

c o m m o n

Ground

ARCHEOLOGY AND ETHNOGRAPHY IN THE PUBLIC INTEREST

Reaching the PUBLIC

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Ancient American History for All Americans

FRANCIS P. McMANAMON

Since the first decades of the European settlement of this continent, some of the new inhabitants have attempted to understand the history of the original Americans. For more than a century, these efforts have had general public and political support, including investigations by the fledgling Smithsonian Institution to resolve the mystery of the moundbuilders; systematic recording of ancient monuments and sites by the Bureau of American Ethnology, museums, and university archeologists; the popularization of ancient history by investigators such as Bandelier, Fewkes, and Hewett; and the legal protection of these resources by the Antiquities Act. Through these early initiatives, largely in the 19th century, and subsequent activities in our own century, the understanding of America's ancient history and the preservation of archeological remains associated with it have come to have special legal and public policy endorsement. Most of these efforts however, have been by a relatively small number of experts and other interested individuals.

Most European-Americans have not been inclined to look back at the ancient or recent history of the Americas, or even at their European heritage. Many of the first colonists were escaping from European economic, political, or religious constraints. They were settling a "new world," a world that to most of them had no history. This perspective we know now was totally incorrect, but it has colored the American view of history for centuries, reaching even to our own times. My parents' high school history books (e.g., D.S. Muzzey's *A History of Our Country*, Ginn and Co., 1936-1946) devoted two paragraphs of a 906-page text to American Indians and their history before the arrival of Europeans. The high school text I used in the 1960s was not much more informative. Richard B. Morris' *Encyclopedia of American History* (enlarged and updated edition, Harper and Row, 1970) takes a dozen pages in its initial chapter to describe the original peoples of the Americas before describing the rest of American history in the next 800 pages.

In the 1990s, as my children worked their way through elementary and secondary school, they and their classmates spent a bit more time on the subject. In Virginia, where they both attended school, the statewide standards of learning (Board of Education, Commonwealth of Virginia, 1995) call for fifth graders to be able to describe the first Americans,

their origins, how they lived, and some of the better known Indian cultures: Inuit, Anasazi, Northwest Coast, moundbuilders, and Eastern forest tribes. Eleventh graders are to understand the characteristics of Indian cultures at the time of European contact and the results of that encounter.

Thus, from the late 1940s to the 1990s, we detect some progress; however, there still is relatively little about ancient America that is part of standard public education. There is much to do in this arena. America's early history receives far less instruction time, reading, and class discussion than ancient Egypt, Greece, or Rome. Almost any other history topic gets more attention.

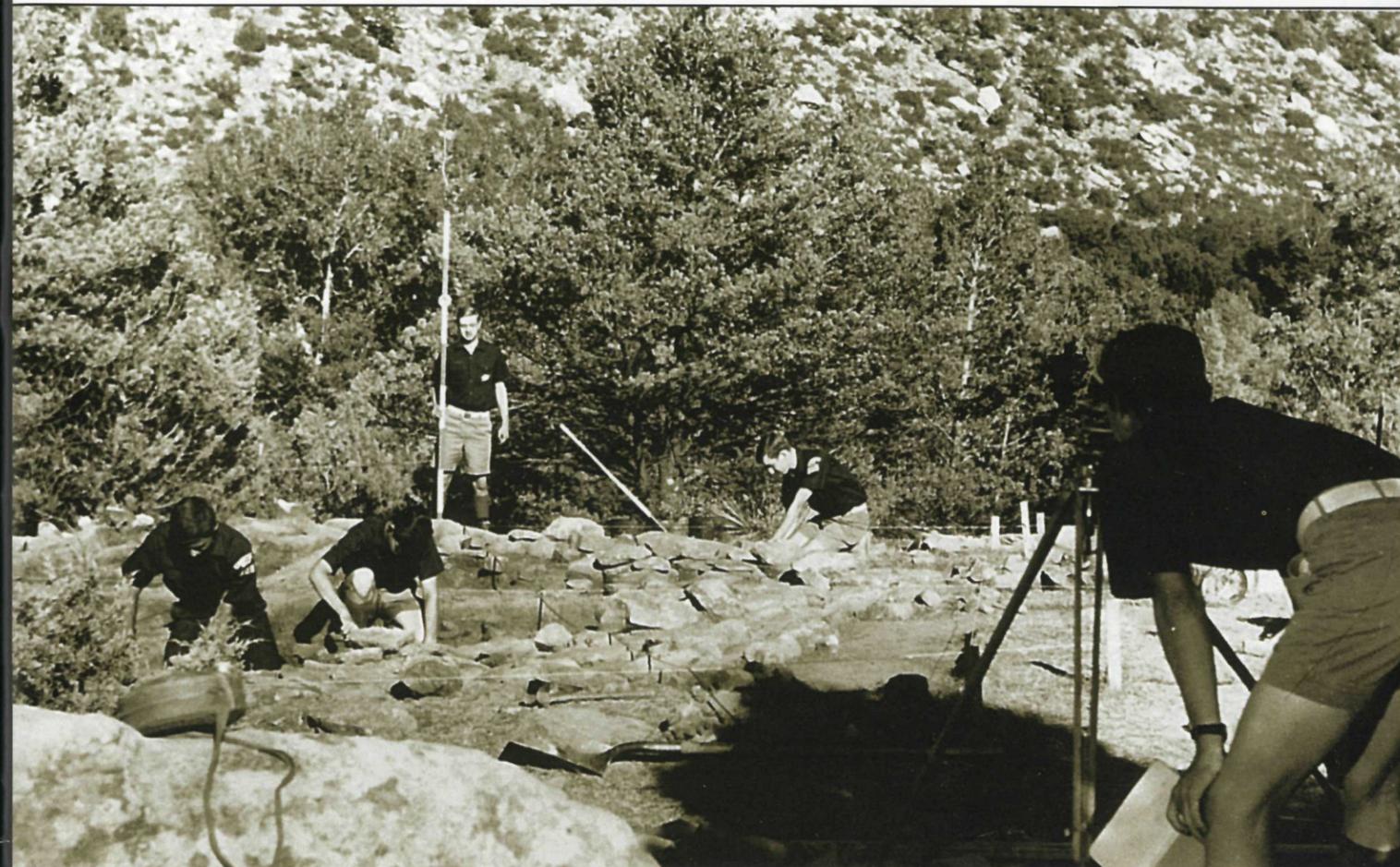
“There are thousands of years awaiting review and reflection—awaiting to be embraced by all Americans.”

There is no inherent barrier to keep modern Americans—no matter what their ethnic background—from embracing America's ancient history as their own. The immediate roadblocks to widespread understanding are the paucity of appropriately "translated" technical archeological data and the lack of widespread means of conveying up-to-date, interesting information about the subject. Archeologists and anthropologists are making inroads as they work with educational systems at the state and local levels. These efforts need to continue and expand. Efforts must also be undertaken to reach Americans who are no longer students, in particular through the mass media.

Many Americans are intrigued by the ancient history of the continent—despite their lack of direct biological or cultural relationship—as well as with preserving its remains. They have good reason to make this legacy their own. An anchor to the past, in this case one embedded in place rather than biology, helps individuals balance their modern life through reflection and comparison.

The approach of 2000 is calling forth increasing reflection about where we have been as a people, as well as where we are going. When casting back to consider the past, Americans ought not to limit their view to the past 500 years, when European Americans came to dominance. There are thousands of years awaiting review and reflection—awaiting to be embraced by all Americans.

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Above: Boy Scouts conduct a survey.
Cover: Native Americans and local volunteers excavate post-holes of an ancient structure at the 14th century Shamrock Ruin, north of Tucson, one of the few remaining settlements of its kind in the area.
Public education helped create a unique partnership of Native Americans, concerned citizens, commercial interests, and local government.

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Our grandchildren may one day know the joy of experiencing the past, and then again, they may not. It comes down to changing attitudes about what we stand to gain—and lose.

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Be Prepared: The Archeology Merit Badge Is Here Alan Skinner, David A. Poirier, Douglas L. Krofina, and Pam Wheat 38
The new badge presents an unprecedented opportunity for archeology to inform the next generation of American citizens.

Photo by Carol Ellick, Statistical Research, Inc.

DIGGINGS

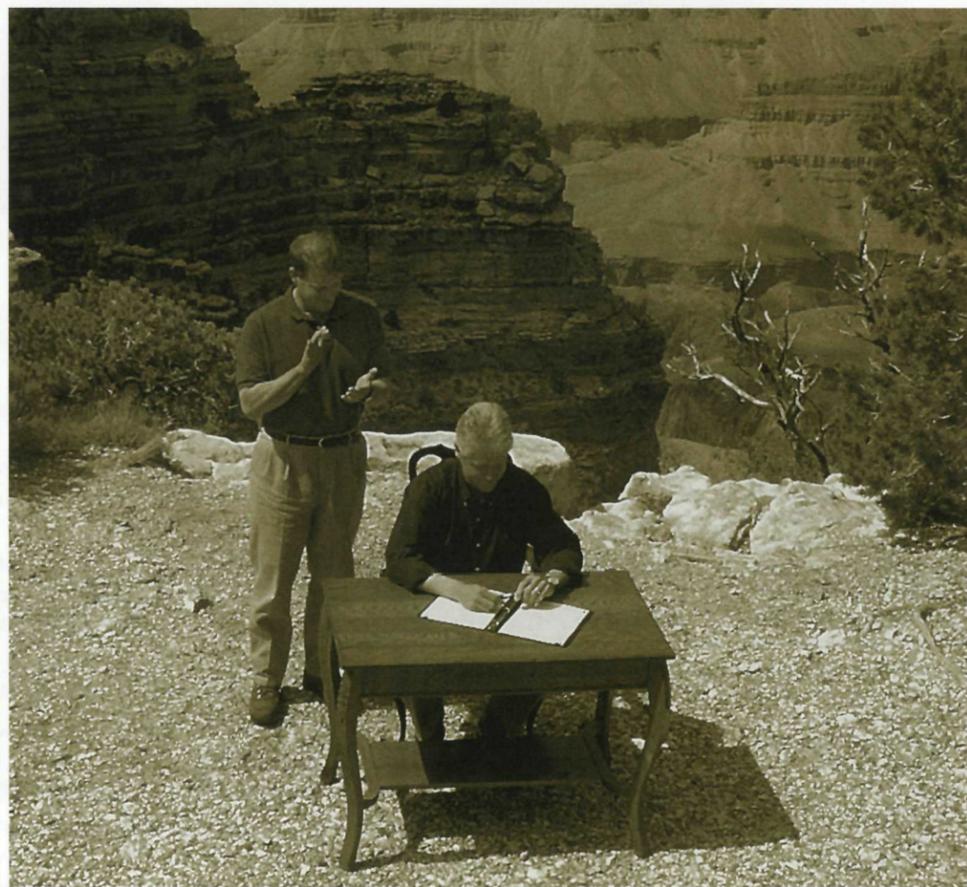
News, Views, and Recently Noted

Western Lawmakers Targeting Antiquities Act

LEGISLATION WOULD CURTAIL PRESIDENTS' ABILITY TO DECLARE MONUMENTS

President Clinton's designation of the 1.7 million acre Grand Staircase-Escalante National Monument in Utah has sparked a movement in Congress to curtail the presi-

At the edge of the Grand Canyon, President Clinton signs an order creating Utah's Grand Staircase-Escalante National Monument.



GREG GIBSON, AP

dent's authority to declare monuments under the Antiquities Act of 1906. When the monument was declared in September 1996, there was an outcry from western legislators, who claimed it ran contrary to Utah's interests and was intended to curry favor with environmentalists.

In October 1996, the House of Representatives passed H.R. 1127, "The National Monument Fairness Act." Under the bill, the president could not proclaim monuments exceeding 50,000 acres in one state in a single year. Also, for any monuments over 50,000 acres, the president would have to consult with governors, state legislatures, and prior congressional approval. Any monument declared by the president would be abolished after two years if it were not approved by a joint resolution of Congress. The bill, introduced by Senator Jim Hansen (R-UT), passed by a narrow 229-197 vote, a margin too small to override a presidential veto, which appears likely.

In February of this year, the Senate Energy and Natural Resources Committee held hearings on similar bills introduced by Senators Orrin Hatch (R-UT) and Frank Murkowski (R-AK). Administration officials told the committee that Clinton would veto the legislation.

According to a spokesman for the National Parks Conservation Association—a 500,000 member non-profit organization that opposes the bills—the meeting was "good news." He claimed that even the laws' support-

ers acknowledged that they weren't likely to pass.

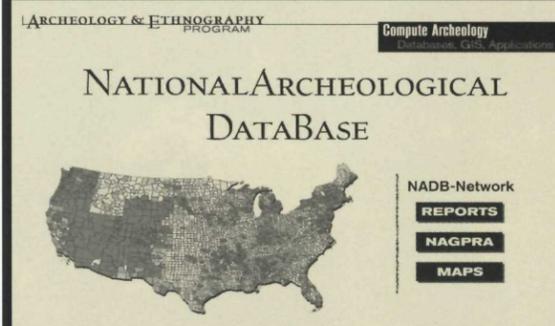
Proponents of the bills have argued that monument proclamations have gotten away from the Antiquities Act's original purpose of preserving those lands that contain "historic landmarks . . . prehistoric structures, and other objects of historic or scientific interest." There have also been arguments that Grand Staircase was not under any kind of imminent threat and that the authors of the act had intended that parcels of land that are declared monuments be as small as necessary to encompass what was being protected.

The Hatch bill proposes that any designation over 5,000 acres would have to be presented to the respective state for a 90-day comment period. It would go to Congress for the same amount of time for study. The Murkowski legislation requires a similar comment and review process and also gives Congress the final say. According to Al Eisenberg, NPCA's deputy director for conservation policy, pro-

National Archeological Database Updated

The three modules of the National Archeological Database have been updated recently on the Internet. The Reports module, a bibliographic inventory of reports on archeological investigation and planning across the US, has now doubled to about 240,000 records.

NADE's NAGPRA module has been significantly improved. There are now over 250 notices of intent to repatriate and notices of inventory completion documents. Since it is increasingly difficult to find a specific notice, a search engine has been set up in each notice directory to search by tribe, museum, or other keyword. Also, a document category called submissions has been added to provide information on museums and federal agencies that have submitted inventories and summaries to the NAGPRA



NADE-Reports can be searched by state, county, type of work, cultural affiliation (i.e., Cree, Late Woodland, Pueblo), keyword, material, year of publication, title, and author. Two options are now available for the type of reference information returned after a search. The standard reference type provides a bibliographic citation in the American Antiquity format. The expanded reference type uses the American Antiquity format and includes information on where the report is stored and the lead agency that sponsored the project.

review committee since September 1997. NADE-MAPS, a library of GIS maps showing national distributions of cultural and environmental resources, has three updated maps. These are based on the updated records in NADE-Reports. All NADE modules are accessible via the World Wide Web at www.cr.nps.gov/aad/nadb.htm. NADE-Reports and NADE-NAGPRA are also available via telnet at: [cast.uark.edu](tel:cast.uark.edu) or 130.184.75.44. At the login prompt, type "nadb" in lowercase.

posed monuments of any size would require congressional involvement. Citing the Antiquities Act's original intention to respond rapidly to threats to public lands, he describes the proposed laws as "akin to call-

ing a meeting of the city council in order to put out a fire." The Antiquities Act, signed by Theodore Roosevelt, has been used by 13 presidents to ensure the protection of places that were



GETTY INFORMATION INSTITUTE

later established by Congress as Zion, Petrified Forest, Glacier Bay, Olympic, and Death Valley National Parks.

Cultural Consensus

OBJECT ID AIMS TO STEM FLOW OF STOLEN ART, ANTIQUITIES

Good documentation is crucial to the fight against the illicit trade in cultural property, which is now widely recognized as one of the most prevalent types of international crime. Law-enforcement agencies can rarely

recover and return objects that have not been photographed and adequately described. Object ID, conceived by the California's Getty Information Institute, may be the long-awaited answer to the problem. In 1993, the GII, which fosters communication among members of the cultural heritage community, initiated a project to develop international documentation standards for identifying art and antiquities.

The new standard has been created in collaboration with law-enforcement and customs agencies, museums, the art trade, appraisers, and the insurance industry. The standards were crafted through a combina-

tion of background research, interviews, and, most importantly, by questionnaires sent out internationally. In total, over 1,000 responses were received from organizations in 84 countries. The findings of these surveys demonstrated that there was close agreement on the information needed to describe and identify cultural objects. The result is called the Object ID checklist.

Around the world there is growing, broad-based support for the new standards. Since its launch in May 1997, the Object ID checklist has been translated into eleven languages. In August 1997, the executive leadership of the International Council of Museums adopt-

Staff from Ireland's Heritage Council test an inventory form based on Object ID at Saint Mary's Cathedral, Dublin.

ed a resolution stating that "a museum should be able to generate from its collection information system such data (preferably according to the 'Object ID' standard) that can identify an object in case of theft or looting. In the United States, the FBI has adopted Object ID for its National Stolen Art File, and in the United Kingdom, Scotland Yard is using it to compile art theft reports.

For more information, contact PCO, Getty Information Institute, 1200 Getty Center Drive, Suite 300, Los Angeles, CA 90049-1681, or visit <http://www.gii.getty.edu>.

Site Watch

Protecting the Nation's Archeological Heritage

Petersburg Battlefield Raided

LARGEST CIVIL WAR ARCHEOLOGICAL THEFT ON RECORD

In the largest violation of a Civil War archeological site since the Archaeological Resources Protection Act was passed in 1979, two Virginia men have received fines of \$25,467 each, plus \$100 apiece to be paid to a crime victims' fund. Jeffery Blevins and John Walker, both of Virginia, were also sentenced to five and four months in prison, respectively.

Union fortifications at the siege of Petersburg, 1864-65.



LIBRARY OF CONGRESS



LIBRARY OF CONGRESS

Over a period of 18 months, Blevins and Walker crept into Petersburg National Battlefield under cover of darkness as often as three nights a week, using metal detectors and army surplus entrenching tools to search for artifacts. Both pled guilty last August to one felony count each of conspiracy to violate ARPA.

In all, Blevins and Walker dug over 240 holes over a nine acre area and stole more than 2,000 artifacts. According to ranger Mike Bremer, who led the investigation, overtures the park has made to people living

on its periphery has resulted in a kind of neighborhood watch. "We just let them know we're here and the kind of things they might want to look out for," he says. In early 1997, that policy paid off. A concerned citizen notified park authorities that he had seen two men entering the battlefield wearing camouflage and carrying metal detectors. Only two nights later, on April 1, a ranger using night vision equipment spotted two men in the park. Uncertain how many trespassers he was dealing with, and with his backup a half mile away on foot, the

A slain Confederate soldier in the Petersburg trenches.

ranger chose not to confront them alone. When the area where the men were seen was examined, rangers found freshly dug holes. By daylight, they were able to determine how the looters were coming and going, and they decided to lay in wait. Four nights later, says Bremer, "they walked right into us." Blevins and Walker, both 33, had donned their camouflage, brought their metal detectors, and had planned on using pen lights to discreetly illuminate their work.

Petersburg National Battlefield had recently received \$110,000 for an archeological overview and assessment, a study that has now been compromised because of the looting. During the siege of Petersburg in 1864, the Union's Fort Morton and the Taylor House, along with the Crater and the Confederate picket line, were the scenes of some of the battle's most important events. These parts of the battlefield were going to be the focus of the study's first year. Much of the digging done by the looters was at Fort Morton.

Over 2,000 Civil War artifacts with a value of over \$4,500 were recovered when search warrants were executed on the defendants' houses. These artifacts included belt buckles, canteens, buttons, bullets, artillery shells, and knapsack hooks, among others. Bremer says that over the 18-month period, holes in the ground were not noticed because of the thick second growth that now covers large portions of the battlefield.

The case was handled by Assistant U.S. Attorney Sarah E. Flannery of the Eastern District of Virginia. During interviews with the suspects, one claimed, "I figured they were getting ready to sell the place off for a subdivision, so I might as well get my share of the artifacts while they were there." In addition to the fines and prison sentences, Walker and Blevins will undergo a year's supervised probation and a period of home incarceration (electronically monitored) equivalent to their jail time.

Bulldozing Brings Record Civil Penalty

MINING COMPANY
LIABLE FOR DAMAGE TO
NAVAJO SITE

An Arizona mining company has been fined over \$70,000—the largest ARPA civil penalty ever—for damaging a site on the Navajo reservation. The penalty is the culmination of a long-running dispute that pitted the Arizona Silica Sand Company against the Navajo Nation and the Bureau of Indian Affairs. At a hearing with Interior's solicitor's office, an administrative law judge found that the company had damaged the site several times and failed to inform authorities upon discovering it. Judge S. N. Willett also noted that the company should have stopped operations, and that it did not erect a fence around the site—as the BIA requested—until nearly three years later.

A bulldozer uncovered the site in 1991. Although required to notify Navajo archeologists immediately, ASSC did not do so. An archeological contractor hired by the company in 1992 reported the site was of "archeological interest," and had been "heavily damaged by . . . mining activities, especially bulldozing."

In October 1993, archeologists noted a second incidence of damage. In Decem-

ber, at the request of the Navajo Nation, the BIA ordered ASSC to stop work and put up a fence around the site. In March 1994, ASSC finally erected a fence. In April, archeologists prepared a damage report and proposed a civil penalty of \$70,672. This reflected the commercial value of artifacts plus the cost of restoration and repair.

The company claimed that since commercial profiteering was not involved, using commercial value was not appropriate. In calculating damage, archeologists can use either the archeological value of the site or the commercial value. The archeological value is what it would have cost to gather information from the site had it not been disturbed. The commercial value is what the artifacts would fetch on the current market. In addition to this is added the cost for stabilization and repair of the site, and the cost for curating artifacts.

Archeologists testified that commercial value was used because it was the lower figure and the Navajo Nation believed it to be a more feasible amount to recoup. In response to ASSC's claim that it did not intend to bulldoze the site, Judge Willett ruled that intent is irrelevant in proving an ARPA civil penalty. The company cited the doctrine of *respondet superior*, which states that an employer is liable only for the behavior of an employee who is acting within the scope of employment. It claimed the damage was done by employees acting against orders.



GRAVE ROBBER CONVICTED

Brian Krantz, one of three people arrested for looting Native American graves and archeological sites at California's Channel Islands National Park, was sentenced November 10 to three years' probation, 250 hours of community service, and fined \$200. On September 5, a Santa Barbara Superior Court jury found him guilty after six hours of deliberation. Krantz, 33, was a hunting guide for Island Adventures, which operated on the islands under a concessionaire agreement with the Park Service. Arrested after a two-year undercover investigation, Krantz was convicted of one felony count of violating California Public Resources Code Section 5077.99, which makes it illegal to remove remains from a Native American grave.

Channel Islands superintendent Jack Fitzgerald said "It speaks loudly that twelve citizens who don't have knowledge of the park or archeology or Native American issues" chose to convict. Steve Balash, Krantz's attorney, plans to appeal. Rick Berg and David Mills, the other two arrested, pled guilty to guiding hunting tours and serving food without a license and were fined \$250 each.

ABOVE: Chumash pot from Channel Islands

The judge found that when the bulldozer operator uncovered the site, he did so while looking for silica sand as he was hired to do by ASSC. Further, she stated that the record did not show any "strict prohibition or edict" by ASSC supervisors regarding work near the site.

ASS claimed that neither the Navajo Nation nor the BIA ever considered their argument for reducing the penalty. The BIA countered that it had consulted the Navajos on this, but that they considered ASSC a multiple violator. When violations occur on tribal land, tribes have the right to refuse such appeals. The company claimed that it could not pay the penalty due to financial hardship. According to Tonianne Baca Green of DOI's solicitor's office, the company had raised this objection before the hearing, but never demonstrated its financial trouble. In her October 1996 decision, Judge Willett ruled that the company was guilty of the ARPA violation, but concluded that it should be given an opportunity to hire an independent accountant to document its financial status. Once this was done, she ruled, the issue of the penalty amount would be handled in a separate hearing.

In April 1997, Administrative Law Judge Harvey C. Sweitzer ruled that ASSC failed to demonstrate hardship, and would have to pay the full amount. The case was only the second ARPA civil penalty challenge to come before an administrative law judge; to date, there have been no appeals.

Standoff with Forest Service Settled

Local-Federal Dispute Over Bulldozed Sites Resolved

The disparate ideologies at the heart of ongoing tension between westerners and the federal government have, for the last four years, found a focus in a prehistoric Nevada archeological site and a nearby 19th century mining town. The damage to both by bulldozer, and the ensuing dispute, are expressions of what one side sees as its mission to manage lands for all the nation's citizens and what the other views as an infringement on states' freedoms by a controlling bureaucracy.

Officials in Nye County, in southern Nevada, have long been at odds with the Forest Service over land use issues. The county is often referred to as the heart of the Sagebrush Rebellion, an anti-federal movement that has sporadically swept through the West since the late 1970s. Issues that have divided the county and the Forest Service are the narrowing of grazing rights, access to federal lands, and what measure of road maintenance the agency has a duty to perform.

The 1985 washout of an old stage road at the bottom of a wooded canyon in Humboldt-Toiyabe National Forest ultimately brought matters to a head. The Jefferson Canyon Road passed through an area that, in prehistoric times, was frequented by small bands of Indian hunter-gatherers and the arid landscape is plentiful with signs of their passing. When silver was discovered there in 1866, a boomtown developed along the canyon bottom. By 1874, Jefferson City contained a post office, three stores, hotels, a school, and a Wells Fargo Office.

In 1994, county officials wanted the road opened, contending that it is a public right-of-way. The Forest Service, however, argued that whether the road was a public right-of-way was

irrelevant, citing a Ninth Circuit Court decision establishing that the agency has the authority to regulate the use and maintenance of the road in order to protect the surrounding land and resources. The Forest Service was required to do archeological and endangered species surveys before any road work was begun.

The county commissioners held a meeting and voted to open the road on their own. Despite warnings from the Forest Service, a party of county supporters showed up at the site at 7 AM on July 4, 1994. After a brief standoff that saw a forest officer putting himself in front of a bulldozer driven by County Com-

missioner Richard Carver, who ran it through a prehistoric archeological site and several historic sites in Jefferson Canyon. The incident earned Carver a place on the cover of *Time* and national attention. Forest Service archeologist Dee Green assessed the damage at nearly \$83,000.

At about the same time, a court battle was brewing over a resolution the county had passed declaring all public lands within county borders to be under its jurisdiction. That, along with the bulldozing, eventually came to be called Sagebrush Rebellion II.

a series of meetings between the county and Humboldt-Toiyabe representatives, the parties worked to resolve the matter.

The agreement they came up with, approved unanimously by the county commission, was that Nye County will pay for a Forest Service-approved archeologist to evaluate what information remains to be gathered from the prehistoric site, as well as determine its significance and whether it is eligible for the National Register of Historic Places. A National Register evaluation for Jefferson City will be done at county cost, along with



U.S. FOREST SERVICE

Forest Service officer tries to stop bulldozer driven by county commissioner. The sign bore an order not to bulldoze a stagecoach road.

The Forest Service sued the county over the resolution, with Caroline Zander of the Department of Justice's Environmental and Natural Resources Division handling the case. In March 1997, Judge Lloyd George of the U.S. District Court in Nevada ruled that the United States owns and has the authority to manage public lands within the county borders. He also ruled that the Forest Service could pursue any remedies available for the damaged archeological sites.

After forest officials issued a notice of violation in August 1997, the county commissioners requested informal discussions with the Forest Service in order to resolve the ARPA claim. In

archival research to find documents and maps. The county will also fund field work to see which features in the area have been recorded, pay for stabilization of the damaged sites, and in general, work with the Forest Service to protect sites while doing maintenance work on the Jefferson Canyon Road. Recognizing Nye County's willingness to assume responsibility for caring for archeological sites in Jefferson Canyon, the Forest Service withdrew the ARPA claim.



CENTER FOR AMERICAN ARCHEOLOGY

Students from the National Science Foundation's Young Scholars program reconstruct a 1,000-year-old Mississippian house.

Reaching the Public

Public awareness of archeology and preservation is steadily growing, thanks in large part to the many opportunities now available for people to learn about their heritage. Archeology has reached not only the remote corners of rural life, but mainstream consumer culture as well. Archeologists are used as props to sell four-wheel drive vehicles and life insurance, and archeology has helped sell many a screenplay. This suggests a superficial public understanding of the discipline. Much of archeology's public appeal is due to curiosity, and there is nothing wrong with taking advantage of that, but we must strive to transform curiosity into understanding.

Our challenge, as we close this decade and reflect on our accomplishments, is to provide better education and more enlightened outreach in the years to come. For any of our efforts to be successful—no matter how innovative—we are going to have to understand public attitudes about archeology. At this point, there is no hard evidence that we do.

Also, communication between archeologists and educators should be strengthened so that the message is clear and consistent, from the research report, through the lesson plan, to the children. Finally, we should explore new technology, which offers incredible possibilities for both teacher and student. If we can do all these things—and it will take work—what we hope for today may tomorrow be a reality.

DANIEL HAAS

looking at the past
looking at the future



Perhaps We May Hear

TEN YEARS AGO, I stood at sunset atop a deep shell midden on a low cliff overlooking the Santa Barbara Channel.

The setting sun painted the Pacific a deep pink, the ocean like a mirror in the calm evening. I closed my eyes, listened to the lapping of the surf on the sand



VOICES

GEORGE HUEY

Right: Lion petroglyph at Rinconada Canyon, Petroglyph National Monument, NM.

BY BRIAN FAGAN

below. For a moment, the past flooded into my consciousness—a Chumash canoe easing through the surf, men and women grasping the gunwales with soft cries of welcome. Dogs barked, wood smoke drifted in the air, children played, as a shaman chanted softly . . . Just for a moment, the voices of the past drifted across the centuries into my consciousness.

That evening, I realized once again why I was an archeologist, and why people are so fascinated by our discipline. The great Finnish paleontologist Bjorn Kurten once wrote: "None of the dead can rise up and answer our questions. But from all they have left behind, their imperishable or slowly dissolving gear, we may perhaps hear voices, which are only now able to whisper, when everything else has become silent."¹

A month ago, I visited the same spot on another gleaming summer's evening, hoping to relive the moment. All I found was a scarred battlefield of looters' pits and shredded spoil heaps. The voices had vanished into oblivion. It was then I finally realized

“ *We talk about changing public attitudes to archeology and the past, but we have hardly begun. I am simply astounded that there is virtually no scholarly literature which addresses the role of North American archeology in the contemporary world.* **”**

that my grandchildren and great grandchildren may never listen to the voices of the past.

Archeology—glittering gold and fabulous treasure, spectacular royal tombs, lost civilizations dimly visible through swirling mists. Unexplained mysteries, mother goddesses, the fabled power of ancient Pyramids. Projectile points littering the surface of a plowed field picked up on a hot summer's day. Mimbres bowls gleaming seductively in a New York dealer's showroom. Spectacular discoveries made by pith-helmeted professors in distant lands, by men and women more adventurers than archeologists. Scientists in white coats peering through microscopes looking at tiny seeds and discoursing wisely about artifacts and food remains.

Today's public is more sophisticated, better educated, and far more inquisitive than in the past. Yet the old stereotypes of archeology and archeologists linger. We are still seen as romantic adventurers as much as scientists. And many people still consider the rapidly vanishing archeological record as some kind of private game reserve to be exploited and destroyed for fun and profit. The future of the past depends on changing these enduring attitudes. But I think we need to ponder a very fundamental question, too. Why are archeology and the remote past important to humankind? Why should we care about the voices of the past? Astonishing although it may seem, there is virtually no academic literature on this most basic of questions. One of the best statements on the subject was written in 1937!² Much of this academic debate will revolve around different perspectives on the past.

Science tells us that the human past extends back more than 2.5 million years, into a world unimaginably different from our own. We scientists have a linear view of time, of human existence. To us, archeological sites are a unique record of human achievement in every corner of the globe. They are the archives of the past, to be preserved as part of the collective cultural legacy of all humankind.

But many people define the world in very different terms. Many believe in the literal historical truth of Genesis, chapter 1, as a matter of Christian faith. Others, including many Native Americans, look at human existence in cyclical terms, participating in a spiritual world defined by the eternal verities of life and death, planting and harvest, sunset and sunrise. They believe that archeology has no redeeming value, that the world of the ancestors is sacred, and to be left alone. Many Native Americans consider archeology unnecessary, an unwarranted intrusion into their lives, their world, their history. But they have common cause with archeologists in preserving sacred places, burial sites, and the settlements of the ancestors intact.

A few years ago, I spent two days at Wanuskewin, Canada, where archeologists and Native Americans have cooperated in developing a magnificent interpretive center close to the North Saskatchewan River. The symbolic teepees of the center stand atop a small, pristine valley, where you explore the Plains envi-

ronment of centuries, millennia ago. I walked through the valley, experiencing the subtle diversity of the local environment, learning how ancient visitors exploited its changing resources throughout the year. I talked with the Blackfoot and Cree men and women who run the center, explored exhibits so realistic the computerized soundtrack evokes the savagery of a thunderstorm, the calm serenity of a snow-clad landscape.

Wanuskewin is not about archeology, although archeology is very much part of the picture. It is about respect for other cultures, ancient and modern. Wanuskewin tells of others' world views and cultural values.

Archeology is important because it inculcates respect for other cultures, other people. The Canadians call this "heritage." I think we American archeologists need to spend a lot of time thinking about the issue of heritage, about cultural diversity, and respect. The reasons why many Americans do not respect the archeological record go far beyond mere greed and the lust to own artifacts. They do not consider it part of their history, a history perceived to begin with Christopher Columbus and the Pilgrim Fathers. What utter, ethnocentric nonsense! The world has moved on, our nation changed beyond all recognition. But our social attitudes toward the first chapter of our collective history are often fossilized in the historical attitudes of the 1950s. It is not enough to make people interested in archeology. What we must inculcate in them is a respect for other cultures, their achievements and values. In this way the Paleoindian projectile point, the Pueblo painted pot, and the Hopewell mica ornament achieve a meaning far more than merely one of dollars and cents, of personal gain. All too often, even archeologists themselves call such objects just "artifacts." We have forgotten they are the voices of the past, voices with an important message of respect to tell.

We talk about changing public attitudes to archeology and the past, but we have hardly begun. I am simply astounded that there

is virtually no scholarly literature which addresses the role of North American archeology in the contemporary world. How can we change fundamental social attitudes to archeology without serious scholarly consideration of the basics? How can we talk about the right of people to preserve their past, when we archeologists have barely considered these issues in our own scholarly deliberations?

Make no mistake: the stakes are high. The future of archeology is at issue. One hears of cutbacks on every side. I wager many of them result from sheer ignorance, from perceptions that archeology is an idle luxury.

What nonsense! What myopia! And it is largely our fault if people believe archeology is disposable. The 1990s are the moment of truth, the dawning of a fundamental sea change in the way in which archeologists think and go about their business. No longer can one draw a line between academic researchers, subject to the stringent, narrow-minded "publish or perish" value system, and "professionals," concerned with management and conservation of the past. We are all in the same archeological ark, adrift on stormy and uncertain seas, simply because our finite archives are vanishing before our eyes.

The archeology of 2010 will be very different from that of 1998, one in which the conservation ethic, the issue of stewardship, will be all-pervasive. Yet we are unprepared:

■ How many undergraduate and graduate archeology curricula place conservation, ethics, and the value of the past at the very center of their curricula? How much attention have we given in our teaching to the notion that conservation begins with local communities, local people feeling strongly about their environment and the people who once lived in it?³

■ How many graduate programs combine rigorous academics with professional training in stewardship and public education? How many are preparing the next generations of archeologists for the realities of a new archeological world, where preservation of the finite resource on a global basis is our overwhelming priority?

■ How can a genuinely new archeology concerned with conservation and stewardship above all else flourish in an educational environment that values "publish or perish"? Is archeology unique as an academic discipline in its urgent need to make conservation and related activities as high a priority as conventional research? Does the Society for American Archaeology need to take a leading role in convincing academic institutions that their reward system is not necessarily appropriate for all academic archeologists?

■ How are we going to train scholars to research such fundamental issues as the psychology of collecting, the dynamics of the antiquities trade, and archeological tourism?

■ How are we going to expand the domain of archeology to embrace the important lessons given us by Native American culture, oral traditions, and legend, so that all of us, professional and lay person alike, truly learn to respect the early American past?

■ Above all, how do we convince people the archeological record is important for more than just its value as a curiosity and for the tourist dollars it brings in?

There are those among you who claim that we have convinced our colleagues that public awareness is important. Maybe we have—at a superficial level. But where are the lasting curricular changes and shifts in research priorities which are a tangible reflection of a changing concern? Only a few institutions and archeologists have begun to look a generation ahead. These issues are as important to archeology as the discovery of the Tomb of Tutankhamun or the radiocarbon dating of maize in the Mississippi Valley, simply because the future of the past depends on how we resolve them.

The preservation of this past will not come easily. We face the seductive lures of material gain, of untold riches wrested from the artifacts of the past. We face entrenched academic values, which steer the careers of many young and talented archeologists along sterile, already too specialized paths. In our arrogance, we also assume that everyone has a latent interest in the past. They do not, but we should at least give them respect for the lessons and perspectives that come to us from our ancestors.

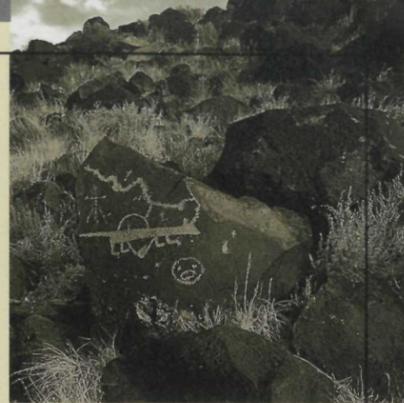
And everyone should have the opportunity to enjoy and appreciate the past as we have. I remember the soft Greek spring light bathing the great amphitheater in a pink-brown light. Epidauros was quiet, the afternoon wind hushed, a faint scent of pine resin on the air. I sat high in the tiered seats, gazing down on the paved, circular stage far below. A gray-haired German Classics professor ushered a small group of elderly tourists to seats in the stalls. He stood at center stage, transformed himself into an actor of long-gone days, recited an immortal passage from Euripides' *Ion*. The ancient stanzas eddied and whirled across the vast theater, echoing high in the still air. No microphones, no amplifiers, just the brilliant acoustics of Classical times. Just for a moment, I was transported back in time to the days when Athens flowered with lustrous civilization.

Like all of you, I want my grandchildren to enjoy the delicious, provocative experience of the past. Let's do all we can to bequeath them a new archeological world.

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C

enter of change

TRENDS IN EDUCATION AT THE CENTER FOR AMERICAN ARCHEOLOGY **By HARRY MURPHY**

"Archaeology is itself a product of social and economic change . . ."
BRUCE TRIGGER, *A HISTORY OF ARCHAEOLOGICAL THOUGHT*, 1989

Since 1958, the non-profit Center for American Archeology has been dedicated to illuminating the story of the earliest Americans represented in the archeological remains of the lower Illinois River Valley and west-central Illinois. The center was one of the first organizations to bring archeology to the public, not only by means of field schools, tours, and exhibits, but also through assisting educational institutions in meeting national, state, and local curricular goals.

In 1957 the U.S.S.R. launched Sputnik, taking the lead in space exploration. This placed the U.S. educational system on alert. The response was the National Defense Education Act, which funded education in math and science but also supported social studies projects.¹ Along with the rise of the "new math" and the "new social science" came the "new archeology." The

LEFT: ELEMENTARY STUDENT PREPARES TO FASTEN A PROJECTILE POINT ONTO A SHAFT.



University of Chicago's form of the approach focused on the relationship of peoples to their environment, which brought together scholars from many disciplines.² The CAA, influenced by the university, likewise emphasized a multidisciplinary, environmental

approach, as a way to educate students in all the sciences. The early 1970s saw the beginnings of public preservation programs, which employed more archeologists and expended more federal and state funds on the discipline than ever before. These social trends provided an opportunity for CAA to introduce archeology as a means to meet science and social science educational goals.

These early years at the center were an exciting time when many discoveries were made and brought to the public's attention. Thousands of people participated in educational programs. Both educators and archeologists began to recognize archeology's potential for improving science education. The center's field schools began to address the needs of K-12 students and teachers.

During the 1960s and early 1970s the curricular emphasis nationally was on fostering inquiry skills, clarifying values, and understanding the scientific method. Archeology, because of its multidisciplinary character, scientific focus, and popularity among students, was viewed as a tool for implementing the new curricular agenda. By 1967 several initiatives had been funded, and the NASCO Biological Supply House was producing educational kits with artifact replicas, slides, cassette tapes, workbooks, and teachers' manuals.³ But there were problems.

Anthropology at the time emphasized cultural relativism and the unity of the human species, which did not exactly support the mission of the schools to produce solid, employable citizens. Congress viewed anthropological education as "communist-influenced because it presented communal economic enterprises as good; [it was] attacked as godless because it was evolutionary supporting; attacked as too frank and brutal for children because films showed baboon dominance fights and the Inuit killing and butchering game."⁴

What's more, students could not read at the level required by most of the anthropological curriculums. The need to teach reading skills, reduce dropouts, and address the lack of ethnic diversity in textbooks took priority over teaching archeology

and anthropology. Education moved away from emphasizing creative thinking and the scientific method to stressing the 3-Rs. Educational institutions now saw archeology not as a bridge to science but as a means to break classroom boredom.

ABOVE AND RIGHT: STUDENTS EXPERIENCING ARCHEOLOGY AT KAMPSVILLE.

Archeology was an entertaining diversion, not a subject to be taught.⁵ As a result, archeology was eliminated from curriculums.

Although national support was lacking in the 1970s, there were numerous educational activities based on archeological research techniques.⁶ The emphasis shifted from interpretation to methods, with "sandbox" excavations a common substitute for excavating real sites⁷ and discussing cultural values. Following William Rathje's⁸ lead, teachers used garbology collections to provide artifacts for the interpretation of households.

The center developed a variety of simulated and garbology activities to enhance the basic curriculum, involving students



EDUCATIONAL INSTITUTIONS [IN THE 1970S] SAW ARCHEOLOGY [AS] AN ENTERTAINING DIVERSION, NOT A SUBJECT TO BE TAUGHT. AS A RESULT, ARCHEOLOGY WAS ELIMINATED FROM CURRICULUMS.

in replicating and manipulating artifacts and past lifeways. For many educational institutions, the museum visit served as the core activity for students to experience the tools and technologies of the past.⁹ In the 1970s John White, a Cherokee, experimented in reconstructing prehistoric structures at the CAA. These activities emphasized using ethnographic and archeological data to educate students about other cultures.¹⁰ The center's field schools bridged the gap between instruction in the basic skills of archeology and an understanding of the past based on scientific inquiry.

Even though precollege students rarely took part in excavations during the 1970s, the center's program was called the "best known and most continuously active example of this type."¹¹ CAA surveys and excavations have always been directed toward specific research goals, even as they utilize students and adults under the guidance of professionals. One of the keys to the program's success is that participants recognize the contributions they make to archeology.

Three trends surfaced in the 1980s. One was the need for outreach from the professional community. A second emphasized sensitivity to ethical issues in pre-



sented the past to the public. The third was the need to better understand the tools of teaching.

As public archeology expanded there was a need to justify the expenditure of federal, state, and local funds. In 1977, the Society for American Archaeology expressed concern over the discipline's lack of public outreach.¹² As a result, the 1980s and early 1990s saw a dramatic increase in the number and quality of outreach efforts beyond the schools. But the real push came in 1988 with the amendments to the Archaeological Resources Protection Act, which called for federal land managers to create public awareness programs.¹³ That same year, Arizona hosted the first state archeology week, and in 1989 the SAA sponsored the Taos Conference, which led to the formation of its public education committee.¹⁴

Here in the 1990s, the problems of earlier decades have not gone away. Students still do not recognize the value of instruction in mathematics and science for careers in related fields.¹⁵ Few

high school students graduate with the ability to draw conclusions using scientific information.¹⁶

Anthropologists in academia continue to address these problems. In 1985, Karen Holm and Patricia Higgins¹⁷ of the Center for American Archeology edited *Archeology and Education: A Successful Combination for Precollegiate Students*, which addressed the value of archeology for improving education in science, math, and the social sciences. Reflecting the trend, CAA was awarded a 1990 National Science Foundation-Young Scholars grant to use archeology to stimulate interest in science careers. The initiative continued until last year, when the Young Scholars program was cut from the federal budget.

The center's young scholars placed as finalists and semi-finalists in the Westinghouse Science Talent Search, regional science olympiads, the Edison Society Science Competitions, the Burgdois Science Research Competitions, and junior science and humanities symposiums, to name a few. CAA students were recognized on National Public Radio, and 90 of their projects appeared in the *Journal of Student Research Abstracts*, with over a dozen articles published in the *Journal of Student Research*. Twelve students presented their research at the 1995 Midwest Archaeological Conference and other professional forums. These students were tracked through college, and the evidence shows that they were better prepared than the average student to seek careers in science and the social sciences.¹⁸

The field schools at the CAA place ethics at the forefront of all research and educational endeavors. Though ethics has been a traditional and essential part of the CAA curriculum, an ethical code was adopted in 1993. The late 1980s and 1990s saw an increased emphasis on ethics in archeology and in presenting the discipline to the public. The focus was on three areas: 1) the absence of information on our native past in public school curricula, 2) the manner in which the native past and archeology is interpreted, and 3) the emphasis in archeology on the "dig" mentality.

In 1990, a volume called *The Excluded Past: Archaeology and Education*, produced by the World Archaeology Congress, focused on the political agenda behind excluding the precolonial past from educational curriculums: "The general lack of knowledge of the Native past in the U.S.A. is a matter of concern of those of both Native and non-Native ancestry who see in it a mirror of racism in American society."¹⁹

The ethics of interpreting the past can be problematic. Though archeological study is disciplined and scientific, interpretations of the past are always subjective. The relationship between a material complex and a social group is ambiguous at best, and archeological explanation is not immune to fashion, often reflecting current cultural biases.²⁰ Given that as archeologists we cannot trust our basic theoretical tools, presenting the past as truth misleads and often perpetuates falsehoods. Sites and artifacts as they are currently understood should be presented in a context of con-

tinuing questioning and investigation.

The "dig" mentality is another ethics concern. In 1991, Charles Blanchard spoke prophetically "about a deeply rooted public misconception of archaeology as a kind of object-oriented, legal treasure hunt, particularly among well-meaning public school educators and not-so-well-meaning, for-profit curriculum companies. [He] warned that this misconception was producing a generation of educational games and lesson plans that, because they largely were keyed to digging as the dominant metaphor for all archaeological investigation, might perpetuate serious misconceptions and wind-up more resource-destructive than conservative as a result."²¹ At the symposium "Should Kids Dig? The Ethics of Children Digging in Real or Sand Box Sites," chaired by Margaret Heath at the 1996 SAA meetings, many papers noted the negative consequences of students participating in actual and simulated excavations. Because of this symposium and the difficulties in doing simulated digs, CAA discontinued them.

The participation of Native American students in CAA field schools, through the American Indian scholarship program supported by the Bioanthropology Foundation, has provided an opportunity to share a variety of perspectives on archeology and culture, and address ethical issues in the first person. This has helped the center address the increased student interest in controversies over human burials, the curation of sacred artifacts, the peopling of the continent, the truth of native origin stories, and the right of Euroamericans to excavate and interpret native sites.

It has been critical to the CAA's success to identify how students learn. It became evident in the 1990s that archeologists had to familiarize themselves with the tools that best instill knowledge in students of all ages.

The center's educational programming now puts greater emphasis on tailoring field school activities and pedagogical techniques to each school's curricular objectives. At workshops, teachers gain in-service credit while enhancing their curriculum activities. The CAA partnership in the Illinois State Board of Education-Museum in the Classroom Project represents the results of these efforts, which are right in line with the Goals 2000: Educate America Act—signed into law by President Clinton in 1994—which promotes partnerships among teachers, students, and business, professional, and other community members.²² The center cultivates partnerships that give students occupational and life skills through experience with the Internet, digital imaging, CAD/GIS mapping, and database libraries as a way to access CAA and community resources. But the emphasis will remain on problem-based learning, fostering higher-order thinking, and integrating subject matter from different disciplines.

Based on the experience of the last 40 years, clearly it is impossible to impose archeology upon the national agenda of the public schools. Now, however, because of active support for archeology education by professional organizations, federal and state governments, and local institutions, there is an ever-expanding foundation of resources beyond the school system.

For nearly half of a century the CAA has planted the seeds of inquiry through archeological education. The next millennium provides the opportunity to harvest the fruit that archeology education promises this, and future, generations.

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What I Wanted to Be When I Grew Up

by Daniel Haas

Career day 1971 in a small, Midwestern high school sounds like a rather commonplace event. The students were overjoyed to miss regular classes for a day and sit in a cold, drafty auditorium, contemplating their future but planning their weekend. Let's see, we have speakers on public administration, government, law, engineering, medicine, archeology. Say that again, ar-che-ol-o-gy. Never heard of it before, not even in history class. What I didn't realize is that I would be saying it, doing it, and trying to spell it for years to come.

I'm not sure how many high schools introduced their students to archeology as a career in 1971, but St. Bede Academy had a connection: the principal knew Dr. Stuart Struever, an archeologist from Northwestern University. Dr. Struever happened to be excavating a site nearby, and the principal invited him to speak. He was an exciting speaker, passionate about studying the past and a strong advocate of getting people involved in their local history—and I actually understood him! At the end of the talk he suggested that those interested tell their parents about the summer field school for high schoolers and college students at the Center for American Archeology in Kampsville, Illinois—he was a terrific salesman as well.

My parents were not too thrilled about sending me to an archeology field school. How could I make a decent living digging in the dirt? And the tuition, room, and board were rather expensive. My reply was that if Dad could make a living as a farmer working in the dirt, then surely I could as an archeologist. Though not a convincing argument, two years later I found myself driving along the Illinois River on a hot and humid summer day with the same anticipation I had felt at career day.

Kampsville was like most small Illinois river towns, and when I arrived it had the smell of high water in summer. But it was also bustling and festive, with over 200 high school and college students there to learn about one thing: archeology. Conversation focused on research strategies, the Hopewell Interaction Sphere, excavation techniques, resistivity surveys, artifact analysis, and cataloguing—six days a week from dawn to dusk. Evenings were usually spent washing and sorting artifacts and reading books on subsistence-settlement patterns. I recall correctly "typing" my first Hopewell rim sherd during President Nixon's "I am not a crook" speech. We stopped for nothing! This was not just a "dig" experience but an intense exposure to every facet of the profession. Kampsville was training undergraduate college students to become professional archeologists, just 200 miles from my house. What an opportunity!

It was fortunate to have heard Dr. Struever speak about archeology, otherwise I might be doing something quite different. Luckily, today these kinds of encounters occur more by design than by chance, with archeologists actively engaging students and the public in preserving sites in their communities. This exposure will invariably lead more students to become interested in archeology as a career and to further the cause of preservation long after we have hung up our trowels.



Education

Everyone knows that avalanches are prevalent and deadly in the Wasatch Mountains that tower over Salt Lake City. Every year the *Salt Lake Tribune* reports the untimely deaths of a few skiers. In February 1994, a 24-

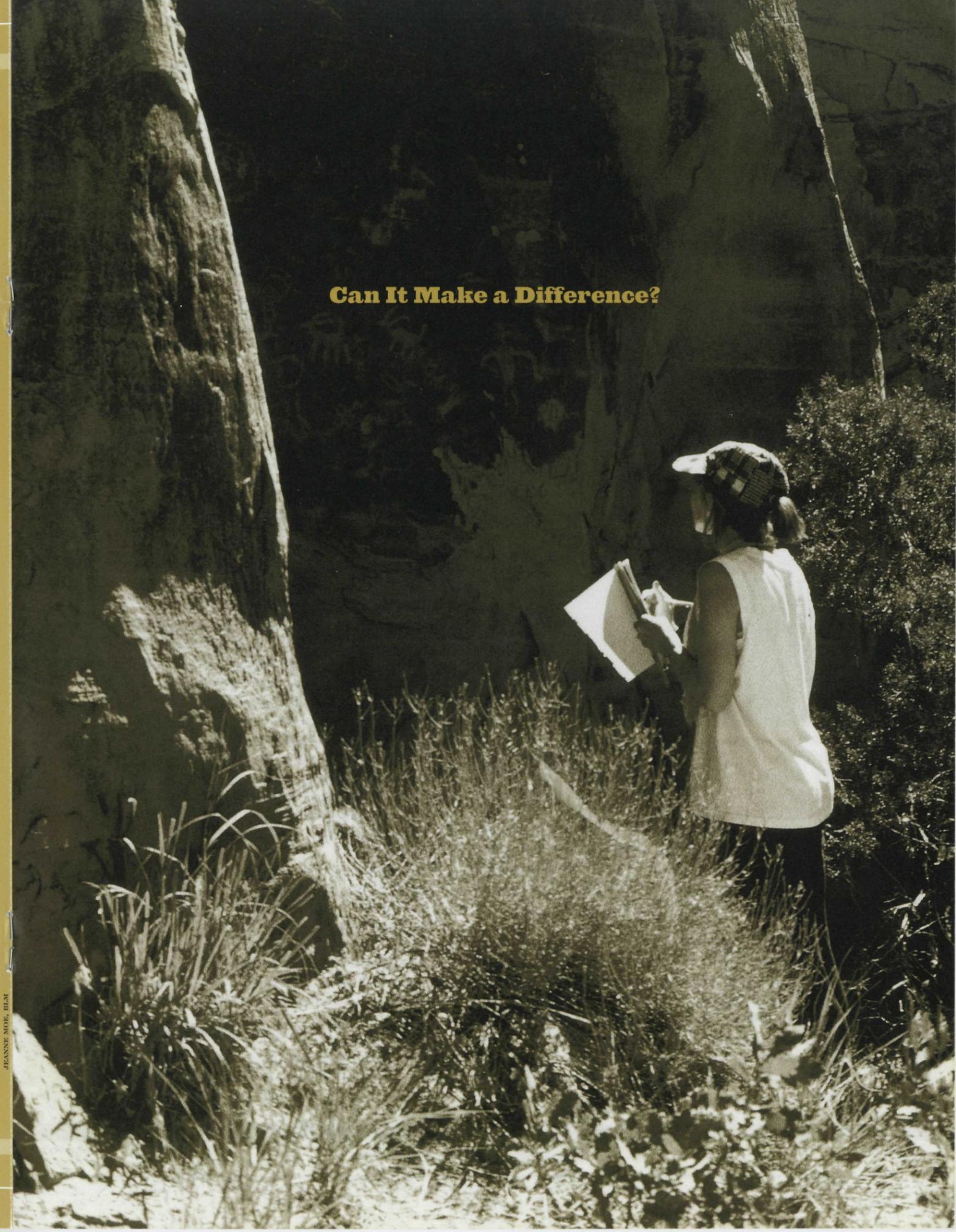
year-old Forest Service employee was buried in an avalanche high in the Wasatch Mountains. He didn't survive. He was equipped with all the latest high-tech cross-country ski gear: mountaineering skis and poles, boots and bindings. He and his friend also had all the latest avalanche safety equipment: avalanche beacons, lightweight shovels, and probing poles. The ski gear enabled him to get to a remote part of the mountains and the safety gear probably made him feel safe, but he was missing one thing . . . he didn't know how to read snow conditions and avoid a dangerous situation. He didn't know how to stay alive.

**BY JEANNE
M. MOE AND
KELLY A.
LETTS**

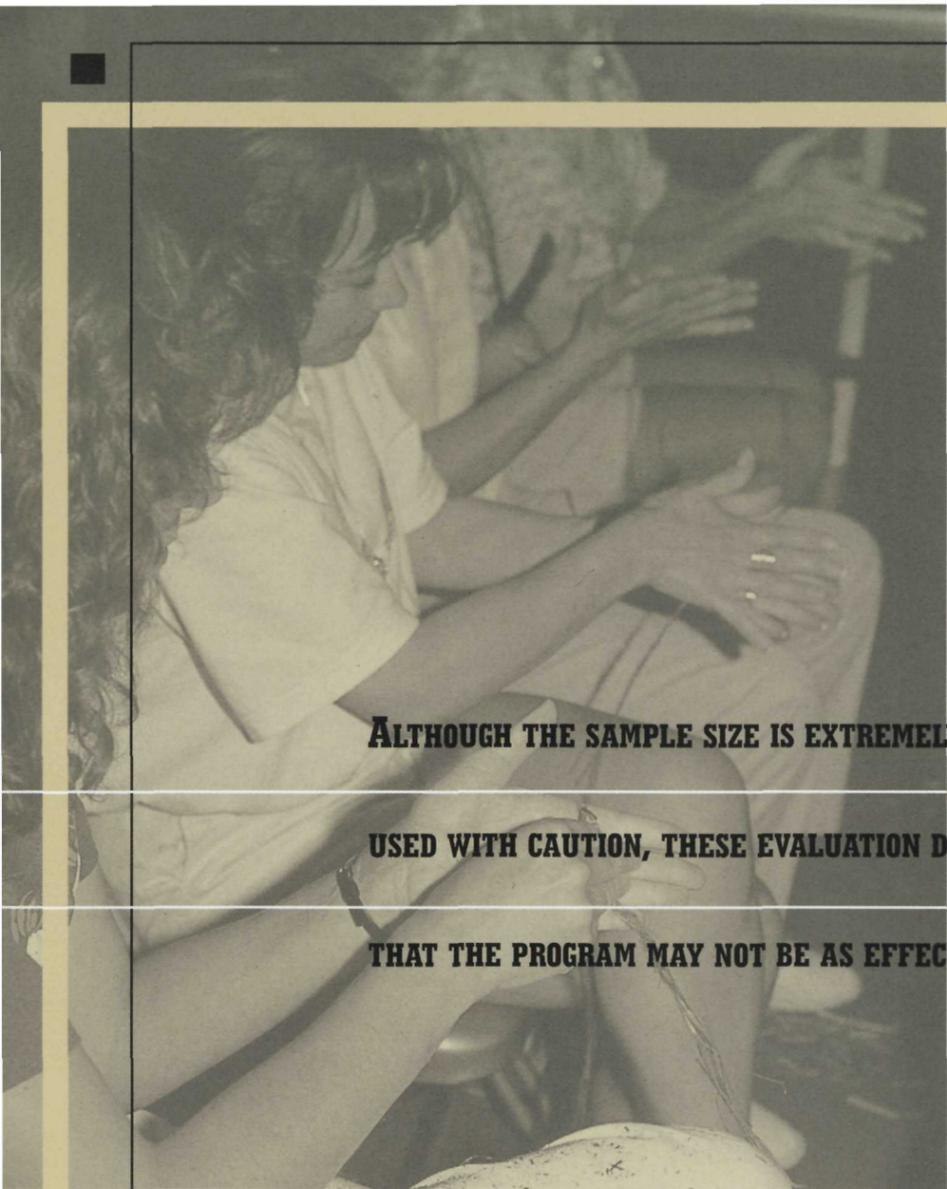
What does this tragedy have to do with archeology education? The goal of Intrigue of the Past, Utah's archeology education program sponsored by the Bureau of Land Management and the Interagency Task Force on Cultural

**TEACHER RECORDS ROCK ART IN
A SOUTHEASTERN UTAH CANYON.**

Can It Make a Difference?



JEANNE MOE, FLAM



ALTHOUGH THE SAMPLE SIZE IS EXTREMELY SMALL AND RESULTS SHOULD BE USED WITH CAUTION, THESE EVALUATION DATA CONFIRM OUR EARLY CONCERNS THAT THE PROGRAM MAY NOT BE AS EFFECTIVE IN RURAL AREAS AS URBAN.

THE PROGRAM

Intrigue of the Past was designed to combat the vandalism and theft of the state's priceless archeological resources by educating its young citizens to value and conserve the past. The program targets teachers and their students in the fourth through the twelfth grades and consists of three integral components: quality educational materials, in-service and pre-service training for teachers in archeology education, and ongoing professional development for Intrigue educators.

For educators, the program begins when they register for a 10-hour in-service or pre-

service workshop. Each teacher receives a copy of *Intrigue of the Past: Investigating Archaeology*,⁴ a teacher's activity guide that contains 34 lessons covering the fundamental concepts of archeology (section one), Utah's prehistory (section two), processes of archeology (section three), and issues surrounding the conservation of sites and artifacts (section four). Workshop participants receive 10 hours of instruction in the use of the guide from trained teams of educators and archeologists. Teachers then use their own discretion to integrate the activity guide and their training into existing curriculum.

JERRY SINTZ, BLM

On completion of the workshop, participants receive a subscription to the *Intrigue of the Past* newsletter, a biannual publication that contains articles about archeology, profiles of Utah archeologists, lessons, and news about upcoming events and how other educators are using the program. Teachers also have the opportunity to compete for the annual archeology education award and to participate in special classes designed to increase their knowledge of Utah archeology.

By the end of the 1992-1993 academic year approximately 550 educators had attended an Intrigue of the Past workshop,

ABOVE: Teachers practice making cordage at a course in experimental archeology.

providing a large enough population to assess the program's success and determine future directions.

EVALUATION GOALS

The Intrigue of the Past Program Evaluation was designed to answer seven questions: (1) Do teachers use Intrigue? If so, how much? If not, why not? (2) How and where do teachers use Intrigue within the standard curriculum? (3) Do teachers use Intrigue to teach individual concepts or to integrate units? (4) Do students acquire knowledge of archeological resources, an awareness of the need to protect sites and artifacts, a responsible attitude toward archeological resources, and an awareness of Native American cultures? (5) Do students use their knowledge of archeology to inform others? (6) Do teachers tell other educators about the Intrigue program? (7) Do teachers read the newsletter and use it to teach new concepts and lessons?

Using these questions, an evaluation form was sent to the 550 educators who had attended Intrigue of the Past workshops. This consisted of 14 sections designed to elicit data bearing on each of the seven questions listed above. Additional sections solicited suggestions for improvement of the activity guide and newsletter. Finally, participants were asked to indicate which lessons from the guide they had used.

Seventy-six (15 percent) completed evaluation forms were returned. Data received were entered into a computerized database management program, however, results were tabulated largely by hand since the sample was small.

RESULTS

Sixty-two of the 76 respondents (82 percent) indicated that they had used Intrigue of the Past within the last year. Of the educators not using the program, all but one reported that they were not in a situation compatible with archeology education, or that Intrigue did not fit into their current curriculum. Based on the information received, a profile of the educator most likely to use Intrigue of the Past was constructed. She or he:

- Teaches in upper elementary or junior high/middle school.
- Uses Intrigue to teach social studies or Utah studies.
- Uses Intrigue to teach individual concepts or to structure units of study.
- Uses 1-12 Intrigue lessons per year.
- Teaches in a typical elementary classroom (21-40) students or teaches 2 to 5 sections of social studies in a junior high or middle school.
- Plans to use some or most of the activity guide in the future.
- Is highly likely to tell other teachers about the program and loan materials to them.

Although most teachers use Intrigue to teach social studies, the program is widely used in other subjects: science, language arts, art, music, and mathematics. Intrigue lessons are also used in a wide variety of venues: lower elementary classrooms, high schools, and even universities. Special educators, gifted and talented teachers, and resource instructors also use Intrigue lessons.

Lessons most often taught are those that cover the fundamental concepts of archeology—section one of the activity guide. Second in popularity are lessons reviewing Utah's prehistory, especially the Anasazi. Lessons dealing with issues and ethics surrounding archeological conservation, section four, rank third in popularity. A sequence of three lessons involving rock art are frequently taught. These lessons provide students with a Native American perspective on ancient rock art, allow them to make their own "rock art," and provide a powerful and personalized lesson in preservation. Lessons least likely to be taught are those which model archeological processes, methods, and analytical procedures—section three.

This pattern of lesson use was expected. Teachers are encouraged to use as many lessons as possible from section one, fundamental concepts. Each of the lessons provides a simple, hands-on approach to the principles of context, observation and inference, scientific inquiry, chronology, and culture, which form the basis for understanding the science of archeology, cultural history, and conservation issues. While fourth and seventh grade teachers are expected to cover Utah's prehistory, few materials are available. The section two lessons provide much needed materials in the form of essays written at fifth grade level on each of the prehistoric cultures, plus activities, quizzes, and vocabulary words.

Section three lessons use actual archeological data to model analytical procedures and are more oriented to work sheets and graphic representations of artifacts and sites. The lessons are generally perceived to be more difficult than those in section one. Section four lessons offer several alternatives for teaching the ethics and issues of archaeological conservation. Students have the opportunity to clarify their own values regarding archeological resources, decide how they would respond in given situations, and formulate plans to help protect sites and artifacts. Many teachers are looking for issue-based lessons to teach values in their classrooms.

Evaluation participants reported that 61 percent of the students exposed to Intrigue of the Past teach others about archeology. Most of their audience consists of other children under 12 years of age.

Because Intrigue of the Past is used at the discretion of teachers and access to student products which measure outcomes is not feasible, it is difficult to evaluate student learning. In addition, the goal of Intrigue of the Past is to change values concerning the conservation of archeological resources, thus affective as well as cognitive learning, knowl-

IT MAY, OF COURSE, BE TOO LATE TO EDUCATE THE HARDENED POT HUNTERS . . .

HOWEVER, WE MUST BE SURE THAT THEIR CHILDREN RECEIVE THE CORRECT MESSAGE FROM US, THE ARCHEOLOGICAL COMMUNITY.

edge and comprehension, is important.⁵⁻⁷ Affective learning is much more difficult to evaluate because it is more difficult to measure in behavioral terms.

With no real way to evaluate student learning, we asked teachers to assess what percentage of students gained knowledge of archeology and Native American cultures, and acquired responsible attitudes regarding the protection of sites and artifacts. Responses to these questions most directly relate to overall program goals. For the most part, teachers thought that students exposed to *Intrigue of the Past* acquired the desired knowledge, awareness, and responsibility.

However, some students apparently slip through the cracks. Approximately 18 percent of the educators using *Intrigue* in their classrooms reported that less than 60 percent of their students acquired a responsible attitude toward archeological sites. While other evaluation results are overwhelmingly positive, it appears that 18 percent of *Intrigue* educators are not conveying the message of personal responsibility to their students. These students are apparently learning about archeology, but failing to grasp the importance of valuing and protecting the past. Why is this the case?

A FAILURE TO INSTILL RESPONSIBLE ATTITUDES?

To account for the low marks reported in the "responsible attitudes" category, we divided the participants into two groups for analysis: those who reported that 61 percent or more of their students acquired responsible attitudes toward archeological resources (Group 1, N=39), and those who reported 60 percent or less (Group 2, N= 11. The remainder are not using the program or did not supply sufficient information for analysis.) We surmised that Group 2 failed to include lessons with strong preservation messages, resulting in low percentages in the "responsible attitudes" category.

The two groups were compared based on the number and types of lessons they used in their classrooms. We found that both groups used a similar mix of lessons from each of the four activity guide sections. The only measurable difference between the two groups is that Group 2 taught fewer lessons per year than did Group 1, however, the difference is negligible. Thus, we were left with a less than satisfying explanation for failure to instill responsible attitudes.

In an effort to account for the difference between the two groups, we examined several factors including grade and subject taught, number of years elapsed since taking a workshop, and geographic location of school. Grade, subject, and time of initial training revealed no clues. We did, however, find a correlation between location and responsible attitudes. A total of 13 respondents were located in rural areas. Of these, 6 were in Group 2 and comprised more than 50 percent of the total, while 7 were in Group 1 and comprised only 16 percent of the entire group. Thus, it appears from these data that *Intrigue* was less successful at producing responsible attitudes in rural areas than in urban areas.

In southwestern Colorado, recreational pot hunting is a family tradition of long standing.⁸ Numerous families in this area have collected artifacts from public lands for several generations. Although no similar survey exists for Utah, it is reasonable to believe that the same attitudes are prevalent west of the state line.⁹ Additionally, some commercial looters in Utah believe that "the public has the right to artifacts located on public land."¹⁰ Thus, recreational pot hunters as well as commercial looters know a lot about archeology but don't understand why it's important.

The developers of the *Intrigue* program knew at the outset that the job of changing attitudes in some of these areas would be difficult at best because of these long held beliefs.¹¹ Although the sample size is extremely small and results should be used with caution, these evaluation data confirm our early concerns that the program may not be as effective in rural areas as urban. Thus, it is not that *Intrigue* teachers are ineffective or not presenting the right messages, but that it is difficult to change firmly entrenched values even with good materials and methods. A more thorough evaluation which may involve intensive ethnographic techniques¹² targeting these geographic locations may be an appropriate second step.

On a more positive note approximately half of the rural teachers who responded were successful in producing responsible attitudes in their students. Their success may be instructive for reformulating educational strategies for rural locations in general.

We were still unable to account for the urban portion of Group 2: Why did some urban educators indicate low percentages in the responsible attitudes category? Several other possible explanations which are not measurable with the data at hand may illuminate this question as well as the divergence between Groups 1 and 2.

Although most of the lessons in sections one, two, and three contain preservation messages, these messages may have been omitted by Group 2 educators. Also, the personal enthusiasm and effectiveness of teachers may vary between the two groups. Group 2 teachers may have made a more harsh assessment of student learning than did Group 1 teachers. And finally, Group 2 teachers may work in more difficult circumstances than Group 1 teachers, e.g. large classrooms or difficult students. Future *Intrigue of the Past* program evaluations will be designed to address these and other variables.

FUTURE DIRECTIONS

The illegal excavation of archeological sites and the collection of artifacts continues in many parts of Utah. Special Agent Rudy Mauldin, who specializes in Archeological Resource Protection Act violations, reports that active pot hunters still do not understand that sites need to be protected for their scientific and traditional values. Mauldin reports that pot hunters often tell him that "the only reason that archeologists don't want us to dig is because they want the fun of digging the sites themselves." Like the cross-country skier, they don't have the right knowledge. They think that archeologists are in it for the same reason they are—to get the artifacts out of the ground. Pot hunters typically know something about what archeologists do but don't understand the importance of the scientific information that sites, artifacts, and their context provide, an understanding that might cause them to stop illegal digging and collecting.

It may, of course, be too late to educate the hardened pot hunters that Mauldin encounters. However, we must be sure that their children receive the correct message from us, the archeological community. To simply show the public what archeologists do, especially field work, while omitting the contribution that archeological research makes to science and anthropology in general, may make it appear that archeology is nothing more than summer fun in the wilds of America and the rest of the world. *Intrigue of the Past* strives to demonstrate the contribution of archeological research and all of the reasons for protecting sites and artifacts. Evaluation results show that the program is largely successful, however, it appears that we still have our work cut out for us especially in rural Utah where the young citizens we are trying to educate live in close proximity to the archeological resources we are trying to protect.

For more information, contact Jeanne M. Moe and Kelly A. Letts, Bureau of Land Management, Salt Lake City, Utah.

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SRI
STATISTICAL RESEARCH, INC.

a life

Yes, it is possible to grow a public program in the private sector—it just takes commitment. Plus a little creative nourishing.

BY CAROL J. ELLICK

of Its Own

**AN EDUCATION PROGRAM
TAKES ROOT IN THE DESERT**

RIGHT: Daniel Preston, Vice Chairman of the Tohono O'odham Nation, San Xavier District, addresses visitors at the Shamrock Ruin.

ARCHEOLOGISTS TYPICALLY DO A DOUBLE-TAKE when they hear about our program. They'll say, "You do education in the midst of construction sites and tight deadlines?" Or, "You get clients to pay for public outreach?"
Actually, education on archeology projects is mandated by the Historic Sites Act of 1935, the National Historic Preservation Act of 1966 (as amended), and the Archaeological Resources Protection Act of 1988. But in most cases, the truth is that education is seen as a "frill," subservient to the other mandates called for by preservation statutes. It takes looking beyond the law



CAROL ELLICK, STATISTICAL RESEARCH, INC.

to see the bigger picture. Do we want continued support for preservation? Do we want an informed public voting on preservation issues? Do we want to stem the problems of vandalism, caused by ignorance? Statistical Research, Inc., not only says, "yes" to all of these questions, we put our money where our mouth is.

SRI is a for-profit contract archeology company based in Tucson, Arizona. Since its formation in 1983, the firm has grown from a one-office three-person consulting business to two offices with fifty full-time employees. Our compliance work and research throughout the West is predominantly funded through contracts sponsored by federal, state, and municipal agencies. We also work for private clients.

For SRI, the motive for including education programs is both altruistic and selfish. Most of our contracts are through gov-

build partnerships with clients, and above all else the staff with the educational and archeological background to communicate with diverse audiences.

The company's first outreach effort, in 1988, was conducted on the Navajo Indian Reservation for the Bureau of Indian Affairs. The Lukachukai Archeological Project, as it was called, involved test excavations and data recovery at 33 sites. SRI personnel used the opportunity to offer training in field techniques to the Native American community. Archeologists also took time to share their findings at the local school.

The BIA neither encouraged or discouraged the public aspects of the project. But the outreach was of direct benefit to the community and SRI was rewarded with positive feedback. Consequently, the company continued its commitment to public outreach, and in time more and more clients felt the benefits of educating local citizens.

The increased interest in education led to the founding of the SRI public programs division in 1994. Since then, there have been enough contracts to support one person in a salaried staff position and another person three-quarter time. In

There were no strategic plans, no long-range goals, no meetings, no models . . . [The program] just kind of happened, starting slowly, building momentum, and—within the last few years—taking on a life of its own.

ernment agencies, on public lands, funded by taxpayer dollars. These projects belong to the people. By giving tours, publishing booklets, and building displays, we give something back. On the selfish end of the scale, we have resources to protect. Involving people in public programs results in an educated public, a public that can deliver the preservation message on a personal level, and vote for legislation to protect our nation's rich archeological legacy.

Since the beginning, SRI has followed a somewhat non-traditional path. The staff brings with them a plethora of backgrounds in archeology, history, statistics, soil science, and education. Individuals are encouraged to blend personal research interests with their projects. The company's mission is to create an organization where creative people can do interesting and important work on the human condition.

HOW THE PROGRAM EVOLVED

The education program had humble beginnings. There were no strategic plans, no long-range goals, no meetings, no models to follow. It just kind of happened, starting slowly, building momentum, and—within the last few years—taking on a life of its own.

In the beginning, we did education as a free add-on while excavating a site or providing other archeological services. Then, clients began to ask for it on specific projects. Today, the program is nearly independent, supported primarily by grants and contracts to do education projects. The factors that lead to this success are a commitment to including public programs

on every project, the financial assistance and institutional support for trying something new, the ability to

1996, SRI won two contracts solely for education programs, included outreach in four compliance contracts, sponsored three education programs in partnership with other agencies, and funded several other education projects through overhead. By mid-1997, the division had been awarded four contracts specifically for outreach.

TAILORED TO EACH PROJECT

Each client and project has different needs. It's not feasible to take one method of outreach and bend the client and the situation to fit. Projects must be tailored to fit the circumstance. A look at two of our projects will illustrate this approach.

Since 1989, SRI has had an open-ended contract with the Pima County Department of Transportation and Flood Control District. As with other compliance contracts conducted by SRI, we have pursued the inclusion of public programs in every major project undertaken for this client.

In 1993, Pima County was extending Irvington Road, a major east-west artery bisecting southern Tucson. Because the project was in the middle of town, it offered a prime opportunity for public involvement. It was SRI's first major project with a specific outreach component written into the contract.

The firm offered weekly tours during the entire nine weeks of excavation. SRI staff donated their time on weekends to work with volunteers on the site. There was an information-sharing meeting for professional archeologists and a tour for local avocational societies. The site was featured on the evening news and a local PBS news magazine show. Fourth- and fifth-grade students from the local elementary school were

recruited as "Junior Site Stewards" in the state-based volunteer steward program, which was modified for the children, who looked out for suspicious behavior as they rode or walked past the site. The steward program involved the entire family, as children were allowed to participate only if accompanied by a parent. In addition, public presentations were made on the fieldwork and initial findings were reported at various professional and avocational society meetings. The project, which took 1 percent of the archeology budget, cost SRI and the sponsor \$2,500 each.

The Julian Wash project, undertaken in 1996, presented an entirely different set of challenges, with entirely different results. The survey and excavation of the Julian Wash site, sandwiched between a cement drainage, Interstate Highway 19, and the streets of the city, presented some logistical problems for developing an education program. Several safety concerns made the location unsuitable for public tours and school programs. SRI proposed that a slide program be developed based on the field research and analysis. This presentation, which is upcoming, will be made at the local library and at the neighborhood schools. When the site was being surveyed, a tour for the professional archeological community was held. Although the strategy was different than for the project above, the cost again was minimal—about \$2,500 each for SRI and the client.

THE BENEFITS

The qualitative benefits of public programs far outweigh the quantitative ones. In return for the investment, there is not only an increase in community support, but in positive public relations as well, for us and the client. The public also gets a return, as most projects are sponsored with tax dollars. Some programs continue beyond the contract, taking on a life of their own. This trend can be seen most dramatically in the schools. Three years after initiating the Junior Site Steward program at Irvington Road, the same teachers brought their classes to another project. Many teachers have incorporated archeology into the fourth-grade curriculum for the study of Arizona cultures.

Funding for the program has grown over the course of the last nine years. For SRI, the cost of programs funded from overhead has gradually increased from approximately \$5,000 in 1988 to approximately \$15,000 in 1997. On the other hand, funding from grants and contracts has risen from \$5,000 in 1990 to over \$160,000 as of last year.

Of course, none of these programs would be possible without key individuals in numerous federal, state, and municipal agencies standing behind the idea of outreach. Generally, this begins with one person, and as the benefits of education hit home within the agencies and among the public, the number of people and the level of support increase.

STARTING SMALL, GROWING LARGE

With an initial investment of approximately \$5,000, SRI has been able to develop an outreach division that makes a real impact on preservation, and is now nearly self-sufficient. Participation is contagious, inside and outside the company, with employees donating free time and the firm contributing overhead as financial support.

As a for-profit entity, the division does depend on winning contracts and grants—small and large—such as a recent award to manage the clearinghouse for the Forest Service Passport in Time program. The bottom line is SRI's commitment to public



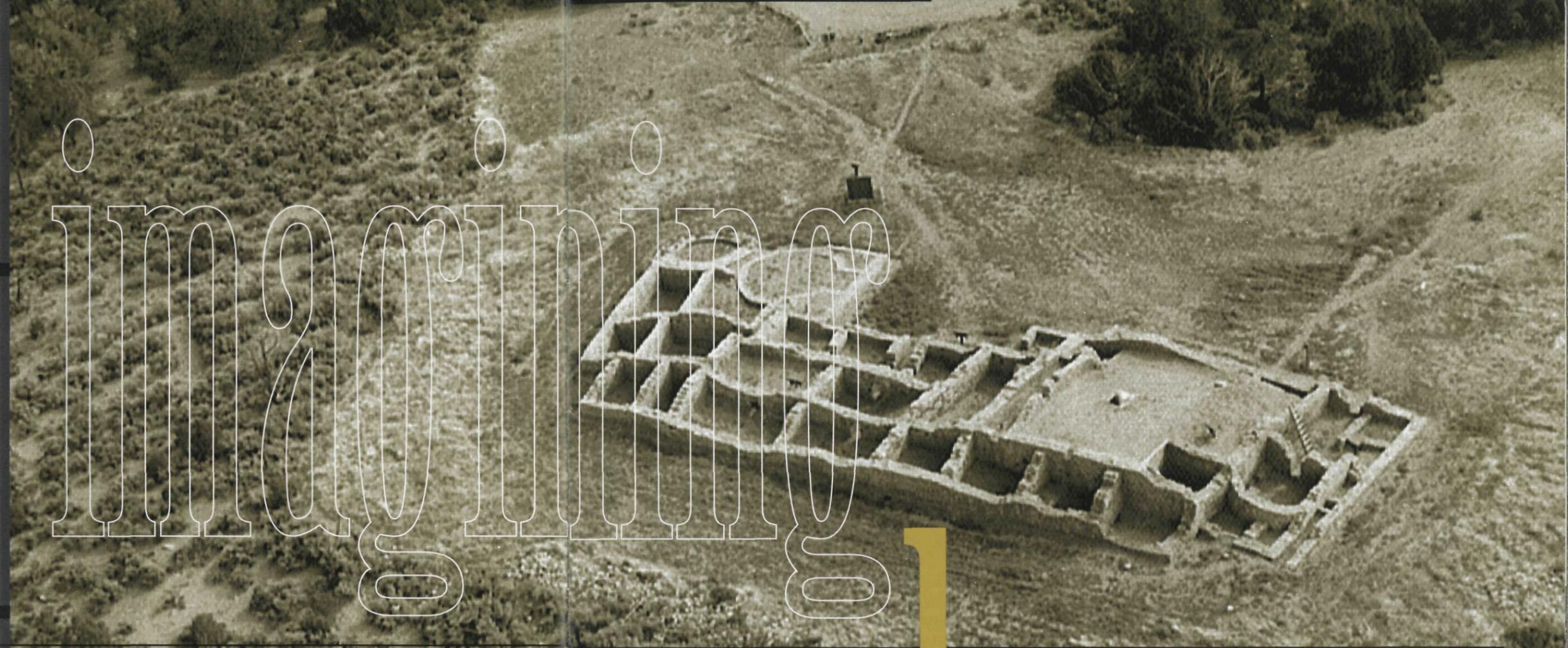
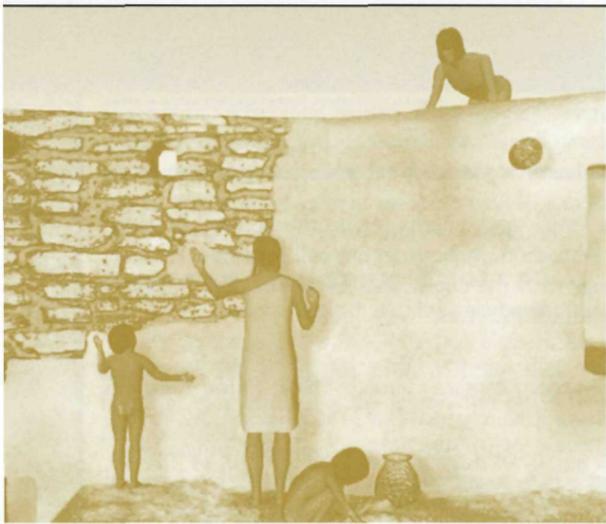
JAMES McDONALD, CORONADO NATIONAL FOREST

ABOVE: The author (center) at a workshop with teachers learning how to survey.

programs. As long as our clients realize the benefits of sponsoring public education, these programs will continue. By sharing our findings with the client and the public, the company receives a great deal in return.

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Ms. Ellick has a B.A. in anthropology and an M.A. in education. She has been active in developing public archeological programs since 1987. Ellick joined SRI in 1989 and has been director of the public programs division since its inception in 1994. An active member of the Society for American Archaeology public education committee and past chair of the Arizona Archeological Council educators committee, she is currently president-elect of the council.



THE WONDERMENT OF THE CIRCUITRY IN YOUR HARD DRIVE IS TESTAMENT TO HOW FAR REMOVED WE ARE FROM OUR EARLIER INCARNATION AS PEOPLE WHO DEPENDED ON THE SEASONS, ANIMAL HABITS, THE FLOW OF WATER, AND THE PROCLIVITIES OF PLANT LIFE. THE TECHNOLOGY OF EVERYDAY LIVING IS ELECTRONIC NOW, BUT BACK THEN, THE MOST ESTEEMED ENGINEERS WERE THOSE WHO COULD DIVINE WHAT THE NATURAL WORLD COULD CONTRIBUTE TO HUMANKIND. ▶

lowly



The conscientious presentation of the archeological and Native American perspectives is the first thing you encounter on your path to the ruin—one of many walkways to explore. On a wooden welcoming sign are the engraved faces of an archeologist and a Native American woman. Click either and hear them talk about the site as a focus of study or as a center of cultural identity, both with a reverence evident throughout the program.

The CD has the visitor assume the role of a new research assistant. You can take part in excavations, measure and record artifacts, learn about curation, examine specimens with a microscope—in general, explore any aspect of the discipline. Or you can wander at will, peeking into rooms and kivas or walking down the pathways that open before you in a twisting course through the brush. One can recognize how powerfully the creators of the program wanted to place people in the Southwest. The animation captures a certain aspect of Southwestern sunlight, with the steady chatter of birds and the occasional distant screech of a hawk lending to an overall effect of solitude.

LouAnn Jacobson, director of the Anasazi Heritage Center, says that *People in the Past* came about by happenstance when two people approached the museum in 1993 with an idea of doing something about archeology on the computer. Theresa Breznau and Clay Hamilton were illustrators-animators-producers with an unlikely address in the tiny rural town of Bluff, Utah. Both had extensive experience with computer graphics, and Hamilton had won a regional Emmy, a Silver Reel Award from the National Academy of Television Arts and Sciences, and other honors.

Over the following year, museum staff met with the designers to work out the goals and content. They agreed that the state of interpretation at the time—obsolescent technology and exhibits dominated by archeological interpretations (with Native American views conspicuously absent)—called for something new.

Jacobson's description of *People in the Past's* objectives echoes the creed of the preservation establishment nationwide, though with a Southwestern bent. There are tens of thousands of Puebloan sites in the Four Corners region, she says, many on private land that can't be protected. And those on public land don't get the protection they need, the place is simply too vast. But she makes the point that where technology, anthropology, and ancient tradition come together, a new front is opened in the campaign to reach the public. If people can see a pueblo live before them on screen, they are more likely to see it as far greater in the sum of its parts than a desert oddity or a souvenir trove.

The CD is intended for all ages, but is particularly pitched to elementary and middle school students, though it is both accessible and popular on both sides of that age range, Jacobson says. In developing the CD, Native American advisors from the San Juan, Santa Clara, and Hopi Pueblos lent insight into their culture and personal connections to the past. Archeologists from BLM and the private Crow Canyon Archaeological Center contributed their expertise. The Southwest Natural and Cultural Heritage Association, a non-profit organization that works with federal agencies to foster preservation, joined the project as well.

Y

et, sometimes the futuristic landscape moves us closer, not farther from, the past. *People in the Past*, a CD-ROM produced by the Bureau of Land Management's Anasazi Heritage Center and the Southwest Natural and Cultural Heritage Association, is a convergence of temporal extremes across cyberspace. Resonant of childhood fantasies of time travel, the interactive multimedia program places you before Lowry Ruin in southwest Colorado, a National Historic Landmark managed by the BLM. From there, you are on your own to discover the 800-year-old pueblo. *People in the Past* brings all the tools of the technology to bear in bringing Lowry Ruin and its people to life: sound, animation, QuickTime/video, stills, and 3D imaging.

Resonant of childhood fantasies of time travel, the interactive multimedia program places you before Lowry Ruin in southwest Colorado, a National Historic Landmark managed by the BLM.

THE REAL THING

While virtual visits to the past become more more common, the Forest Service is offering the real thing. You can explore Chinese sites in southwest Oregon, take part in excavations in Illinois' Little Grand Canyon, or float down the Rio Chama River in New Mexico to look at cultural sites and rare Jurassic-era dinosaur tracks.

The vehicle is Heritage Expeditions, tours and programs made possible by the Recreation Fee Demonstration Program, approved by Congress two years ago, which authorizes the Forest Service, the Bureau of Land Management, the Fish and Wildlife Service, and the National Park Service to reinvest user fees at select areas to protect and enhance archeological sites and natural resources. Users get to see their fees go toward the programs, sites, and places they care about, rather than returned to the Treasury. Some of the fees can support programs for volunteers, such as the Forest Service's Passport In Time.

The BLM and SNCHA next tapped what Jacobson describes as "a remarkable resource." Colorado allows gambling in three historic mountain towns about 50 miles west of Denver. Regular busloads of gamblers from the city have made it a success, and 28 percent of the gambling tax revenues go to the Colorado Historical Society. Over \$9 million are distributed every year to historic preservation projects throughout the state.

Over the course of its development, the *People in the Past* project was awarded two preservation grants from the State Historical Fund totaling almost \$135,000. SNCHA also contributed funds and handled financing, while the Heritage Center oversaw the project, compiled records and photos of Lowry, and purchased software and other equipment. The Native American advisers and archeologists Melissa Churchill and Mark Varien of Crow Canyon were interviewed for video segments. In March 1996, a three-minute prototype was produced to demonstrate to the Colorado State Historical Society what kind of technology was available and to serve as a launching point for a longer and more comprehensive program.

Making the site live is exactly, it seems, what everyone had in mind. The human figures are fashioned after models that the designers bought and then re-touched digitally, producing 24 individual characters. Computer-animated landscapes are difficult to render convincingly, but software made specifically for the

purpose—Questar's World Construction Set—got the results the artists wanted.

The archeologist's tent showcases what the software can do. The visitor can operate a laptop, a VCR, a CD player, and more. Inserting a slide into the microscope and seeing the grinding marks on a mano shows the visitor archeology's ability to inform us about the people of the past.

At certain points in the journey, you can visit the pueblo ca. AD 1125, when it was a busy, thriving place, full of Native Americans going about the tasks of daily life. A child's voice narrates these segments, giving descriptions of how different rooms are used, how food is gathered, how idle time is passed. The narration is yet more evidence of the program's emphasis on people, not only in the child's words, but also in the constant murmur of voices one can hear in the background.

In all, producing *People in the Past* cost \$380,600. About an additional \$8,000 will be spent on the writing, design, and printing of a companion teacher activity guide. The CD is copyrighted by SNCHA, which will pay for its production. The first run will be 1,000 CDs and 500 guides. SNCHA will market the CD through museum shops, magazines, and cooperating associations. The association operates a number of shops and information centers itself where it will sell the CD. Proceeds will fund other SNCHA projects.

The BLM has established a permanent version of *People in the Past* on a Macintosh computer at the Anasazi Heritage Center. The museum is visited by between 5,000 and 6,000 schoolchildren as well as 35,000 adults each year. *People in the Past* is both Macintosh and IBM compatible, and can be purchased for \$24.95 (\$39.95 with the activity guide) by contacting the Southwest Natural and Cultural Heritage Association, 27501 Highway 184, Dolores, CO 81323, (970) 882-4811.

For more information, contact LouAnn Jacobson, Anasazi Heritage Center, 27501 Highway 184, Dolores, CO 81323, (970) 882-4811, fax (970) 882-7035, e-mail ljacobson@co.blm.gov.





Prepared

The Archeology Merit Badge Is Here

THE SCOUTS ARE LOOKING FOR A FEW GOOD COUNSELORS. COULD YOU BE ONE OF THEM?

RICKY V. IS ON THE ANSWERING MACHINE. RICKY IS A 12-YEAR-OLD FROM FAIRFIELD, CONNECTICUT, WHO "DIGS ARCHEOLOGY" AND WHOSE VOICE IS FULL OF EXCITEMENT AS HE ASKS FOR HELP. HAVE YOU HAD SIMILAR INQUIRIES YET? "BE PREPARED" BECAUSE THE CALLS WILL COME FROM SCOUTS EAGER TO LEARN ABOUT THE EXCITEMENT



AND MYSTERY OF ARCHEOLOGY.

Shortly after the Boy Scouts of America recently unveiled its new archeology merit badge, Ricky V. was at the meeting of the Archaeological Society of Connecticut, prepping to qualify. Joseph File, Ricky's scout master, told the *Connecticut Post* that the badge offers scouts "a physical and intellectual challenge while enabling them to contribute to their community." Ricky and his fellow scouts are enthusiastic and ready to learn.

Are archeologists prepared to guide this important new interest group into the 21st century? The scouts have a long tradition of interest in Native American life, as witnessed by the elite Order of the Arrow, a national camping society, and the early development of an Indian lore merit badge. Nevertheless, the scout leadership did not believe the badge was warranted, despite a nationally recognized hands-on program at the Philmont Scout Ranch, the participation of Park Service archeologists at scout jamborees, and regional efforts such as the Texas Archeology Preservation Award. That is, until now. During the 1990s, a groundswell of interest from archeologists, scout leaders, and the scouts themselves made the badge a reality.

LEFT: SCOUTS AT AN EXCAVATION WORKING UNDER THE SUPERVISION OF A TRAINED ARCHEOLOGIST; ABOVE: LOCAL SCOUT TROOP ERECTS A FENCE TO PROTECT AN ARCHEOLOGICAL SITE ON BLM LAND THREATENED BY LIVESTOCK GRAZING.

BY S. ALAN SKINNER, CECE SAUNDERS, DAVID A. POIRIER, DOUGLAS L. KROFINA, AND PAM WHEAT

There are many ways that scouts and scout leaders can recruit counselors to advise on earning the badge. Indeed, it is important to understand that arranging for a counselor is the scout's responsibility. It is equally important to understand that BSA's qualifications for the job follow one of two approaches. One asks the potential counselor if archeology "is in line with your job, business, or profession"; the other asks "do you follow this subject as a hobby, having more than a 'working knowledge' of the requirements in the merit badge pamphlet?" In light of the fact that either professionals or hobbyists can be pressed into service, we believe that archeologists should take a proactive role by volunteering. This badge represents a prime opportunity to convey the profession's scientific perspective, to advocate a conservation ethic, and, most importantly, to provide leadership to future citizens on archeology's role in the 21st century.

We see the badge as a way to open dialogue and forge creative partnerships. But to facilitate this new link, it is imperative that the local troop leader, as well as the district and local BSA councils, be able to secure counselors who are both willing and able to represent the profession to boys in approximately the 7th through 10th grades—a challenging age group.

Rather than a situation where each scout, scout leader, or district administrator willy-nilly selects anyone who meets the "hobbyist" standard, we encourage a single point of contact in each state's archeological community. Usually, the state historic preservation office, the office of the state archeologist, or the state's archeological society can best identify professionals and avocationalists to volunteer. A single contact point also facilitates coordination with regional and state BSA staff as well as fosters a "from-the-top-down" emphasis on stewardship—rather than Indiana Jones-style collecting—as the basis for the badge. The single point of contact has other benefits as well, promoting communication with the scouting community on archeological issues, facilitating dialogue among the counselors, and ensuring consistent and appropriate interaction between the mentors and the scouts.

BELOW AND RIGHT: Scouts get instruction in the basics.



It's important to recognize that the standards states use to qualify cultural resource management consultants differ significantly from the qualifications for a merit badge counselor. Certainly some CRM professionals may make excellent counselors, but a state's list of consultants *per se* will have little utility for this new endeavor. Rather than formalize certification, however, we believe that the state's contact person should work with the archeological community to identify potential mentors.

The sidebar opposite gives a picture of the ideal counselor. The essential qualifications are not specific degrees

or professional standing, but a broad knowledge of the discipline and the "personability" to communicate with this vibrant, enthusiastic, sophisticated, and energetic age group. As Poirier and Feder have noted in *Cultural Resource Management*, "scholar, steward, storyteller—these are the roles that every archeologist must vigorously embrace if America's past is to be professionally interpreted, skillfully managed, and meaningfully shared with the public."

This is particularly pertinent with the new opportunities that the badge offers. For instance, the scout's presentation of an exhibit, which is one

PROFILE OF AN IDEAL COUNSELOR

Exudes enthusiasm about scouting

Makes time for personal contact

Displays leadership as a positive adult role model

Stresses stewardship (emphasizing that the merit badge is a "preservation badge," not an "excavation badge")

Shares multiple perspectives on the discipline, rather than one personal viewpoint

Communicates the diversity of archeological knowledge, not just tidbits about local artifacts

Speaks about responsibilities to Native Americans and other groups

Strikes a balance between educating and entertaining the scouts (i.e., providing a "fun" learning experience)

Provides a diverse experience, including archival or oral history research, field work, lab work, curation, and outreach to the general public

Is up-to-date on electronic media (this is a technically sophisticated age group; the merit badge pamphlet provides web addresses for Southwestern Archaeology, the National Park Service "Links to the Past," and ArchNet at the University of Connecticut)

Appreciates the best measure of success: quality of the learning

ARCHEOLOGISTS AND INTERPRETERS: A COMMON DISCOURSE

A Park Service project is underway to strengthen the relationship between archeology and interpretation and ultimately improve how archeology is presented to the public. Archeologists, interpreters and museum educators are collaborating on developing a curriculum that can be used by NPS in

training employees in the three career fields. They will be trained together in the skills and abilities needed to carry out a successful archeological interpretation program.

The initiative stems from a Service-wide push to improve training and development of its employees and from efforts in the South-

east Region to promote better methods for interpreting archeological resources. For more information, contact John Jameson, NPS Southeast Archeological Center, Johnson Building, 2035 E. Paul Dirac Drive, Suite 120, Tallahassee, FL 32310, e-mail john_jameson@nps.gov.



THE COUNSELOR'S RESPONSIBILITIES

Counseling

Advises the state historic preservation office and the office of the state archeologist of willingness to serve

Registers with the Boy Scouts of America as a merit badge counselor

Assumes the roles of coach and teacher

Is in touch with the learning requirements of each age group and scout

Assures that scouts meet all the merit badge requirements (no more and no less)

Follows youth protection guidelines (no one-on-one counseling)

Ethics

Does not use scouts as free labor (the merit badge must be a genuine learning experience)

Provides multiple perspectives, not just personal views

Teaches about survey methods, excavation techniques, lab work, and artifact conservation

Communicates that the badge is not an excavation license

Avoids all osteological research (in the field and in the lab)

Emphasizes scientific research and site conservation

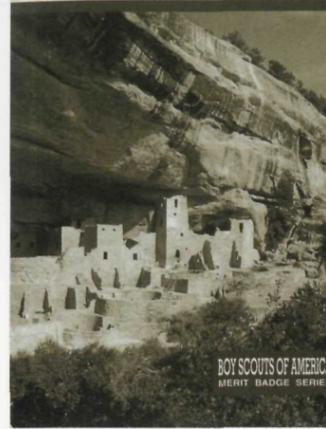
of the badge requirements, could be a part of the state's archeology week events. Indeed, the awarding of the badge could be one of the week's highlights. Likewise, archeologists could work with the scouting community and the state's Native Americans to encourage scouts to qualify for the archeology badge in tandem with the time-tested Indian lore badge. This could promote cross-cultural education as well as a whole host of partnerships.

We believe that the new badge offers a wealth of creative opportunities to share the excitement of archeology and the importance of conservation. The enthusiasm of Ricky V. and his fellow scouts should inspire archeologists to embrace the possibilities, both for the profession and for scouting.

For more information, contact Alan Skinner, AR Consultants, P.O. Box 820727, Dallas, TX 75382-0727.

ABOVE: Scouts surveying a site, with scoutmaster in background.

ARCHAEOLOGY



A SCOUT'S REQUIREMENTS FOR A MERIT BADGE

"Imagine a boy living where you live now, but hundreds or even thousands of years ago. He might have been about your age. Like you, he had friends and enjoyed playing games . . . Like you, he probably thought the world in which he lived would never change much.

But that world has changed, and most of the people who lived long before us have been forgotten. Their homes have crumpled and disappeared. The bowls they ate from and the tools they used have become scattered. Their languages and beliefs are largely lost. Their stories may now be but a whisper in the wind.

Even so, you can learn about that boy from long ago and the life he led. You can discover some of the ways that his life was like yours, and how it was different. To make these discoveries, you need a key to begin unlocking the secrets of the past. That key is archaeology."

—FROM THE MERIT BADGE PAMPHLET

1. Tell what archeology is and explain how it differs from anthropology, geology, paleontology, and history.

2. Describe each of the following steps of the archaeological process: site location, site excavation, artifact identification and examination, interpretation, preservation, and information sharing.

3. Describe at least two ways in which archeologists determine the age of sites, structures, or artifacts. Explain what relative dating is.

4. Do two of the following:

a. Gather research on three archeological sites located outside the United States. Point out each site on a world map. Explain how each site was discovered. Describe some of the information from the past that has been found at each site. Explain how the information gained from the study of these sites answers questions that archeologists are asking and how information may be important for modern people. Compare the relative ages of the sites.

b. Gather research on three archeological sites that are within the United States. Point out each site on a map. Explain how each site was discovered. Describe some of the information from the past that has been found at each site. Explain how the information gained from the study of these sites answers questions that archeologists are asking and how information may be important for modern people. Compare the relative ages of the sites.

c. Visit an archeological site and gather research on it. Explain how the site was discovered. Describe some of the information from the past that has been found at the site. Explain how the information gained from the study of this site answers questions that

archeologists are asking and how the information may be important for modern people. Compare the age of this site with the ages of the other sites you have researched.

5. Choose one of the research projects you completed for requirement. Present your findings to your Scout troop, school class, or other group.

6. Do the following:

a. Explain why it is important to protect archeological sites.

b. Explain what people should do if they think they have found an artifact.

c. Describe ways in which you can be a protector of the past.

7. Do one of the following:

a. Make a list of items you would include in a time capsule. Discuss with your merit badge counselor what archeologists a thousand years from now might learn from the contents of your capsule about you and the culture in which you live.

b. Make a list of the trash your family throws out during one week. Discuss with your counselor what archeologists finding that trash a thousand years from now might learn from it about you and your family.

8. Do one of the following:

a. Under the supervision of a qualified archeologist, spend at least eight hours helping to excavate an archeological site.

b. Under the supervision of a qualified archeologist, spend at least eight hours in an archeological laboratory helping to prepare artifacts for analysis, storage, or display.

c. If you are unable to work in the field or in a laboratory under the supervision of a qualified archeologist, you may substitute a mock dig.

To find out how to make a mock dig, talk with a professional archeologist, trained avocational archeologist, museum school instructor, junior high or high school science teacher, advisor from a local archeology society, or other qualified instructor. Plan what you will bury in your in your artificial site to show use of your "site" during two time periods.

9. Under the supervision of a qualified archeologist or instructor, do one of the following:

a. Help prepare an archaeological exhibit for display in a museum, visitor center, school, or other public area.

b. Use the methods of experimental archeology to re-create an item or to practice a skill from the past. Write a brief report explaining the experiment and its results.

10. Identify three career opportunities in archeology and tell what education and experience are required for each.

11. Do one of the following:

a. Research American Indians who live or once lived in your area. Find out about traditional lifeways, dwellings, clothing styles, arts and crafts, and methods of food gathering, preparation, and storage. Describe what you would expect to find at an archeological site for these people.

b. Research settlers or soldiers who were in your area at least one hundred years ago. Find out about the houses or forts, ways of life, clothing styles, arts and crafts, and dietary habits of these early settlers, farmers, ranchers, soldiers, or townspeople who once lived in the area where your community now stands. Describe what you would expect to find at an archeological site for these people.

NAGPRA NEWS

Implementing the Native American Graves Protection and Repatriation Act

The Kennewick Controversy

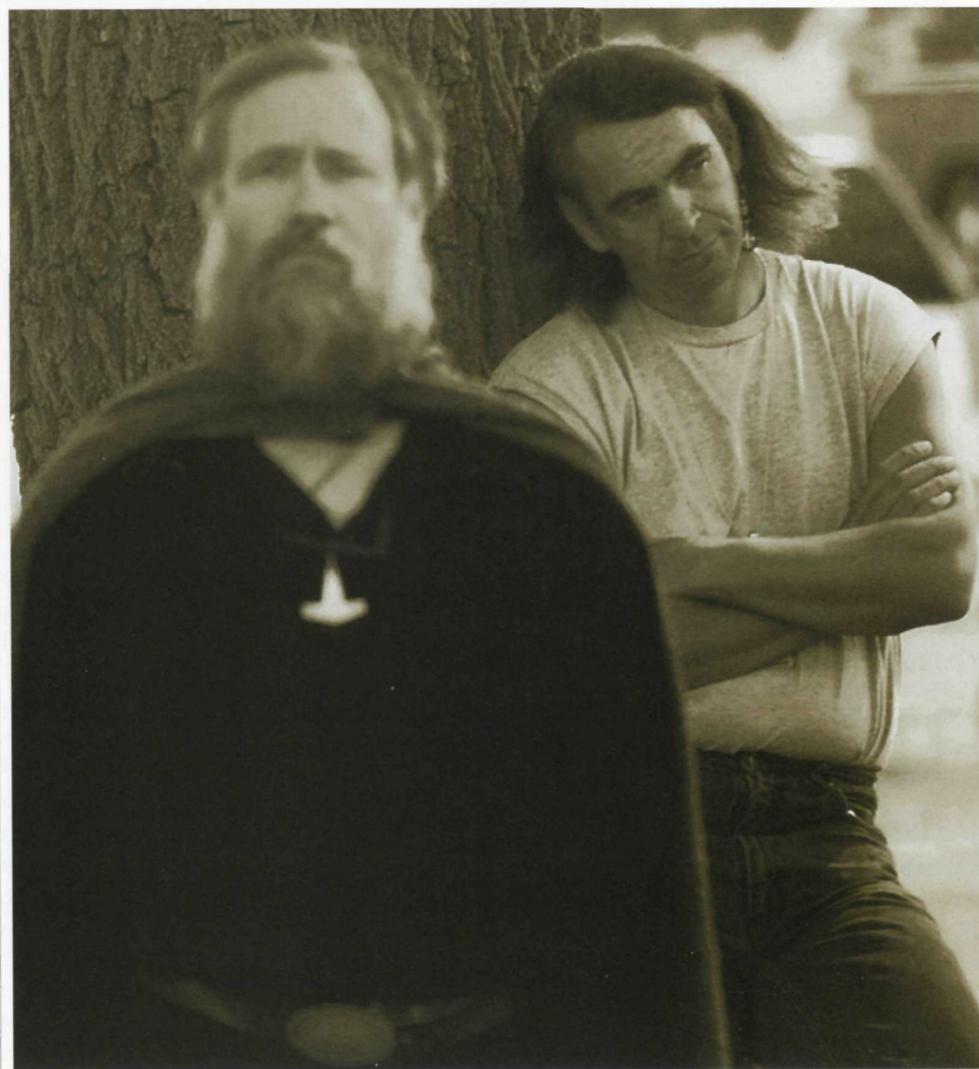
DEPARTMENT OF INTERIOR CONSULTED ON DISCOVERY OF 9,300-YEAR-OLD MAN

The Department of the Interior has given its comments on a number of key issues surrounding Kennewick Man. The discovery of the skeletal remains of the man, radiocarbon dated to be about 9,300 years old, has touched off a vigorous

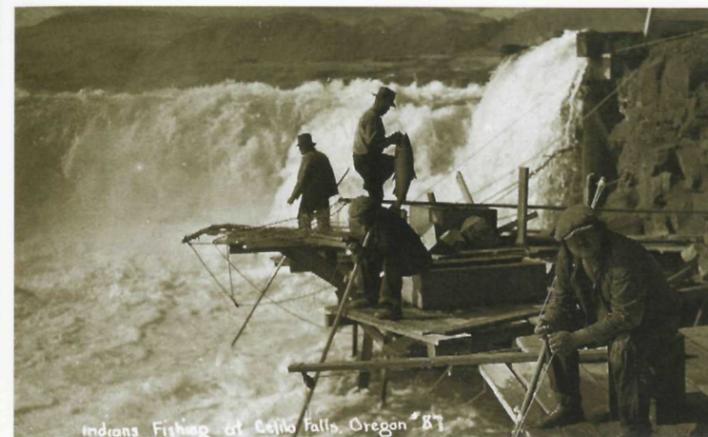
RIGHT: Asatru priest performs a ritual in honor of Kennewick Man, while a member of the Umatilla tribe, which claims ancestry, looks on; **BELOW:** Interior's Departmental Consulting Archeologist Francis P. McManamon (center).



OKLAHOMA HISTORICAL SOCIETY



BOB BRAWDY, TRI-CITY HERALD



Umatilla tribal members fish for salmon in the Columbia River.

debate over the Native American Graves Protection and Repatriation Act, the peopling of the Americas, and the right of scientists to study human bones.

The remains were discovered on land controlled by the U.S. Army Corps of Engineers by a pair of college students wading in the Columbia River during a 1996 hydroplane race in Kennewick, Washington. The Corps' initial intent to repatriate the remains to five local Indian tribes touched off what would prove to be a fierce dispute. Eight scientists who wished to examine the remains sued the Corps, as did a pagan religious organization known as the Asatru Folk Assembly, which subscribes to the ancient Norse religion once practiced by the Vikings. The 500-member group, based in Nevada City, California, contends that Kennewick Man may have come from Scandinavia. Their claim was based on early reports that the skull had "caucasoid" features.

In June 1997, in U.S. District Court, Judge John

Jelderks vacated the Corps' intended disposition of the remains to the tribes, ruling that a number of issues had to be clarified before any further action was taken. Jelderks identified 17 specific points that needed to be addressed and remanded the case back to the Corps for further consideration. The Corps turned to the Department of the Interior, since the National Park Service implements the Native American Graves Protection and Repatriation Act.

The issues Jelderks wanted clarified were important ones related to NAGPRA's applicability to the Kennewick discovery. In the response, Departmental Consulting Archeologist Francis P. McManamon wrote that the term "Native American," as used in NAGPRA, applies to human remains and cultural items relating to tribes, peoples, or cultures that resided within the area now encompassed by the United States prior to the historically documented arrival of European explorers.

He further stated that nothing in NAGPRA or other federal law precludes analysis of human remains or cultural items discovered on

federal or tribal land after November 16, 1990, when NAGPRA was enacted.

If no qualified owner can be identified for Native American human remains and cultural items discovered on federal or tribal lands after November 16, 1990, the items are considered "unclaimed" and their disposition will

be according to regulations to be promulgated by the Secretary of the Interior (ownership can be based on either lineal descent, tribal land ownership, cultural affiliation, or aboriginal ter-

Deliberating on the Culturally Unidentifiable

REVIEW COMMITTEE AGREES "IN PRINCIPLE" TO STATES' REQUESTS

Meeting in Washington, DC, in January, the NAGPRA review committee revisited the issue of Native American human remains and associated funerary objects that are culturally unidentifiable. The state archeologists



ABOVE: NAGPRA review committee hears testimony at a recent meeting; **Left:** Curly Bear Wagner (Blackfeet) at the meeting.



OKLAHOMA HISTORICAL SOCIETY

ritory as determined by the Indian Claims Commission or the U.S. Court of Claims).

The complete text of the letter is available at <http://www.cast.uark.edu/products/NAGPRA/nagpra.dat/gid006.html>

from Minnesota and Iowa had requested that the committee consider their requests concerning culturally unidentifiable remains and items in their possession. A coalition from Minnesota—comprised of Native Americans, academics, the archeological com-



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ABOVE: Attendees give testimony and take it in at a recent meeting of the NAGPRA review committee.

munity, and the state itself—expressed a desire to repatriate its culturally unidentifiable collections to the tribes now living in that part of Minnesota where they were found. The Iowa state archeologist made a similar request, citing support from tribes there.

The regulations covering the disposition of culturally unidentifiable remains have yet to be written, and Iowa pointed out that NAGPRA states that, pending a final rule, museums and agencies “must retain possession of such human remains . . . unless legally required to do otherwise . . .” The Iowa archeologist requested advice on whether Iowa burial laws meet the federal definition of “legally required.” DOI has concluded that they do not. The committee supported this suggestion in principle, but indicated that it will have to examine the respective states’ burial laws in more detail and make sure their inventories are complete.

Requests from California State Parks and Fort Clatsop

National Museum in Washington were remanded for additional information. Both have human remains that they believe are culturally affiliated with tribes that are not federally recognized. The review committee recommended that both parties get letters of support from surrounding federally recognized tribes before taking further action.

The committee also got a general view of how federal agencies are complying with NAGPRA. Eighteen agencies reported on their progress, which is varied. Some agencies had completed summaries and inventories by the statutory deadlines and have guidance in place regarding planned excavations and inadvertent discoveries. Others are completing these requirements. See future issues of *Common Ground* for more details.

In other business, a list of nominees for the committee’s seventh member was agreed upon. The nominees are Vera Metcalf of the Bering Straits Foundation, Ramona Peters of the Mashpee Wampanoag, Pat Left-hand from the Salish and Kootenai tribe, the Navajo Nation’s Allen Downer, and



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Julie Droke from the Oklahoma Museum of Natural History. The new member will be appointed by the Secretary of the Interior.

The committee’s next meeting has been tentatively scheduled for June 25-27, in Boise, Idaho.

NAGPRA Reaches a Landmark

INVENTORIES OF HUMAN REMAINS PASS 10,000

The number of human remains inventoried in museum and other collections has now surpassed 10,000 individuals. To date, 188 notices of inventory completion have been published in the *Federal Register*. They represent the remains of 10,053 people and 258,921 associated funerary objects.

Seventy-six notices of intent to repatriate have appeared in the *Federal Register* to date. They represent 37,702 unassociated funerary objects, 513 sacred objects and 179 objects of cultural patrimony, including

Training

Representatives of the archeology and ethnography program will conduct workshops, make presentations, or teach classes on NAGPRA implementation at:

NAGPRA’s Evolving Legacy
Los Angeles, CA,
May 8-10
Contact Crystal Raynor, (702) 784-4046

American Association of Museums Annual Meeting
Los Angeles, CA,
May 10-14, 1998
Contact Sue Ellen Alford (202) 289-9114

Keepers of the Treasures Annual Meeting
Santa Fe, NM,
June 15-18
Contact Bambi Kraus (202) 588-6207

NAGPRA’s Evolving Legacy
Santa Fe, NM,
June 19-21
Contact Crystal Raynor (702) 784-4046

114 items that are both sacred objects and objects of cultural patrimony.

The text of all notices of intent to repatriate is available at www.cast.uark.edu/products/NAGPRA/nagpra.dat/nir.html.

Notices of inventory completion can be found at www.cast.uark.edu/products/NAGPRA/nagpra.dat/nic.html.

COMMON Ground

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