THE ARCHAEOLOGY OF AMERICAN ETHNICITY I

the SAA archaeological record

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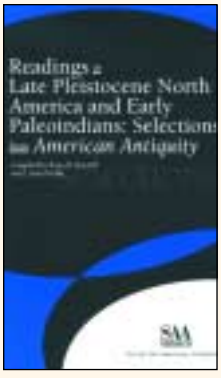
SOCIETY FOR AMERICAN ARCHAEOLOGY

TITLES FROM THE SAA PRESS



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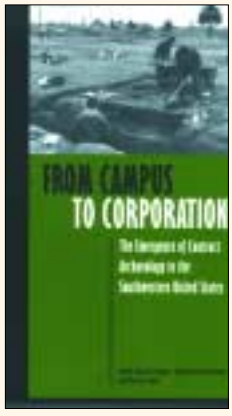

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Our Collective Responsibility: The Ethics and Practice of Archaeological Collections Stewardship. Edited by S. Terry Childs. Archaeological curation is in a state of crisis. Existing collections have inadequate space, resources, and professional staff; meanwhile, new collections continue to grow at an alarming rate. Making matters worse, many existing collections are in deplorable condition. In the introduction to this timely book, editor S. Terry Childs argues that "until archaeologists truly accept their roles and responsibilities to the collections they create, as well as the value of those collections, the crisis will continue to intensify." 190 pp. 2004. ISBN 0-932839-28-2. Regular Price: $30.95, SAA Member Discount Price: $23.95.

Archaeologists and Local Communities: Partners in Exploring the Past. Edited by Linda Derry and Maureen Malloy. In this timely volume, the contributors provide case studies that range geographically from the Bering Sea to the suburbs of Washington, D.C. The book shows that by involving communities in archaeological projects, archaeologists build public support for archaeological sites and, in so doing, enrich the quality of the archaeological research itself. This text is an invaluable handbook for practicing archaeologists and students interested in establishing local community partnerships. 193 pp. 2003. ISBN 0-932839-24-X. Regular Price: $26.95, SAA Member Discount Price: $21.95.

Readings in American Archaeological Theory: Selections from American Antiquity 1962–2002. Compiled by Garth Bawden. This Reader is an ideal text for graduate core classes in archaeological history & theory, and undergraduate theory and survey courses. The articles provide critical discussions in American archaeology over the past 40 years. 292 pages. 2003. ISBN 0-932839-25-8. Regular Price: $24.95, SAA Member Discount Price: 19.95.

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the SAA archaeological record

The Magazine of the Society for American Archaeology

VOLUME 4, NO. 4

SEPTEMBER 2004

Archaeological survey of New Philadelphia, Illinois, the earliest known settlement incorporated by an African American in 1836. This cooperative project was performed in the Fall 2002 with the University of Maryland, University of Illinois-Springfield, Illinois State Museum, HistArc, and the New Philadelphia Association. Photo credit: Paul A. Shackel, University of Maryland.

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

Past issues of the *SAA Bulletin* can be found at

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EDITOR'S CORNER

John Kantner

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

The Archaeology of American Ethnicity

This issue of *The SAA Archaeological Record* is dedicated to the theme "The Archaeology of American Ethnicity." When I first selected this topic several months ago, my goal was to feature articles that discuss the (primarily) historical archaeology of ethnic groups, particularly archaeology related to the development of contemporary ethnicity. As discussed in Timothy Baumann's opening article, an ethnic group, or *ethnie,* shares a number of features, including common ancestry, shared historical memories, and elements of common culture often associated with a real or idealized homeland. These features are all potentially visible in the archaeological record, and I anticipated that the articles would describe research related to these themes.

I was unprepared for the enthusiasm with which this issue's theme was met. A record number of potential contributors contacted me, and many suggested additional scholars that they felt should participate in the issue. Also unprecedented was the proportion of authors who sent me their manuscripts on time, as well as the high quality of contributions. Accordingly, I ended up with too much material for one issue—-a mixed blessing, for the contributions were all worthy of inclusion but I was faced with a fixed number of pages in which to include them. My solution is to divide the articles into two separate issues. This issue will feature an introductory article by Timothy Baumann on how ethnicity is defined, followed by several articles on the historical archaeology of African Americans. In November's issue, then, articles on Asian American and Native American archaeology will appear. I am certain that all readers will enjoy both issues!

Call for Cover Images

To continue to feature diverse and engaging covers for each issue of *The SAA Archaeological Record,* I am always in need of contributions. To help you in selecting candidate photos, remember that they have to fit the vertical proportions of the cover, about 11" x 9". You are free to send slides (preferred) or prints (also OK) via postal mail; digital photos can also be sent, but their original dimensions need to be as close to 3300 x 2700 pixels as possible.

WHEN IS SAA GOING TO START REJECTING PAPERS??!!

Lynne Sebastian

Lynne Sebastian is Director of Historic Preservation Programs at the SRI Foundation.

Based on my admittedly nonscientific sample, the two most frequently asked questions at the SAA annual meeting are "When is SAA going to start rejecting papers?" and "When are we going back to New Orleans?" I've asked Tobi Brimsek to deal with the second question in her column while I address the first one in mine.

When people ask about rejecting papers, they generally preface the question by complaining that there are too many sessions and too many bad, or at least less than riveting, papers. One also rather assumes they mean, "When are you going to start rejecting *other people's* papers," not *their* papers. I usually respond to this question with a set of other questions: How would we go about doing that? Who would make the decisions? On what basis would the decisions be made? What would be the grounds for rejecting a paper?

The only information that we have about the papers prior to the meeting is a brief abstract for each one, and we all know perfectly well just how informative those abstracts are and how closely they resemble the finished papers. At this point my inquisitors always say, "Well *other* societies manage to reject papers!" This is true. The Archaeological Institute of America (AIA), for example, rejects papers. They require longer abstracts, and they have a volunteer committee of folks who go through the abstracts and determine who will be allowed to present and who won't. It's a huge job—they receive more than 200 abstracts some years. In an average year, we receive about 1,500 abstracts.

Some societies in related disciplines require that full papers be submitted for review; others allocate a certain number of sessions for particular topics. Some have invited papers only; others require strict adherence to a theme selected for the meeting. Most organizations with strict vetting processes have a substantial professional staff to do the work and do not depend on volunteers.

Any or all of these things could conceivably be implemented by SAA. My question is, would we want them to be? I don't think we are the kind of organization that wants to restrict our members' opportunities to participate in the meetings. I'm not sure most people would be comfortable giving a volunteer committee the authority to tell some members that their research interests and analytical efforts are not appropriate for dissemination and discussion at the meetings.

This is not to say that there aren't problems. We have a huge number of symposia and general sessions, which constrains the kinds of venues in which SAA meetings can be held and means that some sessions are given the, shall we say "less popular," Thursday evening and Sunday morning timeslots. We have a lot of papers being read to virtually empty rooms because the subject matter is of more limited interest. And we have a lot of papers that aren't much fun to go to, even if you are interested in the subject, because the topic does not lend itself well to a 15-minute race to read as many words as possible accompanied by as many illegible slides as possible.

Is the solution to these problems rejecting papers? Possibly, but quite aside from basic fairness issues, that solution could have far-reaching consequences for SAA and its members. Many of our members get permission from their agency or private sector employer to attend the annual meeting only if they are participating formally; others get some level of financial support from their institution, agency, or employer only if they are participating. A substantial number of our members might not be able to attend the meetings at all if they were barred from formal participation. This not only would have a negative impact on the professional life of those individuals, it would change the "free flowing ideas" character of our very democratic meetings, and it would impact SAA financially such that we would probably have to raise meeting fees for those who were able to attend.

What I would like to do is propose an alternative. Rather than

limiting the ability of SAA members to participate in the annual meeting, we need to expand the number of options for *how* to participate. For many years, presenting a paper was the only option for formal participation in SAA meetings. Then we added poster presentations as an alternative. This new-fangled notion was viewed with suspicion at first. (We are, after all, archaeologists and tend to be conservative when it comes to cultural innovations—a result, I think, of observing all those failed innovations in the archaeological record.) But selection operated, and through time posters have become a more and more popular alternative. Today, many of our members say they would never go back to doing papers.

In recent years, technology has given us the opportunity for "electronic" symposia, where papers are posted on the Internet prior to the meeting so they can be read by interested meeting attendees. The symposium at the meeting itself then consists of brief synopses by the paper authors followed by group discussion among the authors and the audience. This alternative hasn't really caught on yet (selection is perhaps being deterred by the requirement to actually finish one's paper some time prior to the meeting), but it has great potential. Topics that are theoretically dense or data-heavy and don't lend themselves to breezy 15-minute papers, for example, can be covered in detail, and the "audience" can read and digest them at their own pace. The symposium then provides an opportunity for questions, discussion, and debate—all the things we always wish could happen in traditional symposia but never do. And as an added bonus, the papers can remain available online for those who were not able to attend the meeting.

I strongly encourage greater use of electronic symposia, and I may well try to organize one myself once my presidential term is over. But I would also like to propose a fourth alternative—one that shares the great strong point of both posters and electronic symposia, the opportunity for interaction and discussion. While some archaeological topics really lend themselves to a presented-paper format, many others are much more amenable to discussion. I propose that we develop two types of symposia: presentation symposia and discussion symposia.

Both types of symposia would be organized and submitted in the same way; they would appear in the program and abstracts in the same way. The difference would be that at the appointed time and place for a discussion symposium, the authors would bring copies of their papers or handouts with a substantial summary and the URL for the location at which the full-length paper is available online. The "audience" would join the authors in seminar-format seating; the authors would give a brief synopsis their papers and then the rest of the two-hour timeslot would be devoted to group discussion. At the end of the session, the discussant would summarize the main points raised by the papers and in the subsequent discussion. While the papers for discussion symposia would not have to be posted ahead of time, they could remain online as a group for some time after the meeting, perhaps augmented by the discussant's summary and other materials that result from the group discussions.

While the great advantage of posters, discussion symposia, and electronic symposia is their interactive nature, another important advantage is their more effective use of meeting space. A presentation symposium or general session ties up a meeting room for four hours while a roster of 15 or 16 individuals speak one at a time. The same space can accommodate half again as many people for a poster session or could accommodate two complete discussion or electronic symposia with many more individuals having a chance to participate.

What would happen if all the general session participants for whom posters would be more effective than papers were to take the poster route, and if, say half of the symposia groups decided to go for discussion rather than presentation? We could potentially drop Thursday evening and Sunday sessions; everyone who wished to participate formally in the meeting could still do so; and those who generally serve in the "audience" role at the annual meeting could actually go home jazzed about all the great ideas and exciting discussions. We don't need to reject papers, we need to de-emphasize papers in favor of formats that emphasize the thing that archaeologists love most: describing, discussing, and arguing about archaeology.

So what do you think? Reply to Lynne_Sebastian@saa.org.

Let me ask you a fun question. What is your job worth? OK, we all know archaeologists get high compensation in the form of job satisfaction, but how much do we earn in dollars? SAA and SHA are preparing to do a wide-spectrum salary survey of both our memberships in the U.S. We're working with a professional survey company, and I can assure you that responses are confidential and are not linked to names. I would urge you to respond if you get the questionnaire. Then, stay tuned in for the results! (There is more information about this in Pat Gilman's column on page 7.)

WHEN WILL WE BE MEETING IN NEW ORLEANS?

Tobi A. Brimsek

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

In September 1997, this column was devoted to *Things You Wanted To Know About SAA's Annual Meeting, But Never Asked...* Now, seven years and a lot of meetings later, there seems to be both lingering and new questions, so I would like to provide some insights. I would also like to invite you to contact me directly (email: tobi_brimsek@saa.org) if there is something you'd like to know and it is not mentioned here.

HOW FAR AHEAD IS A MEETING SITE SELECTED AND WHY? SAA signs contracts for its meetings five years in advance. The site selection process begins about six years ahead of the scheduled meeting. The reason this lead time is necessary is the size of SAA's meeting and the amount of meeting space we use, combined with the required time frame for the meeting. We meet in late March or any time during April, avoiding conflicts with Easter and Passover.

WHY CAN'T WE BE CONTAINED IN ONE HOTEL? There are a very limited number of hotels that can wholly contain a meeting our size. In addition, many of those hotels are located in cities that we simply cannot afford. As a result, we have many future meetings booked in cities with a headquarters hotel and a convention center. The headquarters hotel provides meeting space for a host of SAA's meetings, generally on a free basis, assuming the society fills the sleeping room block it has contracted. Convention center space is almost always rented. Because of the huge amount of meeting space we require in the hotel, it is important to use the sleeping rooms at the headquarters hotel. In fact, if we do not fill our sleeping room blocks in the hotels with which SAA has contracted, meeting fees would need to increase in order for SAA to be able to pay for the meeting space. Historically, we have met our contract agreements. With the attendees' help, we will continue to do so.

WHY CAN'T WE GO BACK TO NEW ORLEANS? The simple answer is cost. While we had a phenomenal rate in 2001 ($136-single/$164-double), the last bid we had from New Orleans quoted a rate of $250-single. We will keep re-bidding with New Orleans with the hope that in some future year we will be able to work out a deal. In fact, we are in active discussions with New Orleans for our 75th-anniversary meeting (2010).

It is reasonable to ask how we could afford a city one time and not be able to return. The more involved answer to this question relates to the meeting marketplace. Some cities get very popular and prices rise in response to the high demand. Other cities go through economic downturns, and at unexpected times, real deals are to be had. Cyclically, now, the marketplace is recovering, and there are fewer and fewer real deals to be had. Certain cities are not feeling any market crunch, and their prices reflect that freedom. New Orleans happens to be one of the more insulated cities.

Another frequently asked related question related to sites is, "With another organization, we went to *X* city. The rates were really low. Why can't SAA go there and get those rates?" In addition to the "fit" factors mentioned above, another critical factor is timing. A meeting in Montreal such as we had in late March 2004 was a great deal. In late April or May, likely it would not have been as competitive a venue. SAA holds its meeting essentially in the spring—peak season in many cities—and the rates and deals reflect that.

In addition to timing, another important factor is how a city/hotel looks at SAA's business. In certain cities/hotels, SAA is not considered as attractive a piece of business as others because we use so much meeting space relative to the number of contracted sleeping rooms, and we don't do banquets and other food and beverage events that are important to the bottom line of the host site. The fact is that sometimes a hotel will choose not to bid on our meeting because our event does not have the kind of revenue-producing elements that they are seeking.

HOW IS THE SITE SELECTED? There is a Board policy in place that provides for a geographic rotation for the meeting, ensuring that SAA covers the widest possible geography. Our meetings

☞ *IN BRIEF, continued on page 6*

LETTERS TO THE EDITOR

In "A Continental Context for American Archaeology" (*The SAA Archaeological Record* 4[1]:15–19), I quoted phrases from George Cowgill's section of "North America and Mesoamerica" (an excellent brief review of the Southwest, Southeast, and Mesoamerica, co-authored with Michelle Hegmon and George R. Milner), which formed a chapter of *Archaeology: The Widening Debate* (edited by Barry Cunliffe, Wendy Davies, and Colin Renfrew; Oxford University Press 2002).

In regard to the Southwest and Mesoamerica, Cowgill presents several paragraphs reviewing the evidence, initially noting that "It [the Southwest] is culturally distinct, but it was never wholly isolated from Mesoamerica" (p. 157). His final paragraph on this subject concludes:

> Some US Southwesternists emphasize the cultural autonomy of the region they study and minimize Mesoamerican connections. Others have been curiously eager to argue for much stronger connections, often to the point of offering interpretations now shown to be clearly incorrect in some cases or at least doubtful in others [citing Charles Di Peso and J. Charles Kelley]. These interpretations will probably dwindle with time.

I quoted a phrase from the last sentence ("will probably dwindle with time") in reference to the perceived importance of Mesoamerican-Southwestern connections, to summarize the generally (and properly) skeptical tone of Cowgill's analysis. Cowgill's sentence, I now see, refers specifically to the interpretations of Di Peso, Kelley, and others. I did not intend to suggest that Cowgill or his co-authors denied or failed to appreciate historical relationships between the US Southwest and Mexico, and I apologize for any misunderstandings.

Stephen H. Lekson
University of Colorado, Boulder

I was pleased by the recent article by George Nicholas entitled "What do I Really Want from a Relationship with Native Americans?" (*The SAA Archaeological Record* 4[3]:29–33) but was left with the feeling of incompleteness in that we also need to hear from Native Americans concerning what they really want from archaeologists. By the way, I do not believe that archaeology is in the same kind of relationship with American Indians as is ethnography. The latter is necessarily more concerned with many of the issues touched upon in the Nicholas article, but archaeologists do not seem to wish to hear from ethnographers; rather, they seem to content themselves with occasional interactions with tribes of the kind represented in the SAA conference entitled "What do Archaeologists Really Want from a Relationship with Native Americans?" For many of us in ethnography who deal with tribes on a continuing, frequent, and even a day-to-day basis, the type of lofty discussion presented by Nicholas does not really get to the heart of the matter, which, for many tribes, is "who owns the past?" and who will control its exploitation for scientific, legal, political, and even economic purposes?

Deward Walker
Department of Anthropology
University of Colorado, Boulder

IN BRIEF

IN BRIEF, from page 5

span from Vancouver, Canada to San Juan, Puerto Rico. We continue to look at possible venues throughout the Americas. The first criterion in selection is that the geographic rotation be addressed.

Next, we need to determine which cities in the selected geographic area have hotels and/or convention centers that can accommodate a meeting of our size and are affordable. (Affordability is considered both in terms of the site itself as well as traveling there.) An important part of the process for the Board is their consideration of the "human factors" in a particular place—walkability, availability of restaurants, desirability of the destination, etc. In a nutshell, the Board looks at whether or not people would enjoy being there. Sometimes these human factors overshadow some of the others. It has been made clear to the Board by attendee feedback that however affordable Las Vegas, for example, may be, affordability should not be the significant determining factor in considering that particular location.

In addition to our determining suitability, hotels and convention centers will look at the "fit" of the piece of business for their venue as well, as discussed above. The Board of Directors selects among the viable packages brought forward. After the Board selects the site, then the executive director negotiates the contracts.

Hopefully this covers some of the logistical issues that you may have been wondering about. Again, please do not hesitate to email me directly should you have any specific questions. I look forward to seeing all of you in Salt Lake City!

THE FIRST-EVER SAA SALARY SURVEY IS COMING

Patricia A. Gilman

Patricia A. Gilman is Chair of the SAA Survey Project Oversight Committee

The SAA is conducting its first ever salary survey of professional archaeologists. To obtain maximum participation, we have invited the Society for Historic Archaeology (SHA) to join us. We will use the data to address several questions:

- How much do archaeologists really make in the various parts of our profession. Are we as underpaid as we think we are?
- Are practitioners in some parts of the profession paid better than equally educated archaeologists working in different situations? Is it true that you can make a lot of money in CRM work?
- Are archaeologists paid differently depending on the part of the country in which they live? Do we in the heartland really work cheap?
- Does the final degree that you have really make a difference in your pay, or is length of time doing archaeology the critical factor?
- What proportion of professional archaeologists has more than one major source of income? Do we have a lot of part-timers?

We will also use this survey as a baseline for comparisons with similar surveys that we hope to do at regular intervals to assess the state of compensation in archaeology. While later surveys may include questions about benefits, bonuses, profit sharing, and the like, this one focuses only on total base compensation.

This survey is directed at professional archaeologists who are currently working in the field. For better or worse, we define professional archaeologists as those beyond the level of crew member or field/lab technician. The SAA intends future surveys to include these archaeologists, but our goal with this first survey is to keep it as simple and short as possible. Also not taking the survey will be SAA/SHA members who are not in the United States, student members, retired members, and associate members.

As with the SAA Needs Assessment survey that we sponsored last year, the important aspects of the data gathered from this survey will be available to members on the web. Administrators will be able to see how the salaries of their employees compare to others, and employees will be able to see the same thing. Of course, the consultant who has helped us design the survey will collect the data that individuals submit and keep that information confidential. No one in the SAA or the SHA will have access to the raw data.

The SAA Survey Project Oversight Committee has spent much time developing this survey in consultation with chairs and members of the Committee on Government Archaeology; the Committee on Museums, Collections, and Curation; the Committee on Consulting Archaeology; and a representative from the SHA—and we will have tested it before you receive it. We hope that, if you receive the survey, you will participate. The more people who complete the survey, the more representative and useful our data will be to the SAA, the SHA, and all archaeologists.

Expect to receive the link to the Salary Survey by email October 1, 2004 with a return date of October 31, 2004. If you do not have a current email address on file with the SAA or the SHA, you will receive the survey by fax, if possible; mail is the last option. We expect to have the data available by the 2005 SAA meeting in Salt Lake City.

Thank you in advance for helping us learn more about how our profession operates.

ELECTIONS, POLITICAL MATH, AND THEIR EFFECT ON LEGISLATION

David Lindsay

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

During non-election years, most work on Capitol Hill comes to a halt during August. This is the traditional summer break for Members of Congress and staff, and the quiet hallways and empty hearing rooms attest to the sedate nature of the month. While some talks may be going on behind the scenes on legislative issues still outstanding, most of the time is dedicated to catching up and preparing for the last weeks of the session. During an election year, however, and especially a presidential election year, the apparent calm of August belies a tremendous amount of strategizing, message-making, and jockeying for position by the two parties. Specifically, each party is closely examining the remaining legislative agenda, and performing myriad political calculations, with one goal in mind—how to play out the legislative calendar for maximum political benefit. Some of the questions include whether it is better to try and get an appropriations bill done in September or to wait for the now routine year-end omnibus appropriations bill; which legislation, if passed—or even considered—will bolster the election chances of endangered Members; and whether or not to move an authorization bill or wait until next year, when there will either be a reaffirmed majority party or a new party in control—or even a new administration in the White House. And each party will be looking for ways to manage events for the benefit of itself and the disadvantage of the other.

This phenomenon, however, seems to be more pronounced this year. The usual political calculus is combining with sharp policy and procedural disputes, and the extraordinarily partisan atmosphere of the times, to create a truly contentious situation that threatens to result in gridlock—the inability of Congress to approve any significant legislation.

The transportation reauthorization bill and most of the appropriations bills for fiscal year 2005 are now in the thick of this mix. The House has passed all but three of the annual spending measures, but a fight in the Senate over spending limits has resulted in a *de facto* moratorium on that chamber's consideration of the legislation, including the bill that would fund the Department of Interior, the Forest Service, and their historic preservation programs. There is virtually no chance of a comprehensive energy bill being passed this year, and while the House and Senate have each adopted bills reauthorizing the various federal transportation programs (S. 1072, H.R. 3550), the two bodies have been unable to reach agreement among themselves, much less with the White House, on a compromise bill. For a time, the Senate, bogged down in a procedural dispute, was unable even to appoint conferees to participate in negotiations with the House to resolve the differences between the two chambers. There is much at stake for archaeology and historic preservation in the transportation debate, including how much funding states will spend on enhancement and mitigation projects, the procedure that agencies will use to identify and preserve historic properties that could be affected by transportation projects, and the status of the Interstate Highway System with regards to the National Register of Historic Places.

The logjam could result in a late-session rush to approve bills as both sides hurry to finish as quickly as possible, perhaps by the first week of October. That would mean a short-circuited legislative process—a huge omnibus appropriations bill, for example, negotiated by a select few House and Senate leaders and White House staff, and voted on by Members of Congress who have not had the time to study the bill in any detail. For the transportation bill, the prospects are even dicier—enough Members may decide to take their chances with the new Congress that will begin in January 2005. The Democrats would hope for a takeover of either or both houses of Congress and a Kerry administration in the White House. The GOP would hope for stronger congressional majorities and a re-elected President Bush. Both sides would hope that the next budget cycle will provide more money to spend on transportation than the current one does.

Both sides are craving an end to the stalemate, and only the elections can provide the mandate that will break the logjam.

SAA RETURNS TO SALT LAKE CITY AFTER 46 YEARS

Steve Simms

Steve Simms is Program Chair for the 70th Annual Meeting.

Photo credit: Sunset Skyline of Salt Lake (Photographer: Steve Greenwood).

The first and only time the SAA met in Salt Lake City was in 1959. When the SAA returns to Salt Lake City in 2005, it will be the first time the organization has met at the site of a Winter Olympic games. As denizens of time, archaeologists appreciate change, and things certainly have changed in Salt Lake City since 1959. Gone are the days when citizens applied for liquor permits. Gone are the days when SAA Program Chair Jesse Jennings recruited graduate students to run bottles from the one-and-only state liquor store to the hotels. Salt Lake City now has all the trappings of big city life, and the Olympic games of 2002 only accelerated the change.

The trolleys of decades ago are replaced by light rail, but you may not even need to use that since the Marriott, the conference hotel, is directly across the street from the Salt Palace Convention Center, where the meetings will be held. On second thought, you may want to hop on the light rail for a quick ride to the Utah Museum of Natural History on the University of Utah campus. The museum's archaeology hall is completely revamped and, among other things, showcases hundreds of perishable objects from sites such as Hogup Cave and Cowboy Cave.

Mark Twain's negative comments about the food in desolate, nineteenth-century Utah (some griping about a potato diet as I recall) no longer applies. Top-notch restaurants from bistro to brew pubs are within a few blocks of the conference center. From ribs to sushi, Afghan to pizza, it is all there. And yes, Basin-Plateau archaeologists know how to drink beer and find no obstacles to doing so in Salt Lake.

The mountains perched above Salt Lake City will be snow-capped when the SAA comes to town, but the weather is likely to be sunny with warm days and chilly nights. This is, however, the Great Basin, so be prepared for the possibility of a quick spring snow, followed by sun. As a cowboy acquaintance used to say "There are only two kinds of people who try to predict the weather around here ... fools and strangers."

The Salt Palace Convention Center (http://www.saltpalace.com) was upgraded before the Olympics in 2002. Our meeting rooms are nicely clustered on each of two levels and connected by a huge, sunny atrium that will showcase the poster sessions as it provides a gateway to the exhibit hall and ballrooms. Workshops, committee meetings, and other events will be at the Marriott hotel, but again, since it is just across the street, attendees will find quick access to everything going on.

Sticking with SAA tradition, the Opening Session will feature the archaeology of the region. The American West is known for spectacular archaeology, excellent preservation, and the opportunity to study entire landscapes. The Opening Session, chaired by James O'Connell (University of Utah), features research that unifies the archaeology of the American West with the development of evolutionary and ecological theory. Participants are young to mid-career scholars who mesh field archaeology with a strong sense of problem and theoretical sophistication. Topics and areas range from social complexity in California, to agricultural transitions in the Southwest, to the matter of Great Basin foragers and gender roles, and the Paleoindian period in the Desert West. The brief, user-friendly presentations will be followed by a moderated Q & A and discussion session. Watch for the website that previews the Opening Session (http://www.anthro.utah.edu/saa.html).

The SAA Public Education Committee is sponsoring an event titled "Archaeologyland." Demonstrations will re-create hands-on outreach activities proven to be effective tools of public education. SAA members will be able to try activities, ask questions of developers, and take step-by-step instructions home with them so that they can re-create them at their next public event. There will also be a poster session and symposia on topics in public education.

A session titled "For the Director II: Research Papers on Engaged Archaeology and Museology in Honor of Richard I.

☞ *ANNUAL MEETING, continued on page 11*

WELCOME TO SALT LAKE CITY

Garth Portillo

Garth Portillo is the chair of the Annual Meeting Local Advisory Committee.

Photo credit: Antelope Island, Great Salt Lake (Photographer: Eric Schramm).

With great pleasure, I am beginning a series of three short articles as a lead-in to SAA's 70th Annual Meeting in Salt Lake City, Utah. Utah has an active archaeological community, a community excited about hosting our colleagues from across the nation and around the world. If you have not yet thought about the 2005 meeting, please start!

Program planning for our meeting in Salt Lake City is in capable hands, and those in attendance can count on a diversity of offerings in several days of sessions. I will leave the details and specific announcements to Steve Simms, the Program Chair, and to the Preliminary Program as we get closer to the meetings.

I am not much of a tour guide, but I would nonetheless like to start out by touting the charms of Utah in general and Salt Lake City in particular. Salt Lake City is easy to get to and relatively inexpensive both in terms of travel costs and in terms of local prices for lodging, food, and entertainment. Compared to other state capitols and regional centers, Salt Lake City ranks as a small city with fewer than 200,000 people; perhaps 1.5 million people are spread along the Wasatch Front Range. Settled in 1847, Salt Lake ranks as a young city when compared to many eastern regional centers.

Salt Lake City offers charm and grace, and a devotion to historic preservation that is evident in its layout and in carefully preserved historic sites and numerous restored buildings. But Salt Lake is also a modern city with all of the conveniences and cultural attractions of larger communities. When you come to Salt Lake, consider arriving early and staying late!

We will get into more details in later articles, but in late March and early April, the Utah ski season is in full swing. There are several world-class downhill resorts that accommodate all skill levels within an hour's drive—and public transportation is available from many locations downtown. Bring your own downhill skis, snowboard, or cross country gear, or plan on renting everything you need.

Restaurants? Not to worry. Downtown Salt Lake City can be a dining delight with a wide variety of cuisines at reasonable prices, from steaks to pure Vegan, with food from across the Americas and around the world. Sit down to eat with friends and linger over a bottle of good wine or some of the West's better microbrews.

After dinner, you might enjoy one of several local and regional theaters, the ballet, modern dance, or the vibrant and talented Utah Symphony. Private clubs abound and there is something for everyone, from laid-back piano bars to frenetic hip-hop and pulsing Latin salsa. Clubs and bars don't close any earlier in Salt Lake than anywhere else, but I must confess there is a local ordinance against dancing after 2 AM!

As we get a little closer to the 2005 meetings, we will provide more information on things to do and see in Salt Lake. In the meantime, get on the Internet, punch in Salt Lake City, and explore some of the opportunities that come up in a search. Start planning your trip to what could be a truly great Annual Meeting!

SAA FUTURE MEETING DATES

March 30–April 3, 2005: Salt Lake City, Utah

April 26–30, 2006: San Juan, Puerto Rico

April 25–29, 2007: Austin, Texas

March 26–30, 2008: Vancouver, BC, Canada

April 22–26, 2009: Atlanta, Georgia

ANNUAL MEETING, from page 9

Ford" will exemplify the archaeological, ethnohistoric, ethnobiological, and museum-collections research of Dick's long career. Titles such as the "Archaeology of the Beautiful Maiden: Gendered Worship in Taos Prehistory," and "Why California? The Relevance of California Archaeology and Ethnography to Eastern Woodlands Prehistory" are just a couple of teasers from this session. Many other symposia are in the works—watch for an update in the November issue of *The SAA Archaeological Record*.

The tradition of the Roundtable Luncheon continues, and if you have not attended one of these, be sure to check out the slate of topics that will appear in the Preliminary Program, and plan to attend. The cost of the lunch is kept low by the generous contributions of sponsors. You may receive a letter from the SAA asking for help. Please join the academic departments, cultural resource management firms, museums, and government agencies that sponsor the SAA roundtables. Finally, some of the newer events, including the Ethics Bowl, the CRM Expo, and the Grad School Expo will encore at the 2005 meetings.

On behalf of the Program Committee, I welcome you to the 70th Annual Meeting of the SAA. See you in Salt Lake City.

ARTICLE

DEFINING ETHNICITY

Timothy Baumann

Timothy Baumann is an Assistant Professor of Anthropology at the University of Missouri, St. Louis.

What is ethnicity? Ethnicity has been best defined within cultural anthropology, but it has been a debated topic and there is no single definition or theory of how ethnic groups are formed. According to John Hutchinson and Anthony Smith (1996:4–5), the term "ethnicity" is relatively new, first appearing in the *Oxford English Dictionary* in 1953, but its English origins are connected to the term "ethnic," which has been in use since the Middle Ages. The true origins of "ethnic" have been traced back to Greece and the term *ethnos*, which was used in reference to band, tribe, race, a people, or a swarm.

In more recent colonial and immigrant history, the term "ethnic" falls under the dichotomy of "Us" and "Them." The "Us," the majority, are viewed as non-ethnics and the "Them," new immigrants or minorities, as ethnic. Variations of the term have developed, including ethnic identity, ethnic origin, ethnocentrism, and ethnicism (Hutchinson and Smith 1996:4–5). Ethnic identity or origin refers to an individual's ancestral heritage. Ethnocentrism is a belief that your cultural community or ancestry is superior to all others, resulting in dislike or hatred of any material, behavioral, or physical characteristics different than your own. Ethnicism is defined as a "movement of protest and resistance on behalf of [ethnics] against oppressive and exploitative outsiders" (Hutchinson and Smith 1996:5).

Overall, an ethnic group or ethnicity has been defined in numerous ways. Hutchinson and Smith's (1996:6–7) definition of an ethnic group, or *ethnie,* consists of six main features that include:

1. a common *proper name,* to identify and express the "essence" of the community;
2. a myth of *common ancestry* that includes the idea of common origin in time and place and that gives an ethnie a sense of fictive kinship;
3. shared *historical memories,* or better, shared memories of a common past or pasts, including heroes, events, and their commemoration;
4. one or more *elements of common culture,* which need not be specified but normally include religion, customs, and language;
5. a *link* with a *homeland,* not necessarily its physical occupation by the ethnie, only its symbolic attachment to the ancestral land, as with diaspora peoples; and
6. a *sense of solidarity* on the part of at least some sections of the ethnie's population

In a broader context, Gerald Berreman (1972, 1981) defines ethnicity as one level of social stratification or social inequality that also includes race, class, kinship, age, estate, caste, and gender. Berreman provides clear distinctions between ethnicity and race or class. Ethnicity is linked in a dichotic relationship with race. It is differentiated from race in that racial stratification is associated with birth-ascribed status based on physical and cultural characteristics defined by outside groups. Ethnicity is also ascribed at birth, but the ethnic group normally defines its cultural characteristics itself. Thus, racial categorizations, which are defined by the outsider, are normally laced with inaccuracies and stereotypes, while ethnic classification is normally more accurate of a cultural group because it is defined by the group itself. Yet, ethnic classifications can also be defined and used by outside groups to stereotype an ethnic community in ways that are often oversimplified and that view ethnicity as a static cultural process. Ethnicity is differentiated from class in that "social class membership and ranking . . . is based on attributes regarded as *extrinsic* to the people who comprise the class. . . . such as amount of income, occupation, education, consumption patterns, and 'life-style'" (Berreman 1981:15). Thus, an individual's class is not predetermined at birth; an individual's accomplishments during his or her life can help an individual to rise or fall in social status within the community.

Primordial and Instrumental Theories of Ethnicity

The work of Sian Jones (1997) contains one of the better summaries of anthropological theories concerning ethnicity and its application to archaeology. Overall, Jones (1997:xiii) outlines three major terms related to "ethnic": ethnicity, ethnic identity, and ethnic group. Ethnicity is defined as "all those social and psychological phenomena associated with a culturally constructed group identity." Ethnic identity is defined as "that aspect of a person's self-conceptualization which results from identification with a broader group in opposition to others on the basis of perceived cultural differentiation and/or common descent." An ethnic group is classified as "any group of people who set themselves apart and/or are set apart by others with

whom they interact or co-exist on the basis of their perceptions of cultural differentiation and/or common ancestry."

Within her work, Jones (1997) summarizes and critiques the two major theoretical paradigms of ethnicity—"primordialists" and "instrumentals"—and suggests an alternative approach that combines portions of both in "practice theory." Primordialists believe that ethnicity is a natural phenomenon with its foundations in family and kinship ties (Geertz 1963; Shils 1957); ethnicity emerges out of nepotism and reproductive fitness, narrowing down the social concept into biological terms. A model by Isaacs (1974), for example, developed "a concept of primordial ties as a means of explaining the power and persistence of ethnic identity which he called 'basic group identity'" (Jones 1997:65–66). Isaacs's basic group identity was linked to ethnic identity, which was argued to be assigned at birth and more fundamental and natural than other social links. An added component of Isaacs's model is a psychological theory that addresses conflict between intertribal or ethnic groups. This latter concept is often tied to nationalist movements in modern societies.

A major critique of the primordialist's origins of ethnicity has been that it represents a very static and naturalistic viewpoint. It does not take into account culture process and other social factors that manipulate or formulate ethnic communities. Jones (1998:68–72) summarizes four major critiques of primordialist theory:

1. Primordial approaches are either too general or too obscure to possess a great deal of explanatory power; "the intangible aspects of the primordial approach constitute at best *ex post facto* argument. In searching for the givens of social existence, the primordial approach explains everything and nothing."
2. Primordial approaches suggest that ethnic identity is a determining and immutable dimension of an individual's self-identity because the primordial attachments that underlie ethnicity are involuntary and coercive. However, such an approach cannot explain the fluid nature of ethnic boundaries, the situational quality of ethnic identity at the level of individual, nor the fact that the importance of ethnicity itself varies significantly in different social contexts and between different individuals.
3. Primordial explanations suggest that ethnic groups are formulated in a social and political vacuum.
4. Primordialist approaches also fail to consider the historically situated and culturally constructed nature of the very concepts that are central to their argument, most notably "ethnic group" and "nation."

In contrast, instrumentalists believe that "ethnicity is socially constructed and people have the ability to cut and mix from a variety of ethnic heritages and cultures to form their own individual or group identities" (Hutchinson and Smith 1996:9). Instrumentalist theory has been characterized as concerned "with the role of ethnicity in the mediation of social relations and the negotiation of access to resources, primarily economic and political resources" (Jones 1997:72). Jones (1974:75) argues that instrumentalists fall into two categories: "those who focus on the socio-structural and cultural dimensions of ethnicity and adopt a more objectivist approach; and those who focus on the interpersonal and behavioral aspects of ethnicity and take a more subjectivist stance."

The origins of the instrumentalist movement has been tied to the work of Fredrik Barth (1969) and Abner Cohen (1974). Barth viewed ethnic identity as an "individualistic strategy" in which individuals move from one identity to another to "advance their personal economic and political interests, or to minimize their losses" (Jones 1997:74). Following Barth, ethnic identity forms through boundary maintenance and interaction between individuals. Depending on each social interaction, a person's ethnic identity can be perceived or presented in various ways. Overall, interaction between individuals does not lead to an assimilation or homogenization of culture. Instead, cultural diversity and ethnic identity are still maintained, but in a nonstatic form. Cultural traits and even individuals can cross over ethnic boundaries, which in turn can transform an ethnic group over time.

In contrast to Barth, Cohen (1974) "placed [a] greater emphasis on the ethnic group as a *collectively* organized strategy for the protection of economic and political interests" (Jones 1997:74). Ethnic groups share common interests, and in pursuit of these interests they develop "basic organizational functions: distinctiveness or boundaries; communication; authority structure; decision making procedure; ideology; and socialization" (Cohen 1974:xvi–xvii). Overall, Jones (1997:74) suggests that both Barth and Cohen "focus on the organizational features of ethnicity, and ethnicity is regarded as constituting the shared beliefs and practices that provide a group with the boundary maintenance and organizational dimensions necessary to maintain, and compete for, socioeconomic resources."

Jones (1997:76–79) outlines five major critiques of instrumentalist theory:

1. Many instrumentalist approaches fall into a reductionist mode of explanation whereby ethnicity is defined in terms of the observed regularities of ethnic behavior in a particular situation.
2. The reduction of ethnicity to economic and political relationships frequently results in the neglect of the cultural dimensions of ethnicity. This neglect is a consequence of

the idea that ethnic categories provide an "empty vessel" into which various aspects of culture may be poured.

3. The reductionist model of analysis in many instrumentalist studies also results in the neglect of psychological dimensions of ethnicity. Research has suggested that cultural ascriptions of ethnic identity may comprise an important aspect of an individual's sense of self, creating conflict for people whose social relations and cultural practices become removed from their sense of identity.
4. The assumption in many instrumentalist approaches that human behavior is essentially rational and directed toward maximizing self-interest results in an oversimplification of the perception of interests by culturally situated agents, and disregards the dynamics of power in both intragroup and intergroup relations.
5. As a result of the tendencies to define ethnicity as a politicized or mobilized group identity, and to neglect the cultural and psychological dimensions of ethnicity, it is difficult to distinguish ethnic groups from other collective-interest groups (e.g., race, class).

Practice Theory and Ethnicity

Based on the critiques of primordialist and instrumentalist theories of ethnicity, Jones (1997:87–92) argues that a new theory is needed to bridge the gap between ethnicity and culture. Jones (1997:90) states that "ethnicity is not a passive reflection of similarities and differences in the cultural practices and structural conditions in which people are socialized . . . nor is ethnicity . . . produced entirely in the process of social interaction, whereby epiphenomenal cultural symbols are consciously manipulated in the pursuit of economic and political interests." Instead, Jones argues that ethnicity is formed by conscious and subliminal recognition of the collective and individual forms of human agency.

Jones (1997:88) suggests that a true understanding of ethnicity can be viewed through "practice theory," which attempts to address "the relationship between objective conditions and subjective perceptions." Jones's definition of practice theory is grounded in Bourdieu's (1977) theory of practice in which he developed the concept of *habitus*. Following Bourdieu (1977:79–93), Jones (1997:88) states that "the *habitus* is made up of durable dispositions towards certain perceptions and practices (such as those relating to sexual division of labour, morality, tastes, and so on), which become part of an individual's sense of self at an early age, and which can be transposed from one context to another." Under practice theory, ethnicity is not a static reflection of culture, nor is it produced entirely by social interaction and boundary maintenance. Instead, "the intersubjective construction of ethnic identity is grounded in the shared subliminal dispositions of the *habitus*, which shape, and are shaped by, objective commonalties of practice . . . shared *habitus* engenders feelings of identification among people similarly endowed" (Jones 1997:90). The *habitus* is multidimensional and can vary in different social situations. Ethnicity is viewed as being in a constant state of change and reproduction within these different social contexts. Individuals are viewed as "social agents act[ing] strategically in the pursuit of interests." Collectively, ethnicity is viewed as a "shared dispositions of *habitus*."

Concluding Thoughts

Overall, the underlying truth of ethnicity is that it is a product of self and group identity that is formed in extrinsic/intrinsic contexts and social interaction. Ethnicity is not the same as nor equal to culture. Ethnicity is in part the symbolic representations of an individual or a group that are produced, reproduced, and transformed over time. The question is, as archaeologists, can we identify these symbolic patterns in material culture? This thematic issue provides some archaeological examples and overviews that highlight the possibilities and limitations of the archaeological record.

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ARTICLE

AFRICAN AMERICAN ETHNICITY

Timothy Baumann

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How did African American ethnicity develop in the New World? How has archaeology contributed to our understanding of this cultural process? In this article, a summary is provided of archaeological approaches to identify and explain African American ethnicity.

The Genesis of African American Ethnicity

The history of African American cultural origins and identity has been a much-debated topic over the last century. According to Sidney Mintz and Richard Price (1976), the origins of African American culture began in West Africa and quickly developed in the New World. As Africans were forced into slavery, they were separated from their family, friends, and their *ethnos*. Thus, in order to survive, they had to quickly adapt by bonding with strangers in the slave dungeons of Africa or on slave ships. Many of these slaves spoke different languages, followed different religious practices, and were mortal enemies. Despite these differences, they forged bonds through pidgin languages and common cultural practices. After arriving in the New World, these enslaved Africans continued to rapidly develop into a new cultural community. The speed of this cultural transformation from African to African American ethnicity was much quicker than that of European colonists, who were not enslaved and who settled the New World with those of the same cultural background. European colonists were very homogeneous in their cultural traditions, while Africans were much more diverse in their cultural origins (Mintz and Price 1976:3).

African American Archaeology

African American archaeology has been defined by Theresa Singleton and Mark Bograd (1995:1) as "the study of material culture to describe and interpret the diverse experiences of African Americans and the social processes that affected their lives." The development of African American archaeology as a serious subfield of historical archaeology only occurred in the last 40 years. The first African American archaeological research began with plantation and slavery studies in the Deep South and the Caribbean. Current African American research has expanded across the U.S. and beyond the "big house" to include urban slavery, post-emancipation settlements, western frontier experiences, industrial sites, and turn-of-the-century tenant farmers.

Archaeological strategies for studying African Americans have developed along two lines of inquiry: (1) the study of everyday life, and (2) social stratification studies. The study of everyday life has included questions of subsistence (Rietz et al. 1985), housing (Otto 1984), material possessions (Kelso 1986), and health (Gibbs et al. 1980; Rathbun 1987). Social stratification studies have addressed issues of class (Otto 1984), creolization/acculturation (Ferguson 1992; Otto 1984; Wheaton and Garrow 1985), gender (Galle and Young 2004), power and resistance (Orser 1988, 1991), race and racism (Babson 1990; Mullins 1999), and ethnicity. The latter has been the primary focus of social stratification studies in African American archaeology.

"Ethnic Markers"

Ethnic studies in African American archaeology have focused more often on defining "ethnic markers," or objects that can be linked to Africa or African American culture, and less time on understanding the underlying processes that formed these patterns. Archaeologists looking for ethnic markers have been defined as *separatists*, who "interpret the African American experience as a separate national experience" from Euro-Americans (Singleton 1998:172). In contrast, when "ethnic markers" are not visible in the archaeological record, archaeologists have often taken an *integrationist* perspective, "viewing cultural contact between Africans and Europeans within an assimilation model where Africans are absorbed into the dominant European culture" (Singleton 1998:172).

African American ethnic markers have been defined archaeologically in three forms. First, ethnicity has been linked to

objects made in or indigenous to Africa but that are found in the New World. For example, Jerome Handler and Frederick Lange (1978) uncovered an African clay pipe from Ghana in a Barbados slave cemetery. Second, African American ethnicity can be expressed through objects made in the New World that exhibit African styles, forms, or influence. An example is provided by Matthew Emerson (1999), who recorded seventeenth-century clay pipes in the Chesapeake Bay Region made in European forms but exhibiting West African-styled decorative motifs. African American ethnicity has also been associated with non-African materials that were used in distinctive African ways. This third form of ethnicity is the most difficult to see archaeologically. However, it is likely the most prevalent type of ethnicity that was expressed materially by frequency ratios or spatial contexts. For example, the research of John Otto (1984) at Cannon's Point plantation compared the material remains of the planter, overseer, and slave households and suggested that African foodway traditions of gumbos and stews were recognizable in the higher ratio of European-made bowls to plates found in the slave quarters.

The main critique of African American "ethnic marker" studies in archaeology has been that they are too shallow or oversimplified (Babson 1990; Singleton 1995; Singleton and Bograd 1995). Little effort has been made to explain the underlying cultural process that causes some cultural patterns to be retained while others are forgotten or transformed.

Cultural Process of Ethnicity

In African American archaeology, there are three explanatory paradigms that address the underlying processes of African American ethnicity: (1) acculturation, (2) creolization, and (3) dominance and resistance (Singleton 1998).

Acculturation

Acculturation was originally defined by Redfield et al. (1936:149) as "those phenomena, which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups." Today, the term "acculturation" has been linked to ethnocentric viewpoints of culture contact in which a dominant culture assimilates a minority group, erasing the differences between these groups. In archaeology, the acculturation model can be seen in the archaeology of the Yaughan and Curriboo plantations in South Carolina (Wheaton and Garrow 1985). Excavations at these plantations recorded the acculturation of enslaved Africans through the transition from African-style houses made of wattle and daub to European architectural forms, and from colonoware ceramics, a low-fired earthenware based on African traditions, to European-made ceramics, which were mass-produced.

Figure 1: African American family in Arrow Rock, Missouri (circa 1916).

Acculturation is viewed as a unidirectional model with objects, technology, and ideology only coming from the top down. "The problem inherent in applying acculturation models in this context is that such models fail to examine the agency or human action of the colonized, enslaved, or missionized. *Acculturation* assumes that the simple replacement of African-influenced items with European items was an indication of cultural change and a loss of cultural identity" (Singleton 1998:176). In reaction to this critique, more recent studies have attempted to recognize that enslaved Africans did not relinquish their cultural identity but instead applied new cultural meanings to non-African objects (Brown and Cooper 1990; Ferguson 1992).

Creolization

A Creolization model recognizes that cultural interaction is not a one-way street, as seen in acculturation, but is a two-way

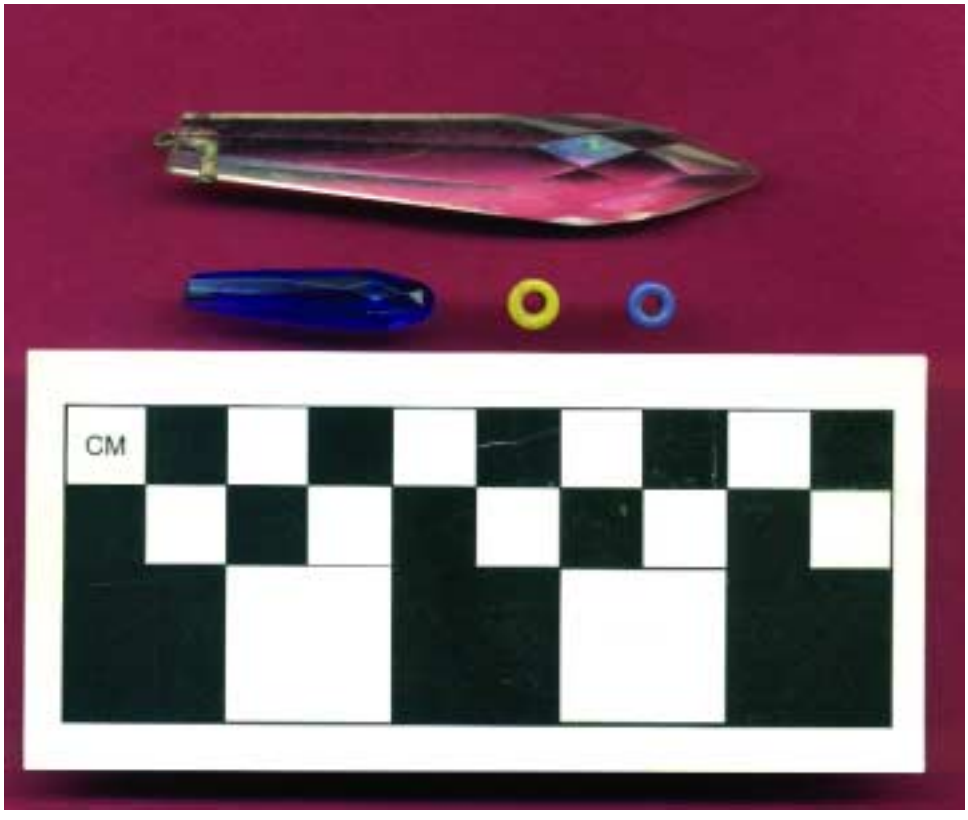

Figure 2: Crystals and beads, like these from a Postbellum community in Arrow Rock, Missouri, have been linked to African-American ethnic traditions.

relationship with objects, technology, and ideas exchanged between two or more individuals or groups (Ferguson 1992). This interaction model is not normally an equal exchange, but it does recognize human agency as well as the transformation of a cultural identity to include borrowed ideas and objects. To date, the creolization model is the best approach to understanding the interaction of enslaved Africans and other cultural groups in the New World.

There are three basic forms of creolization: (1) linguistics, (2) studies of self-identified creole peoples, and (3) racial terminology (Dawdy 2000). Linguistically, creolization is a "recombination of new elements within a conservative cultural grammar" (Dawdy 2000:1). This is often associated with creole or pidgin languages that combine elements of two or more languages, such as the Gullah language on St. Helena Island of South Carolina, which is a combination of African languages and English. The second form is "synonymous with the adaptation and development of a distinct colonial culture that does not necessarily result from ethnic and racial mixing" (Dawdy 2000:1). The final form of creolization suggests "hybridity and syncretism" combining genetic and cultural traits. Most studies combine all three of these definitions.

The linguistic model of creolization has been applied most often in historical archaeology, where artifacts replace language and these objects formulate a cultural grammar (Deagan 1983). Leland Ferguson (1992) has been the leading proponent of creolization and its application to African American archaeology. In his analysis of the transformation from African to African American ethnic identity, Ferguson (1992:150) suggested that creolization recognizes the "free-will, imagination, and creativity of non-Europeans" in cultural contact and exchange and the development of "new cultures from diverse elements." He analyzed colonoware pottery of enslaved Africans in South Carolina, Georgia, and the Chesapeake Bay area. The colonoware was created in the New World through an African pottery tradition and ideology, but it is often found creolized with European forms (e.g., teapot). Despite the transition to more Euramerican material culture, enslaved Africans did not use or view these structures in the same way as Euramericans. Enslaved Africans filtered their environment

through their own identity and worldview. In this sense, objects can have multiple uses or meanings (Gundaker 2000).

Singleton (1995:133) has been critical of Ferguson's creolization explanation because "it gives primacy to evidence supporting the continuity of an African heritage rather than its discontinuity and reconfiguration" and "evidence of both should enter into the analysis of creolization." Thus, Singleton argues that the study of ethnicity should examine and explain both the cultural traditions that persist and the ones that are forgotten or transformed. Following the same line of reasoning, Singleton (1998:178) argues that in African American archaeology, creolization has focused on how enslaved Africans creolized European traditions but very little work has been done to document European creolization of African traditions. Ferguson (1992) and Anne Yentsch (1994) have begun this discussion in the area of foodways, but more work is still needed. The research of Sian Jones (1997) also provides a solution to Singleton's critique. Jones argues that the use of practice theory and its concept of the *habitus* can be used to view the development, reproduction, and transformation of identity through a sociohistorical or diachronic approach addressing the long-term change among ethnic groups.

Dominance and Resistance

The social interaction between Africans and Europeans in the New World was primarily a power relationship of dominance (master) and resistance (enslaved). Paynter and McGuire (1991) state that domination is the exercise of power through the control of resources including class, race, and gender relationships. Resistance can be viewed in two extremes: (1) open defiance or (2) overt resistance. Open defiance is a conscious and sometimes violent decision to rebel against the dominant culture or class. Overt resistance can be either conscious or subconscious reactions to the dominant, including slowed work production, deliberate breaking of equipment, faked sickness, and even the retention of cultural traditions. It is in this interplay that material culture is manipulated and new identities are formed and transformed.

Within this hegemonic approach, archaeologists have attempted to view "how dominant groups exert their power and how subordinate groups resist such power" (Singleton 1998:179). Examples in African American archaeological research have included housing (McKee 1992), landscape studies (Epperson 1990; Orser 1988), and foodways (McKee 1999). Within the latter, the formation of "soul food" may provide the best example of African American identity (Franklin 2001). The term "soul food" was coined in the 1960s as an outgrowth of ethnic pride and revitalization of African American identity, but its origins go back to slavery: in reaction to enslavement and racism, African American cooks created new recipes. This food tradition provided nutritional needs of the body as well as sociocultural and psychological needs of the soul by forming personal and community identity in the face of oppression.

Conclusion

Despite having nothing more than the clothes on their backs, enslaved Africans retained their cultural identity through their memories, and once transported to the New World, their cultural self was used to adapt to a new environment and transform them into a new ethnic group. The major critique of African American ethnic studies has been that it is often oversimplified, focusing on the identification of "ethnic markers," and it does not address a historical perspective on the transformation of ethnic communities. Archaeological attempts to understand the underlying processes of ethnicity have led to cultural contact studies focusing on acculturation, creolization, and dominance/resistance models. In the end, the search for material correlates of African American ethnicity may be a futile effort, as it is only one level of social stratification or inequality (Berreman 1981). Other social factors can equally and simultaneously affect the material record, including age, consumer choice, kinship, socioeconomic status, gender, race, and occupation. Future research needs to not only understand the formation processes of ethnicity but also the interwovenness of ethnicity with other forms of social stratification, which together generate cultural identity.

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USING ETHNICITY IN URBAN ARCHAEOLOGY

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Urban historical archaeologists follow redevelopment like crows follow the plow. And since poor, ethnically uniform neighborhoods are often the targets of these mass-transit, residential, and industrial redevelopment schemes, these are the places where we tend to work.

Don't get me wrong: an issue of *The SAA Archaeological Record* on the topic of ethnicity in archaeology is a good idea. But it does rather presuppose that investigating the concept of ethnicity *per se* is "the thing." If we were to ask a descendant of the people we study about this idea, he or she is likely to scratch their head. For non-archaeologists, there are far more interesting, historically grounded stories to be told. So I don't begin to construct a research design with abstract concepts like ethnicity but by identifying the themes that drove the history of this location. "Place" is where I begin, because (if you'll excuse my truism) it's where people live; its history embodies their experience.

And a key question is how a place comes to be the target for redevelopment.

Earthquake!

West Oakland, California is a predominantly Black neighborhood with more than its share of decaying houses and a fearful murder rate. Prospering through the industrial development of the mid-nineteenth and early-twentieth centuries, African Americans were hard hit by the post–World War II decline in skilled industrial jobs. By the 1960s, the neighborhood had been decimated by both unemployment and the government policy of urban redevelopment.

After the 1987 Loma Prieta earthquake destroyed a sizable chunk of the freeway that bisected the area, the California Department of Transportation funded Sonoma State University to spend over a year in the field and far longer than that researching and excavating the household goods of families who lived here from the 1860s to about 1910. Most were first-generation immigrants: Irish, Germans, Italians, and eastern European Jews. Others were native-born: Whites from the Northeast and African Americans from the South. Almost all came for steady jobs on the Central Pacific Railroad, which terminated in West Oakland.

One of the smartest things we did at the outset of our research was to talk to Robert Haynes, curator of the African American Museum and Library at Oakland. What issues, we asked, did he think we should be investigating? Robert, an anthropologist by training and a historian by inclination, was initially bemused by a question that might turn out to be nothing more than a politically correct gambit and a waste of his time. But Robert was willing to humor us. He pointed out that many nineteenth-century African Americans were employed by the railroad and were active union members. Was there an archaeological tie-in, he asked? And, more to the point, were the results of our project going to mean anything to modern Oaklanders, who surely have more pressing things to think about?

As the project developed, it became clear that the West Oakland of 1880 and of recent years were worlds apart.

Figure 1: Artifacts from the Tilghman/Holland household. After the privy was no longer needed, it was filled in about 1880 with the domestic refuse pictured here.

A Black Household, 1880s

Lucinda Tilghman lived at 662 Fifth Street. An African American widow with three children, she took in boarders, including Abraham Holland, a Pullman porter employed by the railroad. The artifact collection from Tilghman's backyard privy complex is a window into the household in about 1880 (Figure 1). Dining was formal, as reflected in the tea and liquor service. Meals featured high-priced beef loin steaks and roasts, ham, and leg of mutton. Many personal items also found their way into the refuse, including an elegant toiletry set, a cuff link, a gold pendant, and a gold earring, all of which speak to the household's refinement.

Urban Renewal, 1930s–1960s

Although West Oakland was designated a "blighted" district in 1949, New Deal progressives had been busy in the neighborhood since the late 1930s, when several blocks of eclectic but decaying Victorian-era residences were declared a slum, condemned, and replaced with rows of austere, concrete, International-style apartment buildings. Peralta Villa, one of the first public housing projects in California, was completed in 1942. The uniformity and openness of the concrete block rows provided a clear line for surveillance. Privacy was a thing of the past.

In the 1950s, the double-deck Cypress Freeway was built, bisecting West Oakland with a massive physical and visual barrier. Again, despite neighborhood opposition, homes were destroyed and families relocated. In 1958, Oakland's Redevelopment Agency concluded that 12 West Oakland blocks should be cleared for Project Gateway, a huge postal facility. Despite the haste with which the old houses were razed, construction did not begin until 1966. In the intervening years, the vacant lots became an *ad hoc* dumping ground.

Comparing the 1880s and the 1960s

Unceremoniously discarded on an empty lot by anonymous West Oaklanders in the early 1960s are artifacts that make for an interesting comparison with materials from the previous century (Figure 2). This collection didn't meet the criteria for study in our approved research design, so we did the analysis without outside support. We found that the same classes of artifacts are present in both collections, sometimes with different representations: electrical parts substitute for lamp chimneys and among the toys is a model airplane. There are also unexpectedly few alcohol bottles in the community dump of the

1960s compared with the household assemblages of the previous century. Some of the latter contained dozens of beer and spirit containers in spite of the fact that these bottles could be sold for cash to junk dealers. Large-scale bottle collection and reuse was in the past by the mid-twentieth century while domestic recycling had yet to establish itself. Several milk bottles were found in the 1960s collection; the manufacturers intended these to be returned and reused. Conversely, the 1960s assemblage contains a proportionally larger quantity of cleaning products (including Clorox, Pinex, and car wax) in comparison to the earlier collections.

Figure 2: Following the demolition of several blocks for redevelopment, the open space became a community dumping ground. This collection was deposited in the early 1960s.

The nineteenth-century assemblages contain many items in the health and grooming categories that include pomade and perfume, as well as artifacts used in the hope of preventing or treating disease. With a century's advancements in medicine, decline might be predicted in the use of home medicines for treatment. However, both personal beautification products and proprietary medicines are as plentiful in the later assemblage as in those from the previous century, reflecting the poor access to health care in 1960s West Oakland.

While the food preparation and serving items are very diverse in age, decoration, and quality, they are relatively homogeneous in function. Typically, the 19th-century collections from West Oakland contain a dizzying range of table and serving vessels: plates, bowls, cups, covered tureens, and jugs of various sizes and shapes according to their function. This variety reflects the formal dining practices that were so important in mid- and late-nineteenth-century family homes. Dining was a highly ritualized activity that reaffirmed one's place in society and relation to genteel culture. In their uniformity, matched sets of dinnerware embodied that formality. A century later, dining had lost much of its symbolism. Although a community dump may not be the most controlled source of data, these materials suggest that achieving the aesthetic of the matched dining set was no longer important and that formal dining was much reduced.

Ethnicity and Place

More than a century has passed since West Oakland experienced the fluorescence of its skilled working class. For its first 60 years, this was a multiethnic place. Later, a massive population increase, government sanctioned policies of discrimination, the loss of the traditional employment base, and notions of "blight" and "slum" were used to justify re-engineering the neighborhood.

The Black Power movement of the 1960s originated, in part, in the powerlessness of West Oaklanders to save their homes, business, and vibrant culture from what were seen as the arbitrary ravages of a distant bureaucracy. The Black Panther Party had deep roots in the area and its social issues—in 1970, Party headquarters was located on Peralta Street, not far from the Project Gateway postal facility. The

infamous October 1967 shootout between the Oakland police and Huey Newton occurred across the street from Project Gateway. Newton was murdered in West Oakland in 1989. The leveling of West Oakland contributed to rampant paranoia within the African American community in the late 1960s. "Urban renewal" was seen as a ploy to further disenfranchise the poor. Many Black nationalists fervently believed that the U.S. government had genocidal intentions, finding proof of this Machiavellian scheme in the use of their neighborhood for freeways, mass-transit projects, and urban renewal (Figure 3).

Archaeological remains show these transitions in their structure as well as their content; in spite of the prejudices of the time, the residents of Lucinda Tilghman's home were socially active, entrepreneurial, and sophisticated. Her parlor items suggest a proudly genteel household. Significantly, the objects themselves were discarded into an outdoor privy that had been made redundant by the installation of City services. One is left with an impression of the optimism of this era, in which material progress had been tremendous and social advancement could not be far behind. Eighty years later, the *ad hoc* mounds of refuse left by chronically unemployed people housed in government projects in the early 1960s are both physical evidence and a metaphor of the change that swept the area. Optimism had retreated before the hard reality of continued racial injustice. The material plenty of an earlier era was nowhere to be seen in 1960s West Oakland. Self-determination, as symbolized by homeownership, had been in reach of the skilled workers of Lucinda Tilghman's day. By the 1960s, it was impossible for most people, whose homes were likely to be concrete blockhouses.

Figure 3: This undated line drawing of the "Peralta Villa concentration camp" reflected local sentiment about public housing projects that contributed to the creation of the Black Panther Party. One of the Party's principles was "decent housing fit for the shelter of human beings."

A Nice Pat on the Head

After the West Oakland project was completed, we posted the archaeological report on our website at http://www.sonoma.edu/asc and asked for comments. One morning this message popped up in my email box:

> I live in west Oakland and saw you digging near to the Post Office building. I liked how this project was about the neighborhood which is mostly known for what is wrong in Oakland. You have put us on the map I think. The project shows African Americans have lived in the area for a long time and how the area changed.

A single email from one individual isn't much, but it does hint that our work had struck a cord with the people whose history we interpreted, people who care about this place. Although our research design said some "highfalutin" things about investigating the situational nature of ethnic identity, I'm not sure that we discovered much new about the concept itself. But so what? Ethnicity is a tool that we used to get somewhere else.

"The point isn't the finding out," quoth an anonymous sage, "but the *trying* to find out."

THE INVISIBLE LANDSCAPE

AN ARCHAEOLOGY OF URBAN RENEWAL AND THE COLOR LINE

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The campus of Indiana University-Purdue University, Indianapolis (IUPUI) is a rather bleak expanse of undistinguished institutional structures, vast oceans of asphalt parking lots, and scattered garages. A handful of trees and grassed spaces punctuate the 289-acre campus on Indianapolis's near-Westside, but for the most part, the university landscape is strangely invisible and even a bit superfluous to the myriad tasks that students, employees, and visitors carry out there every day.

IUPUI itself was created in 1969, so most of the campus betrays few material indications of any significant heritage. Very few of the campus's thousands of faculty, staff, students, and visitors have any clear historical consciousness of this landscape or the many families who lived there over more than 150 years. Once a thriving neighborhood with at least 5,000 residents, the Indiana University Medical School began to carve out the future IUPUI campus in the 1920s. Most of the university space, though, was acquired after 1964, which required uprooting thousands of residents over about 25 years. Many IUPUI employees and students have a vague understanding of this massive displacement, but they tend to see the University's history reaching back to 1969, when the Indiana Legislature created the joint Indiana and Purdue campus in the state's capital city. Campus and community observers who have some sense of the community's heritage routinely gravitate toward inaccurate and often-irresponsible caricatures that the community was a "Black ghetto." For many years, this unreflective history was compounded by the absence of a systematic campus-wide discussion linking the university to the many people who had once lived in campus space. More troubling was that the near-Westside's residents themselves moved to various other places, so their voices had relatively little impact on how the university landscape was defined.

Excavating IUPUI

The IUPUI campus would not seem like an especially productive place to conduct archaeology, but in fact few places could be better suited to an engaged neighborhood archaeology. From a research perspective, Indianapolis experienced relatively typical material declines and social shifts after the Civil War, during the Depression, and following World War II. Archaeologically, the preservation is extremely good. The campus is dotted with scores of features like wells, cisterns, and privies that were well-preserved by miles of asphalt. Yet neither of those things would matter much if there were not descendant and campus communities who jointly felt stewardship for the space and its complex neighborhood heritage. The university's own complicity in the near-Westside's massive transformation really was never evaded on campus, but it also had not been very effectively made a topic of public discourse outside a handful of classrooms. In a renewed commitment to civic engagement in the past decade, IUPUI has attempted to forge productive relationships with the city, past and present near-Westside residents, and a variety of constituencies that feel stewardship for near-Westside histories. Archaeology has been one surprisingly powerful mechanism to tell this story and build relationships that can link descendants, former residents, University students and staff, and the many people who feel some claim to these neighborhoods.

The IUPUI archaeology project uses sites as public spaces to discuss how near-Westside communities and people of color became "invisible" to much of the contemporary campus community and city. Even the most prescient archaeologist would be hard-pressed to simply look at the campus's starkly flat topography and see the traces of eradicated neighborhoods. Much of the campus was recurrently flooded when it was first settled in the mid-nineteenth century, so immense volumes of refuse were used to fill the space. Homes were built on this newly leveled ground. Eventually when the University demolished those structures, the house lots were filled and then paved, so the campus quickly became dominated by remarkably flat parking lots.

Figure 1: In 1975, this home on West Vermont Street sat among IUPUI parking lots after all the neighbors had left (Photograph courtesy IUPUI University Library Special Collections and Archives).

When these parking lot surfaces are excavated, they reveal dense stratified deposits. Archaeological tours inevitably present the stark juxtaposition of a barren asphalt surface with structural foundations, dense household debris, and various yard and ecological features that reflect quite different past uses of the space. Much of our project's power has been a direct product of simply displaying this archaeological record in the midst of busy public spaces. Visitors literally stand atop a series of stratified landscapes, which stresses the relations between those landscapes and illuminates the campus community's role in this dramatic transformation. We connect these landscapes to examine what social processes produced them over the last century-and-a-half. We examine material patterns along the color line in this historically multicultural community and use material culture to illuminate and defuse present-day caricatures about social and material difference across color lines. Ultimately, transparent expectations that archaeology will unearth a near-Westside "Black ghetto" are dealt their death rites by material assemblages that do not reveal especially crystalline distinctions across color or ethnic lines. Nevertheless, we still must acknowledge that residents' experiences were profoundly shaped by race and racism, so much of our research focuses on how we can interpret multiple meanings along the color line in mass-produced objects: i.e., might various racial subjects interpret the same commodities in different ways and invest different meanings in those goods?

Reconstructing Ethnic Pasts

After World War II, the near-Westside became a predominately African American community that included many impoverished folks. However, into the 1920s, most of the near-Westside's residents were native-born White Hoosiers (the local term for Indiana-born residents). Their neighbors included European immigrants from every corner of the continent as well as White and Black Southern migrants and many farmers who left the fields for Indianapolis's industrial workplaces. While the census reveals a rainbow of ethnic groups, this was by no means a settled multicultural community—the area quickly became a racially segregated space at the turn of the century, the Ku Klux Klan had a very strong follow-

ing among the near-Westside's White male residents in the 1920s, and informal hostilities were persistently showered onto most of the community's African American and European immigrant residents alike.

A host of Indianapolis city leaders, preservationists, and realtors today tout the city's historically ethnic neighborhoods. A handful of areas were predominated by particular ethnic groups, but most were quite dynamic. A simplistic picture of African American, German, and Irish enclaves dotting Indianapolis paints an idyllic multicultural past that ignores dynamic settlement patterns, lumps together class collectives, and tends to ignore racism altogether. For instance, in the Ransom Place neighborhood at the edge of the IUPUI campus, working-class and genteel African Americans did live alongside each other, but in large part that appearance of cross-class integration was forced on African Americans by *de facto* racism from realtors and neighborhood associations with restrictive covenants.

Many of our visitors are somewhat oblivious to racism and eager to find a distinctive ethnic past, but we have focused on how the near-Westside's residents were situated along a racial continuum. In 1904, Ray Stannard Baker (1968 [1904]:117) visited Indianapolis and noted that

> the people one ordinarily meets don't know anything about the Negro, don't discuss him, and don't care about him. In Indianapolis, and indeed in other cities, the only white people I could find who were much interested in the Negroes were a few politicians, mostly of the lower sort, the charity workers and the police.

Baker recognized that Whites were willingly oblivious to African American life and tended to clearly distinguish Black and White experience. However, many African Americans worked for White people in industry, businesses, and their homes and had a quite intimate understanding of their White employers' lives. In Summer 2001, we conducted a project on the IUPUI campus at the Evans-Deschler Site, a neighboring German American meat packing shop and post-1904 African American boarding house. Our public project focused on labor relationships that connected Hoosiers across the color line. We recovered a concentration of straight pins and buttons from the boarding house that likely would have been ignored on most sites, but the Evans boarding house was home to a series of African American women who appeared in the census as laundresses and seamstresses. In this context, these otherwise innocuous objects were clear material indications of the gendered dimensions of racism that relegated many African American women to domestic labor. Archaeological tours are especially powerful when they can situate the most commonplace objects within such broad social and structural issues.

Our project has aspired to complicate such relationships along the color line and over the contemporary landscape. When I first visited IUPUI in 1999, my future colleagues justifiably heralded the archaeological potential of Ransom Place, a six-block historically African American neighborhood that sits at the edge of the IUPUI campus. The neighborhood escaped the wrecking ball and secured Conservation District status in 1998, so it survives today as the sole physical remnant of the vast neighborhoods that once covered the near-Westside. By World War I, Ransom Place became home to many of Indianapolis's African American entrepreneurs and professionals. Madam C. J. Walker's home and her well-known cosmetics factory sat alongside Ransom Place, and Walker's lawyer Freeman Ransom was among the African American professionals who lived in the neighborhood that

Figure 2: The foundations of this German American smokehouse were excavated by the IUPUI Field School in 2003 (photo by author).

now bears his name. Ransom Place's idiosyncratic vernacular housing and gradual recovery in the past decade ensure that it is commonly showcased as a preservation success story, and many of the residents are African American elders.

The Ransom Place Neighborhood Association has emerged as the clearest community voice for those people who once lived in the near-Westside, and the Association has been an ideal platform for community-based historical archaeology. However, the University community also has emerged as a crucial constituency that has begun to lay claim to the near-Westside's heritage. A walk from the heart of campus to Ransom Place demands a hike across parking lots and ever-emerging decks that accommodate the University's commuter student population. For the most part, though, this landscape of parking lots and Ransom Place remains relatively disconnected, the processes that created this disconnection pass unexamined, and the University and neighborhood communities have no systematic relationship. Much of our research focuses on Ransom Place, but in the past five summers, IUPUI Archaeology Field Schools have worked to connect the otherwise-ignored campus with Ransom Place and illuminate the concrete social processes that produced this landscape.

Measuring Results

Much of the archaeology project's impact has simply been its ability to contribute to historical consciousness and foster public dialogue. Some of the products of this consciousness appear modest, but they indicate a clear shift in how the campus materializes its past. For instance, in May 2003 several hundred visitors from across the country convened on a steamy Indiana afternoon to commemorate 21 new dormitories named after community historical figures. Many former campus residents were troubled that only one University building bore an African American name, and that structure is slated for demolition. The new dormitories were named after a range of professional and working-class people, some well-known and others anonymous, representing men and women from most of the groups who once lived in the near-Westside. Most of these figures were identified by archaeology students who produced biographies for a joint University/community committee to consider in selecting the final names. This is a modest but critical effort to materially historicize the campus landscape.

By doing these things the project aspires to place the contemporary landscape—and the people on the IUPUI campus and in Ransom Place today—within over a century of urbanization and racial ideology. Archaeology can potentially reclaim spaces that are now dehistoricized, transforming the parking lots and University buildings into a landscape concretely linked to Ransom Place. This process should illuminate the ways in which race, class, and urban inequalities have been written into material culture ranging from mass-produced commodities to campus landscapes over 150 years.

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U.S. ARMY CORPS OF ENGINEERS DISTRICTS PARTNER ON AFRICAN BURIAL GROUND RESEARCH

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In September 2003, New York District Corps employee Victoria Gross quietly entered a large, cool room in the historic Hamilton U.S. Customs House and Museum in Lower Manhattan, New York City as if she were entering a church. The room was filled wall-to-wall with large crates. She gazed at them, knowing they were filled with the human remains from New York City's eighteenth-century African Burial Ground. About the same time, Angela Grimes, a St. Louis District Corps employee, sat down to watch the local news. She was awed by the broadcaster's report regarding a grand ceremony for the reburial of these remains.

Both employees were witnesses to one of the most important archaeological discoveries of the twentieth century. "As an American of African ancestry, it was a momentous occasion to be in the presence of where the remains and artifacts are being stored and to observe them being meticulously handled and examined by Corps' archaeologists from New York District and St. Louis District and Howard University," said Gross, who is the African American Special Emphasis Program Manager, New York District. "I knew about the burial ground, but until I saw the news report, I didn't know that [my organization] was leading this effort . . . ensuring the success of documenting the remains," said Angela Grimes, of the St. Louis District Information Management Office.

Discovering the African Burial Ground

The New York and St. Louis District Corps of Engineers were key players on the African Burial Ground Project, one of the General Services Administration's (GSA) priority projects. In 1991, the site was identified as the location of the burial ground through documentary research conducted by Historical Conservation and Interpretation, Inc. (HCI), under the direction of Edward S. Rutsch. Based on this research, field plans were developed and implemented to excavate test trenches at the site. It was during these excavations that the eighteenth-century African burial ground was unearthed.

The presence of an African burial ground in Lower Manhattan had been known through historic maps and was believed to have encompassed five to six acres of Lower Manhattan, or about five present-day city blocks, and to include up to 20,000 burials. However, historic city documents and GSA's own Environmental Impact Statement, conducted prior to the excavation, indicated that remnants of the burial ground at the planned construction site was unlikely because building construction during the 1800s would have removed what remained of the burial ground. Tests conducted by the archaeologists, however, revealed that portions of the burial ground were actually deeper beneath the ground surface than expected and apparently were unaffected by nineteenth-century development.

Figure 1: Customs House room filled wall to wall with crates of African Burial Ground remains.

The excavation of the new federal government building was halted and approximately 10,000 square feet of the burial ground was fenced off and protected. The excavation of a portion of the burial ground was initiated by HCI and completed by John Milner and Associates (JMA). They exhumed over 400 adult and child skeletal remains in partially decayed wooded coffins with scores of artifacts, including coins, shells, and beads. The human remains were found wearing shrouds fastened with brass straight pins and jewelry. The coffins were closely stacked in layers, going down as deep as 23 feet below street level.

Construction of the building eventually resumed and 290 Broadway was completed in 1994, leaving the remainder of the burial ground untouched. In 1993, the burial ground was declared a National Historic Landmark and GSA made plans to preserve it. The agency funded research to examine the findings in order to gain insight into the lives of eighteenth-century enslaved African Americans and made plans both to develop a memorial and public education center adjacent to the burial ground with the assistance of the National Park Service and to hold a reburial ceremony.

In 1993, GSA asked Howard University, based in Washington, D.C., to conduct scientific analysis of the human remains and artifacts before they could be reburied. The university brought the human remains to Howard University's Cobb Laboratory for examination and also established a lab in the World Trade Center's Building 6 to house and examine the artifacts. The artifacts were still being stored in the building when the World Trade Center was destroyed on September 11, 2001. Amazingly, many of the shelves holding the artifacts remained standing, and most of the artifacts were recovered by the Federal Emergency Management Agency.

Involving the Corps

After September 11, GSA was in search of a suitable curation facility. Because of his exceptional reputation, the agency called upon Dr. Michael Trimble, Anthropologist and Director of the U.S. Army Corps of Engineer's (USACE) Mandatory Center of Expertise for the Curation and Management of Archaeological Collections (MCX-CMAC), at the Corps' St. Louis District. The center is the largest single organization in the Department of Defense dedicated to addressing the curation of archaeological collections on a national scale. "We work with other Corps districts and agencies on the preservation, storage, and management of archaeological and historical materials and associated documentation," said Trimble. Dr. Trimble worked with Howard University and GSA to set up an archaeological lab at the Hamilton U.S. Customs House and Museum in Lower Manhattan, New York City.

GSA also asked the Corps to be technical advisors on the project. Employing USACE's principles of virtual teaming, Dr. Trimble called upon the Corps' New York District for a set of "local eyes and ears." "For this to work efficiently, I needed someone in the area that knew the project," said Trimble. The project would call for numerous weekly and monthly meetings to ensure plans were being executed. Trimble felt this cost in travel and time would not be feasible for the Corps or GSA. "I was aware that Nancy Brighton, Lead Archaeologist with the New York District, had an intimate knowledge of New York archaeological sites," said Trimble. "Nancy's efforts were exceptional. She definitely became my right hand during this project."

Brighton was Dr. Trimble's principal assistant and local liaison. The two, along with many other personnel, worked as a virtual team for the last two years to ensure the project's success. "I acted as a technical project manager and provided local expertise and representation. I oversaw the work being conducted at the lab at the Customs House as well as made sure all of the project elements were being completed. This involved coordinating the ABG team meetings that included archaeologists from New Jersey and New York, GSA personnel based in Lower Manhattan, various regulatory agencies, members of the African American community, and other project stakeholders," said Brighton.

In Summer 2003, Dr. Trimble asked Brighton to go to Howard University with the St. Louis District Team to supervise the inventory of the human remains. "I supervised the Howard University advanced osteology students and the St. Louis osteologists as they confirmed that all of the remains removed from the burial ground were being returned for reburial," said Brighton. She added, "This process also confirmed that the data had been recorded by the Howard University scientists to allow them to prepare the skeletal biology, history, and archaeology reports. These reports had to be technically proficient and complete because the human remains and artifacts, after being examined, were going to be reburied. This data needed to be above reproach because it will be the only information available to use to analyze in the future."

Figure 2: Archaeologist Christopher Ricciardi, New York District examines coffin pins and other small artifacts in Customs House lab.

The Reburial

During the summer, the Bronx Council for the Arts (BCA), working with the Corps and Howard Universi-

ty, was responsible for matching the human remains with the coffins that were specially manufactured in Ghana, Africa for this project. Each side of the coffin was intricately carved with traditional West African symbols and scenes. BCA wrapped each individual in linen before placing the individual in a coffin.

Before reburial could take place, some of the artifacts were photographed and replicated by artisans and conservators at the Colonial Williamsburg Foundation, in cooperation with the National Park Service, for the Education Center GSA is planning to establish adjacent to the burial ground memorial. Archaeologists from the New York District prepared the artifacts found with each individual for placement in the appropriate coffin. The artifacts were carefully wrapped in tissue paper, which BCA then wrapped in linen and placed within each coffin. Also, placed with the bodies were "letters from the ancestors" written by members of the African American community.

The reburial ceremony was a three-day event, commencing at Howard University in Washington, D.C. and culminating in New York City. The "Rites of Ancestral Return" began on September 30, 2003 at Howard University. Four ceremonial coffins carrying the remains of an adult male, an adult female, and two children were transported to several cities on their journey back to New York City. Ceremonies took place at every stop, including Baltimore, Wilmington, Philadelphia, and Newark City. At Newark City, the coffins were transported to Jersey City where they were placed on a boat. On October 3, 2003, the boat carried them up the New York Harbor towards Lower Manhattan and Wall Street where the slaves originally entered New York City in the seventeenth and eighteenth centuries. From Wall Street, the four ceremonial coffins joined a procession with the rest of the coffins from the Customs House and all of them were carried by horse-drawn carriages to the burial ground. The coffins were then placed inside seven large African mahogany burial crypts also manufactured in Ghana, Africa, and a 20-hour vigil commenced. On October 4, the remains from the African Burial Ground were reburied.

Howard University is currently writing the historical, archaeological, and skeletal biological studies for the burial ground component of the site. JMA is completing the archaeological report for the nonburial ground (eighteenth-century potteries) portion of the site.

SPECIAL ISSUE ON HERITAGE TOURISM COMING IN MAY

Heritage Tourism is the focus of the May 2005 thematic issue of *The SAA Archaeological Record.* Heritage tourism represents a significant force in the tourism industry in the Americas and worldwide, and archaeological resources are often an important component of the heritage tourist's experience. One of the biggest challenges facing these tourism programs is ensuring that the very resources that attract visitors are not destroyed or damaged in the process. A complicated undertaking, heritage tourism presents its own benefits, challenges, and opportunities to archaeologists. This series of articles will offer diverse perspectives on national and international heritage tourism programs and policies. The issue is almost full, but we are particularly interested in articles that cover Native American issues and those of for-profit organizations. If you would like to contribute an article or discuss an idea, please email or call co-editors Teresa L. Pinter (email: tpinter@acstempe.com; tel: [480] 894-5477) or Mary L. Kwas (email: mkwas@uark.edu; tel: [479] 575-6549).

THE SENECA VILLAGE PROJECT

STUDYING A 19TH-CENTURY AFRICAN AMERICAN COMMUNITY IN CONTEMPORARY NEW YORK CITY

Nan A. Rothschild and Diana diZerega Wall

Nan Rothschild is Ann Whitney Olin Professor of Anthropology at Barnard College, Columbia University, and Diana diZerega Wall is Professor of Anthropology at the Graduate Center and the City College of the City University of New York.

Over the last few years, the authors have been working with educator Cynthia Copeland of the New-York Historical Society on the study of Seneca Village, a nineteenth-century African American and Irish immigrant community located on land which today is part of Central Park in New York City. The project is in some ways conventional, but in others, unusual. On the conventional side, we have been using methods typical of recent research in historical archaeology: the study of documents and the use of geophysics and other non-ground-disturbing techniques prior to a hoped-for excavation. The unusual aspects of the project relate to two factors: one, that the project area is located within today's Central Park, and two, that it was the home of African Americans and Irish immigrants. Together, these factors have meant that the prospect of excavating in Seneca Village is highly complex and politicized. Because of its complexity, we have tried to achieve community involvement at every stage. The project provides a good case study for the fact that we are now living in an era when the past is not simply the private preserve of scholars like archaeologists and historians but is also important to and used explicitly by many different contemporary groups, including descendant communities and government agencies, in a variety of ways. It is this aspect of the project that we want to discuss here.

The Village

Seneca Village was an African American community founded in the 1820s about 3.5 miles outside the city. It constitutes the first known community of Black property owners in New York City and may even have been the first Black middle-class community there. In the 1840s, some of the landowners began to rent their property to Irish immigrants, and the village thus became an ethnically mixed community. By the 1850s, the village was a substantial settlement, with a population of over 260 (two-thirds of whom were African American and the other third, Irish) and several institutions, including three churches and a school. At that point, the growing city was beginning to encroach on the village and the government began plans to build a large park. After a lot of political wrangling (Rosenzweig and Blackmar 1992), the city chose the site of today's Central Park, and in 1856, it evicted the 1,700 people who lived in the area, including the residents of Seneca Village, by right of eminent domain. After the eviction, Seneca Village appears to have been forgotten for almost a century and a half.

The Project

Historians Roy Rosenzweig and Elizabeth Blackmar sparked modern interest in the village with the publication of their book *The Park and the People* (1992), a history of the park that devoted most of a chapter to Seneca Village. The material on the village led Grady Turner and Cynthia Copeland of the New-York Historical Society to curate an exhibition, "Before Central Park: The Life and Death of Seneca Village." The exhibit was both a popular and critical success, and its run was extended to over a year. Following the exhibit, the authors joined forces with Copeland and formed the Seneca Village Project. The project has several goals. One is to determine whether or not archaeological remains of the community are still intact in the park. At this point, based on geophysical study and walkovers of the area, our answer is a tentative "yes." We currently plan to conduct soil borings in the Village area this fall to answer this question more decisively. Ultimately, if it seems that some remains of the village are intact in the modern park, we would like to conduct limited archaeological excavations. But we have other goals for the project as well, which include public outreach and education. We have also formed an Advisory Committee to help the project implement its plan; this committee has been particularly helpful in advising us in how to deal with the administrators of Central Park.

Public Outreach

Educator Copeland, working with Herbert Seignoret of the City College of New York, has done a lot of community outreach. Together, they have designed and presented numerous programs on the Village to elementary and middle school chil-

dren and their teachers and to the general public as well at libraries, churches, and hospitals. The primary rationale behind these programs is educational—to inform the public about the existence of Seneca Village and the project—but they also use them to identify additional interested members of the public for the Advisory Committee and to solicit ideas for additional research questions. And we have our own political agenda for these programs as well: to build grass-roots support for the project. If we hope to be able to conduct excavations in Central Park, one of New York City's sacred places, favorable public opinion will be an important asset. As part of the outreach programs, we ask audience members to sign petitions supporting the project.

Education: Undergraduate Interns

Copeland and Seignoret's emphasis on education has educated the authors as well. We now use the study of Seneca Village as a way to engage undergraduates and we have incorporated students into the research process every step of the way. In fact, students have done most of the documentary and archaeological research that has been done on the Village to date. The early work was done by individual students working in the context of independent studies, but then we were able to institutionalize undergraduate involvement in the project. During the summers of 2000 and 2001, the project ran summer undergraduate internships funded by the National Science Foundation through its Research Experience for Undergraduates program; additional funding was supplied by the Columbia Institute for Social and Economic Theory and Research and the Professional Staff Congress of the City University of New York. So far, the interns have totaled 17 undergraduate students from colleges and universities in New York City. And undergraduates taking independent studies and working under the supervision of the project archaeologists as well as a consultant who is a soils archaeologist will perform the soil borings planned for the fall.

The Advisory Committee

When we first began the project, we all felt that we needed to be able to consult with contemporary New Yorkers who had an interest in the Village. Part of our impetus for forming this committee was the experience of the African Burial Ground project, which involved the excavation and study of over 400 people, mostly enslaved Africans, who had died in New York City in the 18th century. This project, which has been ongoing since 1991, provides an example of a worst-case political scenario in which a descendant community learns about an excavation and archaeological study late in the process and its wishes at first are largely ignored (see LaRoche and Blakey 1997). The descendant community has fought long and hard and it has been partially successful; its demands have been met in regard to the direction of the study and analysis of the human remains. But the fight goes on in regard to the design for the memorial of the burial ground and its interpretation. There is still bad feeling and a lack of trust between many members of the city's African American communities, representatives of government agencies including the General Services Administration and the National Park Service, and some of the anthropologists originally involved in the study.

Our Advisory Committee includes scholars who study African American and Irish history in New York, members of descendant communities that have roots in the Village, and anyone who has a serious interest in the village. Two of our committee members, for example, belong to churches affiliated with those present in the nineteenth-century village, namely the African Methodist Episcopal Zion Church—known as Mother Zion Church—and St. Michael's Episcopal Church, which in 1846 established All Angels' Church in Seneca Village as a mission to serve the poor (Rosenzweig and Blackmar 1992:72). Other committee members had been active in the African Burial Ground controversy. The Committee holds meetings once or twice a year. When we formed the committee, we envisioned that it would work in partnership with us in planning the direction of the Project. There are several positive examples of archaeological projects in different parts of this country where archaeologists have worked in partnership with African American descendant communities (e.g., Derry 1997; Leone 1995; McDavid 1997), and research has been enriched by input from people with different perspectives, especially when this input is sought early in the process, when research questions are being formulated. Our Advisory Committee helped design our research questions, but, ironically, the most important help that the Committee has provided to date is in the realm of tactical and political advice (which we discuss below). In fact, if it were not for the advice of our Advisory Committee (many of whom have the experience in political action that the archaeologists lack), the Seneca Village project would probably have ground to a halt a year ago.

Central Park

Today, Central Park is administered by the New York City Department of Parks and Recreation and its day-to-day operations are handled by the Central Parks Conservancy, a private, nonprofit organization. The official attitude toward the Village has been characterized by what appears to be a reluctance to acknowledge that it ever existed. For example, the Village was ignored throughout the recent sesquicentennial celebration of the park until the very last moment—in December 2003, at the very end of the sesquicentennial year and only after the exertion of political pressure by African American New Yorkers, a

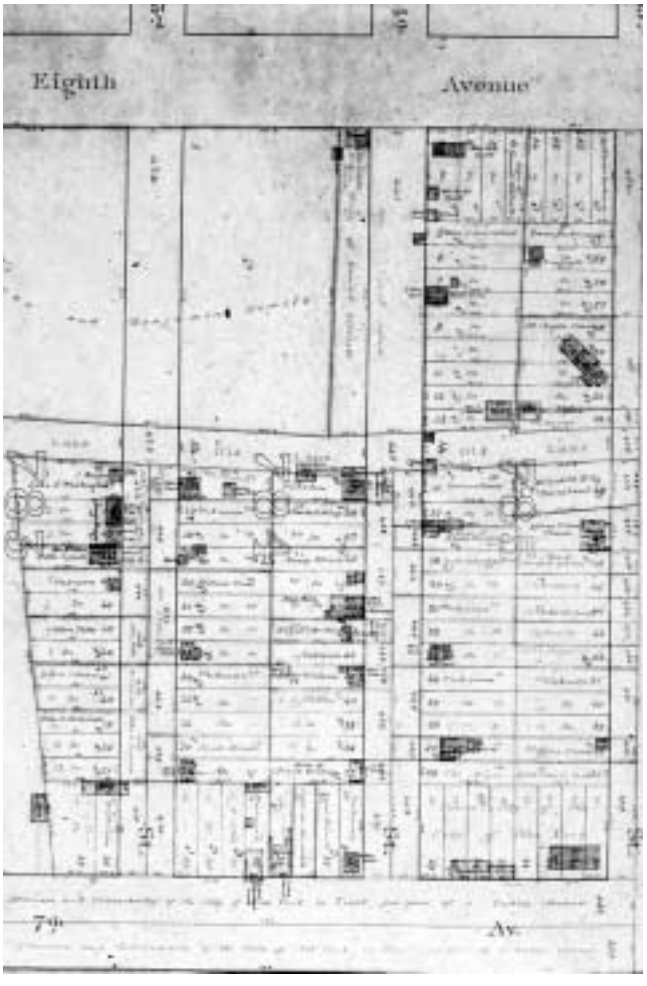

Figure 1: Detail of the Central Park Condemnation Map, Blocks 783 to 785, by Gardner A. Sage, 1856. This map provides enormous detail about the village (Collection of the New York City Municipal Archives, Bureau of Old Records).

small, almost perfunctory exhibit entitled "Remembering Seneca Village" opened at the Dana Discovery Center at the northern end of the park, just adjacent to Harlem.

This pattern on the part of the Parks Department and Conservancy of acknowledging the existence of Seneca Village only after receiving pressure from the city's Black community has been mirrored in our own experience gaining permission for archaeological work at the site. A few years ago (during the last mayoral administration), these entities granted us permission to do geophysical research and map the existing surface terrain. But now we want to do limited subsurface work (soil borings). We first requested permission to do this a year and a half ago, and our request was denied; the new Parks Commissioner said that members of the public could not do anything in the park that would penetrate the park's surface so that a precedent would not be set. (We should point out that this argument was weak, because a few years earlier archaeologists from Columbia University had received permission to do archaeological testing in the northern part of the park.) Then, last summer, we met with our Advisory Committee and told them that we were having trouble getting permission to move forward. They suggested that we be much more aggressive in requesting permission and advised us how to do this. Following their advice, we wrote again, but this time sent copies of our request to many prominent African and European American politicians and community leaders. Finally, in the winter of 2003, the Parks Department, again apparently bowing to political pressure, granted us permission to do the borings.

Conclusion

The Seneca Village project has been a learning experience for a number of people, including the authors. The documentary research has provided important and fascinating information about life in this mixed community. However, we believe that there are specific kinds of information that can only come from archaeological excavation, and we hope we will be able to complete this phase of the project. In addition to yielding insights about the village's past, we think that excavation would help modern-day New Yorkers recognize and acknowledge the significant role that African Americans have played in the city's past, a role that is usually denied.

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CALLS FOR AWARDS NOMINATIONS

The Society for American Archaeology calls for nominations for its awards to be presented at the 2005 Annual Meeting in Salt Lake City. SAA's awards are presented for important contributions in many areas of archaeology. If you wish to nominate someone for one of the awards, please send a letter of nomination to the contact person for the award. The letter of nomination should describe in detail the contributions of the nominee. In some cases, a curriculum vita of the nominee or copies of the nominee's work also are required. Please check the descriptions, requirements, and deadlines for nomination for individual awards. Award winners will receive a certificate. An Award citation will be read by the SAA president during the annual business meeting, and an announcement will be published in *The SAA Archaeological Record*.

Award for Excellence in Archaeological Analysis

This award recognizes the excellence of an archaeologist whose innovative and enduring research has made a significant impact on the discipline. Nominees are evaluated on their demonstrated ability to successfully create an interpretive bridge between good ideas, empirical evidence, research, and analysis. This award now subsumes within it three themes presented on a cyclical basis: (1) an Unrestricted or General category (first awarded in 2001); (2) Lithic Analysis; and (3) Ceramic Analysis.

The 2005 award will be presented for Excellence in Lithic Analysis, for which submission requirements are as follows:

- Letter of nomination describing in detail the nature, scope, and significance of the nominee's research and analytic contributions.
- Curriculum vita.
- Any other relevant documents, including letters of support.

Deadline for nomination: December 31, 2004. Contact: Bill Andrefsky, Department of Anthropology, Washington State University, Pullman, WA 99164-4910; tel: (509) 335-1127; email: and@wsu.edu

Book Award

The SAA annually awards a prize to honor a recently published book that has had, or is expected to have, a major impact on the direction and character of archaeological research. The Book Award committee solicits your nominations for this prize, which will be awarded at the 2005 Annual Meeting of the SAA. Books published in 2002 or more recently are eligible. Nominators must arrange to have one copy of the nominated book sent to each member of the committee. Please contact the chair of the committee, Guy Gibbon, for an updated list of the committee members: Dr. Guy Gibbon, Chair, Department of Anthropology, University of Minnesota, 395 Humphrey Center, Minneapolis, Minnesota 55455

Deadline for nomination: December 1, 2004. Contact: Guy Gibbon at the address above or tel: (612)-625-3597; email: gibbo001@umn.edu

Crabtree Award

Presented to an outstanding avocational archaeologist in remembrance of signal contributions of Don Crabtree. Nominees should have made significant contributions to advance understandings of local, regional, or national archaeologies through excavation, research, publication, site preservation, and/or public outreach.

Special requirements:

- Curriculum vita.
- Letter of nomination.
- Letters of support.

Deadline for nomination: **January 5, 2005.** Contact: John R. Cross, Assistant Secretary of the College, 4100 College Station, Bowdoin College, Brunswick, ME 04011; tel: (207) 725-3409; email: jcross@bowdoin.edu.

Award for Excellence in Cultural Resource Management

Presented to an individual or group to recognize lifetime contributions and special achievements in the categories of program administration/management, site preservation, and research in cultural resource management on a rotating basis. The 2005 award will recognize important contributions to Preservation and Site Protection. This category may include individuals employed by federal, state, or local government agencies. This category is intended to recognize long-term, sustained contributions to the management of the archaeological record.

Special requirements:

- Curriculum vita.
- Any relevant supporting documents.

Deadline for nomination: January 5, 2005. Contact: Kay Simpson, The Louis Berger Group, Inc., 203 E. Cary Street, Suite 100, Richmond, VA 23219; tel: (804) 225-0348; fax: (804) 225-0311; email: ksimpson@louisberger.com.

Dissertation Award

Members (other than student members) of SAA may nominate a recent graduate whose dissertation they consider to be

original, well written, and outstanding. A three-year membership in SAA is given to the recipient.

Special requirements:

- Nominations must be made by nonstudent SAA members and must be in the form of a nomination letter that makes a case for the dissertation. Self–nominations cannot be accepted.
- Nomination letters should include a description of the special contributions of the dissertation and the nominee's current address. Nominees must have defended their dissertations and received their Ph.D. degree within three years prior to September 1, 2004.
- Nominees are informed at the time of nomination by the nominator and are asked to submit a copy of the dissertation to the committee by October 15, 2004 (to be mailed to the committee chair, Michelle Hegmon).
- Nominees do not have to be members of SAA.

Deadline for nomination: October 15, 2004. Contact: Michelle Hegmon, SAA Dissertation Award Committee, Department of Anthropology, Box 872402, Arizona State University, Tempe, AZ 85287-2402; tel: (480) 965-6213; fax: (480) 965-7671; email: michelle.hegmon@asu.edu.

Fryxell Award for 2005

The Fryxell Award is presented in recognition for interdisciplinary excellence of a scientist who need not be an archaeologist but whose research has contributed significantly to American archaeology. The award is made possible through the generosity of the family of the late Roald Fryxell, a geologist whose career exemplified the crucial role of multidisciplinary cooperation in archaeology. Nominees are evaluated on the breadth and depth of their research and its impact on American archaeology, the nominee's role in increasing awareness of interdisciplinary studies in archaeology, and the nominee's public and professional service to the community. The award cycles through zoological sciences, botanical sciences, earth sciences, physical sciences, and general interdisciplinary studies. The 2005 Fryxell Award will be in the area of interdisciplinary studies. The award will be given at the SAA's 70th Annual Meeting. The award consists of an engraved medal, a certificate, an award citation read by the SAA president during the annual business meeting, and a half-day symposium at the Annual Meeting held in honor of the awardee.

Special requirements:

- Describe the nature, scope, and significance of the nominee's contributions to American archaeology.
- Curriculum vita.
- Support letters from other scholars are helpful. Three are suggested.

Deadline for all nomination materials: January 5, 2005. Contact: Patricia Wattenmaker, Department of Anthropology, PO Box 400120, University of Virginia, Charlottesville, VA 22904-4120; email: paw3u@virginia.edu.

Dienje M. E. Kenyon Fellowship

A fellowship in honor of the late Dienje M. E. Kenyon has been established to support the research of women archaeologists in the early stages of their graduate training. This year's award, of $500, will be made to a student pursuing research in zooarchaeology, which was Kenyon's specialty. In order to qualify for the award, applicants must be enrolled in a graduate degree program focusing on archaeology with the intention of receiving either the M.A. or Ph.D. on a topic related to zooarchaeology, and must be in the first two years of that program. Strong preference will be given to students working with faculty members with zooarchaeological expertise. Only women will be considered for the award. Applicants will be notified via email that their applications have been received.

Applications will consist of:

- A statement of proposed research related to zooarchaeology, toward the conduct of which the award would be applied, of no more than 1,500 words, including a brief statement indicating how the award would be spent in support of that research.
- A curriculum vita.
- Two letters of support from individuals familiar with the applicant's work and research potential. One of these letters must be from the student's primary advisor and must indicate the year in which the applicant entered the graduate program.

Deadline for nomination: January 5, 2005, preferably sent via email as an attachment in Microsoft Word. Contact: Heidi Katz, Thinking Strings, P.O. Box 537, South Orange, NJ 07079; email: hkatz@thinkingstrings.com.

Lifetime Achievement Award

The Lifetime Achievement Award is presented annually to an archaeologist for specific accomplishments that are truly extraordinary, widely recognized as such, and of positive and lasting quality. Recognition can be granted to an archaeologist of any nationality for activities within any theoretical framework, for work in any part of the world, and for a wide range of areas relating to archaeology, including but not limited to research or service. Given as the Distinguished Service Award between 1975 and 2000, it became the Lifetime Achievement Award and was awarded as such for the first time in 2001.

Special requirements:

- Curriculum vita.
- Letter of nomination, outlining nominee's lifetime accomplishments.
- Additional letters may be submitted but are not required.

Deadline for all nomination materials: January 5, 2005. Contact: Norman Yoffee, Department of Near Eastern Studies, 2068 Frieze Bldg., University of Michigan, Ann Arbor, MI 48109-1285; tel: (734) 647-4637; fax: (734) 936-2679; email: nyoffee@umich.edu.

Fred Plog Fellowship

An award of $1,000 is presented in memory of the late Fred Plog to support the research of an ABD who is writing a dissertation on the North American Southwest or northern Mexico or on a topic, such as culture change or regional interactions, on which Fred Plog did research. Applications should consist of a research proposal no more than three pages long and a budget indicating how the funds will be used.

Special requirements:

- ABD by the time the award is made.
- Two letters of support, including one from the dissertation chair that indicates the expected date of completion of the dissertation.
- Description of the proposed research and the importance of its contributions to American archaeology.

Deadline for nomination: December 5, 2004. Contact: Stephen Plog, Department of Anthropology, P.O. Box 400120, University of Virginia, Charlottesville, VA 22904; email: plog@virginia.edu.

Poster Award

Two awards are given to the best presentations of archaeological research in poster sessions. One award acknowledges the best poster whose principal author is a student. The second award acknowledges the best poster by a nonstudent. A panel of approximately 20 archaeologists, with varied topical, geographic, and theoretical interests, serves as judges.

Deadline for Submission: Presented at the poster session at the SAA Annual Meeting. Contact: Maria Nieves Zedeño, The University of Arizona, Bureau of Applied Research in Anthropology, Tucson, AZ 85721; tel: (520) 621-9607; fax: (520) 621-9608; email: mzedeno@u.arizona.edu.

Award for Excellence in Public Education

This award recognizes outstanding contributions by individuals or institutions in the sharing of archaeological knowledge with the public. In 2005, eligible candidates will be Institutions that have contributed substantially to public education about archaeology through the development and/or presentation of educational programs, publishing, and/or the distribution of educational materials and other activities.

Possible candidates for this category include educational, research, and management institutions who present information to the public or who facilitate others in their public education efforts. These institutions include, but are not limited to, government agencies, private foundations, profit and nonprofit corporations or companies, and professional and avocational archaeology societies.

Nominations are reviewed by members of the SAA Excellence in Public Education Award Committee, who select a recipient based on the following criteria: public impact, creativity in programming, leadership, and promotion of archaeological ethics.

Nominators will work with the Chair to assemble a nomination file that will include:

- A formal letter of nomination that identifies the nominee and summarizes their accomplishments. These accomplishments should be contextualized by addressing the following types of questions: Where does the nominee's work fit within public education? What is the extent of the nominee's work and impact on the field of archaeology? On students? On the general public? On other disciplines?
- Supporting materials should demonstrate (not merely assert) the nominee's qualifications and actions. In other words, supporting materials should not be expected to stand on their own but should demonstrate the case being made in the nomination letter. Examples of supporting evidence might document the impact of a specific program in terms of the numbers of the public involved, personnel qualifications and deployment, the frequency of programs offered, formal evaluation results, and feedback from the audience. Secondary nominator letters are welcomed as well.
- Prior nomination does not exclude consideration of a nominee in subsequent years. Self nominations are accepted.

Deadline for submission: January 5, 2005. The Chair of the committee will work closely with nominators in supplying the above items for completing a nomination file. Nominators are encouraged to contact the Chair by November 1, 2004, to begin this process. Additional Award details are available on the SAA Archaeology for the Public web pages. Contact: Patrice Jeppson, 2200 Benjamin Franklin Parkway, E1812, Philadelphia, PA 19130; tel: (215) 563-9262; email: pjeppson@kern.com or pjeppson@speakeasy.net.

Gene S. Stuart Award

Presented to honor outstanding efforts to enhance public understanding of archaeology, in memory of Gene S. Stuart, a writer and managing editor of National Geographic Society books. The award is given to the most interesting and responsible original story or series about any archaeological topic published in a newspaper with a circulation of at least 25,000

Special requirements:

- The nominated article should have been published within the calendar year of 2004.
- An author/newspaper may submit no more than five stories or five articles from a series.
- Six copies of each entry must be submitted by the author or an editor of the newspaper.

Deadline for nomination: January 5, 2005. Contact: A'ndrea Elyse Messer, 201 Rider House, Penn State, University Park, PA 16902; email: aem1@psu.edu.

Student Paper Award

This award recognizes original student research as a growing component of the Annual Meeting, and is a way to highlight outstanding contributions made by students! All student members of SAA are eligible to participate. The papers will be evaluated anonymously by committee members on both the quality of the arguments and data presented, and the paper's contribution to our understanding of a particular area or topic in archaeology. The papers will also be evaluated on the appropriateness of the length of the paper for a 15-minute presentation.

All of our sponsors recognize the importance of student research in archaeology and have contributed generously to this award!!

In addition, the award winner will receive a citation from the SAA president, a piece of official SAA merchandise, and over $1000 worth of books/journals from the following sponsors:

University of Alabama Press
University of Arizona Press
AltaMira Press
Blackwell Publishers, Inc.
University of California Press
Cambridge University Press
University Press of Colorado
Elsevier
University Press of Florida
University of Iowa Press
University of Nebraska Press
The University of New Mexico Press
University of Oklahoma Press
Oxford University Press
University of Pittsburgh Latin American Archaeology Publications
Prentice Hall
University of Texas Press
Thames and Hudson
University of Utah Press
Westview Press/Perseus Books

Special requirements:

- A student must be the primary author of the paper and be the presenter at the 2005 Annual Meeting.
- Six copies of the conference paper and relevant figures and tables must be submitted (please submit these copies without a name so that they may be reviewed anonymously)
- The paper should be double-spaced, with standard margins, and 12-pt font. The submitted paper should include any relevant figures, tables, and references cited. An average 15-minute paper is approximately 10–12 pages in length (double-spaced, not including references cited, figures, and tables).

Deadline for submission: January 5, 2005. Contact: Caryn M. Berg, Chair, SAA Student Paper Award Committee, University of Denver, 11047 Claude Court, Denver, CO 80233; email: bergcm@comcast.net.

Douglas C. Kellogg Fund for Geoarchaeological Research

Under the auspices of the SAA's Geoarchaeology Interest Group, family, friends and close associates of Douglas C. Kellogg formed a memorial fund in his honor. The fund will provide support of thesis or dissertation research, with emphasis on the field and/or laboratory parts of this research, for graduate students in the earth sciences and archaeology. Recipients of this award will be students who have (1) an interest in achieving the M.S., M.A., or Ph.D. degree in earth sciences or archaeology; (2) an interest in applying earth science methods to archaeological research; and (3) an interest in a career in geoarchaeology.

Money donated to the Douglas C. Kellogg Fund is not to be used for the annual award. Instead, the interest generated each year will be awarded on an annual basis to the recipient. Initially, a minimum of $500 will be awarded; the amount of the award will increase as the fund grows and the amount of annual interest increases. The 2005 award will be presented at the 70th Annual Meeting of the SAA.

Applications must include:

- A one-page cover letter briefly explaining the individual's interest and how he or she qualifies for the award.
- A current resume or curriculum vitae
- Five (5) copies of a 3–4 page, double-spaced description of the thesis or dissertation research that clearly documents the geoarchaeological orientation and significance of the research. One illustration may be included with the proposal.
- A letter of recommendation from the thesis or dissertation supervisor that emphasizes the student's ability and potential as a geoarchaeologist.

Deadline for submission: December 1, 2004. Contact: Dr. Rolfe Mandel, Douglas C. Kellogg Fund, Kansas Geological Survey, 1930 Constant Ave., University of Kansas, Lawrence, KS 66047-3726; email: mandel@kgs.ku.edu (note: electronic submissions will not be considered; paper submission only).

NEWS & NOTES

$200,000 NSF Grant Awarded to the Center for Desert Archaeology. The Center for Desert Archaeology was recently awarded a $200,000 grant from the National Science Foundation (NSF) to fund a two-year research project entitled "Precontact Population Decline and Coalescence in the Southern Southwest." This project seeks to answer the question of how approximately 40,000 people vanished from the Hohokam World a century before the introduction of European diseases. To get a firm, empirical grasp on demographic change in the Southwest, the Center is developing the Coalescent Communities GIS Database in collaboration with the Museum of Northern Arizona and Geo-Map, Inc. This database will contain size, temporal, and locational data for every known settlement in the Southwest with more than 12 rooms, dating between A.D. 1200 and 1700. Thus far, almost 3,500 sites have been recorded. The NSF grant will allow Center archaeologists to test a model linking coalescence and demographic decline in four study areas in Arizona: the Phoenix Basin, the Tonto Basin, Perry Mesa, and the Safford Basin. The Center will use information from this research to expand its site purchase and conservation easement preservation program for this period. Research results will also be used in a related Center initiative, partially funded by an Arizona Heritage Fund grant of $99,997, to prepare historic context statements on the time period for the Arizona State Historic Preservation Plan. Center for Desert Archaeology Preservation Archaeologists Jeffery J. Clark, J. Brett Hill, and Patrick D. Lyons are co-Principal Investigators on this project. The research team includes David R. Wilcox (Museum of Northern Arizona), William H. Doelle (Center for Desert Archaeology and Desert Archaeology, Inc.), Elizabeth J. Miksa (Desert Archaeology, Inc.), Lane Beck (Arizona State Museum), M. Steven Shackley (University of California, Berkeley), Fred L. Nials, David R. Abbott (Arizona State University), Jeffrey S. Dean (University of Arizona), Stephen A. Kowalewski (University of Georgia), and Dean R. Snow (Pennsylvania State University). A summary and complete project description can be downloaded as a PDF file in the "Heritage Southwest" section of the Center's website, http://www.cdarc.org/.

Heinz Grant Program in Latin American Archaeology. The Howard Heinz Endowment, Pittsburgh, Pennsylvania, supports a program of small grants for archaeological field research in Mexico, Central America, South America, and the Caribbean. The Heinz grants are intended for the fieldwork portion of archaeological research, but can include limited field analysis of data. Grants will be awarded for the following kinds of research activity: (1) field projects aimed at determining the feasibility of future full-scale explorations; (2) field projects that will carry to completion an important phase of a larger exploration; and (3) field projects that will carry to completion the last phase of a long-term project. Projects must be headed by an individual with a Ph.D. or equivalent degree. The principal investigator should hold a position at a nonprofit institution (university, college, museum, or scientific research institution). The maximum amount per grant will be $8,000; university overhead charges will not be paid. Deadline: five copies of the proposal must be received by November 19, 2004. Notification of awards will be made in late February or early March, 2005. Proposals should include: (1) a cover sheet with project title; specific objectives that can be realized within the proposed schedule; amount requested; name, address, e-mail and telephone number and institutional affiliation of the researcher; (2) an abstract (maximum of 500 words) that describes the project and explains its significance in a manner readily understandable to the non-archaeologist; (3) a general description of the proposed project, not to exceed five single-spaced pages (exclusive of appendices); (4) budget of research expenses with justification of each item; (5) a statement on the status of permission from the host country to conduct the project; and (6) researcher's curriculum vita. Questions and completed proposals should be addressed to: Dr. James B. Richardson III, Department of Anthropology, 3H01 Wesley W. Posvar Hall, University of Pittsburgh, 230 South Bouquet St., Pittsburgh, PA 15260; tel: (412) 665-2601; fax: (412) 665-2751; email: jbr3+@pitt.edu.

New National Register Listings. The following archaeological properties were listed in the National Register of Historic Places during the second quarter of 2004. For a full list of National Register listings every week, check "Recent Listings" at http://www.cr.nps.gov/nr/nrlist.htm.

- Alaska, Kodiak Island Borough-Census Area. *SS Aleutian (shipwreck)*. Listed 6/18/04.
- Federated States of Micronesia, Kosrae Freely Associated State. *Likinlulem*. Listed 4/14/04.
- Federated States of Micronesia, Yap Freely Associated State. *Dinay Village*. Listed 4/14/04.
- Louisiana, Catahoula Parish. *Paul's Camp South*. Listed 5/26/04.
- Massachusetts, Worcester County. *Moore State Park Historic District*. Listed 5/21/04.
- New Jersey, Morris County. *Beverwyck*

Site. Listed 5/14/04.

- New York, Albany County. *Valley Paper Mill Chimney and Site*. Listed 4/21/04.
- New York, Wayne County. *St. Peter (shipwreck)*. Listed 3/22/04.
- Wisconsin, Dane County. *Heim Mound*. Listed 3/31/04.
- Wisconsin, Dane County. *Lower Mud lake Archeological Complex*. Listed 3/31/04.
- Wisconsin, Dane County. *Observatory Hill Mound Group*. Listed 3/31/04.

MEMBERSHIP RENEWALS

Membership renewal notices for 2005 will be reaching you within the next few weeks.

Please remember that you may extend your membership via phone, fax, mail or SAAweb. Anyone on the SAA staff will be able to help you with questions or payments.

PHONE: +1 (202) 789-8200
FAX: +1 (202) 789-0284

SAAWEB:

- Go to www.saa.org and select "Member login."
- Questions via email to membership@saa.org

MAIL TO:
Society for American Archaeology
900 Second Street NE #12
Washington, DC 20002-3557

POSITIONS OPEN

POSITION: RESEARCH ASSISTANT PROFESSOR
LOCATION: KNOXVILLE, TENNESSEE
The Archaeological Research Laboratory at the University of Tennessee, Knoxville, is seeking a Research Assistant Professor with a Ph.D. degree in Anthropology or related discipline. We require specialization in Southeastern Archaeology and Cultural Resource Management complementing the existing research faculty. Responsibilities include proposal and budget development, and limited University teaching. Requirements include three years experience and demonstrated successful completion of research and CRM projects. This is a nontenure track position with University benefits. Submit a letter of interest, CV, and list of three references to Dr. Judith Sichler, Dept of Anthropology, 250 South Stadium Hall, Knoxville, TN 37996, jpatter@utk.edu.

POSITION: ASSISTANT PROFESSOR
LOCATION: VANCOUVER, BRITISH COLUMBIA
The University of British Columbia, Department of Anthropology and Sociology, invites applications for a tenure-stream position at the rank of Assistant Professor effective July 1, 2005. The position is subject to final budgetary approval. The minimum salary for an Assistant Professor is $65,000 (to be negotiated commensurate with qualifications and experience). The department seeks to hire an anthropological archaeologist with a demonstrated record of active field-based research in the archaeology of the Northwest Coast of North America and collaboration with First Nations communities. The preferred candidate will have a Ph.D. in Anthropology or Anthropological Archaeology, and a record of excellence in research, publication, and teaching in the relevant field. UBC hires on the basis of merit and is committed to employment equity. We encourage all qualified candidates to apply; however, Canadians and permanent residents of Canada will be given priority. Applications should include a curriculum vita, letters of reference from three referees (sent under separate cover), two samples of written work, and a summary of current and future research interests, and should be sent by October 31, 2004 to: Dr. David Pokotylo, Head, Department of Anthropology & Sociology, The University of British Columbia, 6303 N.W. Marine Drive, Vancouver, BC V6T 1Z1.

POSITION: PROFESSOR
LOCATION: NEW HAVEN, CONNECTICUT
Yale University Department of Anthropology plans to make a senior tenured Professor appointment in Archaeology beginning July 2005. We are particularly interested in applicants specializing in the Old World; publications, research, and teaching experience appropriate to rank. Those interested in applying should send a current curriculum vita (including the names and contact information for at least four referees), and a detailed letter describing their research, publication, and professional accomplishments. This letter should also include an account of proposed teaching at both graduate and undergraduate levels, and a statement of research plans over the next 3–5 year period. To ensure full consideration, application materials must be received by September 30, 2004. For additional information, please consult <http://www.yale.edu>. Yale is an affirmative action, equal opportunity employer. Yale fosters and appreciates racial, ethnic, and cultural diversity among its faculty, students, and administrative staff. Applications from women, ethnic minorities, veterans, and individuals with disabilities are welcome. Materials should be sent to: Chair, Archaeology Faculty Recruitment Committee, Department of Anthropology, Yale University, PO Box 208277, New Haven, CT, 06520-8277.

CALENDAR

2004–2005

SEPTEMBER 16–20

Remote Sensing Workshop organized by the Arizona Archaeological Society will be held at Q Ranch, north of Young, Arizona. The workshop will include demonstrations of ground penetrating radar, proton magnetometer, and soil resistivity equipment at a historic cemetery and prehistoric sites. To sign up and obtain directions, please contact Mark Hackbarth, 6022 East Red Bird Road, Scottsdale, AZ 85262-8714; tel: (480) 585-9752; email: mrhackbarth@att.net.

SEPTEMBER 23–26

The Archaeological Sciences of the Americas Conference will be held at the University of Arizona in Tucson, Arizona. For more information, please visit http://w3.arizona.edu/~anthro/asa.shtml or contact R. Emerson Howell at rhowell@email.arizona.edu

OCTOBER 1–4

The 7th Archaeology and Gender Conference on "Class, Gender, Race and Geography: Toward a Sociology of Archaeology" will be held at Appalachian State University, Boone, NC. This conference will feature papers that detail both internal and external sociological issues and their impact on the archaeological community. For more information, contact Cheryl Claassen, Anthropology, ASU, Boone, NC 28607; email: claassencp@appstate.edu.

OCTOBER 3–5

International Congress on Beer in Prehistory and Antiquity—In Memoriam to Dr. José Luis Maya will be held at the Consejo Superior Investigaciones Científicas, Carrer Hospital 64, in Barcelona, Spain. For more information: tel: (+34) 934034427; fax: (+34) 934034746; email: congresocerveza@terra.es.

OCTOBER 5–9

The 15a Rassegna Internazionale del Cinema Archeologico will be held in Rovereto, Italy. The theme of this annual festival is "Archaeology, Nature and Science: Nature and Past and Current Technology in Archaeology." For further information, contact Artistic Director Dario Di Blasi at Museo Civico, Largo S. Caterina 43, 38068 Rovereto (TN), Italy; tel: +39(0464) 439.055; fax: +39(0464) 439.487; email: rassegna@museocivico.rovereto.tn.it; web: http://www.museocivico.rovereto.tn.it (select Rassegna icon or Cinema Museo section).

OCTOBER 14–16

The 50th Anniversary, 29th Biennial Great Basin Anthropological Conference will be held at John Ascuaga's Nugget Resort Hotel in Sparks, Nevada. The call for papers is at http://www.csus.edu/anth/Great%20Basin/GBAC%20announcement.htm. For more information, contact David W. Zeanah, GBAC Co-Chair, Department of Anthropology, California State University–Sacramento, 6000 J Street, Sacramento, CA 95819-6106; tel: (916)278-5683; fax: (916) 278-4854; email: zeanah@csus.edu. For local arrangement information, contact Pat Barker, GBAC Co-Chair, BLM State Office, P.O. Box 12000, Reno, NV 89520-0006; tel: (775) 861-6482; email: Pat_Barker@nv.blm.gov.

OCTOBER 25–30

The 8e ICRONOS Festival International du Film Archéologique will be held in Bordeaux, France. "The Vikings" will be the main theme of this biennial festival, which is the centerpiece of an intensive archaeology-awareness week. The program will include international production about other domains of archaeology made during the preceding two years. Screenings will be at the Athenée Municipal, ilôt Saint-Christoly. For further information, contact Laetitia Dion, Chargée de Mission at Association du Festival International du Film Archéologique (AFIFA), 20 Quai de la Monnaie, 33800 Bordeaux, France; tel: +33(05) 56.94.22.20; fax: +33(05) 56.94.27.87; email: icronos@wanadoo.fr; web (including submission guidelines in 2002 festival section): http://www-icronos.montaigne.u-bordeaux.fr.

OCTOBER 30

Ancient Maya Origins and Creation: San Bartolo and the Late Preclassic Maya World is a one-day symposium to be held at the National Academies of Sciences & Engineering, Beckman Center, Irvine, CA. The symposium will feature the entire San Bartolo field research team presenting their latest findings and interpretations of the historic murals found there. This symposium will address how San Bartolo and its murals relate to not only the origins of Maya writing, religion, and art, but also the early development of civilization in Mesoamerica. For more information and registration materials, contact Russ Block at tel: (949) 713-0622; email: russblock@cox.net or Caroline Maddock at tel: (949) 640-4391.

Detail of San Bartolo murals

November 9–12

The XIV International Conference on "Los Investigadores de la Cultura Maya" will be hosted by the Universidad Autónoma de Campeche, México. Speakers from ten countries. Lectures, round tables, displays and books about Maya culture. For more information, please contact Lic. Ricardo Encalada Argáez, Dirección de Difusión Cultural, Universidad Autónoma de Campeche, Av. Agustín Melgar sin número, C.P. 24030 Campeche, Campeche, México; tel: (981) 811-98-00 ext. 58000; fax: (981) 811-98-00 ext. 58099; email: rencalad@mail.uacam.mx.

November 10–14

The 37th Annual Chacmool Conference on "Queer(y)ing Archaeology: The 15th Anniversary Gender Conference" will be held at the University of Calgary, Calgary, Alberta, Canada. Please see our website at http://www.arky.ucalgary.ca/arky1 for more information.

2005

March 18–19

The 2005 Visiting Scholar Conference at the Center for Archaeological Investigations at the Southern Illinois University, Carbondale, is titled "The Durable House: Architecture, Ancestors, and Origins." The conference will focus on the economic, ritual, and political organization of the social house, as defined by Claude Lévi-Strauss. Abstracts of 150–250 words are due by November 15, 2004 to Robin Beck (email:rabeck@siu.edu; tel: [618] 453-5032). Papers presented during the conference will be the basis for a peer-reviewed volume published by the Center for Archaeological Investigations in its Occasional Papers series.

March 30–April 3

The 70th Annual Meeting of the Society for American Archaeology will be held in Salt Lake City, Utah.

Volunteers: SAA Needs You Next March!

Would you like the opportunity to meet people interested in archaeology, have fun, and save money? Then apply to be an SAA volunteer!

Volunteers are crucial to all on-site meeting services, and we are currently looking for people to assist the SAA staff at the 70th Annual Meeting in Salt Lake City, Utah on March 30–April 2, 2005.

In return for just 12 hours of your time, you will receive:

- complimentary meeting registration,
- a free copy of the Abstracts of the 70th Annual Meeting,
- a $5 stipend per shift.

For details and a volunteer application, please go to SAAweb (www.saa.org) or contact Jennie Simpson at SAA (900 Second St. NE #12, Washington, DC, 20002-3557, phone [202] 789-8200, fax (202) 789-0284, e-mail jennie_simpson@saa.org). Applications are accepted on a first-come, first-serve basis through February 1, 2005, so contact us soon to take advantage of this great opportunity. See you in Salt Lake City!

THE SAA PRESS ORDERING AND SHIPPING INFORMATION
(see inside front cover for available titles)

* Online ordering is fast, easy, and SECURE. Go to www.saa.org and point your browser to The SAA Press.
* All orders must be prepaid; order by phone, fax, or mail.
* All sales are final (excluding book jobber/bookstore orders).
* Expedited service is available for an additional $25.00 fee *plus* the cost of shipping. An expedited order may be shipped overnight or 2nd day. Contact SAA to determine exact shipping costs. All expedited orders received after 2:30 pm (EST) will be processed the following business day.
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PLEASE RESPOND! HELP US FIND THE ANSWERS

SAA and SHA are conducting a wide-spectrum salary survey among archaeologists in the U.S.

All responses will be confidential with tabulation being done by a professional survey company.

Questionnaires are being sent this fall, and results will be available in the spring.

Your participation is critical! So if you are asked to participate, please complete the survey and return it in the requested timeframe.

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