

SPECIAL ISSUE: INTERNATIONAL COOPERATIVE RESEARCH

the
SAAarchaeological record

MARCH 2008 • VOLUME 8 • NUMBER 2

SOCIETY FOR AMERICAN ARCHAEOLOGY

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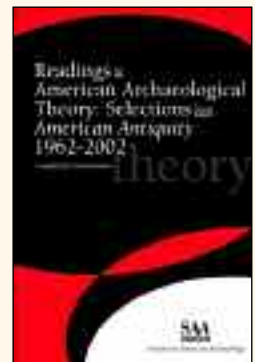
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the **SAA** Archaeological record

The Magazine of the Society for American Archaeology

VOLUME 8, No. 2

MARCH 2008

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Features and artifacts at the Hatahara site. Photo by Eduardo Neves.



The SAA Archaeological Record (ISSN 1532-7299) is published five times a year and is edited by Andrew Duff.

Deadlines for submissions are: December 1 (January), February 1 (March), April 1 (May), August 1 (September), and October 1 (November); send to Andrew Duff, *The SAA Archaeological Record*, Andrew Duff, Department of Anthropology, Washington State University, Pullman, WA 99164-4910, (509) 335-7828, or email duff@wsu.edu. Manuscript submission via email or by disk is encouraged. Advertising and placement ads should be sent to SAA headquarters, 900 Second St., NE #12, Washington, DC 20002, (202) 789-8200.

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Manager, Publications:
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Design: Victoria Russell
Papertiger Studio • Washington, DC

Production: Peter Lindeman
Oakland Street Publishing • Arlington, VA



EDITOR'S CORNER

Andrew I. Duff

Andrew I. Duff is an Associate Professor of anthropology at Washington State University.

This thematic issue of *The SAA Archaeological Record* features four papers on “International Cooperative Research” (for brevity, we dropped the preliminary wording “The Pros and Cons of”) based on a suggestion from Associate Editor José Luis Lanata, who has been involved with and seen numerous instances of cooperation over time. We solicited a number of contributions that represent diverse experiences, and several people have indicated an intent to prepare additional pieces. Thus, it is likely you will hear more on the topic in a future issue. If you are interested in adding to this group, please contact me or José Luis right away.

The remainder of the issue contains several interesting articles. Kim Christen's *Working Together* article highlights an innovative approach to archiving community information and collections, something that has great potential for application in a variety of contexts. Doug MacDonald's article demonstrates that Native American sites are most frequently designated Traditional Cultural Properties, and highlights their differential consideration across the country. Significant places associated other cultural groups that are important components of the American historical landscape, such as some of the sites highlighted in last issue's “Archaeology and Historical Memory” (*The SAA Archaeological Record* January 2008) would seem to satisfy the definition of Traditional Cultural Properties—sites “that gain their significance from the role they play in their community's historically rooted customs, beliefs, and practices.” Perhaps we can expect to see greater diversity in TCP designations for sites in the future.

Michael Shott makes an important call for action with respect to the conservation of private collections. Shott discusses the magnitude and information potential of private collections and offers suggestions for how the discipline might productively incorporate these over time. If we expand the definition of “private collections” to include sites, several strategies have been developed to facilitate their preservation in the last several decades, led by groups such as the Archaeological Conservancy. The time for similar action devoted to artifact collections has come. Finally, Scott Wagers and Chris Nicholson document the financial realities of entry-level positions in archaeology. I don't know anyone who got into this field for the money, and they demonstrate how true this statement is for recent graduates.

Finally, *The SAA Archaeological Record* can only publish interesting and relevant material if the readership submits it. I would like to invite you—the membership and readership—to contribute articles that you would like to see in these pages. I would especially welcome proposals for groups of papers that might appear as a thematic issue—perhaps based on a session at the meetings. With Vancouver fresh in your

mind, send a version of your poster or paper to *The SAA Archaeological Record*. Contributions are ideally between 1500–2000 words, with a few tables, illustrations or photographs. Please contact me with any questions or send me your article (duff@wsu.edu).

One final plea—high quality colorful images of people doing archaeology, interesting sites, contexts, features or artifacts suitable for the cover are desperately needed. These must be 300 dpi and large enough for the 9 x 11 inch cover (2700 x 3300 pixels in portrait orientation).

CRM, Archaeology, and Rutabagas

At risk of being labeled a broken record (a scratched CD?) by those who've noted my previous diatribes on the subject (see virtually any of my textbooks from AltaMira or Left Coast Press, for example), I have to take Christian Wells to task for his statement in the last issue of *The SAA Archaeological Record* (8[1]:3–4) characterizing cultural resource management (CRM) as “a component of public and applied archaeology.”

While Wells is sadly correct in perceiving that his interpretation is shared by his institution with “many other schools”—a case of mass intellectual lassitude, I think—that doesn't make it intellectually or socially responsible. Are American archaeologists such poor anthropologists that we think culture a matter only of rocks and bones, sites and stratigraphy? Something that is only of the past? Are we so dense that we can't see how equating culture with archaeology discriminates against the places, things, institutions and beliefs that are often of most cultural concern to living communities?

Look, it works like this: Change agent A—a federal agency maybe, or a regulated industry—proposes a project that requires environmental impact assessment (EIA) under federal or state environmental laws. A contracts with consulting firm F to perform the EIA. Community C, which lives in the vicinity, greatly values some aspect of the environment—let's say it's the annual festival held to celebrate the rutabaga harvest. A's project will cause environmental changes—maybe change the water table—that will seriously impact the rutabaga crop. A's pre-packaged scope of work for its EIA calls for among other things, an assessment of impacts on “cultural resources.” Firm F, sharing Wells' simplistic assumption about what “CRM” is, subcontracts with Public Archaeology United (PAU) to do its

CRM study. PAU finds all the archaeological sites and recommends that they be protected in place or excavated to mitigate impacts on them, but it ignores the rutabaga festival because it's not an archaeological phenomenon; it's merely cultural. F, knowing no reason to do otherwise, accepts PAU's report—titled “A Cultural Resource Survey of Project A”—and abstracts it as its EIA's “cultural resources” section. F also, we should note, includes social impact analysis (SIA) in its EIA, but because its SIA subcontractor—like most of its fellows—defines the acronym “SIA” to mean *socioeconomic* impact assessment, its analysis comprises a dismal compilation of spreadsheets on rutabaga pricing and consumption.

The result is that no systematic consideration is given to the project's effects on the rutabaga festival as a cultural aspect of the environment. Community C may complain about this, but their complaints are given little credence because, after all, impacts on “cultural resources” have been fully identified by F and a plan to mitigate them through “avoidance” and data recovery has been adopted.

Bottom line: If you're going to say you do CRM, then for heaven's sake address yourself to *cultural resources*. Don't just do archaeology, whether it's “public,” private, or postprocessual. Otherwise you're leaving real, live, cultural resources valued by real, live, cultured communities out in the cold.

Tom King
Independent Consultant
Silver Spring, Maryland



IN BRIEF

Tobi A. Brimsek

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

Communications!

In an effort to facilitate communications between the members of the Society and the Society itself, this column is focused on how SAA typically communicates with the membership and how a member can contact the Society. As you may have noticed, many more of the communications from the Society are being delivered via email. The advantages of this are twofold: the communications are more timely, and they are more cost effective. A continuous initiative for the Society is to minimize administrative costs and maximize the effectiveness of member dollars being spent on programs. Using email as a primary communications tool is a major contributor to this initiative.

In the more recent past, staff has noticed that emails sent from one of SAA's departmental mail boxes (membership@saa.org or meetings@saa.org, for example) are not reaching their destinations due to the more sophisticated spam filters in use. The staff would appreciate it if you would set your filters to accept emails from a few different addresses within SAA. The table below outlines the basic correspondence from the Society that you might expect to receive electronically and the origin of those emails. Of course, there are periodic staff changes and president rotations, but these emails will keep you current at present. In addition, on an annual basis, we will publish key emails for you to include in your systems to ensure you do not miss important communications from SAA. As mentioned, the following are the most current:

Address	Nature of Emails
membership@saa.org tobi_brimsek@saa.org dean_snow@saa.org	renewal information, general information emails; election announcements, etc.
meetings@saa.org torgom_pogossian@saa.org meghan_tyler@saa.org	registration confirmations, acceptance letter from Program Committee (via SAA office); meeting updates; meeting announcements; call for submission announcements, etc.
elections@vote-now.com	election ballots and follow-ups (each January-February)

Please also note that marketing SAA products and services is **never** done by email. In fact, there is a Board of Directors policy in place that **prohibits** using email for marketing to the membership. What is key is that **critical communications are** being sent electronically, and the Society wants to ensure that your email system does not prevent you from receiving them.

More than 90% of the membership has provided an email address to the Society. In fact, in the past membership year, the Society collected email addresses from 93% of the membership. Please join your colleagues and provide us with an accurate email address. Should you need to make a change, you may do that online yourself or just drop the staff an email at membership@saa.org, and we will be happy to make changes to your record for you. The bottom line is that SAA wants to communicate to you on a timely and cost-effective basis. Email allows us to do that. Let's put technology to work for the Society and member dollars toward programs, not administrative costs. Thanks!

Contacting SAA

You may address emails to a number of departmental addresses:

advertising@saa.org gov_affairs@saa.org headquarters@saa.org
meetings@saa.org membership@saa.org publications@saa.org
public_edu@saa.org webmaster@saa.org thesaapress@saa.org

Or to specific staff members:

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➔ IN BRIEF, continued on page 6



NAGPRA, SAA, AND CULTURALLY UNIDENTIFIABLE HUMAN REMAINS

Keith W. Kintigh

Keith W. Kintigh, a former president of SAA, chaired SAA's Task Force on Reburial in 1990 when NAGPRA was enacted. Since that time he has served as an advisor to the committee. He is a Professor in the School of Human Evolution & Social Change at Arizona State University.

In the last issue of *The SAA Archaeological Record* Dean Snow provided a "President's Briefing on NAGPRA" outlining SAA's objections to the Department of the Interior's (DOI) proposed rule regarding the disposition of culturally unidentifiable human remains (CUHR). He also described the process used in developing the SAA response. Last November, SAA publicly stated its opposition to this rule. After the last *The SAA Archaeological Record* went to press, SAA submitted its formal comments to DOI. Both these documents and the proposed rule can be found on the SAA web site. Anyone who is seriously concerned about this issue should read both the 2½ page text of the proposed rule and the 21-page SAA comment.

As SAA's position on this proposed rule has occasioned some controversy, I thought it would be useful to contextualize the Society's current position with respect to its 12-year effort to constructively contribute to the consideration of this difficult issue.

The fundamental principle guiding all of SAA's repatriation actions has *not* been, as critics would have it, to minimize repatriation, but instead to achieve the balance of traditional cultural interests and scientific interests that is at the core of SAA's long-held policy (SAA Statement on the Treatment of Human Remains) that helped shape NAGPRA. More specifically, SAA's position has been that the goal of NAGPRA is not repatriation, it is to codify the legal rights of reasonably closely related Native American groups to determine the disposition (which may or may not be repatriation) of the remains of their ancestors.

Culturally unidentifiable human remains are mentioned only once in the text of NAGPRA:

[The NAGPRA Review Committee] shall be responsible for compiling an inventory of culturally unidentifiable human remains that are in the possession or control of each Federal agency and museum and recommending specific actions for developing a process for disposition of such remains. (NAGPRA Section 8(c)(5)).

Formal consideration of the issue thus began with the initiation of the Review Committee's effort to formulate its recommendations. Much of SAA's engagement has occurred in the context of responding to the Review Committee's solicitations for input. Other SAA actions have been in direct response to DOI drafts or other actions.

My first letter on the subject of CUHR was in February 1994. SAA began submitting formal comments in 1995 and has done so on numerous occasions since then, by way of written statements to the NAGPRA Review Committee, through on-the-record comments at Review Committee meetings by authorized SAA representatives, and in the context of meetings and conversations with agency officials on both formal and unpublished draft rules. A review of this record (posted at <http://rla.unc.edu/saa/repatriation/#revcom>) shows a clear pattern of constructive comments directed toward balance and improving the recommendations.

Three past or present members of the NAGPRA Review Committee have been long-time members of the SAA Committee on Repatriation (all are current advisors to the committee). John O'Shea and Phil Walker participated directly in the development of the Review Committee recommendations on culturally unidentifiable human remains, and Vin Steponaitis joined the Review Committee after the recommendations were finalized. Although they are not SAA representatives on the committee, it is fair to say that their perspectives have been informed by SAA policy. The record demonstrates that their participation in this process has also been quite constructive (minutes of the NAGPRA Review Committee Meetings are available at <http://www.nps.gov/history/nagpra/REVIEW/meetings/MINUTES.HTM>, and meeting transcripts are available from National NAGPRA).

The Review Committee spent *more than six years* developing a set of recommendations with regard to the disposition CUHR. As noted in the SAA statement and comments, the proposed rule plainly does not reflect the balance contained in the

NAGPRA Review Committee's final "Principles of Agreement" on this issue. Indeed, in its most recent meeting the NAGPRA Review Committee (that has strong Native American representation) *unanimously* approved a motion expressing concern about the divergence of the proposed rule from its recommended Principles and seeking more time for comment and discussion of the issue.


Also, through the work of the SAA Board and the Committee on Repatriation, we have a detailed knowledge of the 13 year history of the negotiation leading to the proposed rule, and we also have a keen sense of how the National Park Service's National NAGPRA office has operated over this interval. As Dean Snow notes, we are now faced with a proposed rule that ignores the balance reflected in the statute, the arguments for balance made by SAA over the last 12 years, and, most remarkably, the balance contained in the Review Committee's Principles of Agreement. DOI's history suggests that unless it takes the quite unusual step of withdrawing the proposed rule, it will likely publish a final rule that closely tracks the proposed one. That is certainly what has happened with previous NAGPRA regulations on which SAA has commented.

The Committee on Repatriation's evaluation of the proposed rule led to a recommendation that the Board take a strong public stand directed to the goal of getting these disastrous regulations withdrawn. The committee also developed, for the Board's consideration, detailed comments on the proposed rule that described the problems in the context of the sustained discussion that preceded this proposed rule.

Given its experience with the National NAGPRA office, the committee's assessment was that it was unrealistic in the extreme to think—based on insightful comments by SAA, AAPA, AAM, and museums—that DOI would see the light and decide to take a substantially different approach in the final rule. It is this latter evaluation that led the Committee on Repatriation to recommend strong and unequivocal action. In my view, to equivocate on this is to greatly, perhaps fatally, diminish our chances of eventually achieving a solution that maintains any sense of balance. To put it bluntly, to have a chance of maintaining any balance in NAGPRA—not just on the narrow issue of CUHR—requires defeating this rule.

SAA has consistently used a moderate tone in its repatriation positions, and I think that has served us well. However, it is my strong sense that this is truly an end-game for balance in the implementation of NAGPRA. Strategic considerations and our responsibilities to the archaeological record demand that we now play "hard ball." At this juncture, SAA's strongly worded reaction is essential because of the extremely serious threat posed by these regulations. I believe that a highly measured response would have had less chance of being effective.

This is by far the most important repatriation issue SAA has faced since NAGPRA was enacted and one of the most important government affairs issues of the last 20 years. I hope that this proposed rule will be withdrawn. If it is not, I think we must be prepared to fight it in every way that we can.

IN BRIEF, from page 4 

Please let staff know if there is any way in which we may be of assistance. It is staff policy that all emails be responded to within 24 hours (weekends and holidays excluded). Should you contact us and not hear on a timely basis, please feel free to touch base with the executive director. Also, in addition to email, you may reach the SAA office by phone at 1-202-789-8200 (SAA does not currently have a voice mail system – so a person will be cheerfully greeting you at the other end of the line between 8:30am and 6pm EST) or by fax 1-202-789-0284.

INTERNATIONAL COOPERATIVE RESEARCH— AN INTRODUCTION

José Luis Lanata and Andrew I. Duff

José Luis Lanata is Simon Bolivar Professor, Leverhulme Centre for Human Evolutionary Studies at the University of Cambridge.

Andrew I. Duff is an Associate Professor of anthropology at Washington State University.

Archaeology has been transformed in recent decades. One change is the increasing international collaboration between professionals from different institutions and countries that share archaeological interests. However, the nature of collaborations has changed dramatically—and for the better—from the types of relationships between researchers, institutions, and fieldwork relationships with many non-Western countries as conducted in the first half of the twentieth century. First, the regulations and laws related to the protection of archaeological heritage in many countries have changed drastically in the last few decades. New regulations frequently prohibit the export of artifacts and other materials, as home countries exert greater control over all aspects of cultural patrimony. More importantly, they often stipulate that foreign researchers have local or governmental archaeologists as codirectors, defining a new era in collaborative research. The nature of these mandated relationships, of course, varies with the individuals involved, but these are increasingly truly cooperative.

Additionally, the last decades of the twentieth century saw an increase in Ph.D.s from universities in countries like England, the United States, France, and Italy awarded to foreign students who have since returned to work for museums, universities, and governmental agencies in their home countries. Several have also competed for and earned academic positions abroad, returning for fieldwork. This has favored the interchange of knowledge and the formation of several types of networks, both academic and social. Finally, and perhaps more important, change has to do with the idea that many archaeological subjects can be investigated in different situations or circumstances, and that is vital for a researcher to examine these par-

allel situations elsewhere firsthand. This is an important conceptual change that is not incompatible with the idea that a single archaeologist can be a specialist in a subject of a particular time and place. Fortunately, the number of archaeologists that think in this way is growing.

In soliciting contributions on this topic, some of which will appear in a later issue, we have tried to have authors illustrate the variability of instances of international cooperation as they occur in different contexts. The types of collaboration and associated structural relationships are varied, and we have undoubtedly failed to capture all of the possibilities and situations, but the sample is worth the effort. We have attempted to encompass collaborative relationships that span countries and continents, and that also include examples of a variety of different forms of interaction. As one would expect, goals and objectives vary with the projects and the researchers involved—projects range from short-term interactions to long-term partnerships, and topics are sometimes very specific, while other projects have more general goals. Most authors emphasize the positive aspects of collaborative relationships, though hardships or areas of concern are also noted. Many common themes emerge from these experiences, several of which echo points raised by contributions that appeared in the special issue on the “Practice of Archaeology in Mexico” in the November 2007 *The SAA Archaeological Record*. We believe these examples highlight several practices that will continue to serve archaeology well in the coming decades. We leave you to draw your own conclusions for each case and we hope you can understand, as we do, the importance of equitable, parallel, and two-way (or more) relationships involved in international cooperative investigations.

SUCCESSFULLY NEGOTIATING INTERNATIONAL ARCHAEOLOGICAL COLLABORATION

AN EAST-WEST EXAMPLE

Nicole Boivin, Ravi Korisettar, and Michael Petraglia

Nicole Boivin is a Research Fellow and Michael Petraglia a Senior Lecturer at the Leverhulme Centre for Human Evolutionary Studies, University of Cambridge.

Ravi Korisettar is Professor and Chair of the Department of Archaeology and History, Karnatak University.

The coauthors of this paper, a Canadian, an American and an Indian, have engaged in international collaborative archaeological research that extends back, in part, over two decades. Petraglia and Korisettar met in 1987, and soon after embarked on a program of archaeological survey and excavation in the Malaprabha Valley of southern India that initiated a continuous 20-year ongoing relationship. The two currently co-direct, along with Boivin, the Kurnool District Archaeological Project, a joint Cambridge-Karnatak University study that is investigating prehistoric human occupation in western Andhra Pradesh, including that at the famous Kurnool Cave sites. Boivin and Korisettar began working together more recently, in 2002, when, together they initiated the Bellary District Archaeological Project, a study focused on investigating the emergence of domestication, sedentism, and, ultimately, more complex societies in southern India. They have since brought on board Petraglia and Dorian Fuller (of the Institute of Archaeology in London) as co-directors of the project.

Over the course of their long-term collaborations, the coauthors have learned many things, encountered many challenges, and made a few mistakes. On the whole, though, their strong collaboration is underpinned by an enduring friendship, deep mutual respect, and a strong sense of cooperation that has enabled them to achieve significant success in their research ventures. In considering the issue of international cooperation then, the coauthors feel that they potentially have some useful opinions to offer. They have tried to consider what characterizes their relationships and practices, as well as some of the lessons that they have learned over the years, that have helped them to achieve the level of commitment they currently share to their ongoing collaborative relationship, as well as the satisfaction they get from working with individuals who are by now as much friends as colleagues. Many of these issues relate to international collaborations in general; some are specific to Anglo-Indian collaboration and to the context of a resource-rich Western partner and resource-limited developing world partner that partly defines it.

Respect

One of the critical factors that all three coauthors agree is critical to successful international collaboration is respect. Researchers do not have to see eye to eye on all issues, but ultimately they should respect each other's ideas, work, and vision. If not, they are better off finding other people to work with. Respect is a key ingredient in any successful relationship, including an academic one, whether it is international or not. The challenges of working cross-culturally, and in different research environments, simply make respect all that much more important.

Trust

Trust plays a similarly important role in any international cooperation. It may seem obvious, but if you cannot trust someone, do not work with that person. International collaborations bring two or more different cultures together, with each side relying on the other to guide it in the foreign environment. Trust is critical to the success of such an enterprise when the parties are not in a position to fully or properly understand situations, actions, and problems encountered in the foreign context.

Reciprocity

Again it seems obvious—each side should get something out of the collaboration. Surprisingly, however, this is often one of the reasons international collaborations fail. The issue of reciprocity comes to the forefront particularly with collaborations between resource-rich partners from First World nations and resource-poor partners from the developing world. There may be certain expectations about what the collaboration will bring that are not met, and that therefore cause it to break down. This is also why it is important to be clear about expectations from the outset of the collaboration.

We believe there is particular risk of resource-poor partners suf-



Figure 1. Some members of the Kurnool District Archaeological Project team (along with some visitors). From left to right: Nicole Boivin, Hannah James, Ceri Shipton, Danica Ziegler, Sacha Jones, Ravi Korisettar, Kumar Akhilesh, Girish Patil (jeep driver), local visitor, Shanti Pappu, Kevin Cunningham, Jinu Koshy, Janardhana B. (Photo: Michael Petraglia.)

fering from a lack of reciprocity. A common pattern in international collaborations is for Western researchers to work with local researchers in other countries in collecting data, which is then returned to the West for analysis, interpretation, presentation, and publication. Ultimately, local researchers may see little benefit. It is thus critical not only that data analysis, interpretation and publication be conducted as an ongoing joint exercise, ideally involving meetings, workshops, and conferences in both countries, but also that reciprocity go beyond this to actually addressing the resource discrepancy that unbalances the relationship in the first place. Here we speak not of providing funds but of providing the training, access to literature, and opportunities that researchers in developing world institutions often lack. In India, the rapid economic development in the business and high-tech spheres that has launched the nation into the forefront of the world economy has not filtered down to the level of higher education, particularly in the social sciences and humanities. In archaeology departments and institutions, textbooks are generally outdated, libraries understocked (with new electronic resources barely tapped into), and training opportunities limited.

Accordingly, the co-authors of this article have placed a heavy emphasis on ensuring that their collaborative projects entail a strong training and teaching component. Field seasons are essentially field schools that involve not only field, lab and analytical training, but also, when possible, evening classes on method and theory, and opportunities for essay writing. The training is for both Indian and Western students, and, in the spirit of reciprocity, we also encourage students to teach, whether on archaeological subjects with which they have partic-



Figure 2. Project poster being read by a student in the field lab of the Kurnool District Archaeological Project. Kevin Cunningham produces such posters as part of an "in-reach" program that communicates the project's aims, methods and findings to team members. (Photo: Kevin Cunningham.)

ular familiarity or in providing training in the local language to Western students and researchers.

This naturally adds to our workload in what is inevitably already the busy field season of a large international project. However, these efforts have been more than rewarded by the successful training of a growing number of international students from India, the UK, Australia, and elsewhere. Our subsequent challenge has been to ensure that these students also find opportunities for postdoctoral and subsequent employment. We have prioritized the procurement of funds for employing postdoctoral students in India and have also sought to provide opportunities Indian students and early-stage post-doctoral researchers to spend time in the UK, allowing them to benefit significantly from the opportunity to participate in classroom learning, form their own prospective partnerships and collaborations, and access a wealth of otherwise largely off-limits literature.

We always feel that there is more that we can do, and we recognize that resource imbalance poses some intractable problems that such solutions barely begin to address. Nonetheless, through open dialogue about the needs we all have and the expectations we harbor, we strive to improve our methods of addressing it.

Publication

Publication, while to some degree an element of the reciprocity relationship, is such a critical factor in the academic context that we have given it its own section. Publication is probably one of



Figure 3. Michael Petraglia giving an evening class on lithic analysis to students in a hotel room as part of the Bellary District Archaeological Project field school. (Photo: Nicole Boivin.)

the thorniest issues to deal with, and one that extends beyond international collaboration to academia in general. Publication is critical to academic success, and also extremely (and only increasingly) biased in favor of researchers from wealthy, English-speaking countries, who not only can write without difficulty in the English language, but also have regular and continued access to a wide range of high-quality, peer-reviewed international journals, regular reading of which enables them to conform with relative ease to the stylistic and formal norms of the academic argumentation and writing within. One of the biggest complaints of Indian researchers is about the difficulty of accessing and successfully publishing in Western journals. Often their work is unpublished outside of the local Indian context, with the end result that much of the Indian archaeology in international journals is, paradoxically, written by Western researchers.

While it does not address the underlying issues we have outlined, one aspect of the reciprocity of our collaborative relationships does therefore attempt to address this problematic situation. We strive to be very inclusive in our publishing. This means firstly that most of our publications are multi-authored, and often include as coauthors not just those who write, but also those who were directly involved in collecting the data presented, be they students, postdoctoral researchers or sometimes even extremely committed local assistants. We also try to include the ideas, interpretations, and thoughts of those who find writing in English, for English journals, extremely challenging. The latter is not always easy, and to be fair, not always successfully realized given the imbalanced writing relationship, but it is a goal to strive for.



Figure 4. School tour of archaeological excavations provided by the Kurnool District Archaeological Project, as part of its public outreach efforts in the local region. Janardhana B. (back row, left) and Michael Haslam (back row, right) are introducing children to the site. (Photo: Kate Connell.)

Our coauthorship paradigm is not always easily accomplished, and has caused the odd researcher to balk, but it presents a strategy that we have agreed to after extensive discussion and consideration and is the best and fairest that we can realistically achieve under the prevailing circumstances. Most experienced researchers recognize the situation, and the challenges it poses, and are more than happy to acknowledge the efforts of a large team in making publication possible. Ultimately, coauthored publication benefits everybody and leads to closer ties and greater interaction between team members.

Patience

Perhaps the most essential quality in international collaboration, however is patience—lots of it! Different cultural backgrounds, practices, norms, expectations, and values bring plenty of opportunity for misunderstanding, frustration and disagreement. People who let small things bother them will probably find international collaboration difficult. Usually a little patience goes a long way. Tolerance of difference is part of this equation, of course, and equally instrumental.

Communication

Communication is critical in any relationship, and it is particularly important in an international collaborative one. Beyond stating the obvious, it is perhaps worth emphasizing that email—always as problematic as it is useful—can be a particularly dangerous medium for international communication. There are too many opportunities for misunderstandings to



Figure 5. School visit as part of the Kurnool District Archaeological Project public outreach program. Ramadas, a local project volunteer from Bellary District, is providing an explanation to the children. (Photo: Kevin Cunningham.)

develop. Our rule of thumb is: when in doubt, pick up the phone. We are grateful for the way that email has facilitated international collaboration and rely on it heavily for everyday communication, but when something important happens, or when email leads to frustration or misunderstanding, we call.

Think as a team

Successful collaboration means thinking as a team rather than as an individual. Personal ambitions must always make way for group success. In addition, when times are hard, as they sometimes are for researchers embarking on international collaborations in India, then it is critical to stick together. We have been through some difficult and challenging times in the past, with political intrigue and changing power structures sometimes threatening our work (archaeology in India, as elsewhere, is often highly politicized), but we have stuck it out by maintaining a unified front and focusing on doing high-quality research together. This makes it difficult for others to challenge our right to carry out our collaborative work.

Celebrate successes together!

Finally, stop and celebrate the successes along the way—be they little or large—and do so together. We get together socially whenever possible, whether at the end of a day of fieldwork, or while engaged in international travel for other purposes, to talk, plan, gossip, complain, and, most importantly, celebrate the things we have accomplished together.



Figure 6. Students provide official visitors with an explanation of ongoing excavation work (and site destruction) as part of the Bellary District Archaeological Project's efforts to publicize the importance of and current threat to the region's cultural heritage. (Photo: Dorian Fuller.)

While we have conducted successful research together for many years now—the results of which have appeared in a range of regional, national, and international journals and been presented at conferences worldwide—we are perhaps most proud of measures of success that are frequently less valued in the hyper-competitive world of academia. These include, for example, a highly successful public-outreach program in Kurnool that has seen engagement between local villagers and archaeologists, school tours, and other exciting initiatives. In Bellary, efforts to publicize destruction of cultural heritage as a result of illegal quarrying and other activities have contributed to the successful procurement of government funds for site protection and a local museum. In particular, we are all proud of the many students, Indian and Western, who have worked with us over the long term (and shown us great tolerance and patience) and, through hard work and dedication, transformed themselves into an impressive, highly skilled, and promising next generation of archaeologists. We are certain that they will go far in developing and improving upon international collaborative strategies in a rapidly changing global landscape that will create new challenges and opportunities in the years to come.

JOINT AGENDAS IN MAYA BIOARCHAEOLOGY

CONDUCTING COLLABORATIVE RESEARCH AT THE AUTONOMOUS UNIVERSITY OF YUCATAN, MÉRIDA, MEXICO

Vera Tiesler and Andrea Cucina

Vera Tiesler and Andrea Cucina are both full professors-investigators at the Facultad de Ciencias Antropológicas/Universidad Autónoma de Yucatán, Mérida, Mexico.

Maya archaeological research has come a long way in the last decades. While its present research goals are not particularly different from those pursued in the past, the paths for approaching these goals have increased considerably in recent years, incorporating new interpretative frames and ever more interdisciplinary research, including epigraphy, iconography, and an increasing series of special analysis. In the past twenty years, bioarchaeological approaches have also become prominent in the Mayanist community, thanks to a new mindset, awareness, and the profound dedication of newer generations of scholars, coupled with attractive technical innovations. The analysis of skeletal materials has also increasingly responded to parameters set by explicit bioarchaeological agendas, which favor integrated approaches that combine population and cultural data sets. In turn, the intersection between human biology and sociocultural reconstruction commands collaborative research on different technical, methodological, and interpretative levels, which are crucial for the success of most projects in this academic field.

It must be said that bioarchaeology in Mexico is a relatively recent introduction, having previously been associated primarily with institutions in Mexico City, such as the UNAM (Universidad Nacional Autónoma de México) or the ENAH (Escuela Nacional de Antropología e Historia). During the last several years, the Autonomous University of Yucatan introduced bioarchaeology as a new line of research with a focus specifically on, though not limited to, ancient Maya populations. Within the Maya realm, differences and similarities can be highlighted in the development of bioarchaeological studies in countries linked to the Maya world. Guatemala, Belize, and Honduras, for example, have received foreign scholars mainly—though not exclusively—from North America; much less attention has been received from European or non-USA scholars in general. This difference is not unexpected for several reasons. The geographical proximity between North America and Mesoamerica facilitates interaction and draws the attention of North American scholars who have to cope with severe problems in accessing skeletal collections in their own country, generated in part by

the limitations imposed by NAGPRA. In Europe, on the contrary, much of the research is carried out on a local base because of the continent's richness in skeletal collections that so far are not threatened by the risk of repatriation. Therefore few, if any, non-USA bioarchaeologists have focused their research on the ancient Maya until now. Jane Buikstra's (1997) recompilation of the published literature clearly demonstrates this overwhelming difference.

In this essay, we wish to share our experiences in conducting collaborative bioarchaeological research at the Autonomous University of Yucatan in Mexico and, by doing so, to draw the attention to the drawbacks and potential of carrying out archaeological research in Mexico. We first provide some comments on our own professional situation at a public Mexican university, which ultimately demarcates our needs and structures the possibilities for conducting joint research. Different from most conventional archaeological projects, which tend to be site-specific, our research is regionally and topically problem-oriented. Thereby we study different aspects of past and present Maya society by interpreting human remains from a biocultural perspective and within their mortuary contexts. To address our research questions, we score burial and skeletal series from different sites throughout the Maya area (mainly the Lowlands), an endeavor during which we seek to include recovery and field searches, and to encourage strong communication with our archaeologist colleagues.

Like all other work involving the Mexican archaeological heritage, all of our undertakings on national mortuary contexts and archaeological skeletal material are tightly ruled by legal norms. While Mexican law still does not stipulate any NAGPRA-like regulation, there are other legal rules in place that apply to all stages of work (see the articles in the November 2007 *The SAA Archaeological Record*). In practice, this means that all our research is part of archaeological projects that must be approved by the National Institute of Anthropology and History's Archaeological Council. Special permits are required for destructive analyses, for transporting, and more so

for exporting samples. Timely reports on all results are mandatory and are required for all participants. Naturally, these requirements extend to foreign co-workers, who have to be institutionally affiliated, formally registered as project participants, and who must abide by the "rules."

As we said at the beginning, collaborative research is crucial for successful research in our field. Our collaborations are many-fold, responding to different needs and research designs. We encourage collaborations that include joint field exploration, since the contextual and taphonomic information is essential for subsequent biocultural reconstructions. In other instances, collaborative efforts seek access to collections and to exchange skeletal data with colleagues; specialized analyses that cannot be carried out at our lab (which is only equipped to conduct conventional and histomorphological studies) are performed in part by our colleagues at the Advanced Research Center in Mérida. Still other techniques, like stable isotopic and DNA analyses, are conducted as part of collaborative projects with Mexican and foreign scientific teams. For instance, laser ablation analyses on human teeth for trace element detection in a non-destructive fashion have been carried out for five years by one of us in close collaboration with the Department of Anthropology of the California State University in Long Beach. This kind of analysis aims to preserve the integrity of the skeletal and dental remains without losing the analytical information, a very sensitive issue that is of major concern to every scholar and archaeological administrator. At present, Laser Ablation Inductively Coupled Plasma Mass Spectrometry is not available in our country and only few labs worldwide are equipped and trained for this kind of analysis on human remains (like the School of Natural Sciences at New Hampshire College and the University of Missouri-Columbia Nuclear Reactor). Such fruitful collaboration has been granted by the mutual interest and the possibility for expanding it in the near future to ensure the bidirectional exchange of students for didactic and research purposes. Similarly, close collaboration with the University of Wisconsin at Madison has led to groundbreaking results in the detection of provenience and geographic movement of individuals through the evaluation of strontium isotopes, a line of research that has triggered further research questions that are apt to expand the biocultural understanding of ancient Maya society.

On other occasions, our collaborative efforts have centered on bringing renowned Mexican and foreign scholars to the table to discuss specific topics in Maya bioarchaeology, like dynastic tomb research or human sacrifice and ritual body treatments. In 2003 and 2005, the SAA annual meeting hosted symposia on the above topics, which has resulted in edited volumes and dossiers (both in Spanish and English), the contents of which decidedly benefited from the integration of different research backgrounds (Tiesler and Cucina 2004, 2006, 2007, 2008).

Last but not least, as university faculty, the integration of research with education, student exchange, and training comes naturally. Bioarchaeology research is part of our educational programs, including both the Bachelor in Archaeology and a Master Program in Skeletal Anthropology, the latter focused on ancient skeletal populations and forensics. This program is currently the only one available in Mexico outside those offered in Mexico City by the UNAM and the ENAH and represents the only graduate program of its kind in Central and South America. It has received much attention on an international base, and to date 40 percent of the regular students are international. It encourages exchange of both students and professors by offering the possibility to enroll in only one or a limited number of courses, with the consequent transfer of credits. Students are exposed to a variety of teaching methods and mindsets, which is possible through the coupled international cooperation in research and higher education. Such has been the case in a joint collaboration with Arizona State University's Center for Bioarchaeological Research (Dr. Jane Buikstra, School of Human Evolution and Social Change) which led to the development of an International Collaborative Research Project, funded by the Wenner-Gren Foundation.

To make working together work, we wish to share several recommendations in this forum. They are not meant to be recipes for successful collaboration but are intended to draw attention to important issues that should be upheld and discussed between parties.

- Expectations should be clearly discussed, and joint research designs should be explicit. Clear rules should be followed. In the past, some foreign scholars have been denied access to Mexican projects or collections because they repeatedly ignored objective requests of reports by local scholars or institutions, a failure that eventually resulted in the Archaeology Council being notified, with the above consequences.
- Mutual respect and shared goals should prevail; potentially opposing interests should be expressed in order to avoid possible misunderstandings and conflicts along the path.
- Equal partnerships; both sides should evenly benefit from the collaboration. This is a very sensitive issue, because in the past, foreign scholars have ignored the academic needs and propositions of their Mexican counterparts, as if their participation was more a technical requirement than a collaboration. This also means that true collaborative research should result in joint publications.
- Register with the Archaeology Council. International collaborations receive the support of local and federal institutions, but the starting point for them to be successful, prolific, and continuous is the register at the Archaeology Council and respect for established regulations.

Being aware of these issues, collaborative research in bioar-

chaeology, like in any other academic field, can be and should be a unique experience of mutual professional and personal growth and cultural understanding for all involved parties, as we have learned and enjoyed over the years. International joint projects are a unique way to enhance scholarly communication and meet the research needs in our ever more globalized reality and the challenges that come with it.

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COLLABORATION AMONG BRAZILIAN AND U.S. ARCHAEOLOGISTS WORKING IN THE AMAZON

A PERSONAL ASSESSMENT

Eduardo Góes Neves

Eduardo Góes Neves is a Professor at the Museu de Arqueologia e Etnologia, Universidade de São Paulo.

It was around 7:30 pm, August 13th 2005, and we were getting ready to pay and leave the family-owned roadside “Três Irmãos” restaurant, where we went for a quick late-afternoon beer. None of us had a stomach for much drink. The night before, Jim Petersen, myself, and thirty-odd Brazilian and foreign graduate and undergrad students, as well as volunteers, long-time fieldworkers, and local friends, gathered together to celebrate the 10th anniversary of the Central Amazon Project (CAP), a collaborative effort started by Michael Heckenberger (University of Florida) and the two of us in 1995. We were all staying at the Lago do Limão village, 40 km west of Manaus in Amazonas state, working on two different sites, both related to late first millennium A.D. chiefdoms that flourished in the area. Everybody had a reason to be happy: after a humble start, the project had really taken off. Long-term funding was secured; several graduate students were developing their Masters and Ph.D. projects with subjects related to CAP. No surprise everyone had a hangover the day after, and that is why we did not stay long at the place. As we waited for the bill to arrive, two kids armed with guns robbed us and the few other patrons who were there at the time: in the confusion that followed Jim was shot once in the belly and in a few minutes he was dead.

Jim Petersen’s death is one of those things one will never be able to understand. It left a void among those of us who worked with him in the Brazilian Amazon that will never be filled again. As I traveled to the U.S. to attend Jim’s memorial services at the Universities of Maine at Farmington and Vermont, where he was the Chair of the Department of Anthropology, I realized how important he has also been to the archaeology of New England and the Caribbean. The fact that so many people in different places had their first experiences in archaeology after meeting and working with him says a lot about his capacity to motivate and inspire, as well as to build teams of different people working together. Our own joint work in the Amazon is a case in point, because it unfolded an unusual but very stimulating form of international collaboration among U.S. and Latin American archaeologists.



Figure 1. Jim Petersen, Manuel Arroyo-Kalin, Eduardo Neves, and Helena Lima checking a test pit profile at Lago do Limão site.

South American countries have different laws that define ownership, rights of access, and responsibilities related to archaeological heritage. In Brazil, archaeological sites cannot be privately owned, and everyone, citizen or foreign, is required to apply for federal permits to carry out archaeological fieldwork. To obtain a permit, the archaeologist should submit a research plan, a statement of institutional support, and proof of funding. Foreigners are also required to have a national counterpart working together in the planning and development of the project. Although not as strong as in countries such as Peru and Mexico, the important intellectual influence of foreign archaeologists in the development of Brazilian archaeology has always been present. After World War II, two such scholars, Russia-born Annette Laming-Empeire and U.S.-born Betty J. Meg-



Figure 2. View of floodplain lake of the Amazon river northwards from Laguinho site.

gers had that formative role. Laming-Emperaire's and Meggers' contributions are important for their own scientific achievements, but also because they trained a whole generation of local archaeologists, some of them powerful figures in Brazilian archaeology today. These important contributions notwithstanding, it is fair to state that collaborations between U.S. and Brazilian archaeologists until the 1980s were asymmetrical. Such asymmetry derived not so much from imperialistic attitudes related to the practice of archaeology and the construction of knowledge, but more from the fact that local sources of funding were scarce, together with a then short history of academic scholarship in archaeology. Since the 1980s, this picture has been changing, with an important impact on the way collaboration is carried on.

The reasons for such change are several, and some of them are not restricted to Brazil alone. For instance, one sees, in the last twenty years or so, a great influx of South American archaeologists who went abroad (mostly to the U.S.) to obtain a Ph.D. or to spend time studying there. Some students were funded by local scholarships, and this has been the case of most Brazilians, but there are also cases of very successful U.S.-based funding initiatives, such as the one led by the University of Pittsburgh and the Heinz foundation. Indeed, in the 1980s and 1990s, the University of Pittsburgh was a gathering point for different South American students doing their Ph.D.s, with a lasting influence in countries such as Colombia, where some of the leading local archaeologists today, both in the universities but also in heritage offices, are Pittsburgh graduates. The consequences of this process were important: for the first time ever, there has been a generation of South American archaeologists that went abroad at the same time to get their doctorates. This experience has exposed such students to a fluency in written



Figure 3. Excavation and feature mapping at Hatahara site. (ps. Maurício de Paiva)

and spoken English, but maybe more important, it has taught them to write proposals in English, to write and present papers in academic events, and to find their own ways to fund research. The consequences of this movement are felt in many South American countries today: local counterparts are no longer isolated from the international community by the language barrier. Most of them are fluent in English and have firsthand knowledge of how the U.S. academic world works. Some of them even remained in the U.S. or Canada and became faculty there. This situation establishes a much better ground for true symmetrical intellectual collaboration.

The second reason has to do with funding: every South American who was around the continent during the 1990s and 2000s has had their own personal share of economic crises, water and energy shortages, unstable governments, violence, etc. Despite these problems, however, I have a feeling that there is more money today for archaeology than there was 10 or 15 years ago. Some of this money comes from contract archaeology, which has grown rapidly in countries such as Brazil, where 90 percent of the permits today go for contract research.

Third, there has been a visible growth of Masters and Ph.D. programs in archaeology, at least in some countries. Some of these programs have an innovative form, such as the one in Olavarría, Buenos Ayres province, Argentina, which has, together with the Argentinean faculty, teachers who live and work in other South American countries. The same goes for the students, who come from all over the continent. In Brazil, the graduate program in the University of São Paulo has more than 100 students, the vast majority of them Brazilians working in different parts of the country and abroad. One consequence of this movement is a stronger integration among South American archaeologists



Figure 4. Composite image of a crew standing on an artificial earth mound, Laguinho site (photo by E. Neves).

today than in the past. Although it is still easier for South American archaeologists to meet at SAA meetings than at the local meetings on the continent, the current existence of events such as Theoretical Archaeology Meetings (which has already convened twice in Argentina, once in Colombia and Brazil, and it is due to meet next time in Venezuela) allow for this integration to get stronger. Summing up, it is probably harder today for a foreigner to start working in South America than it was 30 years ago. There is a stronger grip on collections, and as local archaeologists have better access to funding and education, they justifiably wish to hold a stronger intellectual role in the projects they get engaged in.

All of these factors set a new context for the establishment of collaborative projects among U.S. and South American archaeologists. The joint work done by Jim Petersen, Mike Heckenberger, and myself in the Central Amazon unfolded within such context. First there is funding: although seed money obtained in the U.S. was fundamental to get the project going, since 1999 virtually all of the funding has come from Brazilian federal and state-based public institutions similar to the NSF. Such funding, spread over several grants that sum to roughly \$500,000 U.S., includes money for research but also scholarships for graduate and undergraduate students. Access to funding has also helped develop laboratory facilities in Brazil, without the need to send the collections abroad for analyzes, except in special cases. Second, there are the permits and reports: having most of the team composed of Brazilians surely helped to write these in Portuguese, which is the language required by local funding agencies and heritage offices. This point may seem trivial, but it is not uncommon for foreigners with a poor command of the language to get stranded due to problems with the translation of their reports.

Over the years, Jim and I developed a pattern of working together that functioned very well. We would meet in the field for 4-to-6 week long seasons, which were defined previously. U.S. students would come along either to develop their Ph.D. project or to look for possibilities of doing their Ph.D.s with subjects related to the project. Today, Randy Crones, a former student of Jim's in Vermont, is doing his Ph.D. at the University of Florida on a topic related to CAP research.

In the case of the Central Amazon Project, Jim Petersen's untimely death has cut off some, but not all, of our future plans of collaboration. The very day of Jim's death we were budgeting costs for a planned NSF grant, which I am positive we would have been able to get. This year we will start building a new research facility in Iranduba county, where we work, and Jim's experience heading large laboratories in both Maine and Vermont would have been very important. There will be homages to him when the new lab gets going, and all of us who work in the provisional lab we have in Manaus usually pay tribute to a portrait of him we have on the top of a cabinet file.

The most important lesson that all of us who worked with him will retain is on collaboration. We all learned through the years that a true international collaboration is not necessarily easy: it requires a whole lot of mutual trust and also a big chunk of generosity from both sides. It demands one to learn, understand, and respect the different rhythms of producing, processing, and spreading knowledge. It takes a true appreciation of particular forms of etiquette that may seem really weird to the other party. Like in a marriage, it functions much better if both sides are financially independent. It is definitely not a straight road, and it can be pretty bumpy sometimes, but it really pays off.

COVA DE LA PASTORA

A COLLABORATIVE PROJECT IN MEDITERRANEAN SPAIN

Oreto García Puchol and Sarah B. McClure

Oreto García Puchol is with the Departament de Prehistòria i Arqueologia, Universitat de València. Sarah McClure is Assistant Director of Public Programs at the Museum of Natural and Cultural History and a Visiting Assistant Professor in the Department of Anthropology, both at the University of Oregon. She is currently an NSF International Postdoctoral Research Fellow at the Museum of Prehistory in València.

In 2007 we received grants from the National Geographic Society and the National Science Foundation for a research project at Cova de la Pastora in Alcoi, Spain. This project relies on international collaboration by several public and private research institutions in Spain and the US. Cova de la Pastora plays an important role in Spanish archaeology and has been a mainstay in the archaeological literature since its excavation in the 1940s. A large number of burials with up to 70 individuals were associated with a rich variety of grave goods dating to the Chalcolithic (Fourth millennium BC). The quantity, diversity, and beauty of materials from the site established it as an emblematic example of funerary customs and the emergence of social inequality during the Spanish Chalcolithic. However, the assemblages were only partially studied, and contexts of recovery, dating, and stratigraphy were problematic. As a result, questions about site function through time, precise chronology, and implications for Chalcolithic social relations and organization remain unanswered.

Through new excavation and laboratory analyses of museum assemblages, we are re-visiting the site and its role for characterizing the emergence of social hierarchies and funerary customs during a period of demographic expansion, increasing craft specialization, and shifts in land use by a small-scale farming society. We are applying modern methods to the study of the human remains (e.g., ancient DNA, isotopic analyses, AMS dating) and artifacts (e.g., geochemical sourcing and characterization analyses, technological analysis), and collecting paleo-environmental and paleo-economic data. Our focus is on the relationships between individuals buried in the cave: their health, status, diet, relationship, and the role of grave goods for their afterlife. Later this year we will strategically excavate a sample of the remaining archaeological deposits at the site to assess the state of conservation, clarify stratigraphic contexts, and collect samples for radiocarbon dating, soil and pollen analyses. The excavation will also help us understand the nature and particular composition of the assemblages housed at the Museum of Prehistory in València and the Archaeological Museum of Alcoi. We hope new excavations will counterbalance the lack of

stratigraphic data from previous excavations and provide a new understanding of the cultural deposits in the cave.

Development of the Project

The idea for this project arose four years ago as the result of various ongoing Spanish-U.S. collaborations on the origins and development of the Neolithic in the region of València. We first met in the summer of 1998 when the University of València was conducting excavations at the Mesolithic and Neolithic site of Abric de la Falguera (Alcoi, Alicante; García Puchol and Aura Tortosa 2006). In the early 1990s Joan Bernabeu and Emili Aura of the University of València began working with Michael Barton of Arizona State University, and this collaboration has resulted in Spanish and American researchers participating in several different projects.

It was during the excavations at Falguera that we first met. Oreto was a graduate student at the University of València, and this was the first excavation she directed. A combination of organization, hard work, and luck was necessary to meet the challenges of the excavation, originally conceived as a small test unit but resulting in a large-scale, multi-year project, and to deal with the “peculiar” conditions of our accommodations (including odd food, mice, and a building falling into ruins). Sarah was a first year graduate student at the University of California, Santa Barbara, and this was the first time she participated in a Spanish project. She spoke practically no Spanish (and zero Valenciano!), and was just learning about the Spanish Neolithic. However, after being in the field, she decided to focus her doctoral work on the transition to agriculture in València.

Our common research interests favored a continuation of our professional and personal relationship. In 2001 Sarah co-directed the Canyoles Survey Project with Lluís Molina Balaguer (University of València), funded in part by an NSF Dissertation Improvement Grant and Fulbright Fellowship, which consisted of a systematic survey of a poorly known area to characterize settlement shifts during the transition to agriculture (Molina and



Figure 1. Excavation team at Abric de la Falguera in summer 1998. Standing from l to r: Sarah McClure, Oreto García, Maria-Jose Noain, Lluís Molina, Yolanda Carrión, Magdalena Gómez. Seated: Vicent Tamarit (Photo: Oreto García Puchol).



Figure 2. Sarah McClure, Josep Blasco and Oreto García at entrance to Cova de la Pastora, October 2007 (Photo: Douglas J. Kennett. Printed with permission from the National Geographic Society).

McClure 2004). This project required institutional collaboration to help with everything from the required permits, student participation, accommodations, to analysis of resulting materials. In addition, Sarah spent the 2001/2002 academic year in Valencia on a Fulbright Fellowship, working on Neolithic pottery from a variety of sites. As a result, we developed complementary research agendas. Sarah conducted an analysis of ceramic technology of several key assemblages in the central region of Mediterranean Spain (McClure 2004, 2007; McClure et al. 2006), while Oreto's dissertation was a comparative study of technology and typology of Mesolithic and Neolithic stone tool assemblages in the same region (García Puchol 2002; 2005). This long-term professional interaction has resulted in a range of collaborative projects, peer-reviewed publications in Spanish and English, and most recently, in the development and execution of the research project centered on Cova de la Pastora.

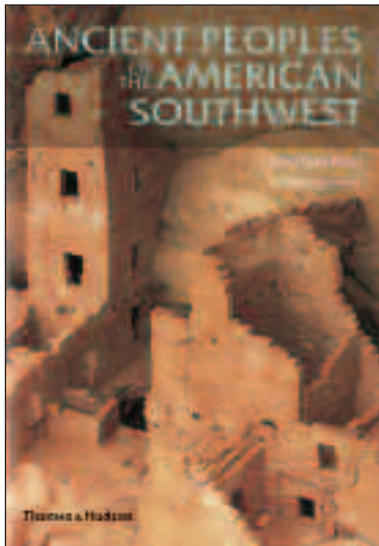
The Pros and Cons of International Collaboration

When we evaluate the pros and cons of our collaboration, our experience clearly falls on the positive side. In the past 10 years we have exchanged experience and knowledge in how to focus and develop research designs and execute projects, in field methods and laboratory analysis, and especially in archaeological theory and interpretation. This last aspect is particularly palpable in our scientific discussions and publications. Another advantage is in the economic investment in projects, where we are able to pool resources from various entities. In the past 10 years, our work has been supported by private and public institutions in the US (e.g., NGS, NSF, UC Santa Barbara, U Oregon, Sigma Xi, US Department of Education, Fulbright) and funds from Spanish organizations, both on the national and

state level (e.g., U. Valencia, Conselleria de Cultura, Educació i Ciència de la Generalitat Valenciana; Diputación de Valencia; Ministerio de Cultura, Educación y Ciencia; European Union). Furthermore, a key advantage of collaboration is dealing with the bureaucracy necessary to do fieldwork and access materials. In our case, the host country partner requests permits from state entities and private landholders. In terms of general logistics, the local partner is able to efficiently organize accommodations, car rentals, and supplies before fieldwork begins.

Although the vast majority of our experience falls into the "Pros" column, "Cons" also clearly exist. Many are related to dealing with a long-distance relationship. In our case, the nine-hour time difference makes direct contact difficult, so most communication takes place via e-mail with a significant time lag. Other professional obligations can complicate collaborative efforts. Differences in schedules, requirements of "day jobs," and other research projects impact the degree of flexibility and availability to proceed with collaborative projects in a timely fashion. On occasion, language differences may inhibit the established dialog on various scales: between principle investigators (PIs), PIs and students, and among students. Most importantly, however, international collaboration requires travel on the part of the researchers, with all of the associated inconveniences for personal and professional life. In our case, long travel time and costs between Oregon and Spain make short visits unrealistic, especially since these are not often funded externally. Funds for planning projects are limited, and travel money is usually only available once a project has been designed and is ready to be executed. At that point, projects require visits of several weeks or months. These longer term visits may include additional visa paperwork and difficulties in finding adequate

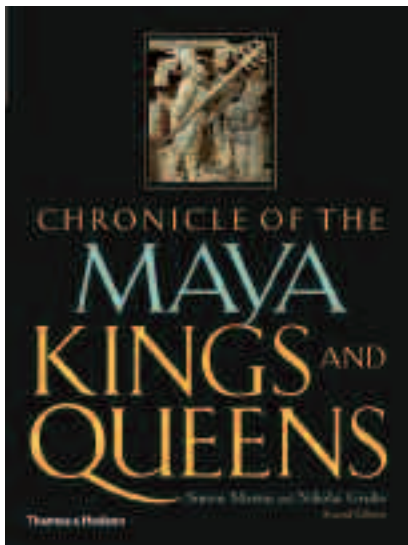
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but affordable accommodations. Finally, our personal life adds a dimension in planning the infrastructure associated with fieldwork. We are both female archaeologists with small children, so our planning needs to include issues such as childcare and school vacation schedules, in addition to other family or personal obligations.

We strongly believe that the benefits of our collaborative relationship greatly outweigh any difficulties. From a professional perspective, it is obvious how the exchange of knowledge over time is advantageous. Coming from different intellectual and academic traditions, professional needs (e.g., for job marketability, professional advancement, tenure requirements, etc.) and the way to plan a project do not always coincide. As a result, clear dialogue and the search for consensus are necessary to establish shared goals. Our strong personal relationship has aided this, as we confront similar challenges in our professional and personal lives. Our approach to shared problems, the commitment to resolving them from both a professional and personal perspective, and converging research interests and approaches, have provided us with a strong collaborative relationship through time that has been equally beneficial.

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ARCHIVAL CHALLENGES AND DIGITAL SOLUTIONS IN ABORIGINAL AUSTRALIA

Kimberly Christen

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Archives have long been ambivalent places for Indigenous communities whose cultural materials are held in their storerooms. Since the 1990s many archives and museums have signed memorandums of understanding (MOUs) with Indigenous groups in order to facilitate increased access to and the repatriation of materials and to reanimate the curatorial terrain. However, even with these moves aimed at reconciliation and community building, archives remain inaccessible to many Indigenous people due to distance, linguistic and educational barriers, and poverty (Dyson et al. 2007). At the same time as museums and other institutions began to actively collaborate with Indigenous communities on issues of archival collection process and curation practices, the possibilities for expanding modes of search, retrieval, and archiving information have been enlivened by digital technologies and robust search engines like Google.

Many museums and archives have used digital databases to power online catalogs to make their content available to more people who have access (or a reliable connection) to the Internet. Many Indigenous communities, however, lack access to the Internet and want to limit access to some of the materials that are made accessible on public websites. In the face of these intersecting issues, some Indigenous communities, working with scholars, technical consultants, archives, and others have sought to produce their own archival solutions to the challenges posed by both limited and too much access to cultural materials. These local solutions have the potential to reframe how archivists, curators, and scholars engage with Indigenous cultural materials and communities as they work toward technological solutions for the problems of access, preservation, and information management. One such project is the Mukurtu Wumpurrarni-kari Archive in Tennant Creek, Northern Territory Australia.

The Mukurtu Project

I began working with the Warumungu community in Tennant Creek in 1995. By 2001 when production of the Nyinkka Nyun-

yu Art and Culture Centre was underway in Tennant Creek I worked with community members as they sought to repatriate items for inclusion in their local Centre and re-narrate the settler history of Australia through a series of permanent visual displays (Christen 2007). By 2003 when the Centre opened, several physical objects had been returned to the community, but many more—objects, photos, video, etc.—remained within institutions or private collections. With some investigation, what we found was that many people—former schoolteachers, missionaries, miners, and the like—had collections of photos and videos from as far back as the 1930s. Warumungu community members Michael Jampin and Trisha Narrurlu worked for several years gathering CDs full of images from around the country. By 2005 they had thousands of photos and were in need of a comprehensive system in which to archive them locally. These more personal collections, along with digitized images of the physical objects returned to the community by state museums became the focus of a 2½-year community project to build a digital archive to house returned digital materials as well as newly produced digital content.

The goal of creating a community archive was to leverage the technological functionality of search, database retrieval, and interface design to create a system built from Warumungu protocols and knowledge systems. After lengthy consultation between myself, community members, and technical and design consultants, Craig Dietrich, Chris Cooney, and Tim Dietrich, we came up with a list of must haves for the archive: variable user access, community-focused metadata and search categories, user-generated comments and tags, restricted content based on Warumungu protocols, and the ability to print, edit, and or remix content for their own use. The other mantra we had during development was “nothing more than 2 clicks.” Designing for a population with low levels of literacy and computer skills meant we needed a visually driven interface and short paths to content.

Users navigate through the archive in a few different ways, all of which, however, lead to the same content. First users can click



Figure 1. Sample screen for “Browse By” options (accessible through <http://www.mukurtuarchive.org>).

on any of the archive’s nine main categories (chosen by the Warumungu community) and view the subcategories within the main category. Or users can navigate through their “My Items” or “My Family Items” pages to individual content. In each case the “trail” through to the content is represented as “breadcrumbs” (a tunneling list of categories at the top of the interface), and a user may easily move back a step or series of steps. Furthermore, there is an always-present image browser that displays other content in a specific category for easy access. All of these different paths lead to a singular “display page,” where a piece of content is presented with its metadata displayed to the rights, and comments underneath. We chose not to include pages below the display page in the program’s hierarchy—a tree structure rather than a web structure—to avoid unnecessary navigation. The design process went through several stages as we tried various structures and representation schemes and tested them with community members to get the sense of what worked best locally.

Behind the interface, the structure of the archive uses Warumungu cultural protocols as the basis for both cataloging the materials and for searching the database. In order to achieve this integration we needed a set of metadata that would tag each piece of content with the necessary information to properly manage access. In addition to standard archive metadata,

including a unique ID number for each piece of content, dates, names, and places, all content is tagged with a set of restrictions relating to family relations, gender, and country affiliations. When content is uploaded a specific set of criteria must be considered: which families can see the image (a pull down menu allows families to be added); is the content restricted to men only or women only; is the image restricted only to those related to specific countries (a pull down menu allows countries to be checked); is the image sacred and thus restricted to elders only; is anyone in the photo or video deceased; or, finally is this content “open” to everyone (no restrictions to access it)? This time consuming, but necessary, process ensures a standard set of metadata attached to each piece of content ensuring that cultural protocols around viewing, reproducing, and circulating information are upheld. These criteria can also be easily updated at any time when the status of materials change.

In order to filter search queries and generate content, all of the material held in the database has to be linked via the metadata to individual user profiles. Community members create a user profile the first time they log into the archive. Each person enters their name, nicknames, skin name (subsection), and gender before they choose a password. These are standard archival metadata. But following this, each individual connects to their larger kin networks: mother’s family and father’s fami-



Figure 2. Sample log-in screen (accessible through <http://demo.mukurtuarchive.org>).

ly, to their countries, mother's country and father's country; and to their ancestral territories, mother's dreaming and father's dreaming. Finally each individual is assigned one of three status levels: community member, traditional owner, and elder—each status has associated levels of access to sacred materials, the ability to add content, and edit materials.

One's status (determined by the community archive administrator and the community member) combines with one's user profile to link one to the proper content in the archive and defines one's ability to add, edit, and tag content. For example, only elders can view and edit sacred material, but anyone can add tags to their own collections. Similarly, because men and women may not view the same ritual materials, a person logged in as a man would not be able to view women's materials. Or a person logged in with the user profile attached to the "Flying Fox" ancestral country would not be able to view content from another family group's country. In a sense, each user views their own "mini-archive"—a personalized segment of the archive generated by the communities' own cultural terms and an individual's status (which is easily updatable in the user profile field).

Once a user has accessed the content (video, photos, audio, documents, and artifacts) they can do more than just view the item,

they can also add comments and stories to any piece of content. The comments generate a dynamic and up-datable community dialogue about each item. This interactive feature provides a unique archival experience whereby users are able to be part of the on-going curatorial process and active participants in the production and preservation of knowledge. Rather than the archive being a place to "find" information it will also be a place where knowledge is produced, exchanged, and enlivened through dialogue.

In addition to the community generated content, individual users can also create their own "My Collections" page to annotate, store, tag, customize, and if they wish print content related to themselves and their family. This section gives people individual control over materials to which they have personal and family connections. This is an especially powerful tool to aid in reconstructing family and community histories disrupted by national policies of forced assimilation. This functionality also presumes that archival material—like all cultural material—is dynamic. Far from understanding the act of preservation through archival adaptations as a means of freezing of content, the social-technological framework for the Mukurtu Wumpurrarni-kari archive assumes a fluid, ever-changing set of relationships to and with the content stored in its database. Preservation, in this case, is a type of cultural production.



Figure 3. Kimberly Christen, Michael Jampin and his family explore the Mukurtu archive on a laptop computer outside his home in Tennant Creek, Northern Territory, Australia.

The archive also has a public section where any user without a username and password—Aboriginal or non-Aboriginal—can access any content that has been tagged as “open.” This is a valuable tool for researchers and visitors to the Nyinkka Nyunyu Centre who will be able to access content that has been curated through Warumungu protocols and narrated by different community members. The hope is that the archive will generate discussion between Warumungu people and those interested in their cultural materials, knowledge, and heritage. Taken together, the open and restricted content—and the metadata attached to them—are an explicit articulation of an indigenous information management system, whereby knowledge is constantly updated and distributed within a dynamic system of accountability to people based on their status within the community (Christen 2005).

The archive was installed in the Nyinkka Nyunyu Art and Culture Centre in August 2007. For over two months I worked with several Nyinkka Nyunyu workers and community members to upload content, add metadata, add users to the system, and train individuals to use the system. During that time, small groups of community members would come in to work with us annotating their content, making sure the protocols were correct, and adding narratives to each item. When I left in October 2007 we had over 1,200 pieces of content in the archive. The archive continues to grow and, with outreach, we have established relations with state museums to return more digital images to the Centre for inclusion in the archive. This type of virtual repatriation is beneficial for museums and archives as well as local indigenous communities. Many don't have the physical storage capacity to maintain large numbers of artifacts. The digital archive allows cultural material—and their attendant knowledge and narratives—to circulate through established Warumungu cultural protocols without the threat of permanent loss of a physical object. A demo version of the archive is online (<http://demo.mukurtuarchive.com>), with information about the project available at the Mukurtu website (www.mukurtuarchive.org). Over the next year we are hoping to leverage the system to create an open-source, adaptable archive for communities (and the scholars who work with them) throughout the world who want to use their own cultural protocols to archive, preserve and curate cultural materials.

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INTERSTATE VARIATION IN CULTURAL RESOURCE LAW AND APPLICATION

Douglas H. MacDonald

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This paper evaluates the differential treatment of traditional cultural properties and state-sanctioned projects across the United States. From working in the Northeastern, Middle Atlantic, Inland Northwest, and Plains regions, I have observed general similarities in the business of cultural resource management. For example, while shovel testing is done quite a bit more in the east than west, in general, survey, testing, and mitigation procedures for archaeological sites and historic structures are the same, with only minor variation. This consistency in cultural resource management (CRM) procedures across the United States is due to the requirements of the National Historic Preservation Act (NHPA) Section 106 and other federal laws that apply to all federal projects. However, in my travels from state to state, I noticed variation in how certain types of resources were dealt with—namely, what most people refer to as traditional cultural properties, or TCPs.

In National Register Bulletin 38, Patricia L. Parker and Tom F. King (1990) state that TCPs are properties that gain their significance from the role they play in their community's historically rooted customs, beliefs, and practices. Examples of TCPs include mountains associated with Native American origin stories, parking lots used for traditional dances, and ethnic neighborhoods, among a variety of other culturally important places. As Parker and King (1990:5) state: "TCPs should be systematically addressed in programs of preservation planning and in the historic preservation components of land use plans." However, as this paper discusses, in contrast to archaeological sites and historic structures, TCPs are not addressed in a uniform manner across the country. In addition, each state's cultural resource laws vary significantly. I discuss the differential application of federal law to the study of TCPs and the differential state cultural resource laws.

TCPs across the United States

The main goal of the TCP study was to compare how each state manages its TCPs. Another goal was to determine why there is

such a huge discrepancy in TCP coverage across the country. In order to evaluate these ideas, I—with the help of several CRM students at the University of Montana Department of Anthropology—looked at two main sources of data. First, we reviewed state historic preservation office guidelines for the 50 states to determine the requirements for consideration of project impacts on traditional cultural properties. Second, we compiled TCP data from the National Register Information System (NRIS, <http://www.nr.nps.gov/nrdown1.htm>), which includes information regarding 85,269 historic resources, including 60,533 buildings, 13,547 districts, 6,111 sites, 4,979 structures, and 366 objects. This database is available as a free download from the National Register of Historic Places (NRHP) (<http://www.nr.nps.gov/nrdown1.htm>).

Within the NRIS database, resources are not officially identified as TCPs, but are instead recorded as buildings, structures, districts, sites, or objects. However, cultural affiliation is listed for a subsample of more than 8,000 resources in the NRIS database. For this study, thus, resources were identified as TCPs if a contemporary ethnic group is listed as the cultural affiliation. For example, the Wampanoag Royal Cemetery in Plymouth County, Massachusetts, is officially recorded in the NRIS database as a "site" with a Wampanoag ethnic affiliation. As such, this resource is identified as a TCP for the purposes of data analysis. Other resources lacking cultural affiliation but that are clearly TCPs—as defined by Parker and King (1990)—were also included in the study data, including multiple-listing categories with specifically defined ethnic affiliation. For example, the Ocmulgee National Monument is listed as a historic district lacking cultural affiliation; however, background research indicates that it was recorded as a TCP affiliated with the Muscogee Creek Nation of Georgia. Using this methodology, we determined that a total of 1,929 TCPs are recorded in the NRIS database within the 50 United States, but we should also note that only TCPs listed or nominated to the NRHP were considered. (*Note: the associated figures do not plot Alaska and Hawaii, though they are included in the totals reported throughout*).

TCPs, THPOs, and SHPOs

The initial goal of the TCP study was to evaluate their differential treatment between states. Personal experience indicated a lack of concern for TCPs in many eastern states, with increased concern for them in the west. Initially, state historic preservation office guidelines were evaluated to determine if TCP surveys are required for CRM projects. Most states post these guidelines on the Internet; however, for non-internet states, copies of guidelines were requested and reviewed for this study. If no guidelines for CRM surveys have been published for states, personal interviews were conducted with project review personnel to determine the nature of TCP survey requirements in the state.

Based on this examination of survey guidelines, 15 states require consideration of impacts to TCPs, while the remaining 35 states require no such consideration (Figure 1). Of the 15 states requiring TCP consideration, most have official survey guidelines for recording TCPs and/or refer to National Register Bulletin 38 (Parker and King 1990) for instructions. There is an obvious regional cluster in the western United States in which states consider TCPs during NHPA planning, while most eastern states have no such requirements. In fact, only three states east of the Mississippi River—Wisconsin, Illinois, and South Carolina—specifically mention TCPs in their cultural resource survey guide-



Figure 1. State Historic Preservation Offices that require (and have guidelines for) Survey of Traditional Cultural Properties during CRM Projects.



Figure 2. Tribal Historic Preservation Offices in the United States.

lines. The next question to resolve was: Why the regional differences? Figure 2 shows the 24 states in the nation with Tribal Historic Preservation Offices (THPOs). While there are clearly more states that have THPOs ($n = 24$) than have TCP requirements ($n = 15$), a comparison of Figures 1 and 2 shows a significant overlap between the states with THPOs and the states with survey requirements for TCPs. A chi-squared test showed no significant difference ($\chi^2 = 3.404$, $df = 1$, $p > .05$) between the

distribution of states that require TCP surveys and those that have THPOs.

Such a pattern may indicate that State Historic Preservation Offices (SHPOs) are heavily influenced by THPOs in their consideration of TCPs. In support of this suggestion, of the 15 states that consider TCPs during CRM planning, nine have THPOs, while six do not. Of the six that do not have THPOs—Wyoming, Colorado, Nebraska, Missouri, Texas, and Illinois—four (Wyoming, Colorado, Nebraska, and Texas) have tribes working on establishment of THPOs or have tribes that are otherwise active in CRM consultation in the state. If these are considered in the sample, then of the 15 states that consider TCPs during planning, 13 of them either have a THPO or have active tribes that will soon have THPOs or are otherwise active in CRM planning. Only Missouri and Illinois actively consider TCPs during 106 planning with-

out having a THPO in place or in process of establishment. These data seem to indicate that SHPOs have been influenced by the presence of active Native American tribes. These data also indicate that cultural resource managers generally consider TCPs to be inherently associated with Native American subculture. This is despite the clear statement in the National Park Service's National Register Bulletin 38 that TCPs cover any and every ethnic or class subculture. In CRM practice, TCPs have become largely associated with Native American culture.

TCPs and the NRIS Database

The second method used to evaluate differential consideration of TCPs across the U.S. was an examination of the NRIS database. As defined earlier, 1,929 TCPs are currently listed in or nominated for listing on the NRHP in the 50 states (as of March 10, 2006). NRIS also provided an unofficial count of 29 cultural resources that are specifically recorded as TCPs on the NRHP.

The total number of TCPs per state was calculated from the NRIS database, resulting in the distribution shown in Figure 3. Figure 4 shows Native American population densities based on data from the 2004 census. The main hypothesis was that TCP counts would be positively correlated with Native American populations. In general, the states with the largest numbers of



Figure 3. Traditional Cultural Properties (TCPs) per state (NRIS database).

TCPs—New Mexico, Oregon, and California—also generally have high Native American populations. Figure 5 shows the regression correlation between Native American population and TCPs by state, confirming these initial observations. The regression and an ANOVA test showed a fairly strong and significant relationship between TCP counts and Native American populations ($r^2 = .41$, multiple $R = .64$; ANOVA $df = 49$, $F =$

33.36 , $p < .001$). In support of these official NRIS data, of the 29 TCPs unofficially recognized on the NRHP, 28 affiliated with a Native American tribe. The only non-Native American NRHP-listed TCP is the relatively famous Los Matachines de El Rancho Site in Santa Fe County, New Mexico. The site is the location where a New Mexico Hispanic community has conducted its Matachines dances in a parking lot since the early twentieth century.

Overall, the NRIS data support those presented earlier regarding SHPO guidelines; i.e., those states with high Native American populations and THPOs have specific guidelines for TCP recordation and, thus, increased numbers of TCPs. These data also support the hypothesis that the CRM business unofficially links TCPs with Native American culture. Thus, states that lack active THPOs or large Native American populations (generally, eastern states) also lack high numbers of TCPs, whereas states with THPOs and higher Indian populations (e.g., western



Figure 4. Native American Population as a percentage of the overall U.S. population by state (2004 U.S. Census).

states) have higher numbers of TCPs. States in the Midwest seem to fall somewhere in between. These TCP distributions certainly suggest that most people in the business of CRM view TCPs as Native American entities, with few other U.S. subcultures embracing the concept. TCPs have clearly come to represent Native American cultural interests within the American CRM community.

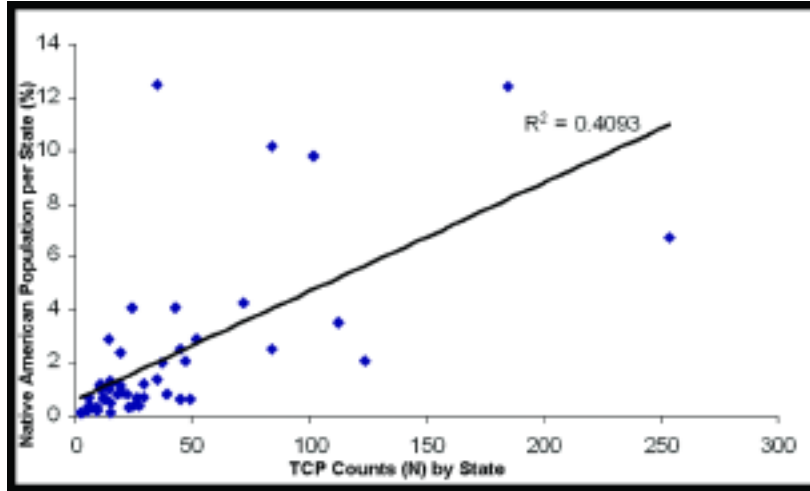


Figure 5. Comparison of TCP counts with Native American population density (percent) by state.

State Law Differences across the United States

In addition to the observations of the differential treatment of TCPs in areas where I had worked, it was fairly clear that there was also a lot of variation in treatment of “state projects” across the United States. While each state uses the NHPA and other federal laws for federal projects, each state has variable laws for projects that are state regulated, whether by state permits, state funding, or state ownership. The main question evaluated for state laws was: Is there a law requiring project developers to conduct cultural resources work if the project is state funded, state permitted, or on state land but is not considered a federal undertaking?

Results of these inquiries indicate substantial variation in how states approach cultural resource work for projects not considered federal undertakings. There are three categories—color-coded on Figure 6—that states seem to fall into: (1) states with strong state laws, or laws equivalent to NHPA that require



Figure 6. Comparison of the strength of state cultural resource laws.

all developments that are state-linked by permit, funding, or ownership to conduct cultural resources work; (2) states that have moderately strong state cultural resource laws, typically weaker than the NHPA and generally only requiring NHPA-like work on state-owned lands; and (3) states have comparatively weak state laws which generally require no CRM for any state projects. Of the 50 states, all but two (North and South Carolina) had clearly written

state laws that could be interpreted for the purposes of this study. As Figure 6 shows, of the 48 states with easy-to-interpret laws, 18 have state laws equivalent to NHPA, 22 require CRM only on state-owned lands, while 8 require no CRM for any state projects, whether they occur on state land, have state permits or state funding. Strong and moderate state laws, thus, dominate in the United States, accounting for 40 of the 50 states. As such, most states have cultural resource laws that are as strict or nearly as strict as the NHPA.

An alternative view of this is that a total of 30 states have laws weaker than the NHPA. At least in cultural resources, these 30 states clearly defer to federal authority and lack cultural resource laws for state-permitted and state-funded projects. Cultural resources on state lands are nearly universally protected across the states. As Figure 6 shows, the two major regional clusters of strong state cultural resource laws are in the West/Southwest and in the Northeast/Mid-

Atlantic, areas with urban population centers. In the Midwest and Southeast, the strength of state laws is more variable.

Conclusion

In summary, eastern SHPOs rarely if ever require the consideration of the effects of projects on TCPs, while it is more standard practice in the west. The Mississippi River is an approximate dividing line. This trend correlates strongly with Native American population density and the presence or absence of THPOs, suggesting that most cultural resource managers interpret TCPs to be intrinsically linked to Native American culture. This stands in contrast to the NRHP guidelines that recommend that all American subcultures likely possess properties that are culturally significant and worthy of consideration in the Section 106 process. The other significant interstate difference is the variation in strength of state cultural resource laws. The majority of states (60 percent) do not have NHPA-equivalent laws for projects requiring only state approval or require CRM work only on state property. Only 18 states require cultural

resources work for all state undertakings. The states with the strongest cultural resource laws tend to be in the West/Northwest and Northeast/Mid-Atlantic, which are also areas of increased urban populations. States in the Midwest and Southeast have more variable state cultural resource laws. Currently, project developers in most states can avoid the expense of cultural resource work by only needing state approval, thus avoiding the federal undertaking tag that would demand NHPA-compliance. If state laws were as stringent as the NHPA, this avoidance would be impossible and cultural resources would be preserved in a more uniform manner across the U.S.

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A PROPOSAL FOR CONSERVATION OF PRIVATE COLLECTIONS IN AMERICAN ARCHAEOLOGY

Michael J. Shott

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“Some time or other...it had rained arrowheads, for they lie all over the surface of America. They lie in the meeting house cellar, and they lie in the distant cowpasture...It is humanity inscribed on the face of the earth.” Henry David Thoreau, journal entry for 28 March 1859 (Bode, ed., 1967:289–290).

Like astronomy and geology, archaeology is a science to which amateurs—in the best sense of that word—make significant contributions. But archaeology differs from other historical sciences in how amateurs contribute. Astronomy’s basic units of observation are celestial bodies that no one owns and that all can study and observe. Geology’s basic units are deposits that are so extensive in time and space as to be practically inexhaustible and so uniform in properties that one sample is as good as another. Whether or not amateurs hold small fragments of, say, the Green River Shale Formation matters little because any one piece is insignificant against the mass of collections and observations compiled by geologists.

The archaeological record is neither remote nor practically inexhaustible. Artifacts and their contexts, its basic units of observation, have complex time-space distributions. To understand the record properly requires extensive observations of good quality. Gaps in this record are as inimical to understanding as deletions of varying length densely scattered through a text would be to its proper understanding. Imagine, for instance, trying to reconstruct merely the first sentence of Lincoln’s Gettysburg Address from “Four sco...years..go, our fathers brought forth...a new nat...o...iev..n lib...d dedi...c...ted to the proposition...e created equal.” It is difficult but not impossible to capture the sentence’s meaning, especially if context is known. But imagine that time and neglect further degrade the original text to disembodied scraps ranging from individual characters to parts of words to entire words. No one knows the age of the source, nor which letters appeared in which order to form which words. There might be a few partial words, even the odd complete one. Assembled, the fragments might read: “equal o nll roofht w ded l e vsbr cted.” Now the Gettysburg Address is gone, in its place are unconnected snippets that make no collective sense.

Private Collections in the Accumulated Record

American history includes the millennia of native occupation that preceded the Gettysburg Address. Our primary document of that past is the archaeological record. Revealing the past is difficult under the best of circumstances, since artifacts don’t speak for themselves. We document the record by survey and excavation. Yet, where a tradition of hobby collection exists, as in the United States, we must devote attention to the size and character of private collections.

Paleoindian research demonstrates the need. Amateurs, of course, found Folsom and other key sites. As against the comparative handful of fluted bifaces held by museums across the United States in the 1930s, Shetrone (1936:244) noted “thousands” in private hands. Private collectors have found at least 23 of the 34 Folsom bifaces identified in Morrow and Morrow’s (1999:Table 1, Fig. 3A) Iowa study. Although much

of Illinois has been systematically surveyed, nearly half of all recorded fluted bifaces were found by collectors (Wiant 1993:116). More than one-third of Seebach's (2000:Fig. 4) sample of Plains Paleoindian sites was discovered by amateurs. Sizable private collections were instrumental in the early stages of Paleoindian research on the high Plains (LaBelle 2005:299-307). Thulman (2006:105) estimated that 98 percent of known Paleoindian artifacts in Florida derive from private collections. The now-massive Paleoindian data base in the Americas (Anderson and Faught 2000) relies heavily upon private collections.

So much collecting by so many testifies to the enduring appeal of the past, a condition at once a blessing and a curse to archaeology. Professionals are few in number, thinly scattered, and ordinarily occupied with teaching and other duties. For us, time to conduct fieldwork is limited. Lay people are vastly more numerous and widely distributed, so are well placed to repeatedly examine freshly tilled fields or eroded washes. Some professionals regard collectors as plundering barbarians; a few probably deserve that reputation, but most are conscientious. So long as they document their collections, make them available for study, and do not excavate without proper techniques and good reason, collectors contribute to the responsible study of the past.

History of Collecting

For better or worse, artifact collecting is an American tradition. John Wesley Powell, later to found the Bureau of American Ethnology, grew up in Jackson County, Ohio. Lying between the rich archaeological records of the Scioto and the Ohio Rivers, Jackson County today is an archaeological backwater. Around 1840, Powell was mentored by the remarkable George Crookham, a farmer and self-taught naturalist active in the underground railroad (Darrah 1951:11). Crookham amassed a local archaeological collection housed in an addition to his cabin. Its size impressed Powell, but no one today knows the number of artifacts that it contained. No one ever will. Slavery's night riders burned Crookham's museum and destroyed the collection.

About then, the naturalist Henry David Thoreau casually collected arrowheads near Boston. Many surely had been found even then, because Thoreau noted their occurrence in the ground and in "the meeting house cellar." Not far from Concord, Herman Melville found so many arrowheads on his Berkshires property that he named his house for them. Decades later, the British prehistorian Daniel Wilson described then-extant stone tool collections in the Ohio Valley. Wilson's account is sobering. Compared to Europe, Wilson (1876 1:56) considered "the abundance of flint and stone implements in the virgin soil of the New World...almost marvelous." Wilson also met dealers in antiquities, proving if nothing else that the market scourge long has beset North American archaeology. He observed ruefully of a specimen purchased from a dealer that "information on the locality and the circumstances attendant to its discovery could not be obtained" (Wilson 1876:60), a conclusion unsurprising to modern archaeologists. Around the turn of the twentieth century, W.K. Moorehead described Ohio Valley collections that measured "about fifty half-tonnes" (1910:vii) of artifacts.

An Illinois case study suggests how abundant the Paleoindian record alone once was (Munson and Tankersley 1991; for a similar recent case in North Dakota see Ahler et al. 2002:70-71). Thomas Kiley of DeWitt County in central Illinois became interested in archaeology in 1909. He began compiling records of artifacts found there, developing a special affinity for "grooved" points. Over the next 50 years, Kiley faithfully recorded fluted-biface discoveries in fields, streambanks, and building excavations. Many finds were incidental discoveries by local residents, but Kiley reported that serious collectors visited to search for specimens. Kiley's efforts were "the oldest and longest fluted point survey" (Munson and Tankersley 1991:6) on record, and they documented an astonishing 332 fluted bifaces in this one county. If only half of the specimens were legitimately local, the figure still is impressive. As astonishing as Kiley's records are, they inspire wonder at the number of similar records lost because one vital link in the chain broke before the information reached archaeologists.

Crookham's collection is lost. We know neither the size nor location of Thoreau's or Wilson's collections nor the fate of those cited by Moorehead or carefully recorded by Kiley. Undocumented collecting surely has affected the archaeological record, and the loss of some of those collections surely has degraded that record. Because much of the recovered record is from private collections, it follows that much of that record is lost or otherwise degraded. Like the hypothetical Gettysburg example our record mostly is filled with gaps, our understanding of the past highly imperfect as a consequence.

"The archaeological record, that is, in situ archaeological material and sites, archaeological collections, records and reports, is irreplaceable. It is the responsibility of all archaeologists to work for the long-term conservation and protection of the archaeological record by practicing and promoting stewardship of the archaeological record. . . ."

"Archaeologists should work actively for the preservation of, and long term access to, archaeological collections, records, and reports . . . they should encourage colleagues, students, and others to make responsible use of collections, records, and reports in their research as one means of preserving the in situ archaeological record, and of increasing the care and attention given to that portion of the archaeological record which has been removed. . . ." [Society for American Archaeology 1996].

Private Collections in Heritage Conservation

The archaeological record is *in situ* material but also extant collections. For research and conservation purposes, there is no meaningful distinction between public and private collections. SAA principles require by implication that we extend conservation efforts to private collections. In much of the United States, eight or more generations of collectors have come and gone, their collections and associated information lost. Yet "many fine collections still exist in basements and tiny museums" (LaBelle 2005:306–307) across the United States. We must not allow the current generation of collectors and collections to pass unrecorded.

Context of private collections sometimes is poor and sometimes is lost if it ever existed outside the fallible memories of collectors. But many collections preserve basic context and some are as well documented as the best professional ones. No one questions the wisdom of curating professional collections. There is no good reason to ignore private collections. At times we can do this by receiving donated collections. But the ability of museums to accept collections depends upon their resources and the interest or willingness of collectors to donate. By choice or circumstance, most extant collections will not find their way to museums. Besides donation, therefore, we must consider new models of heritage conservation for collections. They should include systematic efforts to identify, contact, and interview collectors for information about their collections and contexts and to preserve digital images of their artifacts. Ultimately, we should expand NHPA's scope to include systematic documentation of private collections from impact areas. That is, conservation principles and practice should encompass extant collections. Besides project-specific measures, we should conduct baseline regional surveys of collectors and their collections. This effort is in the spirit of NHPA's long-neglected Section 110. One way to conduct such surveys is through what once were called survey-and-planning grants awarded by the Department of the Interior through SHPOs to regional archaeological institutions.

Separately and collectively, private collections are biased in some respects (especially in a preference for intact stone tools), as are many professional collections. Sampling bias created by modern land-use patterns (it is easier to surface-collect cultivated fields than pastures or forests) and the distribution of modern population can, fortunately, be measured (Buchanan 2003; LaBelle 2003; Loebel 2005; Shott 2002). Some collectors will be uncooperative from spite or because they collected from public lands in violation of federal law. There is also the question of misrepresentation of modern fakes as prehistoric ones (Whittaker and Stafford 1999:210; see also Morrow and Morrow 1999:68, 81, and Thulman 2006:112).

Due apprehension is no brief for neglect of private sources of information. On the contrary, it emphasizes the urgent need for further educational efforts and for close collaboration with amateurs.



Figure 1. Selected artifacts from a donated private collection from Ohio. Source: University of Akron Community Archaeology Program.

Technical Measures

Collections conservation must include technical measures to capture accurate images of artifacts. Photography was once the state of the art. Today, however, cheap but accurate high-resolution laser scanners produce better digital images nearly as quickly, and these can be saved and manipulated for analysis. But digital instruments must be portable, because archaeologists must go to the collections; we cannot expect most collectors to come to us. And hardware and software should be designed to minimize field time, among archaeology's scarcest resources. Digital imaging and associated analytical software have added virtues. Traditional lithic analysis, for instance, involves measurement of relatively few orthogonal dimensions (e.g., length, width) that reduce complex wholes to stick-figure caricatures. But recently archaeologists have defined attributes like tip cross-section (Hughes 1998), form of longitudinal section (Ahler and Geib 2000) and landmarks and their configurations (Buchanan 2006). Digital-imaging software takes such measurements easily, and with greater precision and reliability than manual techniques. A bonus of documentation might be refinements in measurement, an example of theory, method and conservation practice developing in tandem.

Collector Surveys

Many collectors are known to archaeology already—some are frustrated archaeologists who freely make their collections available for study—but many more are not. We must conduct snowball surveys that expand outward from known collectors. My own experience in one obscure but archaeologically rich corner of Iowa began with two collectors and ended two weeks later with about 20 collections including thousands of artifacts accumulated from a dozen or more sites. Some collections were small, but one was sufficiently large and diverse to occupy an entire basement and to rival small regional museums in number

and type of objects. And I conducted this survey in two hours nightly following days spent excavating a protohistoric Oneota site (Shott et al. 2002). This example illustrates the value of collector surveys.

Beyond identifying collections, however, we might also learn more about collectors themselves. Even now, archaeology knows practically nothing about what draws men (almost all of the hundreds of collectors I have met are men) to collecting. When and why did they begin? Did friends or fathers guide them? Did they collect only for a few years, for example in youth or after raising children, or consistently over decades? Do they collect only locally or do they travel widely in pursuit of their hobby? Do they recognize all categories of artifact, and if so, are they selective in collection? Do they keep records of the location of specific artifacts, or do they either trust to memory or are indifferent to context? What social or other factors contribute to collectors' tendencies to properly document or not document their collections? What makes some collectors cross the line to looting and/or commercial dealing?

There is the further matter of what might be called collections taphonomy. What is the probability that a collection will be donated to a museum? What proportion of collections are sold *en toto*, broken up and sold piecemeal, or distributed among heirs? What is the ultimate fate of collections that enter the commercial market? Do dealers retain or discard provenience information? Do they buy and sell collections as units, or by the piece? Do collections or parts of them remain near their source or are they scattered? Most dealers have purely commercial motives, but do some purchase collections from an intrinsic interest in the past? Until we know the answers to such questions, we will be unable to gauge the effects of private collections on the archaeological record.

Action Needed

The need for conservation of private collections is clear, the means to conduct it available. SAA should:

- Advocate the judicious expansion of preservation law to encompass extant private collections as cultural resources;
- Sponsor pilot efforts to document collections and preserve data, including accurate digital images;
- Promulgate standards for both data recovery from private collections and data quality in digital imagery.

These are merely first steps toward the goal of taking collections conservation seriously.

Conclusion

Baseline documentation of existing collections isn't glamorous. It won't reach the pages of major journals, inspire television documentaries, or win glory for archaeologists with their peers or institutions. But until we become serious about collections documentation, our indifference countenances the inexcusable. Who would forgive the historians who allowed the Gettysburg Address to be reduced to a small pile of meaningless letters? The archaeological record, much of it in private collections, deserves no lesser treatment.

Acknowledgments

Thanks are due to James Sutter and Linda Whitman (Univ. of Akron Community Archaeology Program) for providing Figure 1.

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WHAT ARE ARCHAEOLOGICAL FIELD TECHNICIANS PAID?

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The discipline of archaeology employs not only individuals with multifaceted skills and knowledge sets, but also those with differing levels of expertise. While academic faculty, principle investigators and crew chiefs need to be able to conduct research, write up the results of field and lab work, and lead crews in the field, without archaeological field technicians to provide their own valuable skills and labor, these individuals' work loads would become increasingly difficult. The reality of the archaeological profession is that lower level archaeological field technicians provide the majority of the labor force within the field of archaeology in the United States and are the largest portion of the workforce. They are employed in the private sector and by various federal and state government entities and provide the manual labor for cultural resource surveys, testing projects, and excavations. Without this sector of the workforce, few archaeology projects would be possible. However, they are not compensated in a manner commensurate with their education.

To be considered for employment, field technicians are almost always required to have a four-year college degree, to have attended a field school and to have at least some previous work experience in archaeology. However, once field technicians have completed their academic requirements and are thus initially prepared to pursue a career in the field of archaeology, few have any concept of their earning potential as a field technician. The purpose of this paper is to provide some information related to this issue.

Past Salary Studies and CRM Employment

In 2005, the Society of American Archaeology (SAA), in cooperation with the Society of Historical Archaeology (SHA), published the results of a salary survey of SAA and SHA member archaeologists spanning the 2004 calendar year (Associated Research, Inc. 2005). A total of 2,143 archaeologists responded to this survey. Notably absent from the SAA/SHA survey respondents was salary information pertaining specifically to archaeological field technicians (a.k.a. archaeology assistants and most commonly referred to as "field techs"). The closest job descriptions in the 2005 salary survey were the positions of crew chief and assistant crew chief, and of these job descriptions, only 13 of the 2,143 respondents held one of those positions (Associated Research, Inc. 2005).

Long gone are the days of large-scale government sponsored archaeology projects, such as the River Basin Surveys. Federal, state and local governments have, for the past several years, faced budgetary constraints and therefore, the employment opportunities for field technicians has increasingly evolved toward the private sector. As a result of this privatization, most field technicians are employed at cultural resource management (CRM) firms. According to a list of CRM firms in the United States produced by archaeology-fieldwork.com, there are 267 medium-to-large sized firms. While the precise breakdown of field technicians employed at CRM firms versus those employed by local, state, or federal governments is unknown, yearly employment postings for CRM firms far exceed those from government agencies.

In the age of World Wide Web, one of the primary methods by which field technicians find employment with private sector CRM firms is through two internet sites devoted to posting archaeology job related ads: shovelbums.org and archaeologyfieldwork.com. CRM companies routinely post employment advertisements on one or both of these sites and typically will state the pay rate or pay range, the number of positions available, the duration of the project, and other information pertinent to the position. The job advertisements on these two websites do not include all of the employment opportunities available to field technicians. Many CRM firms do not advertise as they either have a readily available labor pool or they have field technicians who return every year. Despite this, job advertisements for field technicians provide one of the few avenues available of gauging what field technicians are paid to work in CRM. There are few other sources of information other than these job advertisements, and even the Bureau of Labor Statistics (2008) provides little information specifically related to the occupation of field technician.

Methodology

During the 2007 calendar year, all CRM employment postings on shovelbums.org and archaeologyfieldwork.com were monitored and information for field technician positions was recorded. Postings that appeared on both websites were cross-referenced and tabulated only once, and entered into a database. The database includes information on field technician pay rates, pay rate ranges (these often appear in CRM job postings such as \$12.00-14.00/hour, "depending on experience" or DOE), and whether the positions were temporary or permanent.

The information presented here derives CRM job postings for the period from January 1 to December 31, 2007. Of the 610 job postings with pay rate information, 73 percent specified an hourly pay rate or an hourly pay rate range. Information regarding the advertised hourly pay rates and hourly pay rate ranges was tabulated on a state-by-state basis and was incorporated into a regional breakdown using the U.S. Census Bureau regional and division partitions. All of the pay rate information presented are averages of the data available for each state. For several states, there were not enough postings to do more than an average of the pay rates.

Results

The majority of field technician positions are temporary or seasonal and accounted for 80.1 percent of the 610 advertised job postings. Benefits were provided for only 5.4 percent of these temporary positions and were "possibly provided" for another 4.3 percent; the remaining temporary positions offered no benefits. Eighty-seven (14.3 percent) of the postings were temporary with the possibility of becoming permanent with benefits. Permanent positions accounted for only 5.6 percent of the 610 job postings, and all included some type of benefit package.

Table 1. Average Pay by State.

State	Lowest Entry Level Pay Range Wage	Average Entry Level Pay Range Wage	Highest Pay Range Wage (DOE)	Average Highest Pay Range Wage (DOE)	Average Pay Rate
AL	11.00	11.80	13.00	12.80	11.91
AK	11.00	13.00*	18.00	17.00*	14.19*
AZ	10.00	11.75	15.00	14.00	13.17
AR	11.00	11.50	14.00	12.50	11.89
CA	13.00	14.00	20.00	17.33	14.44
CO	12.00	12.60	16.00	15.00	13.72
CT	NA	NA	NA	NA	NA
DE	NA	NA	NA	NA	13.61
FL	10.00	10.50	14.00	14.00	11.57
GA	12.50	12.50	14.50	14.50	12.19
HI	NA	NA	NA	NA	NA
ID	11.00	12.50*	17.00	15.50*	13.39*
IL	NA	NA	NA	NA	13.09
IN	11.00	11.20	15.00	12.80	11.62
IA	NA	NA	NA	NA	10.50*
KS	NA	NA	NA	NA	NA
KY	10.50	10.92	15.00	12.75	11.89
LA	NA	NA	NA	NA	12.22*
ME	NA	NA	NA	NA	NA
MD/DC	11.00	11.75	15.00	14.00	12.82
MA	NA	NA	NA	NA	10.00*
MI	NA	NA	NA	NA	12.00*
MN	13.00	13.00*	18.00	17.33*	14.27*
MS	11.00	11.00	12.00	12.00	11.48
MO	NA	NA	NA	NA	12.40
MT	12.00	12.98	15.00	14.33	13.23
NE	NA	NA	NA	NA	NA
NV	11.00	12.40	20.00	15.80	14.18
NH	NA	NA	NA	NA	NA
NJ	10.00	11.36	15.00	13.86	11.88
NM	10.00	11.10	21.00	14.85	13.25
NY	10.00	10.95	14.00	12.84	11.45
NC	11.00	11.00*	17.00	15.14*	12.75*
ND	NA	NA	NA	NA	12.83
OH	10.00	10.84	14.00	12.84	11.32
OK	NA	NA	NA	NA	11.14*
OR	NA	NA	NA	NA	13.47*
PA	10.50	10.93	13.00	12.43	11.62
RI	NA	NA	NA	NA	NA
SC	NA	NA	NA	NA	12.80*
SD	NA	NA	NA	NA	13.29
TN	NA	NA	NA	NA	13.27
TX	10.00	10.68	16.00	13.02	12.40
UT	10.50	12.02	15.00	14.08	13.72
VT	NA	NA	NA	NA	10.52
VA	10.00	11.42	15.00	13.04	12.10
WA	NA	NA	NA	NA	15.46*
WV	11.00	11.25	14.00	12.50	12.09
WI	NA	NA	NA	NA	12.75*
WY	11.00	12.20	15.00	14.40	12.80
National average					12.37

NA= Fewer than three job postings included information on pay rates (either pay range or hourly rates) and/or none of the job postings contained pay rate information. *= There were only between 3 and 5 job postings that included any pay rate information, therefore the sample is small and the information presented here may not be representative.



Figure 1. Average wage by state.

The average national hourly pay rate for an advertised field technician position in 2007 was \$12.37. Hourly pay rates ranged from less than \$10.00 to just over \$20.00 (Table 1). The information presented for each state represents between 6 and 25 job postings per state for field technician pay rates during the year 2007. Figure 1 illustrates the average wages per state (*Note: the maps do not plot Alaska and Hawaii, though data from these states were included when available*).

The vast majority (75.6 percent) of the advertised pay rate ranges (i.e., “depending on experience”) were between \$10.00 and \$13.00 per hour (Table 1). The pay rate information derived from the job postings was also tabulated for each U.S. Census Bureau Regional and Division Partition. The highest average hourly pay rates were in the western U.S., specifically in the Pacific, Mountain and West North Central districts (Figure 2). The three U.S. Census Districts with the most job postings were the South Atlantic, the East North Central, and Mountain Districts, which accounted for more than half of the 610 job postings (Figure 3).

Conclusion

According to the 2005 SAA Salary Survey, “the five Job Titles with the lowest compensation (in the field of archaeology) are: Lab Director (\$43,477), Field Director (\$38,548), Collections Manager (\$41,310), Instructor/Lecturer/Adjunct (\$38,267), and Crew Chief (\$29,893)” (Associated Research, Inc, 2005:2). According to the Bureau of Labor Statistics (2008:32), an entry-level social scientist in the federal government with a bachelor’s degree and no experience receives an annual wage or salary of between \$28,862 and \$35,572. This examination of field technician jobs demonstrates that at an average hourly wage of \$12.37, field technicians—if employed year-round—would make approximately \$25,729, which would be the lowest compensation in the discipline.

As indicated by the National Center for Education and Statistics, the median annual income of year-round, full-time workers 25 years old and over, with a bachelor’s degree in 2005 was \$60,020 (National Center for Education and Statistics 2006). While this includes those with degrees from all courses of study, it is a far cry from the earning potential of an individual with an anthropology degree going into an entry-level field technician position. In fact, the annual salary for field technicians is more in line with those who have only a high school education (National Center for Education and Statistics 2006). While it has been our experience, in general, that field technicians love being outdoors and the freedom that comes with the position, there is little financial incentive to pursue such a career.



Figure 2. Average hourly rate by region.



Figure 3. Percentage of job postings by region.

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COSWA CORNER

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Ruth Van Dyke is Chair of the SAA's Committee on the Status of Women in Archaeology (COSWA) and an Associate Professor of anthropology at Colorado College.

Are you, or have you ever been, in need of good career advice, but you didn't know where to turn? The Committee on the Status of Women in Archaeology (COSWA) is sponsoring a working group on mentoring at the 73rd Annual Meeting in Vancouver. The working group is entitled "Women Reaching Out: Strategies and Contexts for Mentoring in Archaeology," and it has been organized by COSWA members Tracie Mayfield (Illinois State University) and Jane Eva Baxter (DePaul University). Results of the 2003 SAA Member Needs Assessment survey suggested there are big differences in the ways women and men perceive gender inequities in our discipline. Says Baxter: "Women entering into archaeology need the council of other women, whose experiences of being archaeologists will mirror more closely their own future careers. This working group is designed to bring women together at various stages in their careers and in various types of employment to discuss mentoring in both experience and practice." A wide range of archaeological career tracks is represented by the 12 discussants. We plan for the working group to be a venue where women at all stages of their careers can share their mentoring experiences and strategies. We'd like the group to generate some suggestions and guidelines for students seeking mentors and from women who are in positions where they serve as role models and advisors. The end product will be an article on mentoring that will include tips for those in the position of offering advice as well as those seeking support. Baxter and Mayfield plan to publish the piece in a future issue of the *SAA Archaeological Record*. The working group is scheduled for Friday afternoon. And, don't confuse this "working group" with an SAA "workshop,"—you don't have to sign up in advance, and everyone is welcome.

COSWA also invites you to the annual Women's Networking Reception, co-sponsored by WAIG and COSWA on Thursday evening, from 5:30 to 7:00 pm. This is always a great chance for women to reconnect with old friends and make some new ones. COSWA will talk about various plans for future initiatives, including possible consciousness-raising activities for the 75th Annual Meeting. We would be happy to hear your input. And, contrary to popular belief, SAA members of the male persuasion are welcome to attend the reception. We hope to see you there!



NEWS & NOTES

AD Sponsorship of Symposium at the SAA Meetings. The Archaeology Division (AD) of the American Anthropological Association is pleased to sponsor a symposium annually at the SAA meetings. In Vancouver, the AD will sponsor *Inalienable Possessions in the Archaeology of Mesoamerica*, organized by Brigitte Kovacevich (Avatar Company) and Michael Callaghan (Vanderbilt University). Proposals for AD sponsorship at the 2009 SAA meetings in Atlanta, Georgia, should be submitted by August 25, 2008. A decision will be made by September 1, 2008, before abstracts are due to the SAA program committee. Information about AD sponsorship should be included with the submission to the SAA program committee by the September deadline. A proposal should include: title and abstract of symposium, complete list of participants and titles of papers, as many abstracts of individual papers as possible. The major criterion for selection for AD sponsorship is how well the proposed symposium exemplifies a holistic anthropological approach to an archaeological topic. Please check the AD's web page for more details: http://www.aaanet.org/ad/awards.html#SAA_sponsorship. Please send proposals as an e-mail attachment, in either MS Word or plain text format, to President-elect Ben Nelson at bnelson@asu.edu, with the words "SAA-AD session" in the subject line. Organizers will be informed of the selection before the September deadline for SAA abstract submissions.

Call for abstracts: The First International Congress on Afrocaribbean Roots and Trajectories. The First International Congress on Afrocaribbean Roots and Trajectories, organized by the Autonomous University of Yucatan/Fac-

ultad de Ciencias Antropológicas, will be held from November 3 to 7, 2008, in Mérida, Yucatan, Mexico. Its central goal is to bring together scholars from different fields to discuss current topics on afrocaribbean studies. This first edition will focus specifically on the origins, arrival and integration of afrocaribs during colonial times. These issues will be discussed from an explicitly interdisciplinary perspective in the following sessions: Roots, arrival and geographic mobility; three worlds join-creolization and cultural integration; ideology, spirituality and syncretism; living conditions, health and disease; mortuary traditions blend; Afrocaribs as subjects—theory, reflection, validation and legal frameworks; African labor forces and colonial economies; and suppression, freedom and social upheaval. The organization committee invites all those interested to submit abstracts before April 26, 2008. Presentations will be accepted in English and Spanish. Abstracts may not exceed 150 words and should include a title, the authors' name, affiliation and e-mail. Please submit in electronically (Word attachment) to: Dr. Genny Negroe: nsierra@uady.mx; Dr. Vera Tiesler: vtiesler@yahoo.com; Dr. Pilar Zabala: pzabala@finred.com.mx; or Mtr. Roxana Quiroz: rquiroz@uady.mx.

Debates in World Archaeology. *World Archaeology* solicits contributions for its next *Debates in World Archaeology* issue. *Debates* issues are forums for discussion of controversial archaeological topics and for responses to papers previously published in the journal. Topics need not have a North American theme or context. Papers may respond to earlier contributions, but we also welcome joint submissions that consider a problem

from different perspectives. Contact issue editors Elisabeth Bacus (eabacus@msn.com) and Michael Shott (shott@uakron.edu). The deadline for submission is April 2008 for the December 2008 publication.

National Register Listings. The following archeological properties were listed in the National Register of Historic Places during the fourth quarter of 2007. For a full list of National Register listings every week, check "Weekly List" at <http://www.nps.gov/history/nr/>.

- Arkansas, Benton County. *Van Winkle's Mill Site*. Listed 11/15/07.
- Minnesota, Lake County. *BENJAMIN NOBLE (Shipwreck) (Minnesota's Lake Superior Shipwrecks MPS)*. Listed 9/20/07.
- New York, Herkimer County. *Yale—Cady Octagon House and Yale Lock Factory Site*. Listed 9/29/07.
- Pennsylvania, Monroe County. *Shawnee—Minisink Site*. Listed 11/09/07.
- South Carolina, Calhoun County. *Fort Motte (38CL1)*. Determined Eligible 9/24/07.
- Wisconsin, Door County. *JOYS (Shipwreck) (Great Lakes Shipwreck Sites of Wisconsin MPS)*. Listed 11/21/07.
- Wisconsin, Kewaunee County. *DANIEL LYONS (Shipwreck) (Great Lakes Shipwreck Sites of Wisconsin MPS)*. Listed 10/03/07.
- Wisconsin, Racine County. *KATE KELLY (Shipwreck) (Great Lakes Shipwreck Sites of Wisconsin MPS)*. Listed 11/21/07.



POSITIONS OPEN

POSITION: ASSOCIATE DIRECTOR

LOCATION: AMHERST, MASSACHUSETTS

UMass Amherst seeks an archaeologist to be Associate Director of UMass Archaeological Services. In addition to administrative duties, the successful candidate teaches two courses per year, with a concentration in northeastern North America. Three year position, continuation beyond 8/31/11 is contingent upon funding. PhD required at time of hire. See <http://www.umass.edu/anthro> for details. Send cover letter, CV, and contact information for 3 referees to Ralph Faulkingham, Chair, Archaeology Search Committee, Department of Anthropology, UMass, Amherst, MA 01003. Review of applications to begin February 25, 2008. The University of Massachusetts is an Affirmative Action/Equal Opportunity Employer.

POSITION: PRINCIPAL INVESTIGATOR

LOCATION: EL PASO, TEXAS

Are you a Principal Investigator who wants to do more than clear sites? Would you like to conduct research and publish your contributions to the field of southwestern archaeology? Lone Mountain Archaeological Services needs you in its El Paso office! Most of our work takes place on the vast U.S. Army Fort Bliss Air Defense Training Center, affording us the unique opportunity to engage in substantial data recovery, research, and analysis. The perfect candidate will have strong organizational and analytical skills, a cultural ecology or human behavioral archaeological perspective, West Texas, Southwest and/or Great Basin experience, and the desire to work in one of the richest cultural locations in the southwest. Almost 15,000 years of human activity is documented at Fort Bliss as well as the earli-

est radiocarbon date (13,020 to 12,200 B.C.) ever recorded in the Tularosa Basin. Much has been done, but much is yet to be discovered. Your field crew will be supported with the highest level of technology available in Cultural Resources Management today. We are constantly improving field procedures and developing survey methods using GPS, digital photography, field computers, magnetic susceptibility testing, TRU, and GIS. Lone Mountain has created its own custom survey technique, bringing GPS, TRU, and PDA technologies together in one hand-held device enabling field crews to conduct immediate paperless surface assemblage surveys. Lone Mountain also employs the latest geoarchaeological and data analysis techniques. We conduct phosphate, protein residue, phytolith, and pollen analyses, FTIR, and XRF studies. Immediate soils analyses are conducted in our own lab. Applicants who are eager to help shape our research goals and aren't afraid to explore new techniques are especially sought. Dogged persistence and practical problem solving are required attributes. All PIs must meet the qualifications for Archaeologists contained in the Secretary of the Interior's Standards and Guidelines for Archaeology and Historic Preservation (48 FR 44720-44726). Applicants should have a graduate degree in anthropology, archaeology, or a related field, and at least five (5) years of supervisory experience. Of total work experience, at least two years must have been in the southwest (Southern California, Nevada, Utah, Colorado, Arizona, New Mexico, West Texas). Applicants should also be able to document the successful completion of at least two research projects and at least one (1) regional or national level publication on cultural resources. GIS

experience is an asset. LMAS offers a competitive salary with benefits. Employment is dependent upon the acceptance of the applicant's qualifications by Fort Bliss. Please send CV with references to Tim Church, Lone Mountain Archaeological Services, Inc., 5 Butterfield Trail, Suite F, El Paso, TX 79906, phone 915-771-7887, fax 915-771-0325, tchurch@lone-mtn.com. Please visit our website at www.lone-mtn.com.

POSITION: PRINCIPAL INVESTIGATOR

LOCATION: RICHMOND, VIRGINIA

The Louis Berger Group, Inc., an environmental planning and engineering firm and one of the largest providers of cultural resource management services in the United States, solicits applications for Principal Investigator/Archaeologist. We are looking for a dedicated, self-motivated individual wishing to pursue quality archaeological research and seeking career advancement in a cultural resource management context. The qualified candidate will have a Ph.D. (preferred) or M.A. in Anthropology/Archaeology with expertise in eastern U.S. prehistoric or historic archaeology. Five years *supervisory and management* experience in directing archaeological surveys, evaluations, and data recovery projects in the context of Section 106 compliance is required. Specialized skills in prehistoric or historic ceramic analysis strongly desired. This will be a mid-level or senior salaried position depending on experience; salary will be negotiated. Full benefits package includes vacation, sick leave, holidays, medical/dental (free to employee), life/disability insurance, matching 401K, etc. Successful applicant must be willing to relocate to the Richmond metropolitan area and will be expected to travel for project assignments. Berger

POSITIONS OPEN

will be interviewing in Vancouver. Submit resume with references and letter of interest to Kay Simpson, Ph.D., RPA at ksimpson@louisberger.com or through www.louisberger.com.

POSITION: PROJECT MANAGER LOCATION: ATLANTA, GEORGIA

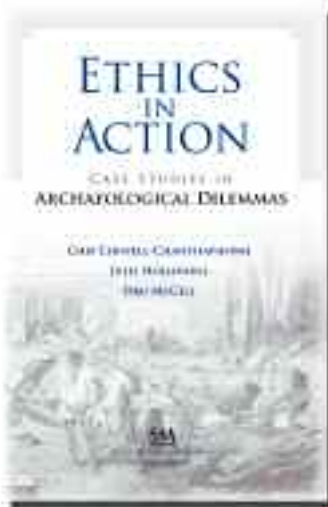
Brockington and Associates seeking Archaeology Project Manager- Atlanta. Candidates need thesis-based Master's, minimum 3 years CRM supervisory experience, history of successful CRM completions -all phases of study. Expect individuals to lead crews - all investigation phases, understand Section 106 & permitting process, complete accurate reports, handle multiple projects, interface successfully with clients, review agencies, provide effective recommendations, prepare proposals, have excellent writing and communication skills. Individuals should have own research specialty, agenda. Support conference attendance, research efforts. Salary depends upon experience. Excellent benefits, insurance, paid vacations/holidays, 401k. Accepting applications until position filled. Send resume, references, and writing sample to: whitneyolvey@brockington.org

POSITION: PRINCIPAL INVESTIGATOR LOCATION: RENO, NEVADA

ASM Affiliates, Inc., an archaeological firm with offices in California, Nevada, Arizona, and Wyoming is seeking a Principal Investigator for its Reno, Nevada office. A Ph.D. in Anthropology with ten or more years of professional experience, excellent writing skills, and prior field supervision experience required. Specialization in Nevada/Great Basin archaeology mandatory, with experience in the California desert and/or historical archaeology preferred. Skills in artifact or paleobotanical analysis a bonus. Candidate will work closely with other ASM staff members and under the direction of ASM's Principals. Position is open until filled. For more information contact Suzanne Slade at 775-324-6789 or sslade@asmaffiliates.com. ASM provides archaeological services to federal, state, and local government agencies and private clients throughout the West. We offer a competitive salary, generous benefit package, and are an Equal Opportunity Employer. For more information, visit: <http://www.asmaffiliates.com>.

POSITION: SENIOR ARCHAEOLOGIST LOCATION: ATLANTA, GEORGIA

ASM Affiliates, Inc., an archaeological firm with offices in California, Nevada, Arizona, and Wyoming is seeking a Senior Archaeologist for its Reno, Nevada office. An M.A. in Anthropology with eight or more years of experience, excellent writing skills, and prior field supervisory experience required. Specialization in Nevada/Great Basin archaeology mandatory. Candidate will work closely with and under the direction of ASM Principal Investigators. Position is open until filled. For more information contact Suzanne Slade at 775-324-6789 or sslade@asmaffiliates.com. ASM provides archaeological services to federal, state, and local government agencies and private clients throughout the West. We offer a competitive salary, generous benefit package, and are an Equal Opportunity Employer. For more information, visit: <http://www.asmaffiliates.com>.



NEW FROM THE SAA PRESS!

ETHICS IN ACTION: CASE STUDIES IN ARCHAEOLOGICAL DILEMMAS

Chip Colwell-Chanthaphonh, Julie Hollowell, and Dru McGill

222 pp. ISBN 0-932839-32-0. Regular Price: \$27.95, SAA Member Discount Price: \$21.95.

Based on the Society for American Archaeology's Annual Ethics Bowl—a festive debate-style competition that explores the ethics of archaeological practice—this book is centered on a series of hypothetical case studies that challenge the reader to think through the complexities of archaeological ethics. The volume will benefit undergraduate and graduate students who can either use these cases as a classroom activity or as preparation for the Ethics Bowl, as well as those who are seeking to better understand the ethical predicaments that face the discipline.

TO ORDER, PLEASE CALL SAA AT 202-789-8200 OR ORDER ONLINE AT WWW.SAA.ORG



CALENDAR

2008

MARCH 26–30

The 73rd Annual Meeting of the Society for American Archaeology will be held in Vancouver, British Columbia, Canada. For more information, please visit SAAweb at <http://www.saa.org/meetings/index.html>.

APRIL 23–26

2008 Northwest Anthropological Conference will be held at the Marriott Hotel, Victoria, BC. NWAC includes anthropological research in northwestern North America, and the research of Pacific Northwest anthropologists working elsewhere in the world. A centerpiece of this year's conference will be a special symposium based on the findings of researchers investigating Kwäday Dän Ts'ínchi, the remains of a man preserved by glacial ice in northwestern British Columbia. Topics for the conference should fall under the following general themes: cultural anthropology or archaeology in the Northwest, physical/biological anthropology, indigenous anthropology or archaeology, cultural anthropology or archaeology in other areas, or cultural resource management. For additional information, please visit: <http://nwac.2008.googlepages.com/> or e-mail: nwac2008@gmail.com.

MAY 19–23

The National Park Service's 2008 workshop on archaeological prospection techniques entitled *Current Archaeological Prospection Advances for Non-Destructive Investigations in the 21st Century* will be held May 19-23, at the Kelly

Inn, Fargo, North Dakota. The field exercises will take place at the Biesterfeldt Site, a protohistoric village site on the Sheyenne River. Workshop co-sponsors include the National Park Service, the Archaeological Conservancy, Minnesota State University-Moorhead, and the State Historical Society of North Dakota. This will be the eighteenth year of the workshop dedicated to the use of geophysical, aerial photography, and other remote sensing methods as they apply to the identification, evaluation, conservation, and protection of archaeological resources across this Nation. The workshop will present lectures on the theory of operation, methodology, processing, and interpretation with on-hands use of the equipment in the field. The workshop will have a special focus on the soil magnetism and on the effects of plowing on geophysical signatures and site integrity. Tuition is \$475.00. Application forms are available on the Midwest Archeological Center's web page at <http://www.cr.nps.gov/mwac/>. For further information, please contact Steven DeVore, Archeologist, National Park Service, Midwest Archeological Center, Federal Building, Room 474, 100 Centennial Mall North, Lincoln, Nebraska 68508-3873; (402) 437-5392 x141; fax: (402) 437-5098; email: steve_de_vore@nps.gov.

JUNE 29–JULY 4

WAC-6, Dublin Ireland. The Sixth World Archaeological Congress <http://www.ucd.ie/wac-6/index.html>.

OCTOBER 8–11

The 2008 Great Basin Anthropological Conference will be held in Portland,

Oregon, October 8-11 at Portland State University. For information contact Virginia Butler, program chair: butlerv@pdx.edu; 503-725-3303; <http://gbac.whsites.net/meeting.html>.

NOVEMBER 19–23

The 107th Annual Meeting of the American Anthropological Association will be held in San Francisco at the San Francisco Hilton and Towers. For more information, please visit <http://www.aaanet.org/meetings/>.

2009

APRIL 22–26

The 74th Annual Meeting of the Society for American Archaeology will be held in Atlanta, Georgia. For more information, please visit SAAweb at <http://www.saa.org/meetings>.

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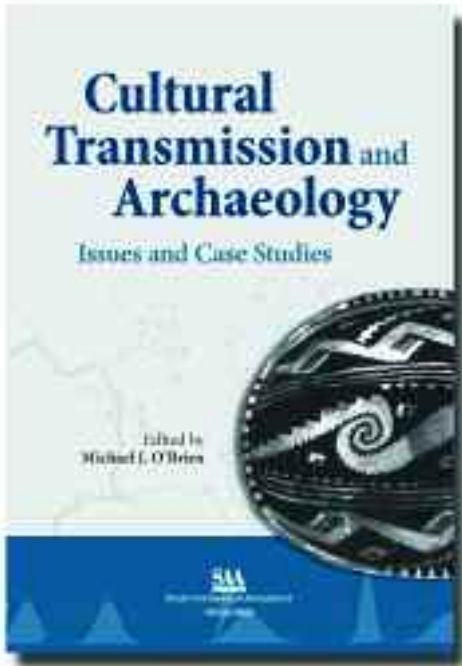
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