box 400120, University of Virginia, Charlottesville, VA 22904; email: plog@virginia.edu.

Medal to Charles E. Cleland. The Society for Historical Archaeology (SHA) presented its J. C. Harrington Award for 2002 to a scholar whose career has bridged



Charles E. Cleland

the divide between Native American and historic European archaeology in North America. Charles E. Cleland, who retired from over 30 years of service at Michigan State University in 2000, has spent almost 40 years exploring all aspects of historical archaeology in the U.S., but his greatest contribution has involved the archaeology of contact in the upper Great Lakes. Numerous field projects at key sites including Fort Michilimackinac, Fort Ouiatenon, Fort Brady, and the 1671 Marquette Mission at St. Ignace have helped to outline the nature of the fur trade, military sites, and general cultural interaction for the region. Among Cleland's recent publications are two major books on Indian communities in the upper Great Lakes: Rites of Conquest: The History and Culture of Michigan's Native Americans (1992) and The Place of the Pike (Gnoozhekaaning): A History of the Bay Mills Indian Community (2000). Cleland is also a significant figure in helping to create a theoretical basis for historical archaeology, especially in regard to a scientific, processual approach. His contributions extend to the building of scholarly organizations, including the SHA. He attended its founding meeting in Dallas, Texas (1967) and served as SHA president in 1973. During these same decades (1966-2000), he helped to educate an entire generation of historical archaeologists, serving as the major professor for more than 20

graduate students. At the 35th SHA Annual Meeting in Mobile, Alabama, Douglas V. Armstrong, President of SHA, presented the Harrington Medal to Cleland.

ew National Register Listings. The following archaeological properties were listed in the National Register of Historic Places during the fourth quarter of 2002. For a full list of National Register listings every week, check "Recent Listings" at http://www.cr.nps.gov/nr/nrlist.htm.

- Arkansas, Carroll County. Blue Spring Shelter. Listed 12/20/02.
- California, Modoc County. Nelson Springs. Listed 11/21/02.
- California, Mono County. Dry Lakes Plateau. Listed 11/21/02.
- California, Santa Barbara County. Point Sal Ataje. Listed 11/21/02.
- New Jersey, Sussex County. Black Creek Site. Listed 11/27/02.
- Oklahoma, Harper County. Cooper Bison Kill Site. Listed 10/07/02.
- Oklahoma, Haskell County. Mule Creek Site, Additional Documentation. Approved 10/02/02.

lectronic Publishing Ventures in Southwest Colorado. The Depart-✓ ment of Anthropology at Fort Lewis College would like to announce the formal presentation of three Internet publications. These are now available for critical review by archaeologists, students, and the interested public. The purpose of this effort is to bring current research in archaeology of the area to the attention of a wider audience. The first publication (http://anthro.fortlewis.edu/ Puzzle) is an extensive report on fieldwork and analyses carried out at the Puzzle House site in southwest Colorado from 1992-1997 by the Fort Lewis Col-



POSITIONS OPEN

POSITION: ASSISTANT PROFESSOR LOCATION: DALLAS, TEXAS

The Department of Anthropology in **Dedman College at Southern Methodist** University invites applications for a tenure-track position (beginning August 2004) at the rank of assistant professor. We seek a New World archaeologist to carry out primary and independent research. The applicant must have outstanding methodological skills in either archaeological chemistry (specifically isotope or trace element studies), paleoethnobotany, or zooarchaeology. Ph.D., demonstrated success at and commitment to teaching at undergraduate and graduate levels, and developed research program required. To insure full consideration for the position, the application must be postmarked by November 1, 2003, but we will interview at the 2003 SAA meetings and we encourage applicants to apply early. The committee will continue to accept applications until the position is filled. The committee will notify applicants of its appointment decision after the position is filled. Send letter of application, vita, names, and addresses of three references to Caroline B. Brettell, Chair, Department of Anthropology, SMU, Dallas, Texas, 75275-0336. SMU will not discriminate on the basis of race, color, religion, national origin, sex, age, disability, or veteran status. SMU is committed to nondiscrimination on the basis of sexual orientation. Women and minorities strongly encouraged to apply.

POSITION: ASSISTANT PROFESSOR LOCATION: GAMBIER, OHIO

Kenyon College, a highly selective, nationally ranked liberal arts college in central Ohio, seeks to fill a two-year replacement position at the Assistant Professor or Instructor level in Latin American archaeology, with a preference for a specialist in Mesoamerica. A Ph.D. in hand is preferred, but an ABD close to finishing his/her theses will be considered. The successful candidate would typically teach two introductory archaeology courses per year, as well as upper level courses in New World archaeology and the candidate's specialty, for a maximum of five courses. The ability to teach one course per year on postcolumbian New World peoples,

either from an ethnohistorical or sociocultural perspective, will be a plus. Also significant is a candidate's ability to direct the Kenyon-Honduras Program, an off-campus semester of study in Latin American archaeology, cultural anthropology, and history. A successful candidate meeting this criteria would be offered an Adjunct Assistant Professor or Instructor's position (at a two-course level) for the Spring semester, 2004, to accompany the directors for that spring's program. Salaries are competitive and Kenyon has an excellent benefits package, including spouse and domestic partner benefits. The final date for the receipt of applications is August 15, 2003; preliminary interviews will be held at the 2003 Society for American Archaeology meetings. To apply, please send a letter, cv, graduate school transcripts, and three letters of recommendation to: Professor Patricia A. Urban, Chair, Search Committee, Department of Anthropology, Kenyon College, Gambier, Ohio 43022. An EOE, Kenyon welcomes diversity and encourages the applications of women and minority candidates.

NEWS & NOTES

lege archaeological field school under Dr. Jim Judge's direction. Critical comments are sought on this report, since mechanisms for peer review of this method of publication have not yet been worked out. The report is seen as an initial test of the Internet as the primary vehicle for the publication of archaeological site reports, and it is part of a larger effort developing effective mechanisms for the long-term storage and maintenance of archaeological archival information. For more details, contact Jim Judge at judge_j@fortlewis.edu. The second website

(http:// anthro.fortlewis.edu/bibliography) is a searchable, dynamic bibliography of the archaeological literature of the northern Southwest. At the moment, this site has some 1,700 entries, focused on the archaeology of the Four Corners region. It is anticipated that this project will grow dynamically as it experiences more use by archaeologists who can enter their own bibliographical data. The third release (http://anthro.fortlewis.edu/ChacoPortal/index.htm) is a Chaco Portal website. This site focuses on the results of over 100 years

of archaeological research on Chaco Canyon and its environs. Its purpose is to provide access to the tremendous store of information on Chaco for professional archaeologists, students, and the interested public. Included are a brief introduction to Chacoan research; a searchable bibliography of Chacoan archaeological literature; links to Chacorelated websites; and a series of profiles of Chacoan archaeologists.



CALENDAR

2003

APRIL 23–26

The 2003 Annual Meeting of the American Association of Physical Anthropologists will be held in Tempe, Arizona. For additional information, visit http://www.physanth.org or contact John Relethford, Department of Anthropology, SUNY College at Oneonta, Oneonta, NY 13820; tel: (607) 436-2017; fax: (607) 436-2653; email: relethjh@oneonta.edu. For arrangements information, contact Leanne Nash, Department of Anthropology, Box 872402, Arizona State University, Tempe, AZ 85287-2402; tel: (480) 965-4812; fax: (480) 965-7671; email: leanne.nash@asu.edu.

MAY 7–11

The Rocky Mountain Section Meeting of the Geological Society of America will include sessions and a field trip sponsored by the Archaeological Geology Division. Included are a symposium on "Relationships of Physical Systems to Archaeological Records and Prehistoric Cultures in the Four Corners Area" and a theme session on "Regional Topics in Archaeogeology." General meeting information is available at http://www.geosociety.org.

MAY 9-11

The 2003 Annual Meeting of the Florida Anthropological Society will be held in

conjunction with the 3rd Annual Meeting of the Florida Underwater Archaeology Conference at the Museum of Florida History (R.A. Gray Building), 500 South Bronough St., Tallahassee. For more information, please contact Lonnie Mann at (850) 216-2152, Steve Martin at (850) 488-5090, or check the FAS annual meeting website at http://web.usf.edu/~fas/annual.html for updated information.

MAY 15-17

The Apache Archaeology Conference will be held at Pecos River Village Conference Center, Carlsbad, New Mexico. Papers are encouraged on early Apache sites (1500-1800), American and Mexican military/Apache battle sites, postreservation Apache sites, and Apache rock art sites. Both professional and public participation is encouraged. Abstract(s) (not more than 150 words) due by April 1, 2003 to Apache Archaeology Conference Registration, Lincoln National Forest Heritage Program, Attention: Christopher Adams, 1101 New York Avenue, Alamogordo, New 88310-6992; Mexico email: cadams@fs.fed.us. Conference program information is available online at http://www.fs.fed.us/r3/lincoln/.

MAY 23-26

The Annual Meeting of the American Rock Art Research Association will be held at the California State University Campus. A banquet will feature internationally known archaeologist Christopher Chippindale on Sunday evening, and a reception will be held on Saturday at the San Bernardino County Museum. The host hotel is Quality Inn, 2000 Ostrems Way, San Bernardino. For more information, email stick711@att.net.

JUNE 12-15

The Hawaii International Conference

on Social Sciences will be held at the Sheraton Waikiki Hotel, Waikiki, Honolulu, Hawaii. All areas of Social Sciences will be represented—anthropology, area studies, communication, economics, education, ethnic studies, geography, history, international relations, journalism, political science, psychology, public administration, sociology, urban planning, women's studies, and others. For more information, see http://www.hicsocial.org/.

JUNE 21-26

The Fifth World Archaeological Congress will be held at The Catholic University of America, centrally located in northeast Washington, DC. Themes include policy issues concerning corrections and future directions in the practice of global archaeology; practical knowledge to increase self-reliance and responsibility in protecting sites, artifacts and intellectual property; theoretical frontiers and research results with relevance across tribal and national boundaries. For information, contact WAC-5 Organizing Committee, Department of Anthropology, American University, Washington, DC 20016, email: wac5@american.edu, fax: (202) 885-1381, web: http://www.american.edu/ wac5

JULY 21–25

The XVII Symposium of Archaeological Investigations in Guatemala will be held at the Museo Nacional de Arqueología y Etnología de Guatemala, on the topic "Towards the Formation of a New Archaeological Map of the Maya Area." For more information, contact Museo Nacional de Arqueología y Etnología de Guatemala, Finca La Aurora, Zona 13, Guatemala, Guatemala; email: pieters@starnet.net.gt, laporte@ intelnet.net.gt, hectores@uvg.edu.gt, asotikal@quetzal.net.

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