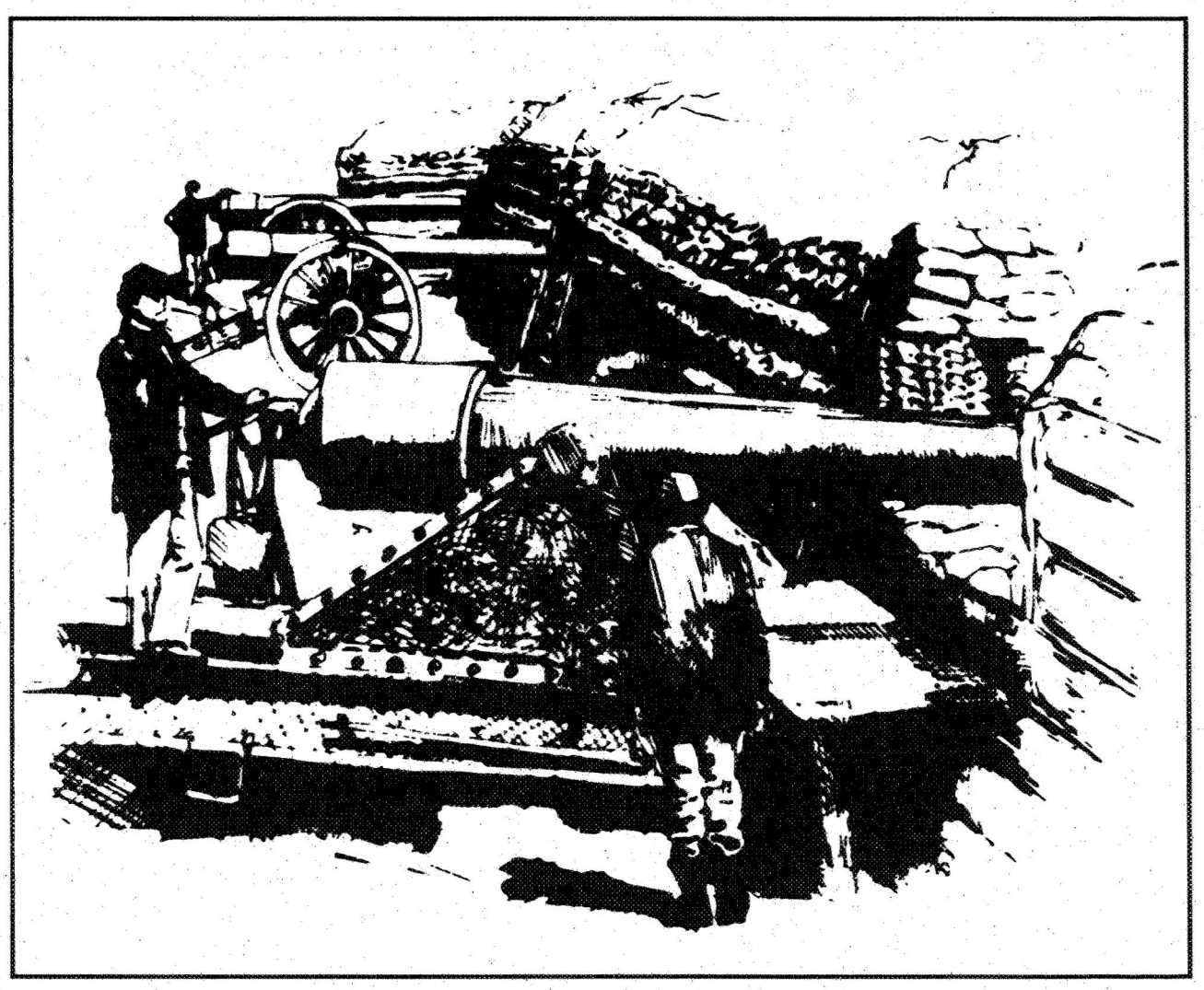
999/D-758a
NPSG

Preventing Cultural Resources Destruction

Taking Action through Interpretation







Jan S. Ryan

PLEASE RETURN TO:

TECHNICAL INFORMATION CENTER
DENVER SERVICE CENTER
NATIONAL PARK SERVICE

As the nation's principal conservation agency, the Department of the Interior is responsible for most of our nationally owned public lands and natural and cultural resources. This includes fostering sound use of our land and water resources; protecting our fish, wildlife, and biological diversity; preserving the environmental and cultural values of our national parks and historical places; and providing for the enjoyment of life through outdoor recreation. The department assesses our energy and mineral resources and works to ensure that their development is in the best interests of all our people by encouraging stewardship and citizen participation in their care. The department also has a major responsibility for American Indian reservation communities and for people who live in island territories under U.S. administration.

Original publication services: David Hesker, visual information specialist, and Mary Ryan, visual information technician, Resource Planning Group, Denver Service Center. NPS D-758A.

Revised and reprinted, 1999. Publication assistance: Southeast Archeological Center, Tallahassee, Florida, and Archeology and Ethnography Program, National Center, Washington, D.C.

United States Department of the Interior — National Park Service

NATIONAL PARK SERVICE
LIBRARY
Denver Service Center
WITHDRAWN
2004

Preventing Cultural Resources Destruction

Taking Action through Interpretation

Jan S. Ryan

United States Department of the Interior, National Park Service
Revised 1999

SB 486 .I57 R93 1999 c.2
Ryan, Jan S.
Preventing cultural
resources destruction

Contents

Statement of Purpose 7

History of Archeological Protection 8
- Lost Resources 8
- Call to Action 8

Vandalism 9
- Providing Alternatives 9
- Park Planning 10
- Making It Difficult 10
- Discouraging Further Vandalism 10
- Using Education as a Deterrent 11

International Visitors 11
- Cultural Differences 11
- Education 12

The Interpreter's Role in Enforcement 12
- What to Do If You See Site Looters/Vandals 12
- Suspicious Behavior 13
- Metal Detectors 13

Patrols 14
- Interpretive Patrols 14
- Site Monitoring 14
- Registers 15

Special Monitoring Programs 15
- ARPA Funding 15
- State-Sponsored Site Monitoring Programs 15
- Park-Initiated Monitoring Programs 16

Special Events 17
- Archeology Week 17
- Fairs and Festivals 17
- Starting Your Own Special Event 17

Interpretive Talks 19
- On-Site Programs 19
- Visitor Participation 19
- Off-Site Programs 20
- Becoming a Member 20

SITE INFORMATION DISSEMINATION 20
- The ARPA Exclusion 20
- Park Policies 20

MEDIA 21
- Reaching the General Public 21
- Newspapers 21
- Radio and Television 22
- Videos 22
- Spokespersons 22
- Laying Down the Law 22

EDUCATION PROGRAMS 23
- Example Programs 23
- Bureau of Land Management 24
- U.S. Forest Service 25
- National Park Service 26
- State and Local Agencies and Museums 26
- Private Institutions and Programs 27
- Others 27

SIGNAGE 28
- What We've Been Doing 28
- What We Need to Do 28
- Examples 28
- Signing through Implication 31
- Posters 32
- Temporary Signs and Posters 32

EXHIBITS AND DISPLAYS 33
- Visitor Center Exhibits 33
- The "Please Touch" Box 33
- Bulletin Boards 34
- Opportunities for Special Displays 34

BROCHURES AND SITE BULLETINS 35
- Desktop Publishing 35
- Site Bulletins 35

SALES ITEMS 36
- Replicas 36
- Literature 37

CHILDREN 38
- Activity Booklets 38
- Programs 39
- Children's Exhibits 40

SPECIAL INITIATIVES 40
- Bureau of Land Management 40
- U.S. Forest Service 41
- Interagency 41
- Other Organizations 41
- States 41

TRAINING 42
- Archeological Resources Protection Training Program 42
- Archeological Resources Protection for Managers 42
- Law Enforcement Annual Forty-Hour Refresher 42
- Halting Cultural Thieves 42
- Interpretive Training 43
- Seasonal Training 43
- Outside Training Opportunities 43

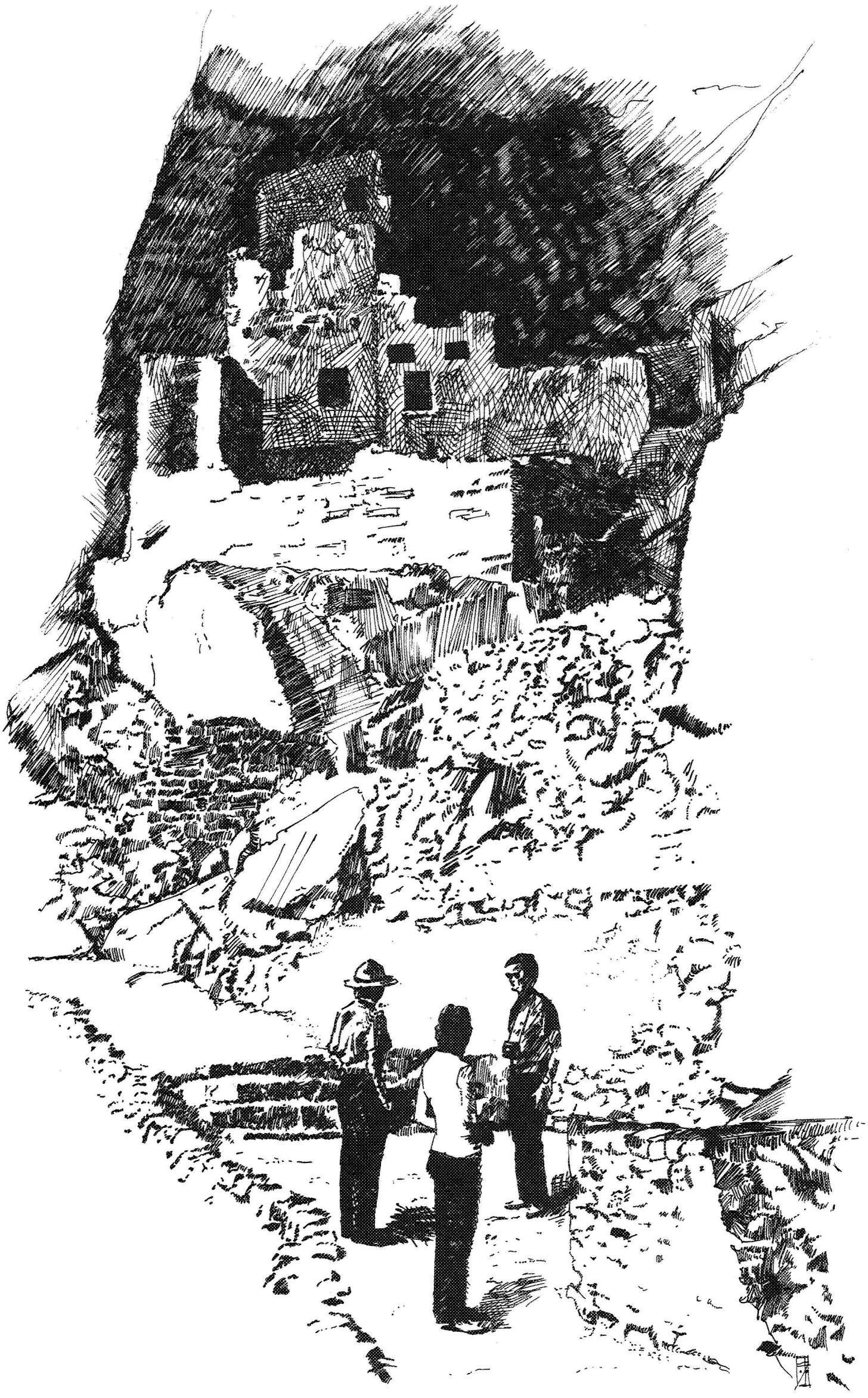
EDUCATING OUR OWN 43
- Maintenance Activities 43
- Getting the Message to Employees 45
- The Employee Collector 45

CONCLUSION 45

APPENDIXES

A — Antiquities Act 49
B — Archaeological Resources Protection Act and Amendment 50
C — Culturgram 59
D — Wupatki National Monument Field Check Sheet 64
E — Arizona's Site Stewards 65
F — Big Bend National Park Archeological/Paleontological Data Form 67
G — Canyonlands Memorandum, Superintendent's Directive 1990 H-1 69
H — News Release Examples 72
I — Video Programs 75
J — Garbage Can Archaeology 77
K — Education Programs and Materials 79
L — Site Bulletin Examples 82
M — Fort Davis Site Bulletin 87
N — Brochure Examples 88
O — Wupatki Children's Activity Booklet 96
P — Hotlines and Other Numbers for Reporting Cultural Resource Violations 100

SUGGESTED READING 102



Statement of Purpose

The National Park System currently has 378 units. Each contains at least some evidence of past human activity, and most provide some degree of interpretation about their cultural resources.

As a federal land management agency, the National Park Service (NPS) is directed to educate the public about cultural resources and to foster an appreciation of their scientific, ethnic, and aesthetic values. As interpreters, we strive to help people develop a stewardship ethic toward cultural resources. We want the public to recognize the need for laws to protect these resources, and to understand the meanings of the laws and how they are enforced.

Ideally, interpreting our cultural resource heritage to the visiting public should concurrently instill in them a preservation ethic. For many visitors this has worked well. However, loss of cultural remains continues when individuals unintentionally damage a pictograph by touching it with oily fingers; casually collect Civil War bullets found along an interpretive trail; deface a wooden covered bridge with graffiti; strip a historic barn to salvage campfire wood; or participate in the wholesale looting of an ancient shipwreck for black-market trade.

What are we doing in the NPS to increase public awareness of the need for preserving these fragile, nonrenewable resources? What are we doing to explain the purpose behind the laws Congress has enacted to protect them?

Some violations will be reduced only through aggressive prosecution. But other harmful actions —by citizens who are not aware of the law or who have not had the opportunity to understand the value of archeological remains to all mankind—can be addressed through positive interpretation.

Some National Parks are leaders in promoting cultural resource protection. Their interpreters are highlighting displays, conveying messages during live programs, and distributing handouts. Other parks—including some that have been set aside primarily for their cultural resources—are doing very little. Now more than ever, there is a need to impress on the public that we are destined to lose our common heritage without their support and cooperation.

This handbook addresses some of the problems we are encountering and provides professional interpreters with ideas, techniques, and messages to enhance their interpretive efforts toward cultural resource protection and preservation. Some of these ideas can be implemented by interpreters. Some are suggestions for interpreters to present to management as possible deterrent methods. Some or these ideas involve labor or materials that may require special budget requests or alternative funding for implementation. Some are simple and may be low cost or even free. Others might involve interagency planning and agreements.

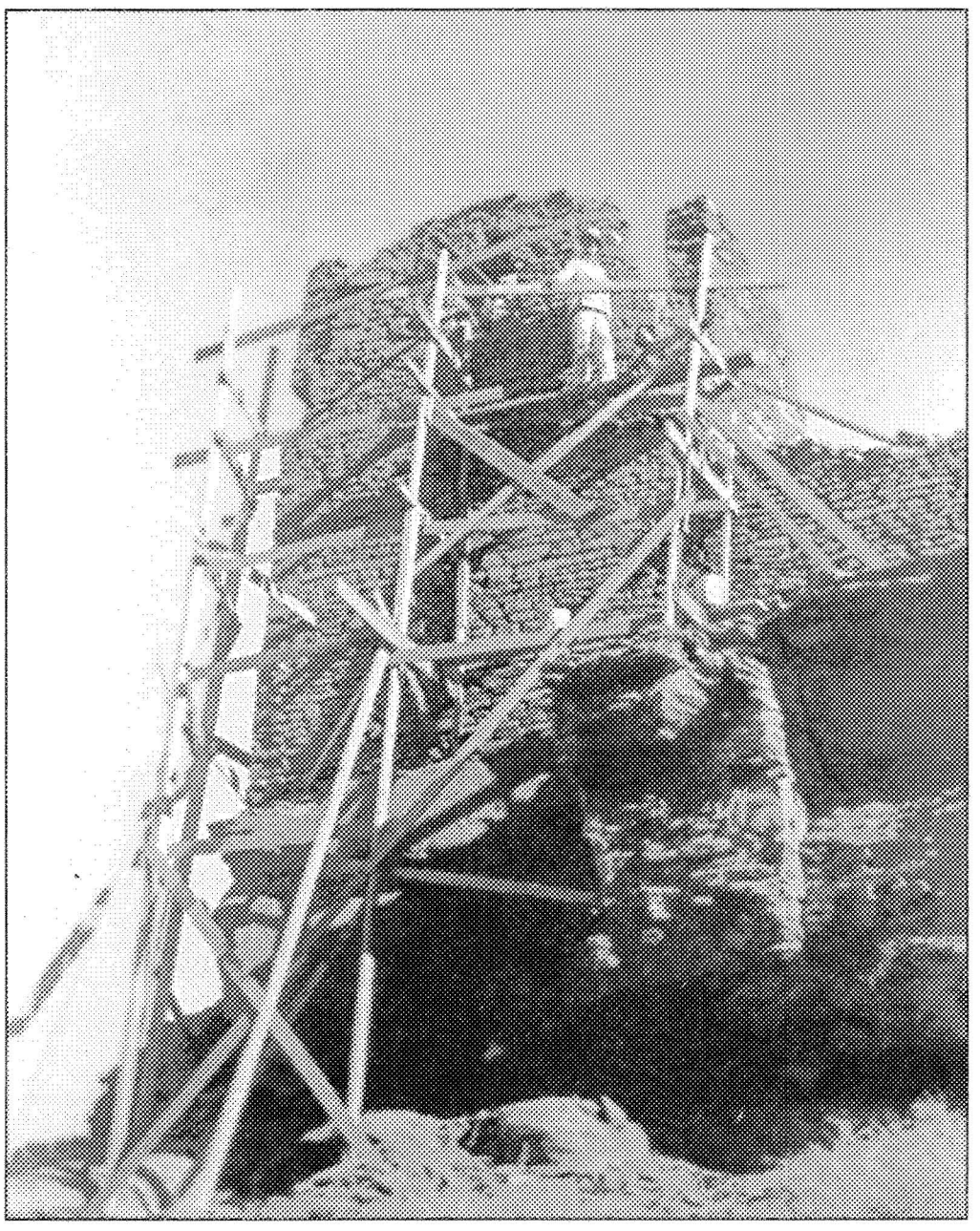
This handbook is a practical guide. It does not attempt to analyze the social psychology of destructive behavior. The problems are complex, and there are no magic formulas to remedy every situation. Preventative measures may succeed in some situations and completely fail in others, primarily due to local factors and the motivations of violators.

Archeologists, historians, interpreters, law enforcement officers, educators, and land managers have contributed their experiences for this handbook. Through a cooperative effort, by sharing our ideas, we hope to help interpreters take an active role in promoting public understanding and enjoyment of America's heritage while preserving our fragile cultural resources for the future.

History of Archeological Protection

The United States has a rich and complex cultural heritage spanning thousands of years. Not until the 1500s did we have written records of the people and events, and even then much information was omitted or has subsequently been lost. Most alarmingly, a vast portion of our heritage is missing because of modern society's abuse, both intentional and accidental.

Throughout time, societies have often made use of their predecessors' artifacts—the tools and equipment left behind from another era. But it wasn't until Europeans settled the United States that interest in tangible evidence of the human past of North America began.



Lost Resources

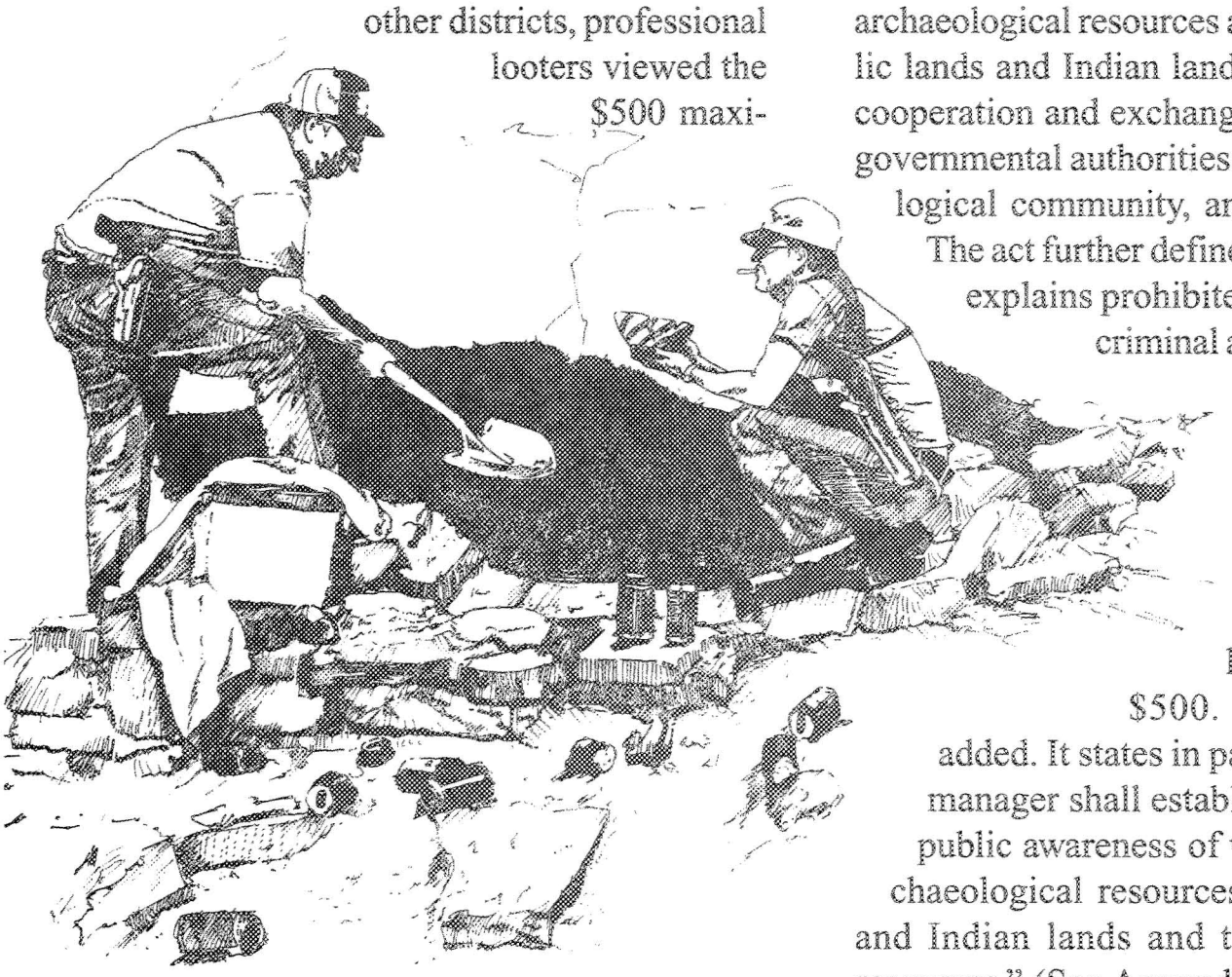
Thomas Jefferson may have been our nation's first renowned excavator. Though he systematically dug early Indian sites on his land, his methods destroyed as much as they preserved. As civilization spread westward, explorers and settlers may have been curious about the prehistoric sites they found, but they made no attempt to protect these resources. In fact, plundering ruins for treasure was common practice. By the late 1800s, many major archeological sites in the West had been discovered and thoroughly ransacked, often under the guise of scientific investigation. Major museums throughout the world paid early-day researchers as well as untrained diggers to excavate and retrieve artifacts for their collections. Little thought was given to recording the cultural information they contained.

Call to Action

The situation became serious. Concerned citizens recognized the alarming rate at which valuable information from our past was disappearing, forever lost to analysis by pioneer scientists. As early as the 1880s, protection laws were proposed. Early national parks and other public lands were assigned to military units to guard and protect. In 1906 the Antiquities Act (Appendix A) passed. It gave the President of the United States authority to set aside lands to preserve and protect our heritage and established penalties for removing or damaging "antiquities," now defined as cultural resources.

Early-day excavators often irreparably destroyed sites and artifacts while retrieving information.

In the following decades, many other laws were enacted to prevent the increasing problem of unchecked destruction. (*Federal Historic Preservation Laws* provides a comprehensive listing of these laws; see Blumenthal 1993 in the "Suggested Reading" section.) Still, looting and destruction of cultural sites in the paths of progress escalated. During the 1970s, one U.S. District Court declared the Antiquities Act "unconstitutionally vague." In other districts, professional looters viewed the $500 maximum fine as merely a business expense in a highly lucrative black market. Concerned Native Americans, archeologists, and historians, as well as the public, realized emphatic measures must be taken to prevent further destruction. Thus, the Archaeological Resources Protection Act (Appendix B), commonly called ARPA, was passed by Congress in 1979 to "secure, for the present and future benefit of the American people, the protection of archaeological resources and sites which are on public lands and Indian lands, and to foster increased cooperation and exchange of information between governmental authorities, the professional archaeological community, and private individuals...." The act further defines archeological resources, explains prohibited activities, and states the criminal and civil penalties that may be imposed on violators.



In 1988, ARPA was amended to strengthen it. The damage minimum constituting a felony was lowered from $5,000 to $500. Section 10(c) was also added. It states in part that "each Federal land manager shall establish a program to increase public awareness of the significance of the archaeological resources located on public lands and Indian lands and the need to protect such resources." (See Appendix B.)

VANDALISM

A true vandal or arsonist—one who willfully and maliciously destroys property—probably requires more professional help than a park interpreter could give. However, interpreters can have a great impact on diminishing "casual" vandalism, whereby destructive actions are not premeditated but committed out of ignorance. Here are some methods that interpreters can use to help prevent senseless pranks and actions that cause unintentional damage to resources.

Providing Alternatives

To address one type of casual vandalism, some parks have installed special "graffiti" boards of flagstone slabs, inviting visitors to carve or write on them in lieu of the resource. In other parks, resource

managers have worked with archeologists to reroute footpaths away from prehistoric middens.

Park Planning

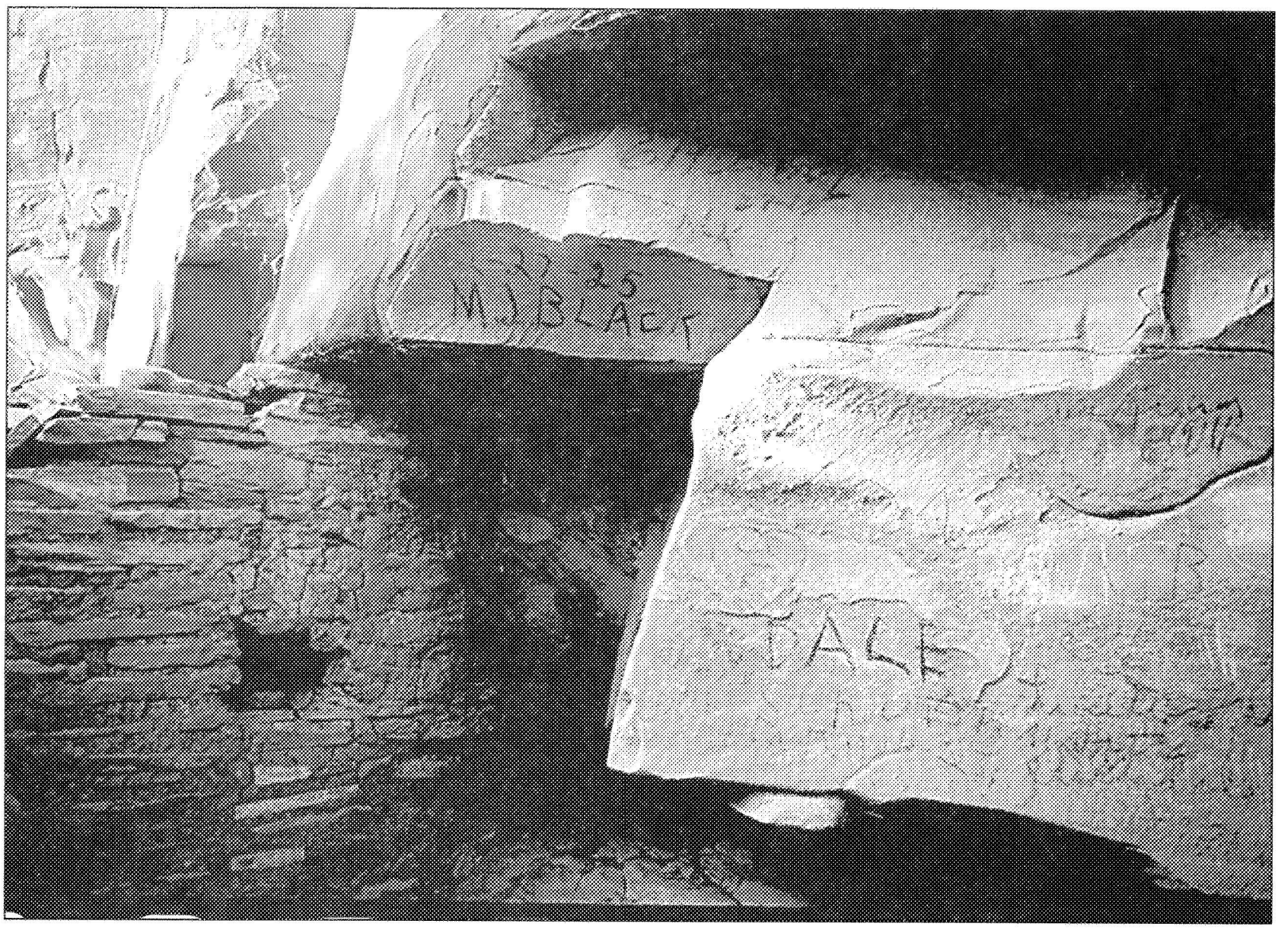
Some factors are uncontrollable. Most damage to resources occurs close to population centers or near easily accessible roads and trails. Interpreters, maintenance staff, and management can cooperate to redesign facilities. For example, trails could be rerouted, or picnic areas that impact adjacent sites relocated. Thus, the focus of destructive behavior is redirected, and some vandalism could cease. More importantly, involving the public in all stages of park planning can instill a sense of stewardship.

Making It Difficult

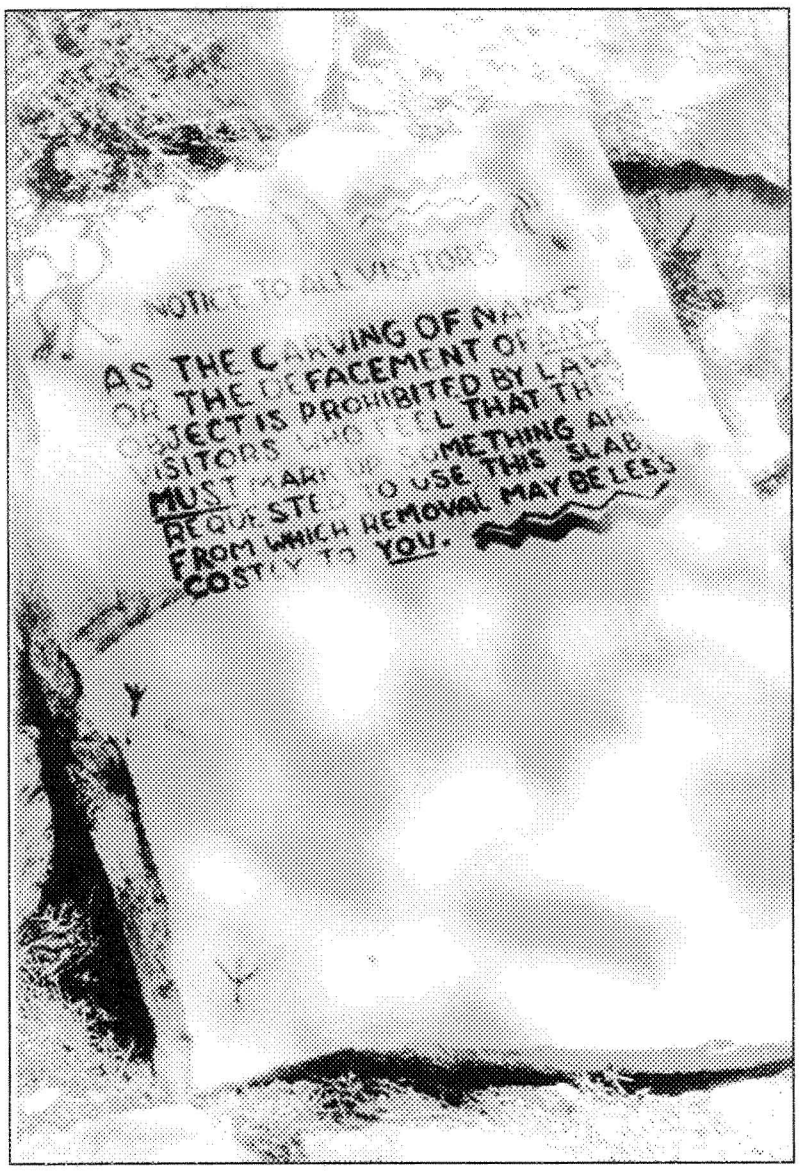
Other deterrents make vandalism more difficult. Frequent patrols can be effective, especially at peak problem times, such as Halloween, graduations, or football weekends. Lighting gates and fences at night, where possible, can discourage would-be pranksters. Restricted access with a fee booth often keeps away those bent on destruction rather than enjoyment. High visibility of uniformed personnel, including maintenance workers, can be a deterrent, too. Vandals prefer less regulated areas to do their mischief.

Discouraging Further Vandalism

A great deterrent to "casual" vandalism is keeping a well-maintained site. If trash and graffiti are removed and damage repaired immediately, Vandals who justify their acts by thinking the agency doesn't care are discouraged. Much discussion and controversy surround the proper removal of graffiti from wood and stone. Experts should be consulted to help our own personnel avoid creating additional damage during the repair process.



Maintaining a clean site is vital for eliminating further unsightly graffiti.



Using Education as a Deterrent

Statistics reveal that most vandals are males between the ages of nine and twenty. Children who are introduced to history and archeology through hands-on experience and discovery techniques learn to appreciate their heritage. Many museums, field schools, and agencies are experimenting with programs that teach prehistoric and historic crafts and skills while conveying preservation messages to the young participants. If their values, including stewardship of cultural remains, can be molded before the age when vandalism becomes a pastime, we hopefully will see a sharp decrease in these negative activities. Understanding why a site is important and gaining respect for it can stimulate these young people to direct their energies toward preservation, not destruction.

◄ *A smooth stone slab provides an alternative writing surface for would-be vandals.*

INTERNATIONAL VISITORS

Tourism from other countries has increased dramatically in recent years. Many parks provide literature and have installed interpretive and informational signs in several languages to accommodate these visitors. One sign available at low cost is shown in the section on signage (page 30).

Cultural Differences

People of different cultures have distinctly different values. Sometimes their actions are detrimental to park resources because they do not understand our regulations or because, in their countries, what they are doing is not viewed as wrong.

Rather than confront international visitors in a negative way, perhaps leaning too heavily on law enforcement action, we should attempt to learn more about their cultures and the underlying causes for their behavior. One tool to accomplish this is the *Culturgram*, available for over one hundred countries. Each is four pages long and gives a synopsis of the people's attitudes, languages, religions, family and social customs, and other information to facilitate communication. Every year, the *Culturgrams* are updated and more countries are added. Appendix C illustrates a *Culturgram* from Japan and an order form. Please note that because

Culturgrams are copyrighted, photocopying from this handbook is not permitted.

For a free catalog and more information, contact:

Brigham Young University
Kennedy Center Publications
280 HRCB
Provo, Utah 84602
(801) 378-6528

Education

We must find ways to educate visitors from other countries who are negatively impacting our cultural resources. If we learn to handle the confrontation in an appropriate manner, we will gain their compliance without offending them unnecessarily, keep their respect, and encourage their interest in visiting our sites.

Other cultural factions are U.S. citizens whose values do not match those of the NPS. There is a tremendous representation of culturally diverse visitors to our parks today—people whose backgrounds and attitudes do not prepare them for understanding or complying with the park's preservation needs. For these groups, offering educational programs in their schools and communities can help.

The Interpreter's Role in Enforcement

As professionals in communications, interpreters are often best qualified to explain to visitors the consequences of their actions in terms of damage to the resources. Many encounters with cultural resource violators can be handled verbally. Compliance can be gained through positive interactions, and often interpreters find that the visitors weren't aware their activities were detrimental or illegal.

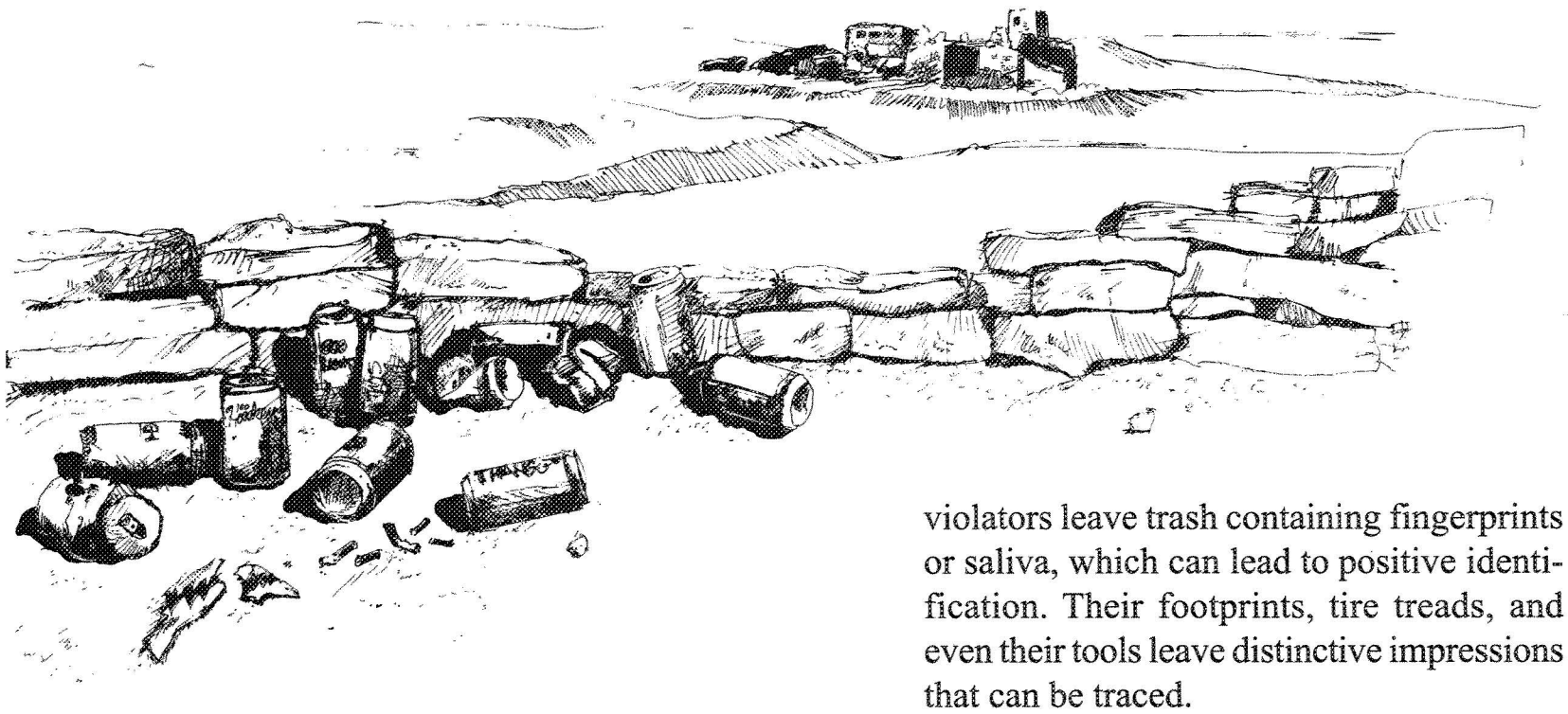
Sometimes violators are fully cognizant of the laws but have strong personal motivations—income through the sale of artifacts, additions to private collections, or even revenge against an agency or its employees. Interpreters should not attempt to approach anyone who is looting or engaged in other destructive activities that appear to be deliberate.

What to Do If You See Looters/Vandals

As an interpreter you can and should assist in enforcement when it is safe to do so. Stay hidden, radio for law enforcement assistance at the scene, and record observations from a safe distance. Note any conversations you can hear. You may be called into court as a witness, so write legibly and keep your notes intact. Don't add anything else—such as a grocery list—with your notes. They could be used as evidence, and unrelated notations could destroy your credibility on the witness stand. Most importantly, maintain a safe posture or make a quick exit. Professional looters and vandals are usually armed, and alcohol and drugs are frequently involved. Use the following guidelines:

1. Write down what you see:

   - Identify the location of the site. This is best done with a map, but if one is not available, record the site's location in terms of major roads, distances, and directions.
   - Identify exactly what the activity consists of: digging, collecting, or other vandalism.
   - Identify who is doing it; record descriptions of the people you see: height, weight, race, hair color, clothing, identifying marks or features, strange behavior, etc.



- Identify any vehicles associated with the activity: make, model, color, distinctive modifications, and license number.
- Identify the tools being used: shovels, metal detectors, etc.

2. Take photographs, if this is possible without being detected.

3. Notify law enforcement officers as soon and as quietly as possible.

4. Do not attempt to confront the looters; they are usually armed and frequently violent.

5. Do not call attention to yourself. If you are seen by the looters, do not let them see you taking photographs or making notes.

6. If you must talk to the looters, act "innocent." Tell them you are just out for a hike, remark that it must be fun to be archeologists like they are, or strike up an unrelated conversation.

7. If you come upon a recently looted site:
   - Do not walk in the site.
   - Do not touch or move artifacts, trash, tools, or anything else that might have been used or disturbed by the looters/vandals. Often violators leave trash containing fingerprints or saliva, which can lead to positive identification. Their footprints, tire treads, and even their tools leave distinctive impressions that can be traced.
   - Call for law enforcement officers and, if possible, remain at the scene until they arrive to assure that no one else has an opportunity to destroy evidence. A vandalized or looted site is a crime scene and must be treated as such. Evidence must be collected immediately by a trained law officer to avoid damage from weather or people.

Suspicious Behavior

Be aware of unusual or covert behavior as you routinely observe visitors. People who frequently lean over and apparently pick up objects should be closely watched to be certain they are not pocketing items. Some visitors, especially those at battlefields and other historic sites, may carry what appears to be a walking stick. Watch what they do with it. They could be using it as a "flipping" device to uncover objects they see partially exposed in the ground. Sometimes the tool they are using is not a walking stick at all, but a ski pole or a metal rod with a probe or hook on the end.

Metal Detectors

The use of metal detectors has become popular as many people believe they can find "buried treasure" or, at least, valuable relics. Be familiar with the buzzing noise they make and watch for the large, lumpy appearance of a disassembled detector hidden inside a backpack. Report any of these suspicious activities to a law enforcement officer.

PATROLS

Most experts agree that a uniformed presence is a strong deterrent to negative behavior. On our public lands, routine as well as unscheduled patrols by personnel in uniform remind visitors that we are serious about our mission to protect and preserve our resources.

Interpretive Patrols

The general public usually does not differentiate between commissioned and noncommissioned rangers. They assume anyone in an agency uniform has authority to enforce regulations. Patrolling gives interpreters an opportunity to greet the public on a one-on-one basis and deliver appropriate, positive protection messages. This method may be more effective than any other when dealing with uninformed visitors who unwittingly cause damage through inappropriate actions or who don't realize that pocketing a pot sherd or a square nail is unethical and illegal. Unfortunately, due to budget cutbacks and a resulting loss in personnel, patrols are frequently eliminated as low priority tasks. When this happens, we need to rely on other measures to interpret cultural resource protection, but we must continue our efforts to convince management of the positive protection values of patrols.

Site Monitoring

Patrols can also be used to accomplish site monitoring. A ranger visits the site on a regular basis. The frequency of visits is determined by the site's fragility and/or vulnerability. Photographs are taken and data is recorded, initially to establish a baseline site status and subsequently to show changes in the site from previous visits. To know what has been lost, it is vital to know what the site looked like

CHIRICAHUA NATIONAL MONUMENT

TRAIL REGISTER

DATE	NAME	CITY STATE	COMMENTS
7-07-91	Melanie Fletcher - Howell	Amherst, Mass	Lovely scenery & creatures with kept
07-07-91	Robert R. Dieterle	Saginaw Michigan	
7-8-91	Kim Bosejc	York, New Zealand	Come see the bees & 8
7-8-91	Karen Sauer	Wrangell, Alaska	Very pretty !
7/9/91	RICHARD KENDALL	CHIRICAHUA NATL MONU.	PARK RANGER PATROLLING BACK COUNTRY SITES
7-9-91	Elizabeth Wenkel	Tucson, Ariz	
7-9-91	Jonathon Wenkel	Tucson	Unbelievable
7-10-91	MARGO ROBERTSON	WINNIPEG, MANITOBA	FIRST TRIP — WILL BE BACK !
7-10-91	Ethel McCain	Douglas Ariz	
7-11-91	JOHN KOHNE	THREE RIVERS CA	TOO ACCESSIBLE - NEED IT ARMIDUE
7-11-91	Jennifer Jaskiewicz	Chiricahua N.M.	Back country patrol
7-11-91	Lucetta Moore	Middletown, Indiana	quite lovely !

Prominently displayed trail registers, signed by park personnel when patrolling backcountry sites, let vandals or looters know they might not be alone.

originally. Many parks have developed specialized forms to document damage to sites, whether from man, rodents, or weather (see Appendix D, Wupatki National Monument Field Check Sheet). Any damage discovered is immediately reported to the park's resources management specialist or other persons responsible, and a Case Incident Record (form 10-343) is completed.

Interpreters benefit from participating in site monitoring. It helps them become better acquainted with the resources, which translates into more comprehensive visitor programs.

Registers

There is no question that backcountry sites are difficult to monitor. However, the implied presence of authority can deter some types of negative behavior. At remote sites where visitation is anticipated, install a visitor register in a prominent spot. Keep it well maintained. Each time patrol rangers or any park employees visit the site, on duty or off, have them sign and date it, stating clearly that they are park personnel. Under "comments," they should write that the purpose of their visit is to monitor the site. Patrols should be staggered so no regular pattern can be determined by those reading the register.

Special Monitoring Programs

When agencies do not have the funds to schedule frequent backcountry patrols, special monitoring programs can be used. These programs keep us updated on the physical status of sites and also foster good working relationships with park neighbors.

ARPA Funding

ARPA funds are available for hiring temporary NPS staff to monitor archeological and historical sites. Not only can these employees alert management to resource damage, they can also record sites and help develop a good database.

State-Sponsored Site Monitoring Programs

The use of volunteers for site monitoring started in 1972 in British Columbia. Similar programs were soon developed Canada, Australia, South Carolina, and Texas with limited success. In 1987, the state of Arizona established the successful Site Steward Program, composed entirely of volunteers. At present, over five hundred people have become site stewards. Arizona is divided into about two dozen regions, each supervised by a regional coordinator who recruits members and contacts federal, state, and local agencies, and private land owners, for archeological sites to monitor. These are assigned to the stewards, who are responsible for visiting their site(s) at least once a month and submitting quarterly site reports.

Stewards are trained to recognize signs of looting and understand the procedures to follow if they witness looting and vandalism in progress. Occasionally, the volunteers perform stabilization, mapping, recording, and photography under the direction of the land management agency. They also give archeology and protection presentations to local schools and groups. The State Historic Preservation Office manages the Arizona Site Steward Program, which has been a model for other states to follow in developing similar programs. In Arizona, the Bureau of Land Management (BLM), the U.S. Forest Service (Forest Service), and the NPS are the federal agencies utilizing the Site Stewards' volunteer services (see Appendix E, Arizona's Site Stewards).



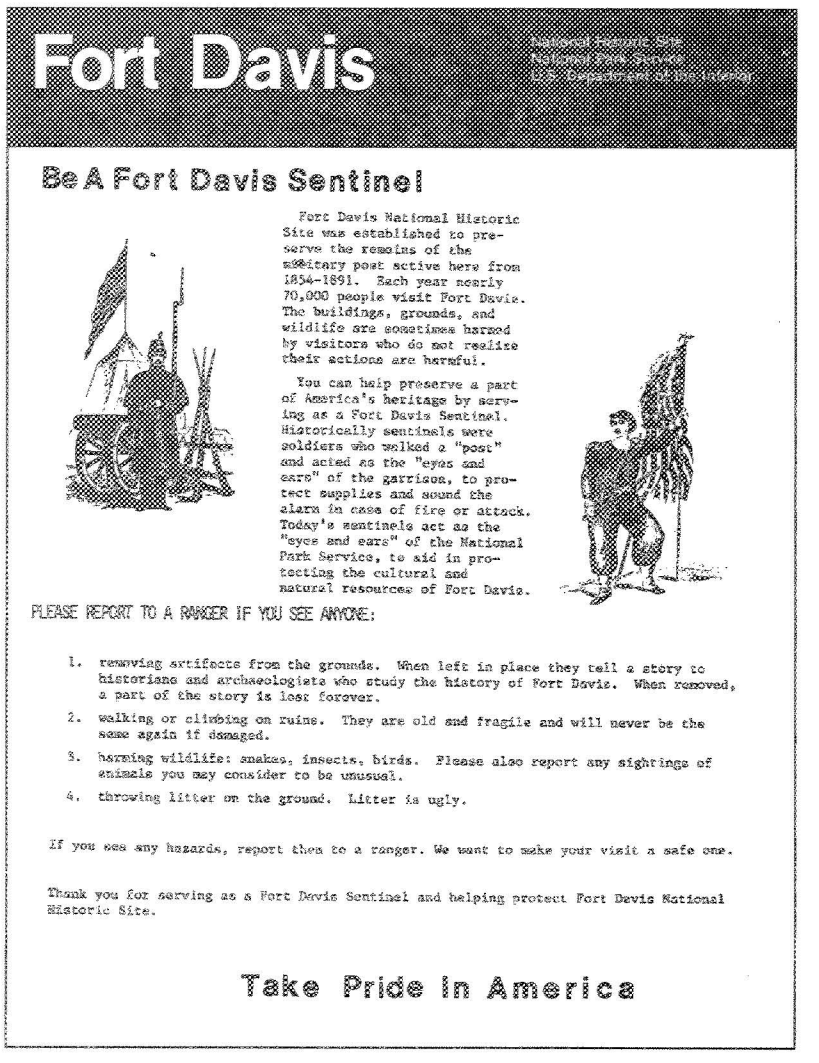
Site stewards assist an archeologist in recording and preserving an illegally dug prehistoric site.

Park-Initiated Monitoring Programs

Knife River Indian Villages National Historic Site in North Dakota initiated a "Partners in Preservation" program, enlisting the help of visitors and park neighbors. These volunteers report observed violations as well as damage discovered. Some regular park visitors have gone a step further. They systematically patrol sites, informing park personnel immediately if they spot unusual activity. Certificates issued to volunteers encourage their monitoring activities.

Fort Davis National Historic Site in Texas enlists visitor vigilance via a site bulletin.

Big Bend National Park in Texas gains support by offering interested visitors a form to fill out if they find a new site or see one that has been damaged. Preservation messages and site etiquette are given as the form is explained. The benefit is twofold. First, visitors feel involved in the park's archeology, and, for many, this sense of discovery and participation is a rewarding experience that leads to stewardship. Second, the park receives a valu-



Fort Davis

National Historic Site
National Park Service
U.S. Department of the Interior

Be A Fort Davis Sentinel

Fort Davis National Historic Site was established to preserve the remains of the military post active here from 1854-1891. Each year nearly 70,000 people visit Fort Davis. The buildings, grounds, and wildlife are sometimes harmed by visitors who do not realize their actions are harmful.

You can help preserve a part of America's heritage by serving as a Fort Davis Sentinel. Historically sentinels were soldiers who walked a "post" and acted as the "eyes and ears" of the garrison, to protect supplies and sound the alarm in case of fire or attack. Today's sentinels act as the "eyes and ears" of the National Park Service, to aid in protecting the cultural and natural resources of Fort Davis.

PLEASE REPORT TO A RANGER IF YOU SEE ANYONE:

1. removing artifacts from the grounds. When left in place they tell a story to historians and archaeologists who study the history of Fort Davis. When removed, a part of the story is lost forever.
2. walking or climbing on ruins. They are old and fragile and will never be the same again if damaged.
3. harming wildlife: snakes, insects, birds. Please also report any sightings of animals you may consider to be unusual.
4. throwing litter on the ground. Litter is ugly.

If you see any hazards, report them to a ranger. We want to make your visit a safe one.

Thank you for serving as a Fort Davis Sentinel and helping protect Fort Davis National Historic Site.

Take Pride In America

able service of site monitoring that, too often, its own staff cannot perform (see Appendix F, Big Bend National Park Archeological/Paleontological Data Form).

Curious visitors frequently bring cultural objects they have found into visitor centers to be identified. Usually, they are not interested in keeping their collections, but just want information. These situations must be dealt with in a sensitive manner. We do not want to squelch their natural inquisitiveness about our park resources, but we do need to make it clear that objects should be left where found. If visitors are aware of this before they collect, and are also told they can pick up site monitoring forms to record the objects' locations on a map instead, perhaps this problem will decrease.

Special Events

Interpreters are presented with many opportunities to spread preservation pleas. Dozens of special events occur each year, and parks can often join programs that have already been established.

Archeology Week

In 1999, forty-four states observed an Archeology Week or Month, usually coordinated by the State Historic Preservation Office (SHPO) or the State Archeologist's office. In Alaska, the event is sponsored by the NPS in cooperation with other agencies. Also, a National Historic Preservation Week occurs each May, with states across the country participating.

Government agencies and institutions are encouraged to offer special tours, demonstrations, educational programs, and exhibits throughout their state. The goals are to promote public interest in cultural resources and encourage preservation. All parks should consider contacting the SHPO for details on how to participate in the special week's activities.

Fairs and Festivals

State and county fairs are excellent places to enter a cultural resource information booth promoting the park's resources and the preservation of our heritage. Many communities hold annual festivals; whatever the theme, a park's cultural resources can be related to it with special presentations.

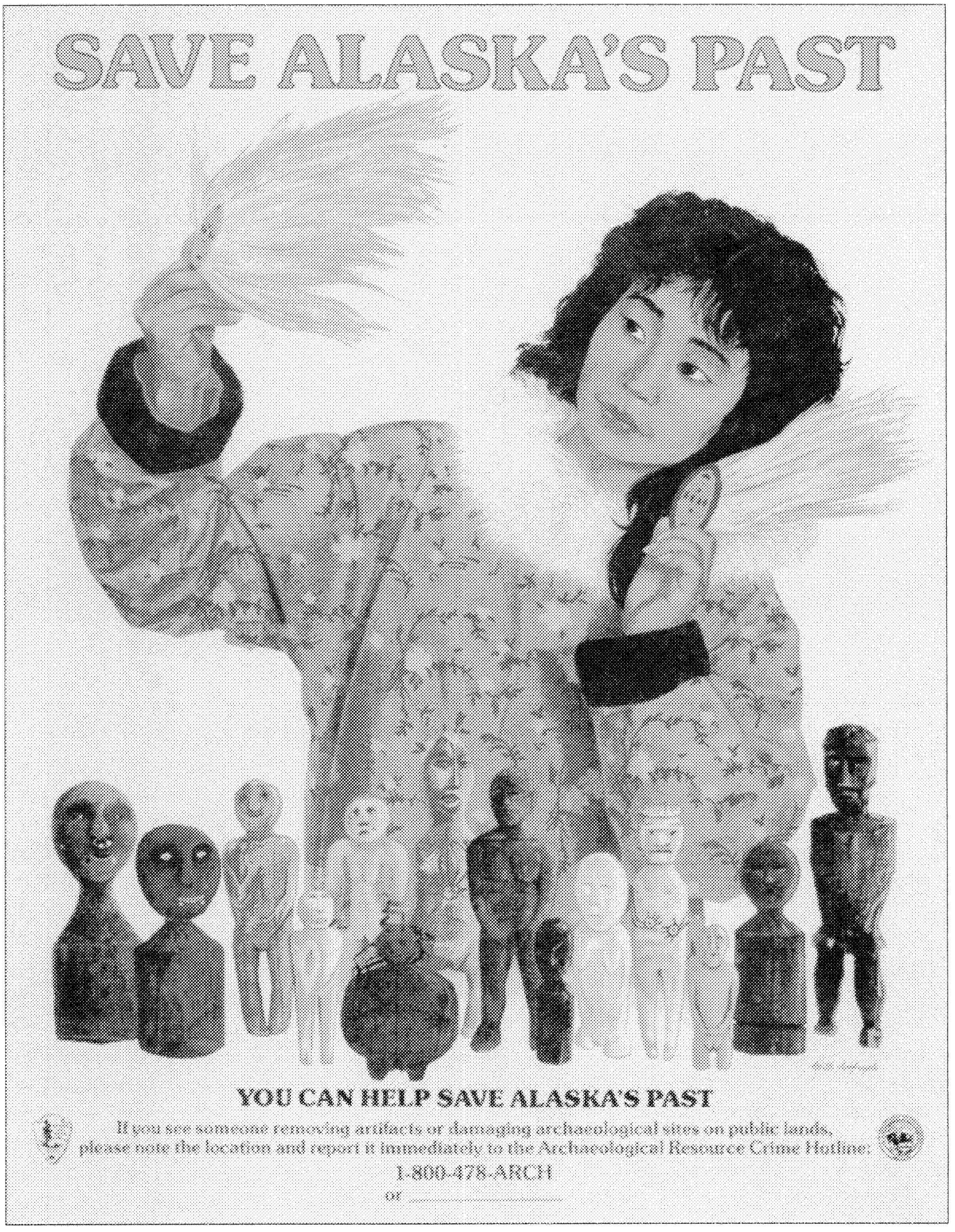
High school and college "Career Days" fairs are opportunities not only to recruit future employees, but also to create interest in cultural resource management.

Starting Your Own Special Event

Parks can initiate their own special events, perhaps tying them in with such celebrations as the NPS Founder's Day, or using the "Take Pride in America" theme. Evening film festivals can be crowd pleasers for parks in or near urban areas. Many films (8 mm, 16 mm), videotapes, and slide programs are available on cultural resource topics, such as pottery or basket making, flint knapping, quilting, constructing nineteenth-century musical instruments, and archeological research excavations, to name a few. Following the film presentations, craftspersons could give demonstrations and archeologists or historians could direct hands-on activities.

Ocmulgee National Monument in Georgia holds a biannual "Artifact Identification Day." Archeologists are invited to the park to identify private collections brought in by visitors and local residents. It is considered a public service in an area where families have collected for generations, mostly from private land, and where collections have often been inherited. Participants are registered—partly so the NPS knows who they are, partly so the participants

are aware that the NPS knows they are collectors. The program is very successful. Messages are delivered about not collecting on public lands, and it is emphasized that archeology is a meticulous science, not just gathering arrowheads and arranging them artistically in a frame.



Statewide Archeology Week programs offer activities that encourage public participation.

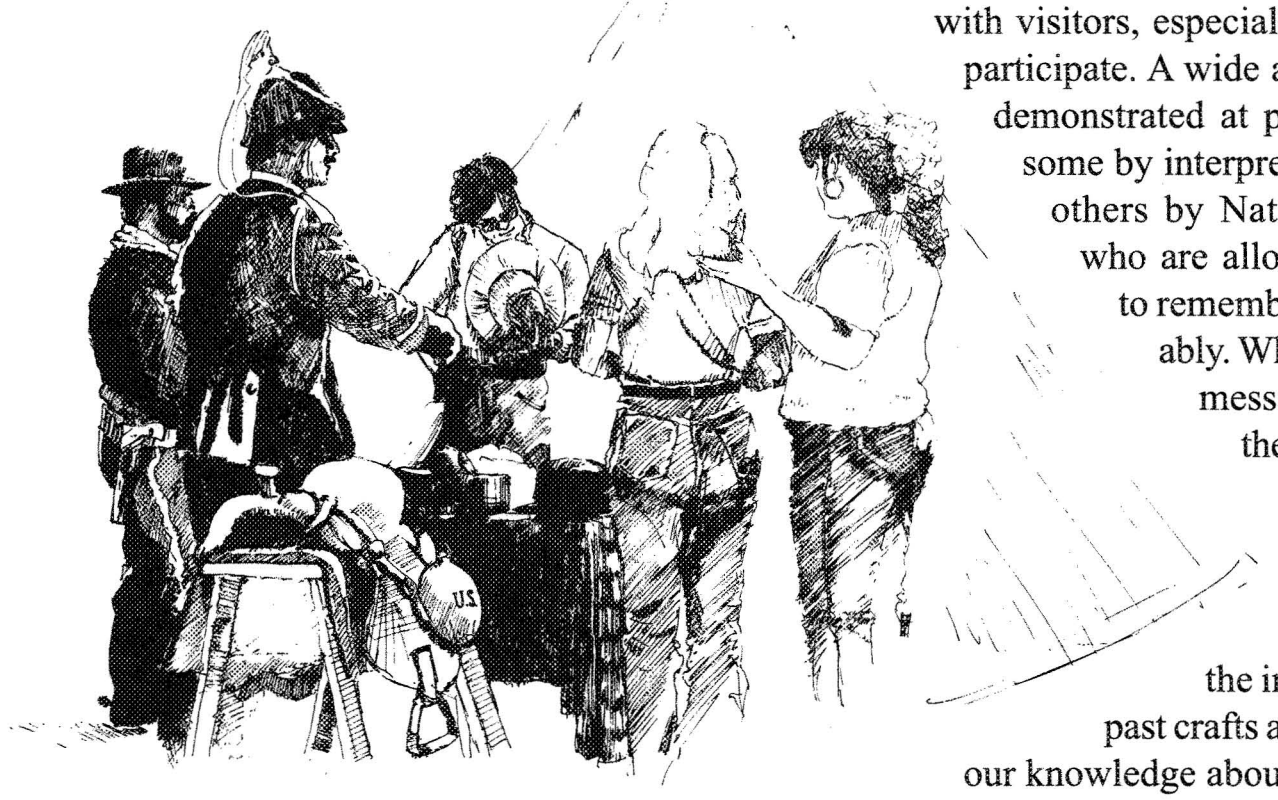
On-site interpretive hikes, tours, talks, and demonstrations have attracted visitors for decades. These are excellent forums for weaving preservation messages into nearly any topic. Some parks require interpreters to give at least a brief resource protection message. A program dealing entirely with cultural resource protection should be carefully planned so visitors do not feel they are being lectured.

On-Site Programs

One interpreter at a cultural park has given a successful campfire program, illustrated with slides, about the history of archeology. It introduced visitors to early American archeology, the laws enacted to halt loss of cultural remains, advances in archeological techniques through the years and possible future ones, and the reasons archeology is important to everyone. The program dealt with such issues as the increase in the removal of artifacts for sale to museums and emphasized the continuing escalation of looting today. It ended with a plea for cooperation and stewardship, giving the audience suggestions for becoming involved in archeology. The success of this well-received program was measured in four ways: by the immediate positive feedback to the interpreter; by a decrease in petty vandalism to two archeological sites located adjacent to the campground; by a membership increase in a local amateur archeological society; and by an invitation from a community organization for the interpreter to speak at one of its meetings.

Peter Pilles, Forest Archeologist on the Coconino National Forest in Arizona, produced a slide/tape program called *Pothunters and the Laws*. It explains that archeology is not a treasure hunt, but a scientific process to uncover the past. The text describes the history of site looting, which led to preservation laws, and the problems we are still experiencing today. Designed for the Arizona Archaeological Council, it is used for teacher training programs, but certainly would be appreciated by the general public. For information contact:

Forest Archeologist
Coconino National Forest
2323 E. Greenlaw Lane
Flagstaff, Arizona 86004
(520) 527-3600



Visitor Participation

Cultural resource demonstrations are popular with visitors, especially if they are invited to participate. A wide array of crafts are being demonstrated at parks across the nation, some by interpreters in period dress and others by Native Americans. People who are allowed to participate tend to remember the experience favorably. While a strong preservation message may not be part of the program, a stewardship attitude for "the real thing" may develop, particularly if the interpreter emphasizes the importance of preserving past crafts and industries to increase our knowledge about yesterday's peoples.

Off-Site Programs

Parks in or near communities can offer interpretive programs to special interest groups, which usually hold regular meetings and welcome outside speakers.

Suggestions for contacts include:

- Lion's, Rotary, Kiwanis, Optimist, and other civic clubs
- YMCA and YWCA
- 4H, Boy Scouts, Girl Scouts, Campfire, and other youth groups
- Reenactment groups
- Amateur archeological or historical societies
- Four-wheel-drive/ORV and shooting clubs
- Church groups
- Chambers of commerce and tourism bureaus
- Parent-teacher associations
- Local chapters of Sierra Club, Audubon Society, and other environmental organizations
- American Association of Retired Persons (AARP)
- RV parks and retirement resorts

If the community has a speaker's bureau, interpreters can sign up to be available for talks. It is essential to know the makeup of the audience, including attitudes toward cultural resources. Though our goal is to eliminate plundering, we must realize that this activity has been practiced for generations and, in some cultures, has been widely accepted. What we perceive as negative behavior has often been an approved family recreation. Changing or redirecting such practices will not necessarily be viewed as beneficial to the people engaged in them. Therefore, programs must be carefully tailored so they will be accepted.

Becoming a Member

Interpreters who join some of these listed organizations provide a liaison to transfer information, a barometer to gauge local sentiments, and a visible representative to show our concern about community affairs. This develops community relations and gets our message out. Cooperating associations often sponsor memberships in groups that allow us to promote our parks' interpretation.

Site Information Dissemination

Resources can often be protected by controlling the information that is released to the general public.

The ARPA Exclusion

Section 9(a) of the Archaeological Resources Protection Act of 1979 (Appendix B) states: "Information concerning the nature and location of any archaeological resource...may not be made available to the public." It further states that such a denial would not be in violation of subchapter II of chapter 5 of title 5 of the United States Code, also known as the Freedom of Information Act. Section 9(a) also clarifies the fact that federal land management agencies are not required to make sensitive site information available to the public. Interpreters at visitor centers, fee collectors at entrance stations, maintenance staff building trails or cleaning campgrounds, rangers on patrol, receptionists, and administrative personnel answering telephones—all must be aware of the ARPA exclusion to the Freedom of Information Act. This information should be presented to all new employees, especially during seasonal staff training.

Park Policies

Canyonlands National Park in Utah has developed a superintendent's directive for a cultural site information disclosure policy (Appendix G). Sites are classified in three categories: Category I site locations can be disclosed to anyone; Category II

sites can be identified only when visitors ask about them by name; Category III sites are not to be disclosed, nor should any information be given about them. Employees are given a handout describing cultural site etiquette, the details of which they relate to visitors during programs and informal contacts, and especially when dispensing backcountry use permits.

With the assistance of the staff resources management specialist or agency historians and archeologists, it is wise to initiate a similar system. Criteria should include determining which sites have the highest loss probability—because they are already widely known or appear on easily obtainable maps; which sites are sensitive but could tolerate limited use, providing monitoring can be managed; and which sites are too delicate, pristine, scientifically valuable, or remote for indiscriminate public visitation. Then park policy should be established to guide personnel in disseminating information to the public.

MEDIA

News media, both print and video, are often overlooked as ways to promote park interpretation.

Reaching the General Public

By acquainting the media with our cultural resources and associated problems, we can gain their interest and support. The media reaches far more people than we can ever hope to within the parks. Most interpretive efforts focus on our visitors, who typically are not major resource offenders. We need to go beyond them to the general public, and the media is an effective means to accomplish this.

Of course, a side effect of publicity is often increased visitation to the park or the specific cultural site. Though we sometimes lament increased visitation as a strain on resources and an overworked, understaffed park, it can actually help reduce destructive behavior. Vandals, looters, and souvenir collectors are unlikely to set up operations where there is a constant flow of people. The best-protected sites are sometimes those most frequently visited.

Newspapers

Some park managers have successfully enlisted the help of reporters by giving them personal tours of their parks and apprising them of cultural resource problems. A comprehensive six-part series was published in the Bend, Oregon, *Bulletin*. The reporter described problems experienced by the BLM in that region, including increased looting and underground sales of illegally removed artifacts, resulting in irreparable damage to scientific evaluation. The article explained archeological protection laws, Native American sentiments, and law enforcement operations, and suggested how citizens could assist the BLM with site protection.

Small town newspapers frequently look for stories of local interest, but may not have enough reporters to cover the NPS's needs. Most parks have talented writers on staff who can offer to submit articles. Some editors welcome a regular "column" in which the superintendent (or a "ghost writer") speaks out on park issues. Here is a wide-reaching way to present preservation messages, while informing readers about stabilization or restoration of structures, new exhibits, site tours and other interpretive programs, archeological surveys or excavations, policy changes, new employees, or special events. Check the NPS public affairs guidelines for correct format and special tips (Quinley 1998).

Many parks issue occasional news releases (see Appendix H for examples) to area newspapers. News releases can be a good way to advertise law enforcement activities and let the public know we mean business with cultural resource protection. Also, special cultural programs can be announced, or a new law enforcement employee can be introduced, emphasizing his/her dedication to site protection.

Other writing opportunities abound. While many national and regional periodicals accept articles only from professional freelance writers, others welcome submissions from newcomers, as well. Contact your state's conservation, game and fish, or natural resources departments and try submitting articles on heritage preservation for their publications. Submission to children's magazines is another possibility. Check the current edition of *Writer's Market,* published by Writer's Digest Books, for editorial guidelines.

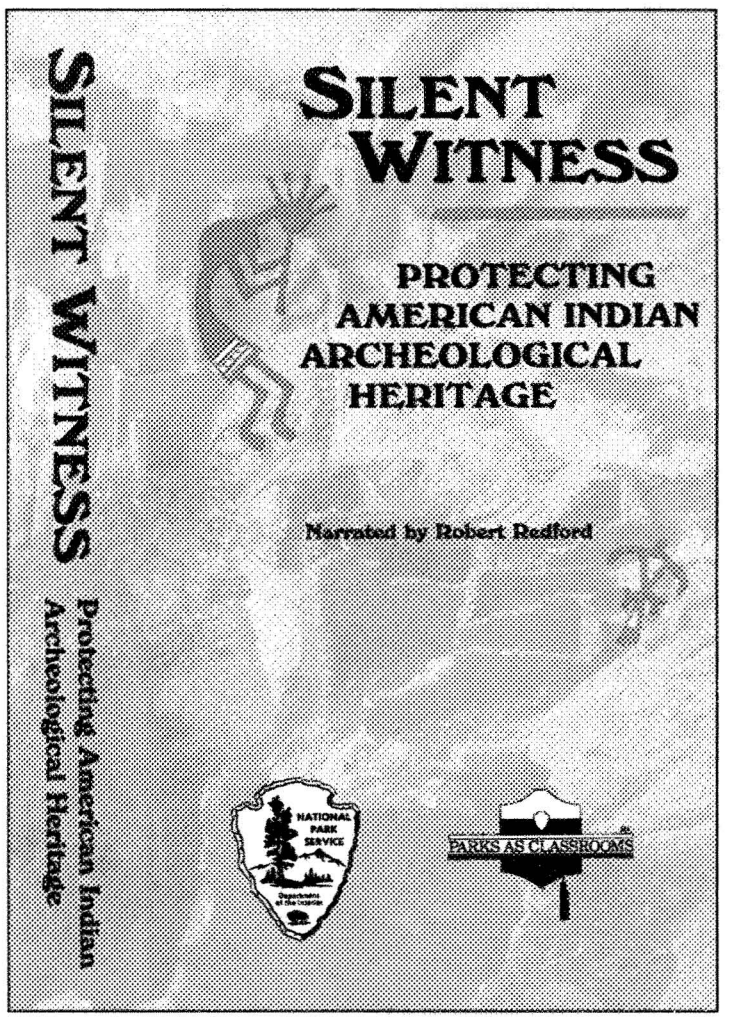
Radio and Television

Locally produced radio and television talk shows, especially on nonprofit public service stations, always need program ideas. Why not contact the station's local news manager and offer to present a segment on the cultural resources of your park? Certainly this would be an excellent opportunity to talk about cultural resource concerns. You can describe the problems, what the park is doing about them, and what they are costing all citizens. If staffing allows, arrange to have a park representative become a regular guest on the show. Use this as a forum, much as you would the superintendent's column in the newspaper.

Videos

Several preservation videos are available and, with agency permission, can be used for public viewing, including television (see Appendix I, Listing of Video Programs).

Many agencies and institutions are developing more videos, ranging in time from three minutes to an hour. Check around and see what's available to show your visitors, to present during off-site talks, and to submit to television stations for airing.



Spokespersons

Obtaining a well-known spokesperson is a sure way to get attention. Successful BLM public service announcements (PSAs) have been filmed for TV and recorded for radio using author Jean Auel and actors Ted Danson and Harrison Ford. An educational video, *Silent Witness*, was developed by the NPS and narrated by actor Robert Redford. Their protection pleas are heard because the public pays attention to celebrities. Some famous names are willing to donate their time because they also support the cause. However, not all park staff have the advantage of knowing celebrities, nor do they have the budget to produce a flashy PSA. But on the local level, there are respected citizens who can be convinced to deliver a cultural resource preservation message for TV and radio spots. Often, corporations will fund the production as a tax write-off.

Laying Down the Law

We should use all media outlets to publicize our law enforcement actions: arrests, convictions, damage to resources and to scientific investigation, and cost to citizens. The public must understand that cultural resource destruction affects everyone.

As the saying goes, money talks. If communities can see that loss of resources can result in a loss of tourism, they may become advocates of preservation. If they also see what it is costing them in taxes, they may be less willing to condone or participate in destructive behavior. Tom Des Jean, an archeologist at Big South Fork National River and Recreation Area in Tennessee, wrote an article for the *Cultural Resources Management Bulletin, Volume 13: Number 4, 1990.* He reports the prosecution expenses for a 1988 ARPA felony violation at Big South Fork.

The costs included ranger salaries and support, as well as impact assessment by both an NPS archeologist and an objective outside consultants. The total cost to the NPS—and therefore to taxpayers—was $9,174.28. Three defendants were involved. One, a juvenile, was not charged. The others were fined only $474 each. They received two years probation, and for two years were not allowed to enter the park. Such statistics, publicized through the media, might promote community activism against vandalism and looting. The following table shows the breakdown. (Minor addition errors in the original article have been corrected herein.)

Arrest Expenses:	
Electronic surveillance equipment	$5,000.00
Installation of above	120.44
Alarm responses	246.27
Arrest and site security	283.59
Total Arrest Expenses	$5,650.30
Prosecution Costs:	
NPS archeologist	$1,283.04
Consultants (Univ. of Kentucky)	320.00
Ranger case work	288.88
Court appearances and casework	1,341.36
Travel, typing, postage, etc.	290.70
Total Prosecution Costs	$ 3,523.98
Grand Total:	$9,174.28

EDUCATION PROGRAMS

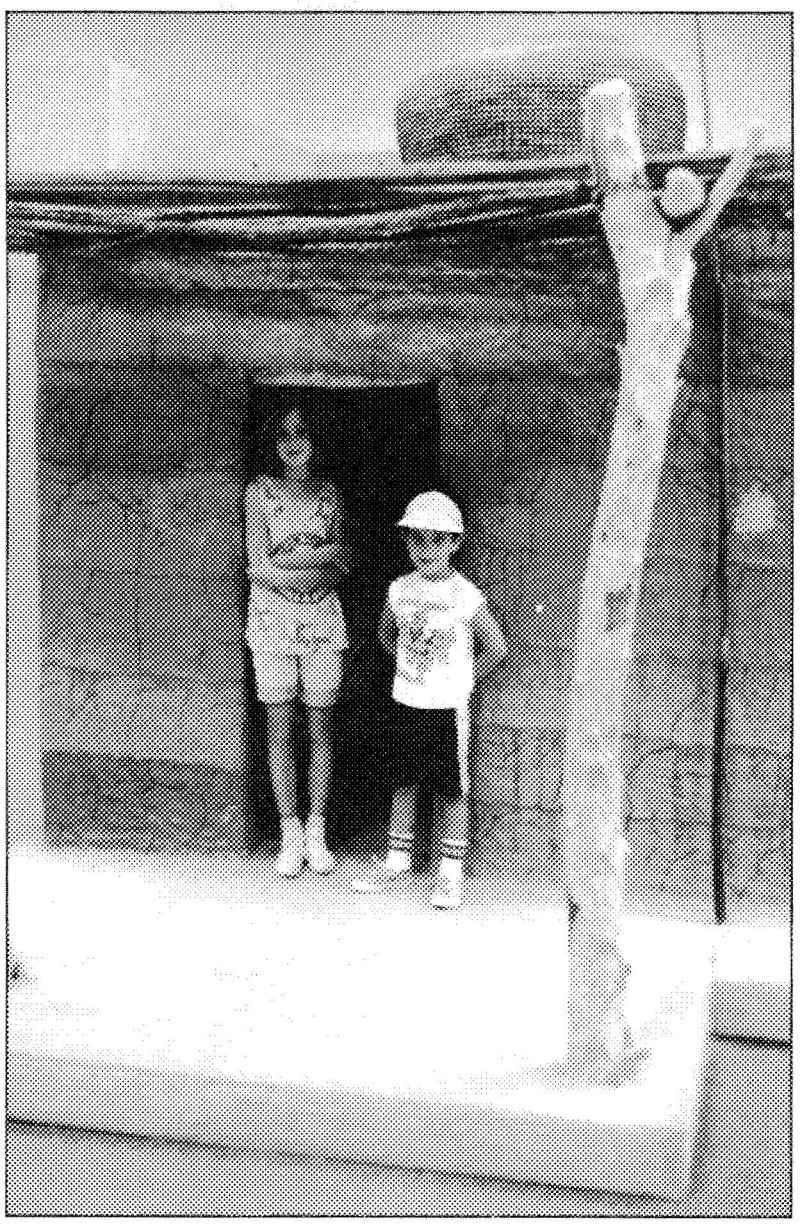
Parks adjacent to urban areas have a unique opportunity to develop educational programs and thereby target messages for specific interests and levels. Behavioral changes will not occur immediately. However, if we continue working closely with school systems and community organizations, we will realize long-range results as our clientele develop stewardship attitudes and no longer view negative behavior as acceptable.

Professionals in the education field agree that introducing children to participatory archeology and history aids greatly in developing appreciation and stewardship ethics.

Example Programs

While we cannot discuss all of the many successful educational programs offered throughout the country in this handbook, a few are briefly described. You are encouraged to call or write the contacts provided to obtain copies of programs or speak with program designers about their projects and how you could tailor these programs to fit your park's needs.

Park interpretive staff must work closely with educators to develop programs that are appropriate for existing curricula, are challenging and meaningful to students, and are geared to match the children's conceptual development levels.



Educational programs are perhaps our most valuable tools for developing stewardship attitudes and values in visitors.

From the park's perspective, school programs provide multiple benefits. They give us an audience during all seasons, to which we can address our interpretive themes. Vandalism and other negative behavior are reduced when children begin to view the park as "theirs." This can lead to long-term resource protection as children develop a stewardship attitude, frequently transmitting that feeling to their families. And the programs enhance community relations and interactions, which can result in more support for parks and their resources.

The following information is by no means comprehensive. Good programs are evolving from many agencies and individuals. While a few more resources are listed in Appendix K, contact others in your area to find out what they have developed. Also, the Society for American Archaeology's web site *http://www.saa.org* has a listing of state coordinators in archeology and education. Most programs produced by private individuals or institutions are copyrighted, so if you would like to borrow ideas to adapt for your own use, contact the author/developer first.

Bureau of Land Management

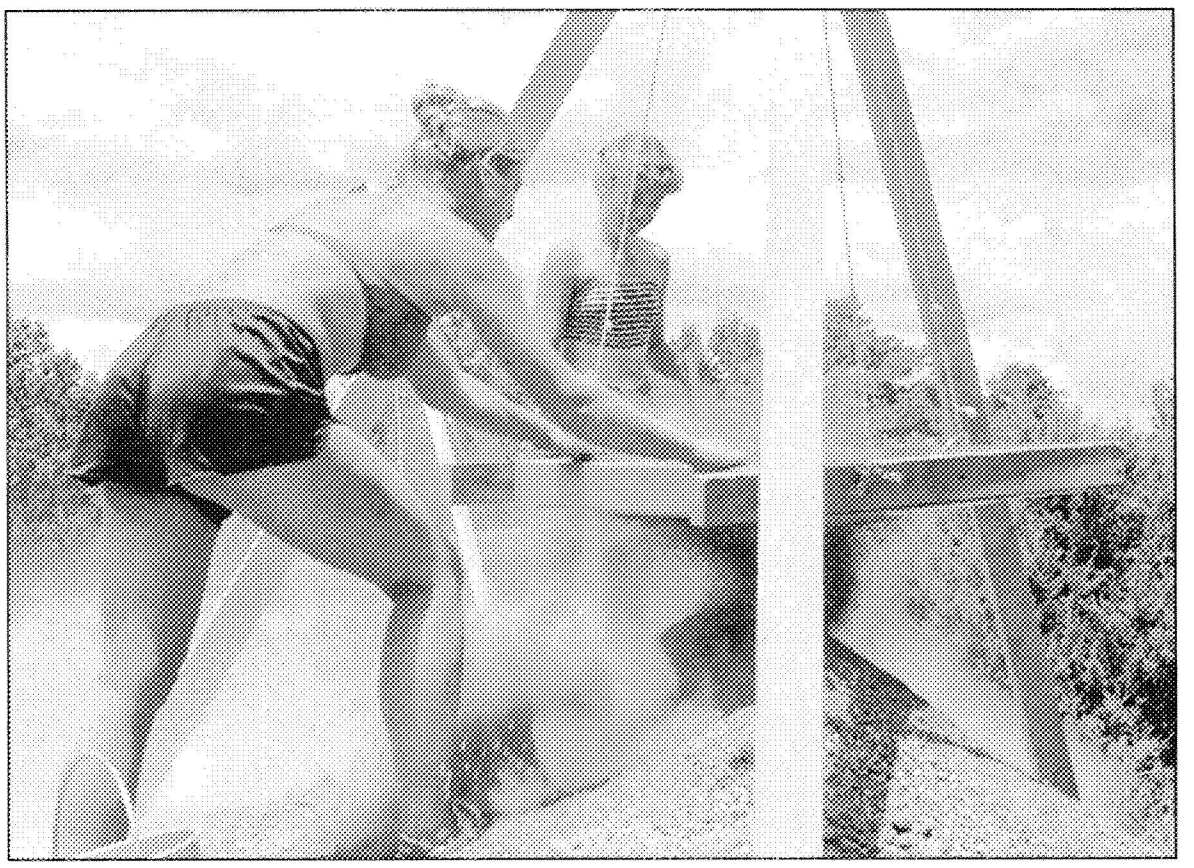
■ The Anasazi Heritage Center in Colorado was completed in 1988. Besides its interpretive exhibits and research facility, the center offers a wide variety of educational programs for school children. The instructional activities, called Anasazi Educational Outreach, were developed with the Southwestern Board of Cooperative Services in nearby Cortez, Colorado, to meet curriculum requirements for standard educational subjects, kindergarten through sixth grade. Rather than teaching cultural resource protection or archeology as separate topics, they approach them through the disciplines of social studies, science, and language arts. The center also offers a Discovery Area with hands-on, interactive exhibits using computer games, touch boxes, microscopes, and native crafts and industries. Boxes of artifacts are available for loan to classrooms; each box has a set of activities for students to perform. For more information, contact:

Anasazi Heritage Center
27501 Highway 184
Dolores, Colorado 81323
(970) 882-4811

■ In Utah, the Salt Lake District of the BLM has developed a curriculum to instill an understanding and appreciation for cultural resources with the goal of inspiring stewardship ethics. The Utah Interagency Task Force on Cultural Resources is comprised of archeologists and educators from the BLM, the NPS, the Forest Service, and the state of Utah. They have targeted their program for fourth through seventh grades, and have coordinated with the Utah State Office of Education to maximize opportunities for meshing archeology with existing educational requirements. Their stated goal is: "To instill in school children an understanding and ethic of appreciation for archeological resources, in order to gain their future participation in site conservation."

The three major study units are divided into twenty-eight lessons; each lists applicable age, curriculum subject skills being taught, duration of lesson, and group size. Teachers attend workshops and use the teacher's guides and activity kits prepared by the task force. For more information, contact:

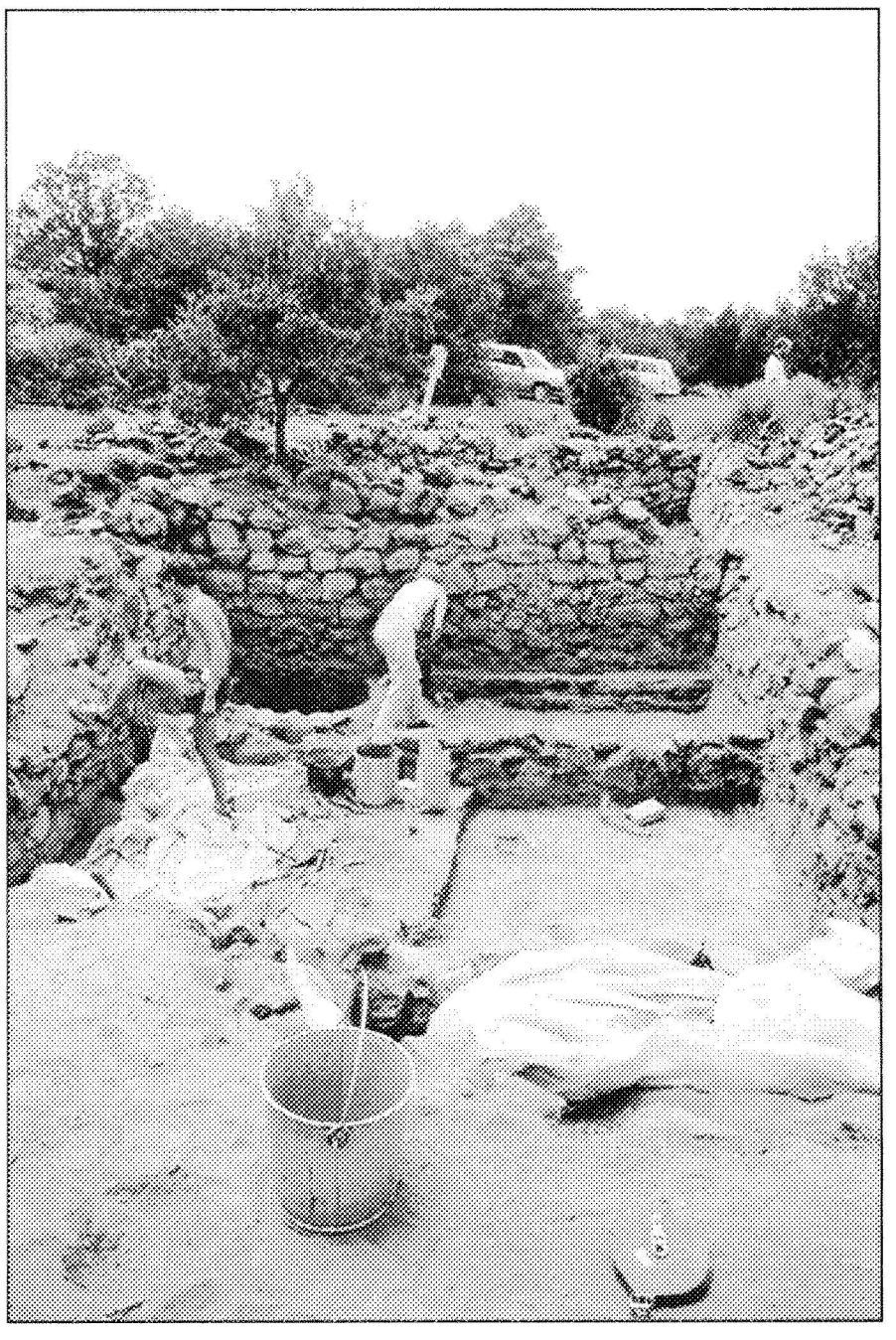
Project Archaeology
Heritage Education Program
Bureau of Land
Management
P.O. Box 758
Dolores, Colorado 81323
(970) 882-4811



U.S. Forest Service

■ Elden Pueblo, a prehistoric Sinaguan complex of structures on the Coconino National Forest in Arizona, has been used since 1978 as a teaching excavation project. Spearheaded by the Forest Service, it offers a variety of programs in conjunction with the Museum of Northern Arizona, the Arizona Archaeological Society, Northern Arizona University, the Arizona Natural History Association, and volunteer organizations. One- to three-week sessions involve participants in native vegetation planting, excavation, artifact processing, and stabilization. Also stressed are Native American culture, prehistory of the region, and archeological protection laws. Separate programs are available for adults and children. For more information, contact:

Forest Archeologist
Coconino National Forest
2323 E. Greenlaw Lane
Flagstaff, Arizona 86004
(520) 527-3600



Participatory archeology allows the public to experience scientific discovery, analysis, and preservation first hand. ➢

■ Actually a volunteer program, "Passport In Time" (often called the "PIT" program) gives citizens with an interest in archeology an opportunity to actively participate. Volunteers learn archeological techniques and values as they work alongside professionals. For each project in which they participate, they earn a stamp in a "passport book." Activities include excavation, site mapping, artifact curation, oral history projects, restoration and stabilization, research, site monitoring, and interpretation. Projects are available throughout the United States. The Forest Service publishes a newsletter, *PIT Traveler*, with information about educational and project opportunities. For more information, contact:

PIT Clearinghouse
P.O. Box 31315
Tucson, Arizona 85751-1315

National Park Service

■ Ocmulgee National Monument in Georgia sponsors four-hour children's summer workshops. During the rest of the year, school groups participate in the park's Discovery Lab learning experience. Located in the basement of the Visitor Center, the lab has four stations, one of which is devoted to archeology. Children, under the guidance of their teachers and/or park interpreters, engage in activities using replica artifacts representing different cultures and time periods. How to handle artifacts, how they were used, what they tell us about the past, reasons for preserving them, and why we should not collect them except for scientific purposes are all explained.

■ At Fort Davis National Historic Site in Texas and Shiloh National Military Park in Tennessee, school programs stress the importance of archeology as a science, not a way to amass collections. Lowell National Historical Park in Massachusetts and Jefferson National Expansion Memorial in Missouri offer curriculum-based school programs with previsit and postvisit activities, teacher's guides, and specific objectives for students to master. These programs give us an opportunity to deliver messages about the importance of preserving our heritage.

■ Dozens of other parks have developed or are in the stages of developing educational programs for children. Write or call parks that you know are already using these programs to obtain copies of lesson plans, teacher's manuals, activity booklets, and other educational materials.

State and Local Agencies and Museums

■ *Classroom Archaeology* by Nancy Hawkins is a resource guide for science, history, and anthropology teachers, middle school to college. The guide includes five sets of activities: Short Activities, Games, Record a Site, Analyze a Site, and Excavate a Site. Each has an illustrated lesson plan, a vocabulary, a bibliography, and a materials list. Though designed for teachers in Louisiana, the guide can be adapted for use elsewhere. For more information, contact:

Division of Archaeology
Department of Culture, Recreation, and Tourism
P.O. Box 44247
Baton Rouge, Louisiana 70804
(504) 342-8170

■ Colorado has a traveling archeology education kit which includes a sand-and-artifact-filled ice chest that is used for an exercise in excavation techniques. The kit comes with an instructor's book, a film, and a copy of *Colorado Archaeology*. If you live in Colorado, you can borrow the kit; if you don't, perhaps you can borrow the idea.

Education Department
Colorado Historical Society
1300 Broadway
Denver, Colorado 80203
(303) 866-4686

■ The Arizona Historical Society also has "traveling trunks" for educational use.

Education Department
Arizona Historical Society
949 E. Second Street
Tucson, Arizona 85719
(520) 628-5774

■ Pueblo Grande Museum in Phoenix has an education department, as do most major museums. In the summer, they offer four-day sessions for children aged six to twelve. The children engage in hands-on cultural activities supervised by museum staff. Cultural resource preservation is stressed at this prehistoric Hohokam pueblo site. For packets of activities and more information, contact:

Education Director
Pueblo Grande Museum
4619 E. Washington Street
Phoenix, Arizona 85034
(602) 495-0901

■ The Charleston Museum in South Carolina offers a program called "Yesterday's Trash–Historical Archaeology" to school children, grades three through eight. They learn the basic techniques of archeological research, study the material culture to determine what information it contains, and are taught the value of preserving archeological and historical sites. The teacher is sent a previsit packet and children follow up with postvisit activities. While on site, they participate in a mock dig and attempt to match dates of artifacts they find with a chart. For more information, contact:

Education Department
Charleston Museum
360 Meeting Street
Charleston, South Carolina 29403
(803) 722-2996

■ Many other states and museums have developed archeology and history education materials. Contact your state archeologist, the State Historic Preservation Office, your state historical society, historical and archeological museums, and, in some cases, the state office of parks and recreation to find out what is available to borrow or to use as a model to develop your own program.

Private Institutions and Programs

■ The Crow Canyon Center for Southwestern Archaeology in Colorado is a campus that attracts youth and adults from around the world. The center offers day programs, field schools, teacher workshops, excavation and research work, and seminars. One of the goals is to reach children in the southwest Colorado area where pothunting is an accepted family activity. The center stresses school programs and has developed a teacher's guide to archeological activities. For more information, contact:

Education Director
Crow Canyon Center
23390 County Road K
Cortez, Colorado 81321
1-800-422-8975
(970) 565-8975

■ "Garbage Can Archaeology" is a simple activity developed by E. Charles Adams and Barbara Gronemann as part of a program sponsored by the Arizona Archaeological Council's Archaeology for the Schools Committee. It emphasizes the need for leaving artifacts in context with their surroundings and is suitable for school children or adults (see Appendix J, Garbage Can Archaeology).

■ The Public Education Committee of the Society for American Archaeology (SAA) has created *Teaching Archaeology: A Sampler for Grades 3–12.* It contains lessons and activities, including a section about stewardship of cultural resources. For more information contact:

Society for American Archaeology
900 Second Street, N.E., Suite 12
Washington, D.C. 20002-3557

Others

■ Kakadu National Park in Australia offers an educational kit for schools on the subject of cultural heritage. Aboriginal art and archeology are emphasized in a series of classroom and on-site activities. The destruction of fragile cultural resources by humans, animals, and weathering processes is explained. All activities are designed so as not to disturb the resources. Inquire about this kit and other educational materials by writing to:

DGC Consultants
19 Dashwood Road
Beaumont, SA, 5066, Australia

SIGNAGE

We seldom have the opportunity to speak directly with all visitors, nor do all visitors attend our interpretive programs. Therefore, we must resort to signs. When we cannot reach people personally, signs can help us get our message out.

Because of size constraints and actual production costs, signs cannot always convey the "full story." Therefore, we must plan and design them thoughtfully to maximize the message using a limited amount of words and space. Perhaps some of the ideas here will enable you to write effective messages for your site signs.

What We've Been Doing

In federal agencies, site signing aimed at cultural resource protection runs the gamut from harsh warnings to warnings with pleas for compliance, to pleas for compliance with interpretive explanations. To date, efforts have largely been directed toward the first two categories. Most of our archeological protection signs have simply stated that it is "unlawful to injure, excavate, or appropriate any historic or prehistoric site..." (or similar wording), and then cited the applicable laws.

What We Need to Do

Though it is generally agreed that signs—no matter how they are worded—will not deter professional looters, we can hopefully reach people who are simply curious or unaware of the damage they can cause to a site. We seem to live in an age when people are dissatisfied with simply being told the rules and regulations; they want to know "why." For these visitors, it is time we create interpretive signs that explain why the sites are important, why the regulations are needed, and what will happen to the resources if the public does not comply.

We have all visited parks and other public places where signs are merely a lengthy list of don'ts. Negative wording turns the public off, and after scanning the first few warnings, they are likely to ignore the rest. We need to take a positive approach and craft our words carefully, playing on the sensitivities—and the sensibilities—of our visitors.

Examples

An excellent example is found on the trail to Montezuma Castle in Arizona. It reads:

> *As you begin your walk, please remember that here at 'The Castle' fragility is the condition and preservation is the rule.*
>
> *Damage to extremely fragile ancient walls and other architectural features began growing at an alarming rate when visitors first started coming to Montezuma Castle in the 1930s. The cliff dwelling had to be closed to the public in 1951.*
>
> *You are one of thousands of people who come here every year. Please do your part to help prevent further deterioration by allowing preservation to be your guide as you walk the trail to Montezuma Castle today.*

Dinosaur National Monument in Utah developed a series of interpretive signs for individual sites. In each series, there is at least one preservation message that explains "why." Some excerpts follow:

- *To form these storage bins, circular holes were dug into the earth and an adobe rim was added so a stone lid could be sealed into place with mortar. Twenty-six bins remain. Five were destroyed by the feet of curious visitors walking around the bins. Stepping in and around archeological features hastens their destruction.*
- *Archeological sites are irreplaceable and once destroyed cannot be reconstructed.*

  Most damage is not immediately apparent and often occurs because visitors do not realize the effect they have. When you visit



NOTICE

ON LANDS ADMINISTERED BY THE NATIONAL PARK SERVICE, IT IS UNLAWFUL to excavate, remove, disturb, deface, or destroy any historic or prehistoric building, structure, ruin, site, or in-place exhibit, artifact or object, or to collect, appropriate, excavate, damage, disturb or destroy artifacts, pictographs, petroglyphs, objects of antiquity, fossils or scientific specimens.

VIOLATORS ARE SUBJECT TO ARREST. CONVICTION CAN CARRY CRIMINAL PENALTIES OF UP TO ONE (1) YEAR AND/OR $10,000.

Archeological Resources Protection Act of 1979
(16 U.S.C. 470ee)

Antiquities Act of 1906
(16 U.S.C. 433)
(36 C.F.R. 2.20)
(43 C.F.R. Part 3)

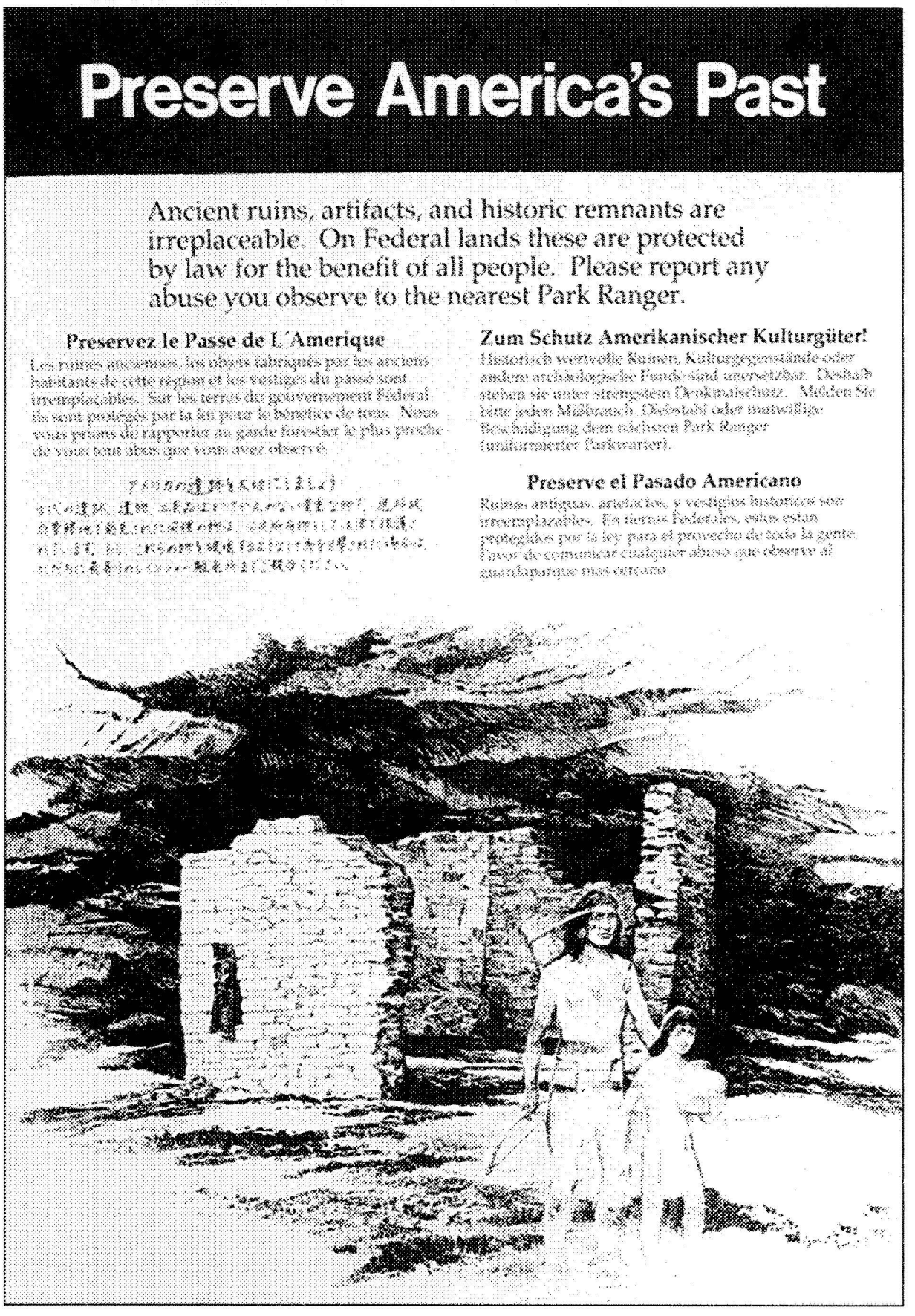
UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

Signage varies greatly, from sensitive interpretive messages (above) to harsh warnings (below).

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

WARNING

THIS BUILDING IS THE PROPERTY OF THE UNITED STATES AND MUST NOT BE MOLESTED. PARK REGULATIONS PROVIDE THAT ANY PERSON FOUND GUILTY OF THE DESTRUCTION, INJURY, DEFACEMENT, OR THEFT OF ANY PART OR CONTENTS HEREOF SHALL BE LIABLE TO A FINE OF UP TO $500 OR IMPRISONMENT FOR UP TO 6 MONTHS, OR BOTH.



Multilingual signs, available at low cost, help us share our message with international visitors.

a site like this, behave as if you were in a museum of rare and fragile items. Walk carefully, watch where you sit and what you touch, watch your children, and don't take or leave anything but shadows

Touching destroys these outdoor museum pieces.

- *Inquisitive observer or thief of time, which are you? If this site had been vandalized prior to excavation, we would have lost valuable material in reconstructing the area's prehistory. Help preserve these sites: Don't touch rock art. The oils on your hands and abrasion of the sandstone hasten their erosion. If you see others touching, or in*

any way damaging petroglyphs or pictographs ask them to stop.

Most visitors are inquisitive observers and would never consider damaging or stealing from these sites. If you find a site, arrowhead, or other artifact, leave it in place. Artifacts and sites are protected by law, but we want you to fear your impact on these resources more than the law.

People who damage these sites are thieves of time. If you observe someone damaging a site, report it immediately.

These texts are presented not to copy, but to use as a springboard for developing your own messages, specific to your sites and their needs.

Low-cost signs are now available with graphics of a prehistoric village and a brief preservation message written in five languages: English, French, German, Spanish, and Japanese. Contact your regional office's Division of Interpretation.

The U.S. Fish and Wildlife Service (FWS) was experiencing vandalism and trashing of an isolated rock art site on the lower Colorado River. They approached three Native American tribes whose ancestors had etched the petroglyphs into the stone and to whom the site was now a religious shrine. After a lengthy discussion of alternatives, the tribes agreed to write the text for a sign to be placed near the petroglyphs with the FWS funding its production. The wording is a sensitive and provocative plea to respect the sacredness of the site.

A FWS archeologist reports that, since installation in early 1989, no new graffiti has appeared and even the garbage left by thoughtless visitors has vanished. Unfortunately, the tribal entities did not grant permission to reproduce the text for this handbook. However, the approach of enlisting the help of descendants, whose heritage is being destroyed, is one we can utilize. Their words can go a long way toward helping the public realize the consequences of their behavior.

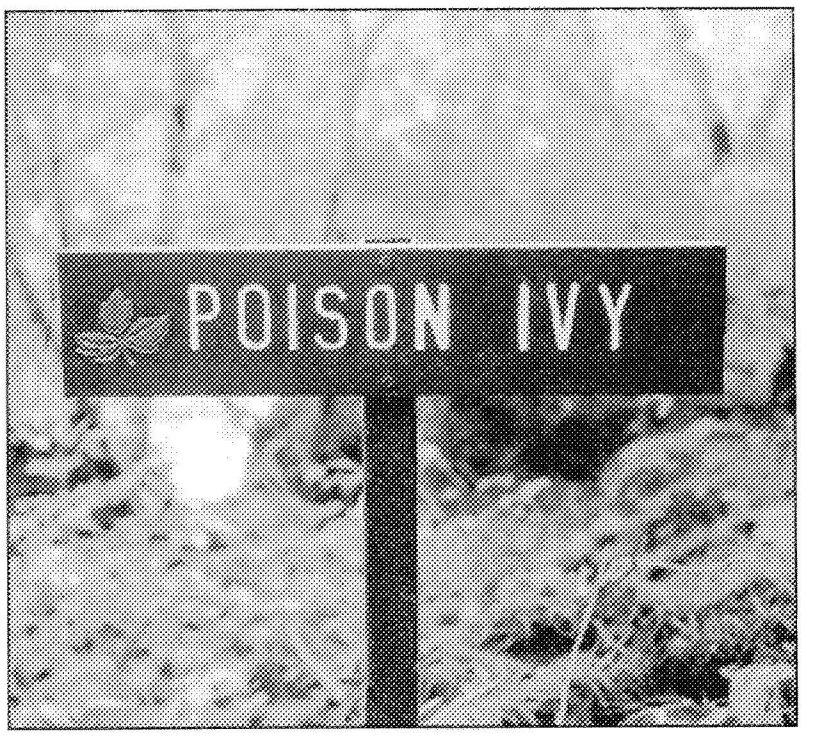
Signing through Implication

Some areas have used unique deterrent signs that have nothing to do with the cultural resources. To keep visitors on trails (including canoeing and climbing trails) and out of sensitive sites, signs such as the following often seem to be effective:

- *Caution: Poison Ivy*
- *Danger: Alligator Habitat*
- *Rattlesnakes Have the Right of Way*
- *Unstable Ground Beyond This Point*

Some utilize a simple graphic to emphasize the words, such as a person falling into a hole or the outline of the poisonous plant. Others use no text at all, but simply show the deterrent feature—a coiled rattlesnake, for instance—and the sign is placed at the doorway to an inviting historic cabin or at the base of a burial mound.

Chaco Culture National Historical Park has installed flagstone signs with painted "stick" figures resembling Anasazi pictographs. Without words, the figures direct foot traffic, pointing out the trail through the ruins. The signs, which seem to be working well, are placed so as to keep curious visitors from straying to adjacent sites and unwittingly creating new and unwanted trails.



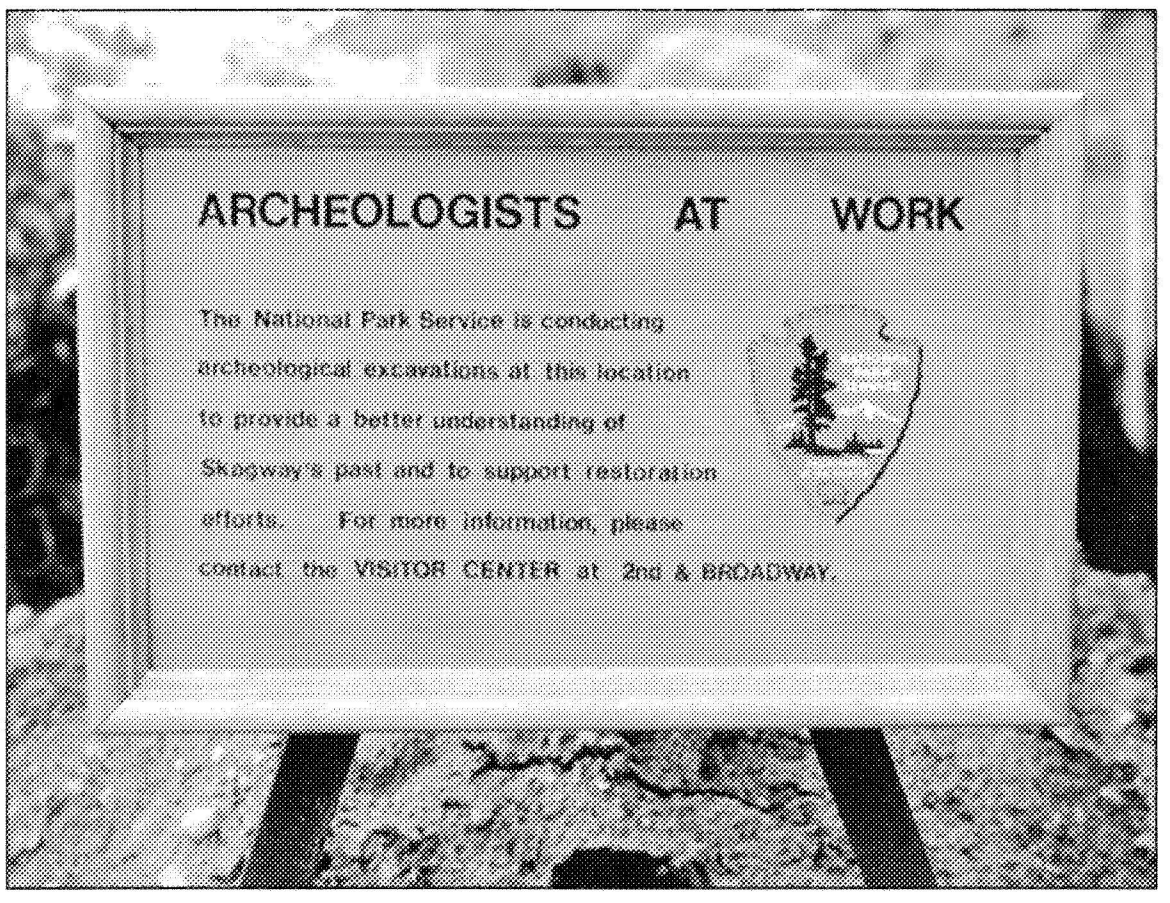
Warning signs that have nothing to do with the park's cultural resources can have a profound influence on visitor behavior.



Posters

Attention-grabbing posters can be used to promote special activities or themes. Several states have created slick, full-sized posters advertising their Archeology Week. Smaller posters conveying preservation messages are appropriate for bulletin boards at campgrounds and in visitor centers. Chaco Culture National Historical Park places an archeological protection reminder in restroom stalls, where it is assumed visitors have a spare moment to read.

Weather-resistant posters are available from several agencies for displaying prominently at cultural sites. Some are strictly warnings stating the laws and penalties; others contain a brief preservation message. Check with the NPS, the Forest Service, the BLM, and other agencies to see what you can obtain. Vulnerable, remote, and particularly important sites should be signed in some manner. Prosecuting ARPA cases successfully is difficult for many reasons. It helps if we can prove the law was clearly posted at a looted or vandalized site, making it obvious that the defendants had ample warning that they were at a protected site and that their actions were illegal.



Temporary signs installed during special projects can help visitors understand why we are apparently disturbing the site.

Temporary Signs and Posters

Temporary signs or posters are valuable tools to explain special projects, such as excavation, stabilization, restoration, research, or even maintenance or road construction projects. The public wants to know what we are doing. Signs or posters can help them understand why someone is removing shingles from an old building or digging in a ruin. Through the signs, we can interpret the activity and its importance. We can explain the sensitive nature of the work or how we are being careful to comply with all cultural resource protection regulations.

Depending on the extent of the vandalism and collecting problems you are experiencing, a permanent exhibit devoted entirely to site protection may be appropriate. Some parks have incorporated brief preservation messages into exhibits that highlight artifacts. When new exhibits are being planned, thought should be given to placing such messages into the story.

Visitor Center Exhibits

Natural Bridges National Monument in Utah has displayed a cultural resource protection exhibit in its Visitor Center. Two of the displays have pointed messages:

- *Ancient Graffiti or Art?*

  Maybe both. The meaning or use of petroglyphs and pictographs will never be known for sure. However, they do tell us that the people who lived here were trying to communicate ideas.

  So what is the difference between ROCK ART and VANDALISM? The answer is time. Some people argue that today's vandalism is tomorrow's rock art. The difference here is we are trying to preserve the past, not the present.

  Use the register boxes at each bridge to commemorate your visit!

- *What Can These Pot Sherds Tell Us?*

  Unfortunately, not much. They have been taken out of CONTEXT. That is to say, they were taken from where they were found. Just like when a word or phrase is removed from a larger body of text, it loses its full meaning. We can make guesses or we can assume, but we cannot know for sure the meaning and use.

  We learn by looking at each artifact as it relates to others in a site. This gives us a more complete picture (not a WHOLE picture!) of what life was like for the Anasazi.

  Try to just LOOK at artifacts you might find. If your excitement gets the best of you (and it happens to us all!), make sure to replace the artifact where you found it.

Shiloh National Military Park in Tennessee has put together a display showing artifacts that have been confiscated and the looter's "tools of the trade." Accompanying text describes the park's problems with looting and how it is robbing historical archeologists of scientific evidence, and all people of their heritage.

Some parks have set aside an exhibit case or panel for "rotating" displays—to showcase currently blooming wildflowers, a new research project, a traveling art exhibit, and the like. This is an excellent place for interpreters to design a special display on cultural resource protection.

The "Please Touch" Box

Many parks provide a box marked "Please Touch" for visitors. Full of "mystery" artifacts (with no provenience and uncataloged), they encourage people to handle the items. Children and adults alike enjoy the opportunity to discover and imagine. Such boxes should be clearly labeled to discourage visitors from collecting on their own. A small sign could read:

We welcome you to handle these pieces of the past. Try to figure out what they were used for and how they were made.

Because they were removed from the sites where they have rested for 800 years, archeologists cannot analyze them scientifically in context with their original surroundings.

April 23, 1991

Dear Rangers:

Three years ago my family visited your park. We were there for four days and my sons found an old Indian ruin. There was a lot of pottery pieces and little corn cobs around. We enjoyed exploring the ruin and my wife and sons wanted to keep some of the prettiest pottery and corn cobs and some other pieces of stone that looked like they were chipped by the Indians. I didn't see anything wrong with this. We knew it was a national park and your not supposed to take anything, but there was so much of it there so I said okay.

Now I wish I hadn't agreed to take anything, a lot of bad things have happened to my family ever since then. First my youngest son got very sick with broncitis and then pneumonia and he almost died. He is okay now but I think that he doesn't have as much energy as he used to. Then my wife lost her job at the insurence Company. She worked for 2 years and they said they didn't need her anymore and it wasn't because she didn't do good work.

My oldest son flunked 3 subjects in high school and they made him take them over so he won't graduate when he was supposed to. He never was a great student but he never flunked any classes before. Then about 3 months ago my whole family was in a car wreck and the car was totaled. My oldest son was in the hospital for 2 weeks and out of school for 4 weeks and that didn't help him with his school problems.

After the accident I started to wonder why we had so much bad luck in the last 3 years. I read an article in a magazine about how some people believe that ancient Indian artifacts have mysterious powers. So I started to think that maybe it was the Indians that were telling us they didn't like us stealing their artifacts.

Maybe that's not the reason all these bad things happened to my family but I don't want to take any more chances. In this box are all the artifacts that we took from the ruins. Would you park rangers please return them to the ruin for us? It was about 5 miles from the visitors center in a little canyon I think was called Cattail Canyon.

We hope our luck will change. We thank you and we are very sorry we did this. We hope that if we give these artifacts back you won't want to arrest us because that would be even more bad luck.

Yours truely,

[redacted]

from St. Louis, Mo.

Guilty-conscience letters, prominently displayed, can be deterrents to superstitious visitors.

If you find artifacts while you journey through the park, please leave them in place so the story of (park name) will be complete.

Visitors should be notified verbally, or through signs, that they are not to pick up artifacts and bring them into the visitor center. It is preferable that they accompany a staff member back to the location. Whether or not to collect the artifact should be a decision left to the archeologist, historian, curator, or resources management specialist.

Bulletin Boards

Several parks have installed displays, usually in the form of bulletin boards, consisting of "guilty-conscience" letters. Visitors who have illegally removed artifacts and attribute subsequent misfortunes to their theft will sometimes return them with a letter expressing their regrets. Interpreters disagree over the appropriateness of such displays in visitor centers. However, if a suitable location could be found, this method might be an effective deterrent for visitors, especially those who tend to be superstitious.

Bulletin boards are a great opportunity for creating quick but well-planned displays to alert visitors to the problems of looting, vandalism, and inadvertent damage. Posters, newspaper items, photographs, graphics, and text can be used in an interesting composition. The display can be three-dimensional by attaching examples of tools, damaged artifacts, and the like.

Opportunities for Special Displays

Banks, libraries, chambers of commerce, and other public offices or businesses often agree to place a temporary display in their lobbies. This provides an excellent avenue to reach the public with cultural resource messages. Contact community and business leaders to work out a plan.

Brochures and Site Bulletins

It has been stated previously that one-on-one contacts with visitors and live interpretive programs are the best way to communicate preservation issues. But again, we simply cannot reach every visitor this way. Signing helps, if designed well. But such handouts as brochures, site bulletins, and park "newspapers," allow us to present the interpretive story and our protection messages in greater detail.

Desktop Publishing

Computer desktop publishing lets us do professional-quality literature at a relatively low cost, and parks that possess such software have an advantage. Even without fancy computer programs, we still can use the standard unigrid site bulletin format that the NPS has adopted for conformity. By now, you should have a wealth of ideas for creating handouts for your visitors. Usually, cooperating associations will bear the cost of printing.

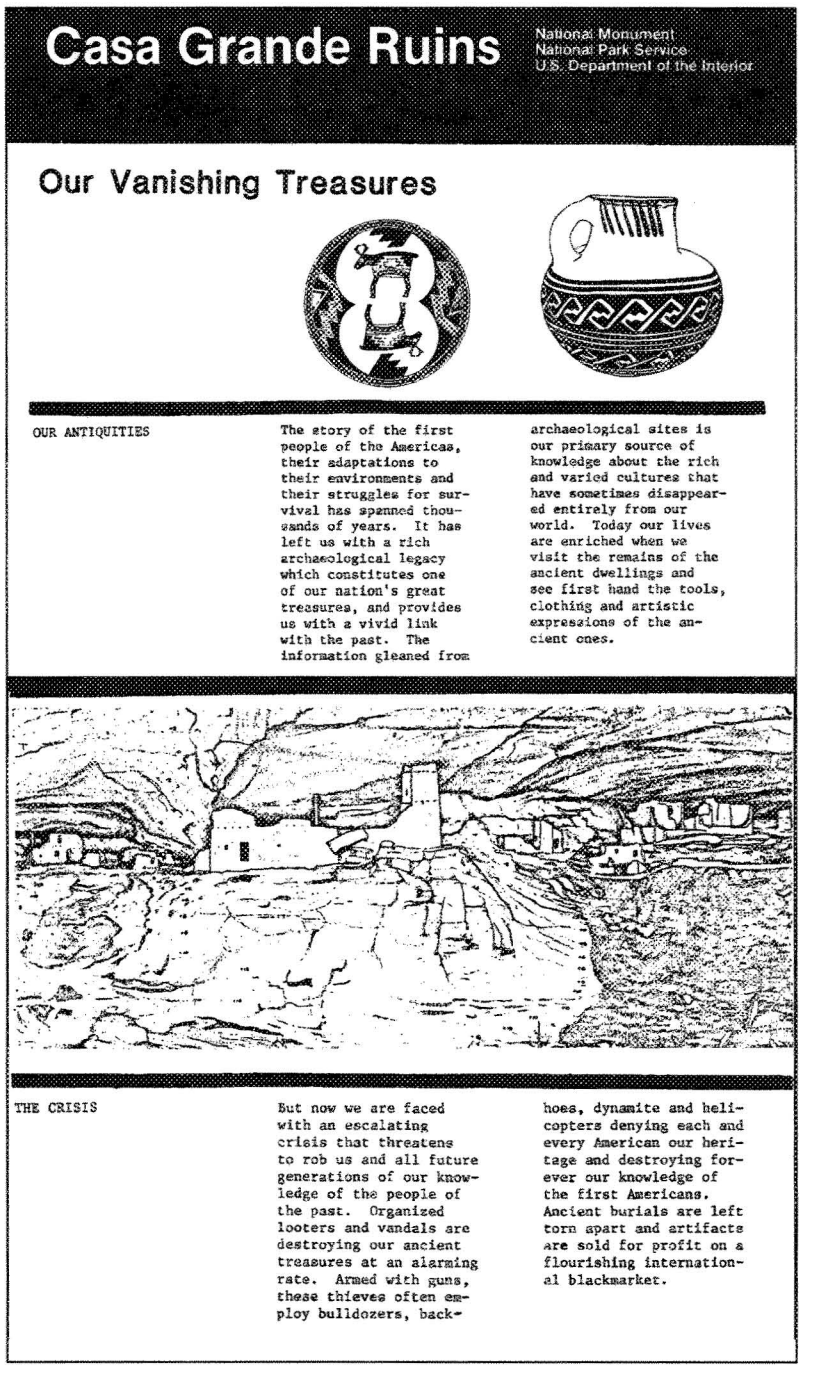
Site Bulletins

Site bulletin workshops and the NPS course Interpretive Skills IV, in which site bulletins are produced, are offered periodically. Check with your regional training officer or request an instructional packet (GPO stock number 1982-361-578/175) from the following:

Division of Publications
National Park Service
Washington, D.C.
20013-7127

Many parks have developed site bulletins regarding cultural resource protection (see Appendix L, Site Bulletin Examples). Fort Davis National Historic Site produced a bulletin (Appendix M) explaining to visitors how to care for their own antiques and family heirlooms while implying that historic objects are worthy of preservation and protection. This is a good method for relating visitors' personal experiences and needs—in this case, conserving their own valuables—to the needs of the park.

The late Ed Tanner Pilley, former Interpretive Media Specialist with the NPS, produced a generic site bulletin on preservation of prehistoric cultural remains. Parks ordered the quantities they needed and had their own names printed on the blank black band at the top of the bulletins. The idea was well received. While the bulletin is no longer available for free distribution, perhaps it is time to reinstate this worthwhile method of disseminating our message.



Mass-produced generic site bulletins, suitable for several areas, save money and park staff time.

Brochures that are not site specific, often printed in full color on slick stock, are available from the NPS and other agencies. Contact your SHPO, state archeologist, regional Forest Service office, state BLM office, and other government agencies for copies (see Appendix N, Brochure Examples).

Sales Items

All items offered for sale in our gift shops must be consistent with preserving our cultural resources. We must avoid any appearance that cultural resources are being exploited for sales.

Replicas

Every NPS area has its own cooperating association or is affiliated with one. Many Forest Service and BLM centers also sell interpretive items. While literature comprises the bulk of sales, many parks also offer reproduction items to visitors. Examples are war-period insignia, bullets, belt buckles, hats, and mess-kit paraphernalia. Also sold are modern Native American crafted items; reproductions of petroglyphs, projectile points, and pottery; replicas of historic toys and tools; and even starter seeds from prehistoric and historic plants. The list is virtually endless, and the companies supplying the items are many.

We must be extremely careful in procuring these materials. Make certain your suppliers are reputable and that all items are reproductions, not originals. Many catalogues offer "the real thing," and we have no way of knowing how they were obtained. We do not want to promote black-market activities, even inadvertently. Nor do we want to sell items that in their manufacture caused deterioration of a cultural resource, as in the case of some petroglyph reproductions. Conscientious artisans use techniques that do not touch the original.

We must state clearly, in both the sales display and the interpretive descriptions accompanying the items, that they are reproductions. A message that the collection of original artifacts is illegal needs to be included. In the case of Native American crafts, it should be clear they have been made by modern Indians using the techniques of their ancestors. Never should visitors get the impression these items have been collected from cultural resource sites and are now being offered for sale as souvenirs by a federal agency.

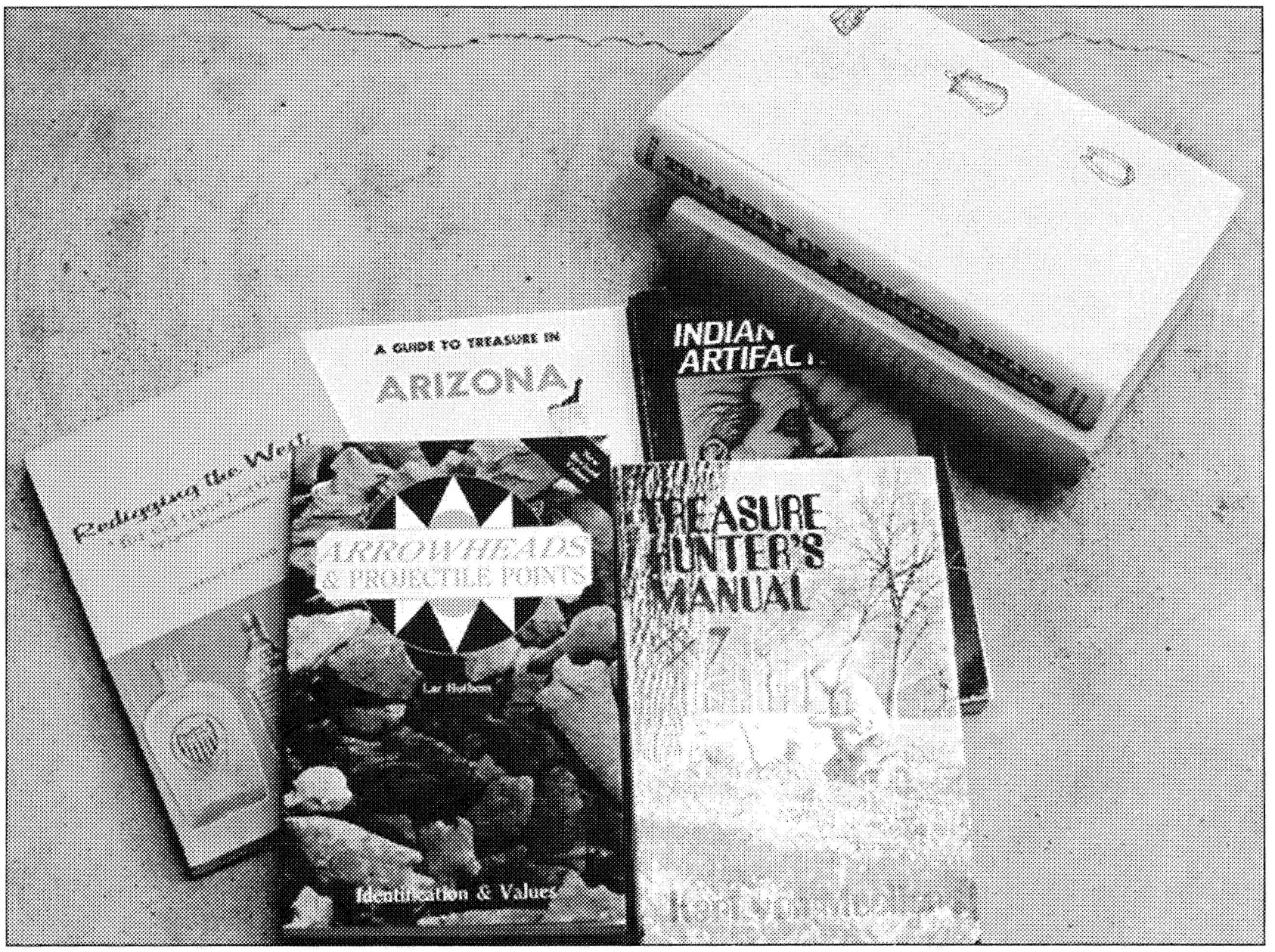
The following are examples of the wording found on some small signs "advertising" a display of replica items:

- *These petroglyph figures are reproductions of panels found here at (park name). They were produced using techniques that do not in any way damage the originals.*

  All rock art on federal lands is protected by law. Our park staff will be happy to direct you to sites you can visit. But, if you feel the urge to own a priceless piece of our past, take only pictures of the originals, and take home one of the these reproductions instead.

- *Modern (tribe name) Indians have handknapped these obsidian arrow points using the same materials and techniques as their forefathers.*

  If you find points or any other artifacts during your visit to (park name), leave them in place so archeologists can study them in context with the site. All historic and prehistoric objects on federal lands are protected by law.



Before offering sales items through the park's cooperating association, be certain the items do not encourage artifact scavenging.

Literature

Most cooperating associations require a publication review process by their own staff, the park staff, and, on occasion, subject matter specialists. The total content must be reviewed. Some books actually promote collection by identifying artifacts and indicating where such pieces are likely to be found. Some publications even note current values of similar items. These books do not belong in our sales inventory, though copies may be beneficial additions to our park libraries for reference.

Caution is the word. Imagine yourself to be a curious visitor when you look over these potential sales items. Would any of them encourage you to go artifact hunting?

Try to obtain books that give positive cultural resource protection messages, even though the subject of the book may not dwell on this. Read through your current sales literature. Are they positive or negative toward cultural resource protection? Get rid of the ones that seem to encourage collecting. While this may appear to some as censorship, it is simply intelligent for us to sell only literature that assists us in our efforts. The other books are available through retail bookstores and your visitors are free to purchase them there.

If your park is contemplating producing an informational or interpretive booklet through your cooperating association, insist that preservation messages be incorporated.

Children

"Interpretation addressed to children . . . should not be a dilution of the presentation to adults, but should follow a fundamentally different approach. To be at its best will require a separate program." Thus wrote famed interpreter Freeman Tilden.

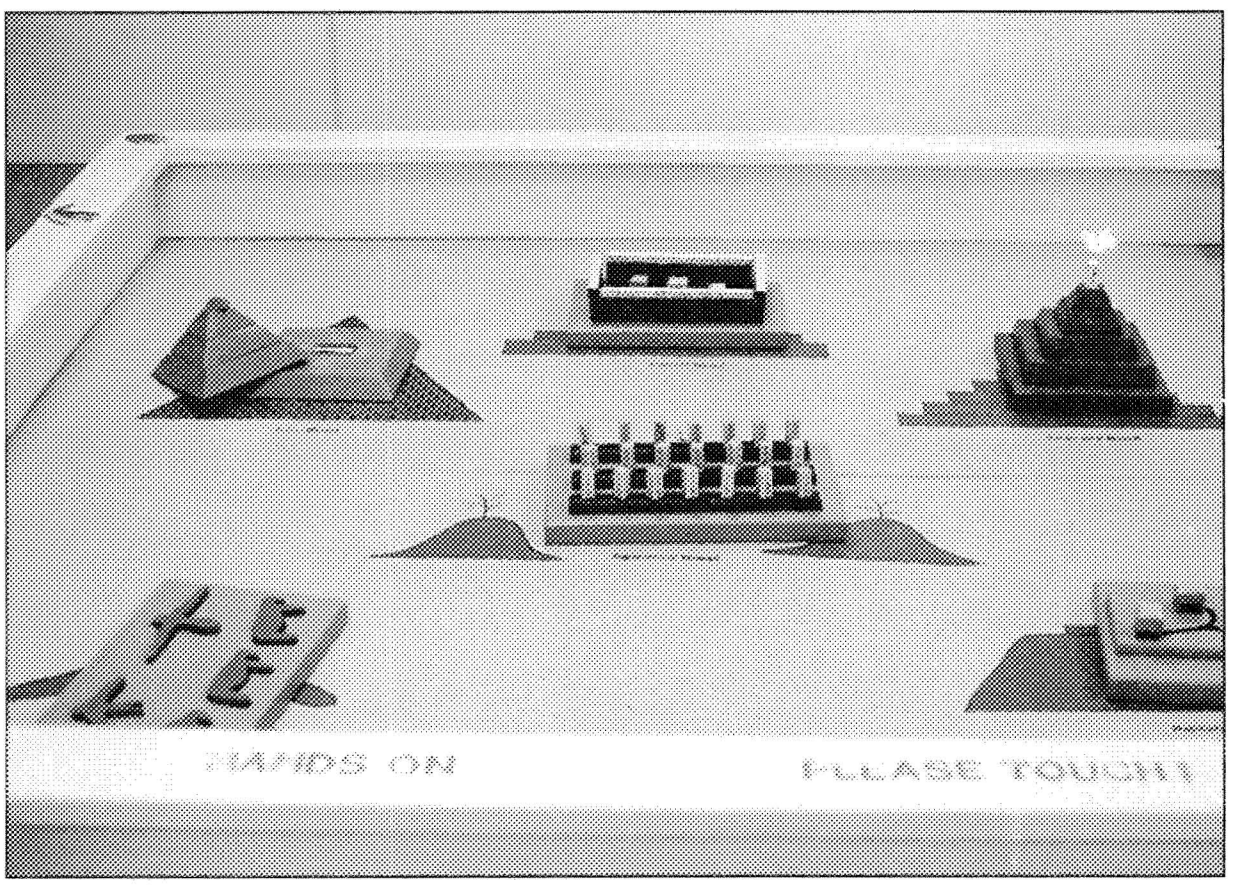
Children comprise a significant part of our audience and we need to address their needs separately. Most cooperating associations offer books, activity booklets, and games for children, but few address the issues of cultural resource protection.

Carefully designed children's programs and literature will foster responsible and supportive park partners in the future.

Activity Booklets

Consider creating a site-specific activity booklet that children can complete while visiting your park. It should be provocative, encouraging them to use their senses and deductive reasoning to discover the secrets of past cultures. Comparative situations can help them understand the importance of archeology as a science and the value of preservation. Here is some sample wording for a historic house tour:

> *This bedroom once belonged to a child. Look at the furnishings in the room. Compare them to your own bedroom. What do you see in this room that you also have in your bedroom?*
>
> *What do you see in here that you don't have in your bedroom?*
>
> *Pretend it is the year 2175. Archeologists are excavating your bedroom. What could they find out about you by looking at the contents of your room?*
>
> *How could they find out:*
> - *your favorite color?*
> - *what you did for fun?*
> - *if you were messy or neat?*
> - *if you liked school?*
> - *what hobbies you had?*



Children enjoy and learn from exhibits geared to their interests and developmental levels.



Low cost "rewards" for children can be mass-produced, allowing them to take home proof of their park participation.

- *how old you were in 1999?*
- *what you and your family looked like?*
- *if you were a boy or a girl?*
- *what you ate?*
- *what your most precious treasures were?*

What if a thief had broken into your house and stolen things from your bedroom? Would the archeologists in 2175 have a difficult time answering these questions about you? Why?

An activity booklet produced for Wupatki National Monument is shown in Appendix O. Though not entirely cultural in focus, it gives ideas for activities to use in your own design.

Children like to be rewarded for their efforts. Have specially made buttons or patches, junior archeologist certificates, junior ranger badges, or other tangible souvenir items to give them upon completion of the booklet.

Programs

Children represent our nation's future. Studies reveal that they formulate basic attitudes and values by the age of ten. Therefore, it is critical that we reach them early, but we will be unsuccessful if we merely use warnings and cite the laws. Perhaps even more than adults, children want to know "why." They also need hands-on activities to reinforce the ethical attitudes we would like them to develop.

Education programs designed for use in schools have already been discussed in this guidebook. Many of the ideas and activities can be adapted for on-site experiences to acquaint children with archeological techniques, handling and care of artifacts, and scientific values of archeology.

Many parks have junior ranger programs. Upon completing a series of activities, children receive an award—some physical evidence of their achievement. Though most junior programs are oriented to natural history, there is no reason we cannot adapt them to cultural history.

We want youth to learn to appreciate their heritage and become aware that cultural resources are not renewable. However, children, especially younger ones, do not comprehend the concept of time as well as adults. It is difficult for them to relate to events that occurred prior to their own memories, whether it be ten or one thousand years ago. Thus, we again

emphasize having them draw from their own knowledge and experiences through comparisons.

Preservation messages will probably be lost on younger children, preschool through about second grade. They are active—some would say rambunctious—and they need active programs. Historic games and songs, playing with replicas of historic toys, using replica tools to work on projects, making items like baskets or pottery, panning for "gold," dressing in costumes and acting out skits—all can be memorable ways for children to enjoy your park. In quieter times, use storytelling and drawing or writing poetry about past cultures as a tool. Let them use their imaginations.

Younger children have little interest in the events of the past. They want to know what it was like to be a child historically or prehistorically. Make it your goal to help them discover how children lived previously. Introduce them to the peoples of the past. Then, when they are older, they will be prepared for programs that integrate concepts of cultural resource preservation.

Knowledge of physical, social, emotional, and intellectual growth of children is crucial for developing successful programs and designing activities. Again, you must work closely with educators to understand the developmental stages of children and to fit our needs with their curricula.

Children's Exhibits

If visitor center space allows, or if there is another nearby vacant room, consider installing a children's exhibit. It is an effective tool to help young people understand and appreciate your message. The exhibit should be activity-oriented and destruction-proof. Hundreds of museums around the country devote exhibits, and sometimes even several rooms, to children. Contact them to discuss what they are doing, then mold their ideas and suggestions around your park themes.

Special Initiatives

Several agencies and organizations have developed programs to promote cultural resource awareness and protection. Many are still in the planning stages, but information on their specific goals and activities are available by contacting the agency. Some have instituted "hotlines" for citizens to report vandalism and looting.

Bureau of Land Management

The Bureau of Land Managements's "Adventures in the Past" plan showcases cultural resources with recreational and tourism appeal in order to capitalize on the public's fascination with archeology and get individuals involved with cultural resource protection. One method used by the agency is the presentation of series of highly publicized thematic events. One of the BLM's goals is to convince communities that well-maintained and interpreted archeological resources can become economically beneficial tourist attractions. Thus, they hope to reduce site vandalism and looting by local residents.
Contact:

Bureau of Land Management
U.S. Department of the Interior
1849 C Street, N.W., Room 204LS
Washington, D.C. 20240
(202) 343-9353

The "Operation SAVE" (Save Archaeological Values for Everyone) program, implemented in Oregon and Washington, is part of the "Take Pride In America" campaign. Its goals are to increase awareness of the importance of cultural resources, encourage stewardship ethics, and promote public participation. It emphasizes public education, employee training, and increased law enforcement.

A toll-free number has been established for reporting violations in Oregon and Washington:

1-800-333-SAVE

If you live elsewhere and would like information, contact the BLM state archeologist in Oregon:

Bureau of Land Management
Oregon State Office
P.O. Box 2965
Portland, Oregon 97208-2965
or
1515 S.W. 5th Avenue
Portland, Oregon 97201
(503) 280-7065

U.S. Forest Service

The "Windows on the Past" initiative encourages each National Forest to develop at least one project involving cultural resource interpretation or participatory archeology activities, and to develop certain sites for visitation. The Forest Service issued a guidebook for implementing the program. They are approaching their goals through public outreach and public involvement in specific archeological and historic preservation projects. They are exploring partnerships with other agencies, organizations, and corporations to assist in planning and funding.

The "Passport in Time" program was detailed in the section on education. It is a volunteer program for accomplishing archeological work in the National Forests that regular personnel would not have the time to do.

Interagency

"IMPACT" (Interagency Mobilization to Protect Against Cultural Theft) is a cooperative program through which nearly twenty state and federal agencies in southern New Mexico have organized to increase public awareness of cultural resource damage and improve law enforcement. They solicit the aid of New Mexico citizens to halt vandalism and looting by giving them a toll-free number to report violations:

1-800-678-1508

Other Organizations

"Save the Past for the Future" was developed by the Society for American Archaeology. Some of the objectives of this initiative are to determine methods of reducing vandalism and looting, provide public education opportunities, and devise strategies for improving cultural resource protection. The project supports formal education programs, volunteer programs, and public outreach with participatory archeological experiences. Contact:

Society for American Archaeology
Office of Government Relations
900 2nd Street, N.E., Suite 12
Washington, D.C. 20002
(202) 789-8200

States

The Arizona Archaeology Advisory Commission has established a toll-free number for citizens to report vandalism and looting: 1-800-VANDALS. Most states now have a contact number for reporting cultural resource violations. They are listed in Appendix P. If your state is not listed, call your State Historic Preservation Office and ask if a cultural resource hotline is available.

If your state has a hotline, advertise it to your visitors via site bulletins or bulletin board notices. One area distributes "business cards" with the wording:

> *Protect your cultural resources!*
>
> *If you witness destruction or theft of archeological or historic sites, please report it on this toll-free hotline: 1-800-_____*
>
> *The cost is nothing; the savings may be immense.*

TRAINING

Limited NPS training on cultural resource protection is available. Networking with other agencies and institutions can help interpreters learn what is available and determine what is needed to develop or coordinate a course. Regional training offices have current information on courses being offered for the year.

Archeological Resources Protection Training Program

The forty-hour Archeological Resources Protection Training Program (ARPTP), provided by the Federal Law Enforcement Training Center (FLETC) at no cost to parks, is strictly for law enforcement officers and archeologists. However, many parks have combined interpretation and visitor protection divisions. Interpreters possessing a law enforcement commission should attend in order to understand the roles and responsibilities of law enforcement officers and archeologists in investigating and prosecuting ARPA cases. Normally offered several times a year, ARPTP is conducted at the FLETC facility in Glynco, Georgia, as well as at various sites throughout the country.

Often an agency feels a need to provide ARPTP because of increased vandalism and looting or because new law enforcement employees have joined the staff. Contact:

NPS Representative
Federal Law Enforcement Training Center
Building 64
Glynco, Georgia 31524

Or, to reduce costs, arrange for ARPTP instructors to present the course locally. Call:

(912) 267-2246

Archeological Resources Protection for Managers

Archeological Resources Protection for Managers is a twelve-hour course available to cultural resource and law enforcement program managers. It is given periodically in locations around the country. Normally, tuition is free; parks must bear the cost of travel and per diem for participants.

This course provides the basics about preservation laws; the extent of problems land management agencies are experiencing; options for prosecution; roles of law enforcers and archeologists in apprehending, investigating, and prosecuting violators; control of evidence; and other topics. Often, slots are available for personnel who are not in the target participant group. Again, it is beneficial for interpreters to attend. Fewer irreversible legal mistakes are made if we understand each other's jobs.

Law Enforcement Annual Forty-Hour Refresher

Regular sessions for law enforcement staff should include new directions in cultural resource protection and preservation. Interpretive and other staff members might participate to increase knowledge and cooperative awareness.

Halting Cultural Thieves

Halting Cultural Thieves was offered on a trial basis by the Western Region of the NPS in 1990, to inform all divisional employees about the extent of vandalism and looting and to present suggestions for stopping the damage. This twenty-hour course was designed for interpreters, maintenance staff, archeologists, law enforcement officers, resource management specialists, and managers. Parks might wish to consider conducting their own course. A course outline can be obtained by contacting the following:

National Park Service
Pacific West Region
600 Harrison Street, Suite 600
San Francisco, California 94107-1372
(415) 427-1401

Interpretive Training

Cultural resource protection should be a topic at special types of training, such as chief interpreters' conferences, interpretive workshops, and Interpretive Skills I–IV courses. Regional skills team members, who present the series in training sessions, should thoroughly understanding the preservation laws and the ways we can use interpretation to help protect our cultural resources. This information should be introduced to skills course participants when applicable, with discussions and break-out sessions to encourage innovative ideas.

Seasonal Training

Most parks provide general orientation and operations training to seasonal employees. Cultural resource protection and the interpretation of this theme to the public should be a part of this training. Park archeologists or other members of the park cultural resource management staff should be asked to discuss resource protection with new employees.

Outside Training Opportunities

Occasionally, other cultural resource training is offered by federal and state agencies, museums, colleges and universities, and private institutions. Sometimes the training is geared to developing educational programs or interpreting cultural resources. The Archeology and Ethnography Program of the NPS in Washington publishes *Common Ground* in which training opportunities are listed. This free quarterly magazine shares information with a wide, interagency audience. Parks not regularly receiving issues of *Common Ground* should contact:

National Park Service
Archeology and Ethnography Program
1849 C Street, N.W., Room NC210
Washington, D.C. 20240
(202) 343-4101

The publication *Bulletin of the Society for American Archaeology*, available through membership, also contains a section on upcoming training. For details, contact:

Society for American Archaeology
900 2nd Street, N.E., Suite 12
Washington, D.C. 20002
(202) 789-8200

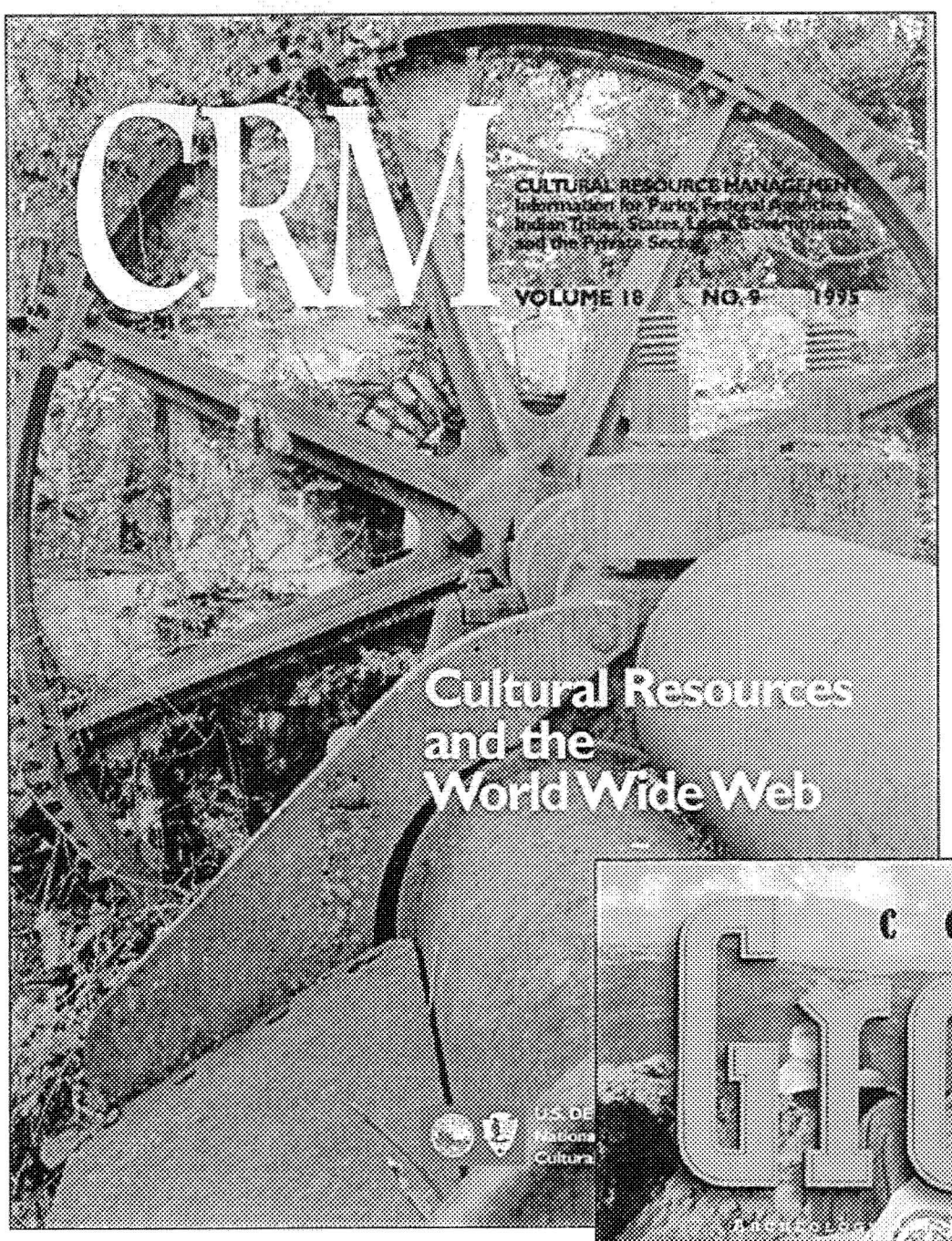
Many state historic preservation offices publish newsletters that are usually sent free on request. They often list training opportunities.

Educating Our Own

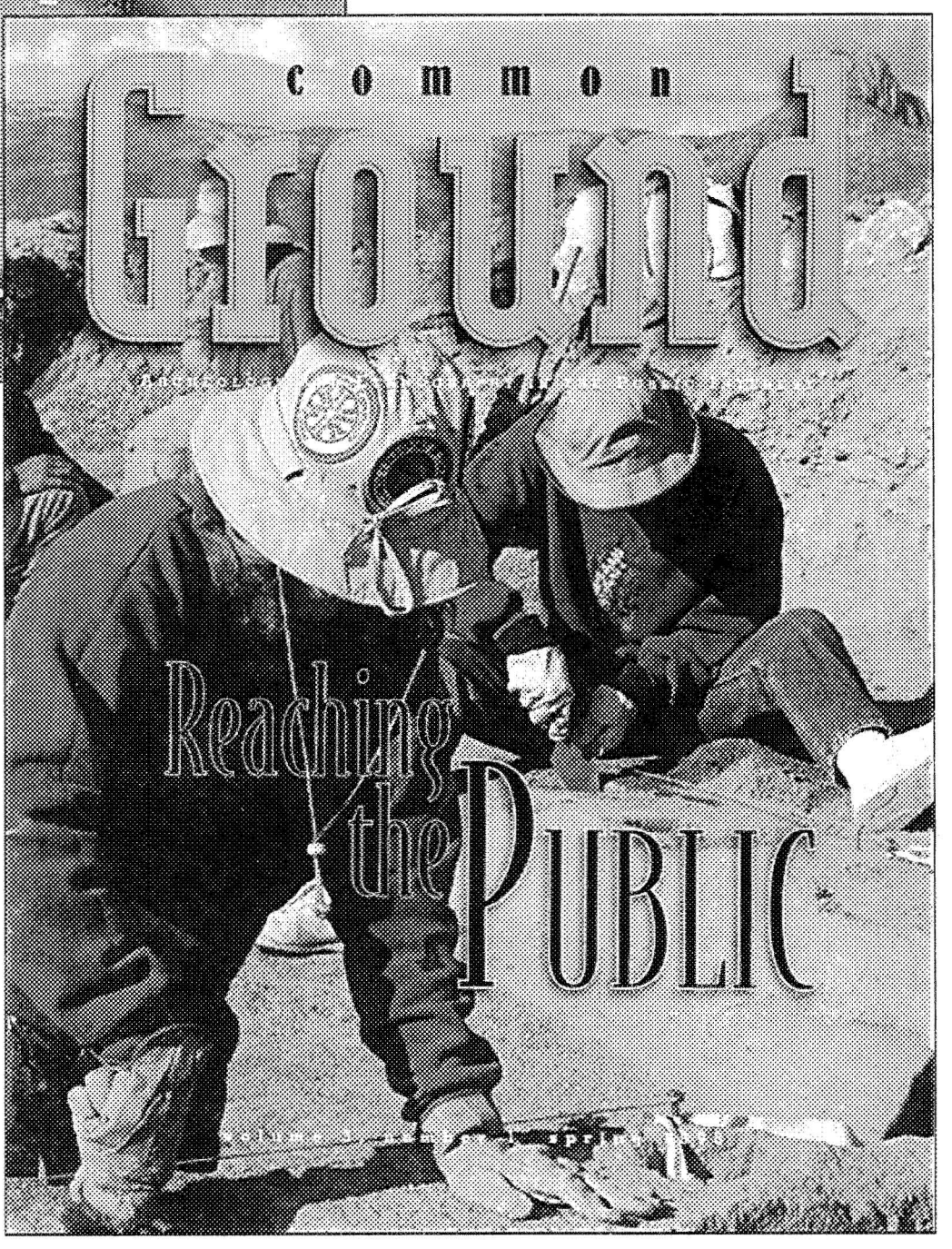
While we usually target visitors for cultural resource protection messages, we cannot overlook our own employees. Not all personnel are cognizant of the importance of our heritage. Thus, their own activities may prove detrimental to protection and preservation.

Maintenance Activities

Due to the nature of their work, maintenance employees are often engaged in project activities that potentially affect cultural sites. Any activity that disturbs soil, involves construction, or alters historic or prehistoric structures—trail and road



CRM, *an NPS publication, focuses on cultural resource management issues. It is available to park staff as well as individuals from other federal agencies, Indian tribes, state and local governments, and the private sector.*



Common Ground, *another NPS publication, is available to all park employees on request. Theme issues allow in-depth examination of particular archeology projects, issues, or concerns.*

construction, ditching, clearing, building repair, stabilization—must go through archeological or historic preservation clearance procedures, and all employees must comply with requirements.

Some may view this as an unnecessary delay in meeting deadlines. Interpreters must help other staff members understand that cultural resources are the reason the park area was established. If the resource is destroyed, so is the park. Other employees are unaware of the laws or that their activities may be damaging. Training in cultural resource sensitivity and correct procedures should be provided for anyone whose job it is to plan or perform work in archeological and historical areas.

Getting the Message to Employees

Employees in all divisions must comprehend the scientific and aesthetic values of preserving our past. Park management and resource specialists should convey strong preservation messages during annual training, usually given when new seasonals arrive. All employees need to attend. Additionally, staff meetings, posters on employee bulletin boards, and routed memoranda are ways to alert the staff that we are all responsible for site protection.

The U.S. Natural Resource Conservation Service has developed an eight-part cultural resource training module. This training was designed to help employees make decisions when planning and implementing projects that affect the land. For more information, contact:

U.S. Natural Resource Conservation Service
Ecological Sciences Division
P.O. Box 2890
Washington, D.C. 20013-2890
(202) 720-4912

The Employee Collector

Unfortunately, a few employees have actively collected artifacts in their parks despite awareness of the laws. The close proximity to and inside knowledge of site locations can present an overwhelming temptation to some. We must be aware that such employees exist, and be prepared to halt their activities through warnings and surveillance and, if necessary, through arrest and prosecution. Employees must be informed that they are not exempt from ARPA laws. A law enforcement officer should ***always*** be notified if an employee is suspected of illegal activities.

Conclusion

Looting, vandalism, and unintentional destruction of America's cultural resources are on the increase. Congress has responded by enacting laws to protect the resources. But even these laws risk being weakened or reversed by opponents in Congress. And by the time the laws are actually enforced, a precious cultural resource may have already been destroyed or stolen. As interpreters, we must attempt to curb the problems before they arise. Agency success with criminal prosecution of ARPA violations is often determined, or at least strengthened, by evidence that public education efforts have been made.

We can do this through well-planned, effective interpretation, for example, special community events, interpretive programs, media contacts, education programs, signage, exhibits and displays, brochures and site bulletins, and children's programs. We can accomplish all this by knowing the laws, learning the values and attitudes of our visitors and neigh-

bors, understanding the roles each of us play in protecting cultural resources, participating in and presenting training courses, being aware of special initiatives and projects of other agencies and networking with them, and becoming involved in patrols and site monitoring.

This handbook is designed to help you develop your own ideas. If one suggestion seems to have no effect, try another. An often-repeated phrase is "Borrowing ideas from other interpreters is a high form of compliment." It means that the idea was viewed as insightful, useful, and successful. But, borrowed ideas must be credited; so ask your sources how they feel about your using their ideas or materials.

Protection of cultural resources is everyone's job. Law enforcement officers can investigate and cite lesser offenses or prosecute criminal cases using the codes and statutes that our agencies and Congress have provided. Archeologists and historians can record and analyze the data, identify important sites, help interpret the resources, and evaluate damage from vandalism and looting. Maintenance staff can keep trails and sites litter-free, remove graffiti, promptly clean up after vandals, and perform stabilization and other site restoration. Managers can make decisions that positively affect cultural resources. They can also set an example for the park staff to follow in how to treat and interpret resources.

No individual or discipline is solely responsible for what must be our common goal. Everyone must understand the resources and their values. As interpreters, we have special talents. We can assist law enforcement officers, archeologists and historians, maintenance personnel, and management in communicating preservation values to our visiting public so our past can continue to be enjoyed, studied, and available for future generations.

APPENDIXES

All folders and brochures herein have been reproduced as they appear unfolded.

Antiquities Act of 1906[5]

AN ACT For the preservation of American antiquities.

Penalties for destruction of antiquities

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That any person who shall appropriate, excavate, injure, or destroy any historic or prehistoric ruin or monument, or any object of antiquity, situated on lands owned or controlled by the Government of the United States, without the permission of the Secretary of the Department of the Government having jurisdiction over the lands on which said antiquities are situated, shall upon conviction, be fined in a sum of not more than five hundred dollars or be imprisoned for a period of not more than ninety days, or shall suffer both fine and imprisonment, in the discretion of the court.

Proclamation of national monuments

SEC. 2. That the President of the United States is hereby authorized, in his discretion, to declare by public proclamation historic landmarks, historic and prehistoric structures, and other objects of historic or scientific interest that are situated upon the lands owned or controlled by the Government of the United States to be national monuments, and may reserve as a part thereof parcels of land, the limits of which in all cases shall be confined to the smallest area compatible with the proper care and management of the objects to be protected: *Provided*, That when such objects are situated upon a tract covered by a bona fide unperfected claim or held in private ownership, the tract, or so much thereof as may be necessary for the proper care and management of the object, may be relinquished to the Government, and the Secretary of the Interior is hereby authorized to accept the relinquishment of such tracts in behalf of the Government of the United States.

Permits for excavation

SEC. 3. That permits for the examination of ruins, the excavation of archaeological sites, and the gathering of objects of antiquity upon the lands under their respective jurisdictions may be granted by the Secretaries of the Interior, Agriculture, and War to institutions which they may deem properly qualified to conduct such examination, excavation, or gathering, subject to such rules and regulations as they may prescribe: *Provided*, That the examinations, excavations, and gatherings are undertaken for the benefit of reputable museums, universities, colleges, or other recognized scientific or educational institutions, with a view to increasing the knowledge of such objects, and that the gatherings shall be made for permanent preservation in public museums.

Rules and regulations

SEC. 4. That the Secretaries of the Departments aforesaid shall make and publish from time to time uniform rules and regulations for the purpose of carrying out the provisions of this Act.

---

[5] This title is not an official short title but merely a popular name used for the convenience of the reader; the Act has no official short title. The Antiquities Act of 1906 (16 U.S.C. 431, 432, 433), as set forth herein, consists of Public Law 59–209 (June 8, 1906).

APPENDIX B — ARCHAEOLOGICAL RESOURCES PROTECTION ACT AND AMENDMENT

Archaeological Resources Protection Act of 1979[7]

AN ACT To protect archaeological resources on public lands and Indian lands, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

Short Title

SEC. 1. This Act may be cited as the "Archaeological Resources Protection Act of 1979".

Findings and Purpose

SEC. 2. (a) The Congress finds that—

(1) archaeological resources on public lands and Indian lands are an accessible and irreplaceable part of the Nation's heritage;

(2) these resources are increasingly endangered because of their commercial attractiveness;

(3) existing Federal laws do not provide adequate protection to prevent the loss and destruction of these archaeological resources and sites resulting from uncontrolled excavations and pillage; and

(4) there is a wealth of archaeological information which has been legally obtained by private individuals for noncommercial purposes and which could voluntarily be made available to professional archaeologists and institutions.

(b) The purpose of this Act is to secure, for the present and future benefit of the American people, the protection of archaeological resources and sites which are on public lands and Indian lands, and to foster increased cooperation and exchange of information between governmental authorities, the professional archaeological community, and private individuals having collections of archaeological resources and data which were obtained before the date of the enactment of this Act.

Definitions

SEC. 3. As used in this Act—

(1) The term "archaeological resource" means any material remains of past human life or activities which are of archaeological interest, as determined under uniform regulations promulgated pursuant to this Act. Such regulations containing such determination shall include, but not be limited to: pottery, basketry, bottles, weapons, weapon projectiles, tools, structures or portions of structures, pit houses, rock paintings, rock carvings, intaglios, graves, human skeletal materials, or any portion or piece of any of the foregoing items. Nonfossilized and fossilized paleontological specimens, or any portion or piece thereof, shall not be considered archaeological resources, under the regula-

[7] The Archaeological Resources Protection Act of 1979 (16 U.S.C. 470aa–470mm), as set forth herein, consists of Public Law 96–96 (October 31, 1979) and amendments thereto.

tions under this paragraph, unless found in an archaeological context. No item shall be treated as an archaeological resource under regulations under this paragraph unless such item is at least 100 years of age.

(2) The term "Federal land manager" means, with respect to any public lands, the Secretary of the department, or the head of any other agency or instrumentality of the United States, having primary management authority over such lands. In the case of any public lands or Indian lands with respect to which no department, agency, or instrumentality has primary management authority, such term means the Secretary of the Interior. If the Secretary of the Interior consents, the responsibilities (in whole or in part) under this Act of the Secretary of any department (other than the Department of the Interior) or the head of any other agency or instrumentality may be delegated to the Secretary of the Interior with respect to any land managed by such other Secretary or agency head, and in any such case, the term "Federal land manager" means the Secretary of the Interior.

(3) The term "public lands" means—

(A) lands which are owned and administered by the United States as part of—

(i) the national park system,

(ii) the national wildlife refuge system, or

(iii) the national forest system; and

(B) all other lands the fee title to which is held by the United States, other than lands on the Outer Continental Shelf and lands which are under the jurisdiction of the Smithsonian Institution.

(4) The term "Indian lands" means lands of Indian tribes, or Indian individuals, which are either held in trust by the United States or subject to a restriction against alienation imposed by the United States, except for any subsurface interests in lands not owned or controlled by an Indian tribe or an Indian individual.

(5) The term "Indian tribe" means any Indian tribe, band, nation, or other organized group or community, including any Alaska Native village or regional or village corporation as defined in, or established pursuant to, the Alaska Native Claims Settlement Act (85 Stat. 688).

(6) The term "person" means an individual, corporation, partnership, trust, institution, association, or any other private entity or any officer, employee, agent, department, or instrumentality of the United States, of any Indian tribe, or of any State or political subdivision thereof.

(7) The term "State" means any of the fifty States, the District of Columbia, Puerto Rico, Guam, and the Virgin Islands.

Excavation and Removal

Permit application.

SEC. 4. (a) Any person may apply to the Federal land manager for a permit to excavate or remove any archaeological resource located on public lands or Indian lands and to carry out activities associated with such excavation or removal. The application shall be required, under uniform regulations under this Act, to contain such information as the Federal land manager deems necessary, including information concerning the time, scope, and location and specific purpose of the proposed work.

(b) A permit may be issued pursuant to an application under subsection (a) if the Federal land manager determines, pursuant to uniform regulations under this Act, that—

(1) the applicant is qualified, to carry out the permitted activity,

(2) the activity is undertaken for the purpose of furthering archaeological knowledge in the public interest,

(3) the archaeological resources which are excavated or removed from public lands will remain the property of the United States, and such resources and copies of associated archaeological records and data will be preserved by a suitable university, museum, or other scientific or educational institution, and

(4) the activity pursuant to such permit is not inconsistent with any management plan applicable to the public lands concerned.

(c) If a permit issued under this section may result in harm to, or destruction of, any religious or cultural site, as determined by the Federal land manager, before issuing such permit, the Federal land manager shall notify any Indian tribe which may consider the site as having religious or cultural importance. Such notice shall not be deemed a disclosure to the public for purposes of section 9.

(d) Any permit under this section shall contain such terms and conditions, pursuant to uniform regulations promulgated under this Act, as the Federal land manager concerned deems necessary to carry out the purposes of this Act.

(e) Each permit under this section shall identify the individual who shall be responsible for carrying out the terms and conditions of the permit and for otherwise complying with this Act and other law applicable to the permitted activity.

(f) Any permit issued under this section may be suspended by the Federal land manager upon his determination that the permittee has violated any provision of subsection (a), (b), or (c) of section 6. Any such permit may be revoked by such Federal land manager upon assessment of a civil penalty under section 7 against the permittee or upon the permittee's conviction under section 6.

(g)(1) No permit shall be required under this section or under the Act of June 8, 1906 (16 U.S.C. 431), for the excavation or removal by any Indian tribe or member thereof of any archaeological resource located on Indian lands of such Indian tribe, except that in the absence of tribal law regulating the excavation or removal of archaeological resources on Indian lands, an individual tribal member shall be required to obtain a permit under this section.

(2) In the case of any permits for the excavation or removal of any archaeological resource located on Indian lands, the permit may be granted only after obtaining the consent of the Indian or Indian tribe owning or having jurisdiction over such lands. The permit shall include such terms and conditions as may be requested by such Indian or Indian tribe.

(h)(1) No permit or other permission shall be required under the Act of June 8, 1906 (16 U.S.C. 431–433), for any activity for which a permit is issued under this section.

(2) Any permit issued under the Act of June 8, 1906, shall remain in effect according to its terms and conditions following the enactment of this Act. No permit under this Act shall be required to carry out any activity under a permit issued under the Act of June 8, 1906, before the date of the enactment of this Act which remains in effect as provided in this paragraph, and nothing in this Act shall modify or affect any such permit.

(i) Issuance of a permit in accordance with this section and applicable regulations shall not require compliance with section 106 of the Act of October 15, 1966 (80 Stat. 917, 16 U.S.C. 470f).

(j) Upon the written request of the Governor of any State, the Federal land manager shall issue a permit, subject to the provisions of subsections (b)(3), (b)(4), (c), (e), (f), (g), (h), and (i) of this section for the purpose of conducting archaeological research, excavation, removal, and curation, on behalf of the State or its educational institutions, to such Governor or to such designee as the Governor deems qualified to carry out the intent of this Act.

Custody of Resources

Regulations.

SEC. 5. The Secretary of the Interior may promulgate regulations providing for—

(1) the exchange, where appropriate, between suitable universities, museums, or other scientific or educational institutions, of archaeological resources removed from public lands and Indian lands pursuant to this Act, and

(2) the ultimate disposition of such resources and other resources removed pursuant to the Act of June 27, 1960 (16 U.S.C. 469–469c) or the Act of June 8, 1906 (16 U.S.C. 431–433).

Any exchange or ultimate disposition under such regulation of archaeological resources excavated or removed from Indian lands shall be subject to the consent of the Indian or Indian tribe which owns or has jurisdiction over such lands. Following promulgation of regulations under this section, notwithstanding any other provision of law, such regulations shall govern the disposition of archaeological resources removed from public lands and Indian lands pursuant to this Act.

Prohibited Acts and Criminal Penalties

SEC. 6. (a) No person may excavate, remove, damage, or otherwise alter or deface or attempt to excavate, remove, damage, or otherwise alter or deface any archaeological resource located on public lands or Indian lands unless such activity is pursuant to a permit issued under section 4, a permit referred to in section 4(h)(2), or the exemption contained in section 4(g)(1).

(b) No person may sell, purchase, exchange, transport, receive, or offer to sell, purchase, or exchange any archaeological resource if such resource was excavated or removed from public lands or Indian lands in violation of—

(1) the prohibition contained in subsection (a), or

(2) any provision, rule, regulation, ordinance, or permit in effect under any other provision of Federal law.

(c) No person may sell, purchase, exchange, transport, receive, or offer to sell, purchase, or exchange, in interstate or foreign com-

merce, any archaeological resource excavated, removed, sold, purchased, exchanged, transported, or received in violation of any provision, rule, regulation, ordinance, or permit in effect under State or local law.

(d) Any person who knowingly violates, or counsels, procures, solicits, or employs any other person to violate, any prohibition contained in subsection (a), (b), or (c) of this section shall, upon conviction, be fined not more than $10,000 or imprisoned not more than one year, or both: *Provided, however,* That if the commercial or archaeological value of the archaeological resources involved and the cost of restoration and repair of such resources exceeds the sum of $500 such person shall be fined not more than $20,000 or imprisoned not more than two years, or both. In the case of a second or subsequent such violation upon conviction such person shall be fined not more than $100,000, or imprisoned not more than five years, or both.

(e) The prohibitions contained in this section shall take effect on the date of the enactment of this Act.

(f) Nothing in subsection (b)(1) of this section shall be deemed applicable to any person with respect to an archaeological resource which was in the lawful possession of such person prior to the date of the enactment of this Act.

(g) Nothing in subsection (d) of this section shall be deemed applicable to any person with respect to the removal of arrowheads located on the surface of the ground.

Civil Penalties

SEC. 7. (a)(1) Any person who violates any prohibition contained in an applicable regulation or permit issued under this Act may be assessed a civil penalty by the Federal land manager concerned. No penalty may be assessed under this subsection unless such person is given notice and opportunity for a hearing with respect to such violation. Each violation shall be a separate offense. Any such civil penalty may be remitted or mitigated by the Federal land manager concerned.

(2) The amount of such penalty shall be determined under regulations promulgated pursuant to this Act, taking into account, in addition to other factors—

(A) the archaeological or commercial value of the archaeological resource involved, and

(B) the cost of restoration and repair of the resource and the archaeological site involved.

Such regulations shall provide that, in the case of a second or subsequent violation by any person, the amount of such civil penalty may be double the amount which would have been assessed if such violation were the first violation by such person. The amount of any penalty assessed under this subsection for any violation shall not exceed an amount equal to double the cost of restoration and repair of resources and archaeological sites damaged and double the fair market value of resources destroyed or not recovered.

(3) No penalty shall be assessed under this section for the removal of arrowheads located on the surface of the ground.

(b)(1) Any person aggrieved by an order assessing a civil penalty under subsection (a) may file a petition for judicial review of such order with the United States District Court for the District of Columbia or for any other district in which such a person resides or transacts business. Such a petition may only be filed within the 30-day period beginning on the date the order making such assessment was issued. The court shall hear such action on the record made before the Federal land manager and shall sustain his action if it is supported by substantial evidence on the record considered as a whole.

(2) If any person fails to pay an assessment of a civil penalty—

(A) after the order making the assessment has become a final order and such person has not filed a petition for judicial review of the order in accordance with paragraph (1), or

(B) after a court in an action brought under paragraph (1) has entered a final judgment upholding the assessment of a civil penalty, the Federal land managers may request the Attorney General to institute a civil action in a district court of the United States for any district in which such person is found, resides, or transacts business to collect the penalty and such court shall have jurisdiction to hear and decide any such action. In such action, the validity and amount of such penalty shall not be subject to review.

(c) Hearings held during proceedings for the assessment of civil penalties authorized by subsection (a) shall be conducted in accordance with section 554 of title 5 of the United States Code. The Federal land manager may issue subpenas for the attendance and testimony of witnesses and the production of relevant papers, books, and documents, and administer oaths. Witnesses summoned shall be paid the same fees and mileage that are paid to witnesses in the courts of the United States. In case of contumacy or refusal to obey a subpena served upon any person pursuant to this paragraph, the district court of the United States for any district in which such person is found or resides or transacts business, upon application by the United States and after notice to such person, shall have jurisdiction to issue an order requiring such person to appear and give testimony before the Federal land manager or to appear and produce documents before the Federal land manager, or both, and any failure to obey such order of the court may be punished by such court as a contempt thereof.

Subpenas.

Witness fees.

Rewards; Forfeiture

SEC. 8. (a) Upon the certification of the Federal land manager concerned, the Secretary of the Treasury is directed to pay from penalties and fines collected under sections 6 and 7 an amount equal to one-half of such penalty or fine, but not to exceed $500, to any person who furnishes information which leads to the finding of a civil violation, or the conviction of criminal violation, with respect to which such penalty or fine was paid. If several persons provided such information, such amount shall be divided among such persons. No officer or employee of the United States or of any State or local government who furnishes information or renders service in the performance of his official duties shall be eligible for payment under this subsection.

(b) All archaeological resources with respect to which a violation of subsection (a), (b), or (c) of section 6 occurred and which are in

the possession of any person, and all vehicles and equipment of any person which were used in connection with such violation, may be (in the discretion of the court or administrative law judge, as the case may be) subject to forfeiture to the United States upon—

(1) such person's conviction of such violation under section 6,

(2) assessment of a civil penalty against such person under section 7 with respect to such violation, or

(3) a determination by any court that such archaeological resources, vehicles, or equipment were involved in such violation.

(c) In cases in which a violation of the prohibition contained in subsection (a), (b), or (c) of section 6 involve archaeological resources excavated or removed from Indian lands, the Federal land manager or the court, as the case may be, shall provide for the payment to the Indian or Indian tribe involved of all penalties collected pursuant to section 7 and for the transfer to such Indian or Indian tribe of all items forfeited under this section.

Confidentiality

SEC. 9. (a) Information concerning the nature and location of any archaeological resource for which the excavation or removal requires a permit or other permission under this Act or under any other provision of Federal law may not be made available to the public under subchapter II of chapter 5 of title 5 of the United States Code or under any other provision of law unless the Federal land manager concerned determines that such disclosure would—

(1) further the purposes of this Act or the Act of June 27, 1960 (16 U.S.C. 469–469c), and

(2) not create a risk of harm to such resources or to the site at which such resources are located.

(b) Notwithstanding the provisions of subsection (a), upon the written request of the Governor of any State, which request shall state—

(1) the specific site or area for which information is sought,

(2) the purpose for which such information is sought,

(3) a commitment by the Governor to adequately protect the confidentiality of such information to protect the resource from commercial exploitation,

the Federal land manager concerned shall provide to the Governor information concerning the nature and location of archaeological resources within the State of the requesting Governor.

Regulations; Intergovernmental Coordination

Rules and regulations.

SEC. 10. (a) The Secretaries of the Interior, Agriculture and Defense and the Chairman of the Board of the Tennessee Valley Authority, after consultation with other Federal land managers, Indian tribes, representatives of concerned State agencies, and after public notice and hearing, shall promulgate such uniform rules and regulations as may be appropriate to carry out the purposes of this Act. Such rules and regulations may be promulgated only after consideration of the provisions of the American Indian Religious Freedom Act (92 Stat. 469; 42 U.S.C. 1996). Each uniform

Submittal to congressional committees.

rule or regulation promulgated under this Act shall be submitted on the same calendar day to the Committee on Energy and Natural Resources of the United States Senate and to the Committee on Interior and Insular Affairs of the United States House of Representatives, and no such uniform rule or regulation may take effect before the expiration of a period of ninety calendar days following the date of its submission to such Committees.

Rules and regulations.

(b) Each Federal land manager shall promulgate such rules and regulations, consistent with the uniform rules and regulations under subsection (a), as may be appropriate for the carrying out of his functions and authorities under this Act.

Public lands.

(c) Each Federal land manager shall establish a program to increase public awareness of the significance of the archaeological resources located on public lands and Indian lands and the need to protect such resources. Each such land manager shall submit an annual report to the Committee on Interior and Insular Affairs of the United States House of Representatives and to the Committee on Energy and Natural Resources of the United States Senate regarding the actions taken under such program.

Reports.

Cooperation with Private Individuals

SEC. 11. The Secretary of the Interior shall take such action as may be necessary, consistent with the purposes of this Act, to foster and improve the communication, cooperation, and exchange of information between—

(1) private individuals having collections of archaeological resources and data which were obtained before the date of the enactment of this Act, and

(2) Federal authorities responsible for the protection of archaeological resources on the public lands and Indian lands and professional archaeologists and associations of professional archaeologists.

In carrying out this section, the Secretary shall, to the extent practicable and consistent with the provisions of this Act, make efforts to expand the archaeological data base for the archaeological resources of the United States through increased cooperation between private individuals referred to in paragraph (1) and professional archaeologists and archaeological organizations.

Savings Provisions

SEC. 12. (a) Nothing in this Act shall be construed to repeal, modify, or impose additional restrictions on the activities permitted under existing laws and authorities relating to mining, mineral leasing, reclamation, and other multiple uses of the public lands.

(b) Nothing in this Act applies to, or requires a permit for, the collection for private purposes of any rock, coin, bullet, or mineral which is not an archaeological resource, as determined under uniform regulations promulgated under section 3(1).

(c) Nothing in this Act shall be construed to affect any land other than public land or Indian land or to affect the lawful recovery, collection, or sale of archaeological resources from land other than public land or Indian land.

Report

SEC. 13. As part of the annual report required to be submitted to the specified committees of the Congress pursuant to section 5(c) of the Act of June 27, 1960 (74 Stat. 220; 16 U.S.C. 469–469a), the Secretary of the Interior shall comprehensively report as a separate component on the activities carried out under the provisions of this Act, and he shall make such recommendations as he deems appropriate as to changes or improvements needed in the provisions of this Act. Such report shall include a brief summary of the actions undertaken by the Secretary under section 11 of this Act, relating to cooperation with private individuals.

SEC. 14. The Secretaries of the Interior, Agriculture, and Defense and the Chairman of the Board of the Tennessee Valley Authority shall—

(a) develop plans for surveying lands under their control to determine the nature and extent of archeological resources on those lands;

(b) prepare a schedule for surveying lands that are likely to contain the most scientifically valuable archeological resources; and

(c) develop documents for the reporting of suspected violations of this Act and establish when and how those documents are to be completed by officers, employees, and agents of their respective agencies.

■

Public Law 100-588 [H.R. 4068]: November 3, 1988

ARCHAEOLOGICAL RESOURCES PROTECTION ACT OF 1979, AMENDMENT

An act to amend the Archaeological Resources Protection Act of 1979 to strengthen the enforcement provisions of that Act, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

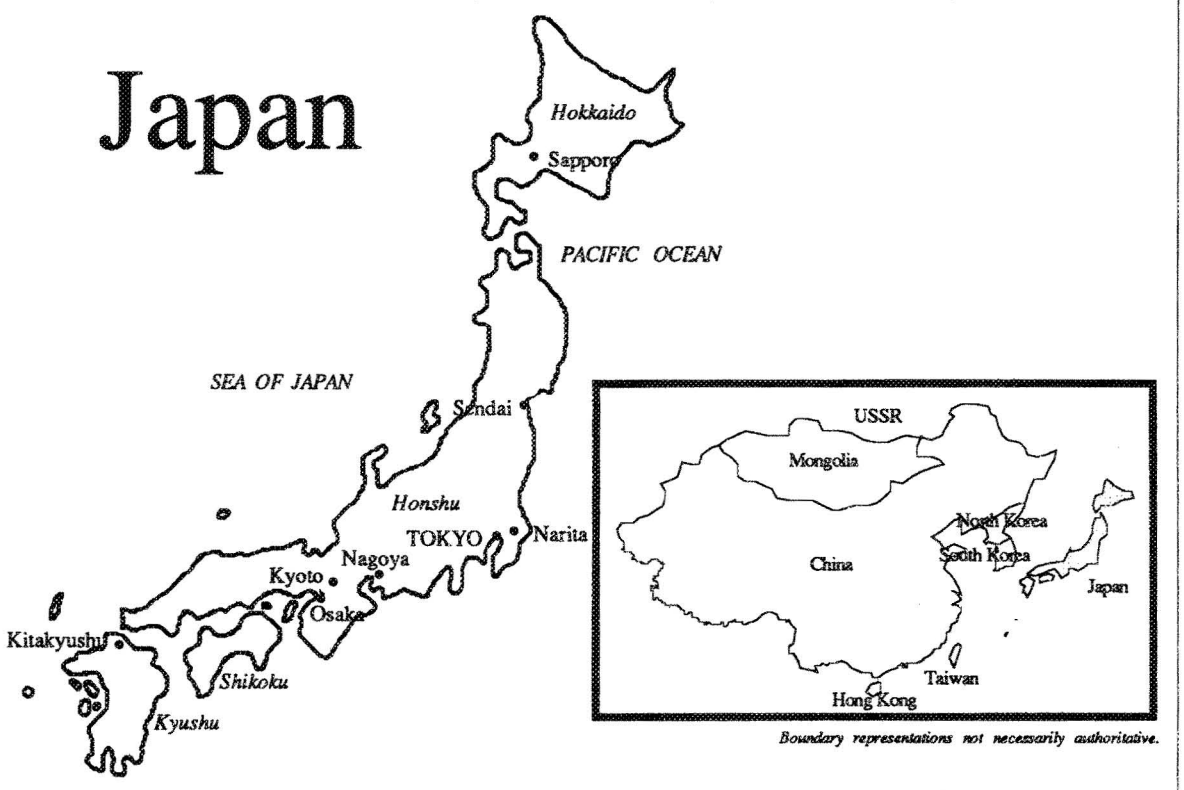
SECTION 1. AMENDMENTS TO ARCHAEOLOGICAL RESOURCES PROTECTION ACT OF 1979.

(a) Section 3(3) of such Act is amended by striking out the semicolon at the end thereof and substituting a period.
(b) Section 6(a) of such Act is amended by inserting after "deface" the following: ", or attempt to excavate, remove, damage, or otherwise alter or deface".
(c) Section 6(d) of such Act is amended by striking "$5,000" and inserting in lieu thereof "$500".
(d) Section 10 of such Act is amended by adding the following new subsection at the end thereof:

"(c) Each Federal land manager shall establish a program to increase public awareness of the significance of the archaeological resources located on public lands and Indian lands and the need to protect such resources. Each such land manager shall submit an annual report to the Committee on Interior and Insular Affairs of the United States House of Representatives and to the Committee of Energy and Natural Resources of the United States Senate regarding the actions taken under such program."

Approved November 3, 1988.

CULTURGRAM FOR THE '90s



Boundary representations not necessarily authoritative.

CUSTOMS AND COURTESIES

Greetings

A bow is the traditional greeting between Japanese. Persons wishing to show respect or humility will bow lower than the other person. The Japanese will shake hands with Westerners. While some appreciate it when Westerners bow, others feel it is a form of mockery. Therefore, a handshake is most appropriate for foreign visitors. Japanese are formal and titles are important in introductions. The family name is used with the suffix *san* in the same way that Mr. is used in North America. A Mr. Ogushi in the United States would be called Ogushi-san in Japan. The use of first names without a title is reserved for family and friends. Between business representatives, the exchange of business cards (offered and accepted with both hands) most often accompanies a greeting.

Visiting

Shoes are removed before stepping into a Japanese home. There is usually a small hallway *(genkan)* between the door and living area where one stands to remove the shoes. After being removed, they are placed together pointing toward the outdoors or in a closet in the *genkan*. Slippers are often worn inside, but are removed before entering rooms with straw mat floors *(tatami)*. Japanese traditionally emphasize modesty and reserve. When offered a meal, guests often express slight hesitation before accepting it. Light refreshments are accepted graciously. Compliments are denied out of modesty. Guests should avoid excessively complimenting items in the home; otherwise the host may feel obligated to give the items to the admirer. When visiting, it is customary to take a gift (usually fruit or cakes) to the hosts. Gifts are given and accepted with both hands and a slight bow.

Eating

Although many youths eat while walking, it is generally considered bad taste for adults. Snack foods sold at street stands should be eaten at the stand. In a traditional meal, the Japanese typically eat from their bowl while holding it at chest level instead of bending down to the table. Chopsticks *(hashi)* are used to eat most meals, but people generally use Western utensils when eating Western food.

Gestures

It is impolite to yawn in public. A person sits erect with both feet on the floor. Legs may be crossed at the knee or ankles, but it is inappropriate to place an ankle

The reproduction of *Culturgrams* without written permission is strictly prohibited. Copyright © 1991. All rights reserved. Printed in the USA. *Culturgrams* are briefings to aid the understanding of, feeling for, and communication with other people. Your insights are appreciated. If you have refining suggestions, please contact Brigham Young University, David M. Kennedy Center for International Studies, Publication Services, 280 HRCB, Provo, Utah 84602. (801) 378-6528.

over a knee. Beckoning is done by waving all fingers with the palm down. Pointing is often done with the entire hand. Shaking one hand from side to side with the palm forward means no. Laughter does not necessarily signify joy or amusement; it can also be a sign of embarrassment. The mouth should be covered when using a toothpick. Chewing gum in public is generally considered impolite. It is not uncommon to see young members of the same gender walking hand in hand; this is only a sign of friendship.

THE PEOPLE

General Attitudes

Practicality, hard work, and devotion characterize the modern Japanese. Society is group oriented and people identify strongly with their group (business, club, etc.). Loyalty to the group and to one's superiors is essential and takes precedence over personal feelings. In companies, loyalty, devotion, and cooperation are valued over aggressiveness. Because an employee usually remains with a company for life, to be laid off is considered a disgrace to one's family and self; a fired worker is shamed. Devotion to the group reaches all age groups; even members of a youth baseball team will place the team's interests over their own. Politeness is extremely important; a direct "no" is seldom given. The Japanese feel a deep obligation to return favors and gifts. Age and tradition are honored. Japan's crime rate is one of the lowest in the world.

Personal Appearance

Conformity, even in appearance, is a particularly distinct characteristic of Japanese people. The general rule is to act similar to, or in harmony with, the crowd. Businessmen wear suits and ties in public. Proper dress is necessary for certain occasions. Conformity takes on a different meaning for the youth, however. They will wear the latest fashions (American and European) and colors, as long as these fashions are popular. Traditional clothing, called a *kimono* or *wafuku*, is a long robe with long sleeves, wrapped with a special sash *(obi)*. The designs in the fabric can be simple or very elaborate. The *kimono* is worn for social events or special occasions.

Population

The population of Japan is 123.6 million. It is growing at 0.4 percent annually. Although Japan's population is half that of the United States, the people live on less than 5 percent of the total territory of the United States. Japan is therefore one of the most densely populated countries in the world. About 45 percent is concentrated in three major metropolitan areas: Tokyo, Osaka, and Nagoya. Overall, nearly 80 percent of the population lives in urban areas. The population is 99 percent homogeneous, with a small number of Koreans (over 650,000) and Chinese. Native Ainu live mostly on Hokkaido. All non-Japanese must register annually with the police.

Language

Japanese is the official language. Although spoken Japanese is not closely related to spoken Chinese, the written language is related to Chinese ideographs (characters), which were adopted in ancient times. The Japanese also use two phonetic alphabets *(hiragana* and *katakana)* simplified from these characters. A third phonetic alphabet *(romanji)* uses Roman letters. English is taught in all secondary schools and is often used in business. The Japanese, however, also place great worth on non-verbal language or communication. For example, much can be said with a proper bow. In fact, one is often expected to sense another person's feelings on a subject without verbal communication. Westerners often misinterpret this as a Japanese desire to be vague or incomplete. The Japanese may consider a person's inability to interpret feelings as a lack of sensitivity.

Religion

Traditionally, most Japanese practiced a combination of Buddhism and Shinto. Shinto is a religion without a recognized founder or central scriptures. It is based on an ancient mythology and stresses man's relationship to nature. There are many gods. All Japanese emperors are considered to be literal descendants of the sun goddess, Amaterasu. Shinto was important historically in ordering the Japanese social values, as illustrated through the Code of the Warrior *(Bushido)*, which stressed honor, courage, politeness, and reserve. Today, most households still observe some ceremonies of both Shinto and Buddhism, such as Shinto marriages and Buddhist funerals, and most have small shrines in their homes. Religious celebrations and practices, however, are now a social tradition rather than the result of intense conviction for most Japanese. Yet, Shinto principles of ancestor worship, ritual purity, and a respect for nature's beauty are all obvious in the Japanese culture. Nearly 1 percent of the population is Christian.

LIFE-STYLE

The Family

The family is the foundation of Japanese society and is bound together by a strong sense of reputation, obligation, and responsibility. A person's actions reflect on his or her family. While the father is the head of the home, the mother has the responsibility for household affairs. Traditionally, it was considered improper for a woman to have a job, but many women now work outside the home. Although the current trend is away from the traditional multigeneration families, many aged parents still live with their married children. Families

generally have less than three children. In cities, families live in high-rise apartments or small homes. Larger homes are found in less crowded areas.

Dating and Marriage

The youth in Japan are much like the youth in North America. They begin dating around age fifteen and enjoy dancing, going to movies, driving, shopping, or eating out. They like Western music and fashion trends. The marriage age averages between twenty-five and twenty-seven for men and slightly younger for women. In the past, elderly friends of the family arranged marriages, but now individual couples decide.

Diet

The Japanese diet consists largely of rice, fresh vegetables, seafood, and fruit. Rice and Japanese tea are part of almost every meal, although Western-style breakfasts (toast and coffee, for example) are popular among many. In fact, many types of Western-style food are becoming more popular, especially among the youth. Also popular are curry rice, *sashimi* (uncooked fish), and *sushi* (rice with vinegar). *Sushi* may be served with *sashimi*, with vegetables, or with cooked fish. There are many kinds of *sushi*.

Business

Businesses are typically open from 8:00 A.M. to 5:00 P.M. or 9:00 A.M. to 6:00 P.M. Small shops and large urban shopping areas may stay open much later and do not close for lunch. Business dealings are conducted formally. Time is often required for decisions and agreements. The Japanese may be more interested in the person or company they are dealing with than the actual details of the deal itself.

Recreation

Baseball, soccer, volleyball, tennis, skiing, and jogging are all popular in Japan. Traditional sports such as sumo wrestling (a popular spectator sport), judo, kendo (fencing with bamboo poles), and karate are also enjoyed. Baseball, brought to Japan in the 1870s by an American educator, is the national sport. It is highly competitive at both the professional and amateur levels. The entire country gets involved in the annual National High School championships. Golf is rapidly becoming popular (and expensive). For leisure, people enjoy television and movies or nature outings. Puppet theater *(bunraku)* and highly stylized drama *(noh, kabuki)* are popular among adults. The Japanese also enjoy music concerts and theater.

Holidays

At the New Year, Japanese take an extended holiday from the last day or two in December to about the third of January. Businesses and government offices close while people visit shrines and relatives. Some other important holidays include Adults' Day (15 January), National Foundation Day (11 February), Vernal Equinox (in March), Emperor Hirohito's Birthday (29 April), Constitution Day (3 May), Children's Day (5 May), Respect for the Aged Day (15 September), Autumnal Equinox (in September), Sports Day (10 October), Culture Day (3 November), Labor Thanksgiving Day (23 November), and Emperor Akihito's Birthday (23 December).

THE NATION

Land and Climate

Japan consists of four main islands: Honshu (the largest), Hokkaido, Shikoku, and Kyushu. In all, it is somewhat smaller than Montana. Japan experiences all four seasons. On Hokkaido and in northern Honshu, winters can be bitterly cold. To the south, a more tropical climate prevails. Otherwise, the climate is temperate with warm, humid summers and mild winters. The western side of the islands is colder than the eastern side, which faces the Pacific Ocean. The islands are subject to typhoons in September. Japan also has many dormant and a few active volcanos; mild earthquakes (tremors) are fairly common. Japan lacks natural resources and is generally rugged and mountainous.

History

Japan is known historically as the "Land of the Rising Sun," as symbolized in the national flag. Beginning some two thousand years ago (with Emperor Jimmu in 600 B.C., according to legend), Japan has a line of emperors that continues to the present. From the twelfth century until the late nineteenth century, however, feudal lords or *Shoguns* held political control. These *Shoguns* expelled all foreigners in the seventeenth century on suspicion that they were spies for European armies. Not until 1854, when Commodore Matthew Perry (U.S. Navy) sailed into port, did the Japanese have contact again with the West. The shoguns lost power in the 1860s and the emperor again took control. The current emperor, Akihito, took the throne in 1989. Akihito's father, Hirohito, was emperor from 1926 to 1989. Hirohito's reign was called *Showa*, which means "enlightened peace." Akihito's reign is called *Heisei*, which means "achievement of universal peace."

In 1895, the Japanese defeated China and replaced its influence in Korea. Japan was also victorious in the Russo-Japanese War (ending in 1905), which led to its world recognition as a military power. Involvement in World War I brought Japan enhanced global influence, and, at Versailles, it was one of the "big five." The postwar years brought great prosperity to the rapidly changing nation. Japan soon began to exercise considerable influence in Asia, and it subsequently invaded Manchu-

Japan, page 3

ria and much of China. On 7 December 1941, Japan launched a successful air attack on U.S. naval forces at Pearl Harbor. This tactic enabled the military machine of Japan to swiftly encircle most of southeast Asia. In 1943 the tide of the war began to turn in favor of the Allied Forces. Two atomic bombs were dropped by the United States on Hiroshima and Nagasaki in the summer of 1945. Complete collapse of the empire and surrender ensued. A military occupation, chiefly by U.S. forces, lasted from 1945 to 1952. In 1947, a new constitution was adopted under American direction. It renounced war and granted basic human rights.

Since World War II, Japan has maintained a small defense force, spending about 1 percent of its annual gross national product (GNP) on defense. The country, however, continues to receive military support from the United States, which has encouraged Japan to increase its share of defense spending. Political scandals in the late 1980s caused the resignation of two prime ministers. Elections in 1990 allowed the Liberal Democratic Party to maintain its power. Toshiki Kaifu is the current prime minister.

Government

The government is a constitutional monarchy. The emperor is head of state but has no governing power. Legislative power is vested in the *Diet*, consisting of the House of Representatives (Lower House) and the House of Councillors (Upper House). Japan has forty-seven prefectures (provinces), each administered by an elected governor.

Economy

Japan is one of the most productive industrial nations in the world. The economy is currently growing annually at about 4.8 percent. The average annual GNP per capita is US$23,356. Inflation, now on the rise, is generally low. Unemployment affects less than 3 percent of the population. Because Japan has few natural resources, it depends on imported raw materials for industrial success. Also, because over 60 percent of the land is mountainous, only about 13 percent is suitable for cultivation. Japan must import nearly half of its food supply, including grains other than rice. Major crops grown on the island include rice, sugar, vegetables, and various fruits. Japan is a leading producer of fish, accounting for 15 percent of the total world catch.

Despite its lack of resources, Japan has achieved rapid economic growth. The economy is manufacture oriented. Over 95 percent of all exports are manufactured items, including automobiles, electronic equipment, televisions, and various other items. Major industries in Japan include machinery, metals, engineering, electronics, textiles, and chemicals. The United States is Japan's biggest trading partner. A large trade imbalance has been a source of friction between the two nations in the past few years. Negotiations have allowed for some adjustments by both. The currency is the *yen* (¥), one of the strongest currencies in the world.

Education

Japan has a high literacy rate (99 percent) and reading is popular. Education is free and compulsory to age fifteen. Tuition must be paid for education thereafter. Courses are generally considered more rigorous than in the United States; math and the sciences are stressed and requirements are strict. An educated work force has been one factor in Japan's economic success. University entrance exams are difficult and competition among students is strong. Many graduates complete higher degrees in the United States.

Transportation and Communication

A highly developed, very efficient mass-transit system of trains and buses is the principal mode of transportation in urban areas. "Bullet" trains (*Shinkansen*) provide rapid transportation between major cities. Subways are also available. Many people also have private cars. Traffic is often very heavy in Tokyo and other large cities. There are three international airports (Tokyo, Osaka, Narita). Japan's communications system is highly modern and well-developed. Newspapers and magazines are read by over sixty-five million people.

Health

The Japanese enjoy one of the highest standards of living in the world. The infant mortality rate is only 5 per 1,000. The life expectancy is between seventy-six and eighty-two years. Companies are generally responsible for providing insurance benefits to employees, but the government also sponsors some social welfare programs. Medical facilities are excellent.

For the Traveler

No visa is required for visits of up to three months. However, a valid passport is required. No immunizations are required. North American small appliances and plugs will work in Japan's electrical outlets. Because of the strong *yen*, travel to and in Japan may be very expensive for Americans. The Japan National Tourist Office (630 Fifth Avenue, New York, NY 10111) has more detailed information regarding travel opportunities.

FOR FURTHER INFORMATION

As a briefing, this *Culturgram* is designed to be only one tool in building bridges of understanding. Societies are complex and individual people are very different. Because this *Culturgram* is only an introduction to the people of Japan, it is general and may not apply to all regions of the country. For more detailed information, we suggest you consult your local library. Or write to the Embassy of Japan, 2520 Massachusetts Avenue, NW, Washington, DC 20008.

November 90

CULTURGRAM FOR THE '90s

Now available:

1991 *Culturgram* Edition



Algeria
Argentina
Australia
Austria
Barbados
Belgium
Bolivia
Brazil
Bulgaria
Cambodia
Canada (Atlantic)
Canada (Québec)
Canada (Ontario & West)
Chile
China (PRC)
Colombia
Costa Rica
Czech & Slovak Republic
Denmark
Ecuador
Egypt
El Salvador
England
Ethiopia
Fiji
Finland
France
Germany
Ghana
Greece
Guatemala
Guinea-Bissau
Honduras
Hong Kong
Hungary
Iceland
India
Indonesia
Iran
Ireland
Israel
Italy
Jamaica
Japan
Jordan
Kenya
Korea, North
Korea, South
Laos
Lebanon
Lesotho
Luxembourg
Malaysia
Mali
Mauritius
Mexico
Morocco
Nepal
Netherlands
New Zealand
Nicaragua
Nigeria
Northern Ireland
Norway
Pakistan
Panama
Paraguay
Peru
Philippines
Poland
Portugal
Puerto Rico
Romania
Samoa
Saudi Arabia
Scotland
Senegal
Singapore
South Africa
Spain
Sri Lanka
Sudan
Sweden
Switzerland
Syria
Tahiti
Taiwan (ROC)
Tanzania
Thailand
Tonga
Turkey
Uruguay
USA
USSR
Venezuela
Vietnam
Wales
West Bank & Gaza
Yugoslavia
Zaire
Zambia
Zimbabwe

Place your order today

_____ Please send the 1991 edition of *Culturgrams*. I have enclosed US$40.00 (US$44.00 for Canadian orders), which includes UPS shipping for continental-US orders. Make check payable to Brigham Young University.

_____ Please send the 1991 edition of *Culturgrams*. Please bill the following VISA or Master-Card for US$40.00 (US$44.00 for Canadian orders), which includes UPS shipping for continental-US orders.

Name on card (please print): _____

Number: _____

Expiration Date: _____ Phone Number: ( ) _____

Signature: _____

_____ Please send a sample 1991 *Culturgram* and a publications catalog. I have enclosed $1.00. Please send the following country: _____

Please ship to:

Name _____

Address _____

City _____ State _____ Zip _____

Brigham Young University, David M. Kennedy Center for International Studies
Publication Services, 280 HRCB, Provo, UT 84602 (801) 378–6528

Appendix D —
Wupatki National Monument Field Check Sheet

Site No.	Description	Date Patrolled	Initials	Human Activity?	Comments
	SECTION 16 TOWNSHIP 25 N RANGE 10 E				
WS 471	3 - 5 room pueblo	4/24/91	JR	NONE	
WS 472	10-15 room pueblo (NA682)	4/24/91	JR	NONE	lots of animal burrows + droppings
WS 506	5 - 7 room pueblo	4/24/91	JR	NONE	Couldn't find survey stake but it had to be correct site
WS 518	4 - 6 room pueblo	4/24/91	JR	NONE	I think this is mismarked on topo map - but I found it
WS 519	5 room pueblo w/ pithouses	4/16/91	JR	none	
WS 546	3 room pueblo	4/16/91	JR	none	parched grass
WS 569	pithouse village w/ enclosure	4/9/91	JR	none	Couldn't find survey stake, but it matched description
WS 590	2 - 4 room pueblo w/ kiva	4/9/91	JR	none	large manure pile on south wall (cow)
WS 604	4 room field house	4/9/91	JR	none	large pack rat nest
	SECTION 15 TOWNSHIP 25 N RANGE 10 E				
WS 294	petroglyph w/ check dam (historic)	4-26-91	TR	NO	DAM PRETTY WELL ERODED
WS 301	petroglyph & two 1-room field houses	4-26-91	TR	NO	
	SECTION 14 TOWNSHIP 25 N RANGE 10 E				
WS 308	petroglyph w/ rock cairns historic Navajo	4-26-91	TR	RUSTED OLD BEER CAN	
	SECTION 12 TOWNSHIP 25 N RANGE 10 E				
WS 323	10-15 room pueblo (NA 637	4-4-91	B.A.A.	NO	very nice condition- let's watch this one!

Registration Information

_____
First Name M.I. Last Name

Mailing Address: _____

_____

Phone (H) _____ (W) _____

Date of Birth _____ Sex _____

Do you have any physical or health problems that will restrict your outdoors patrol assignments?

No ☐ Yes ☐ (Please describe below)

Present or Past Work Experience:

Pertinent Club or Society Affiliations:

Pertinent Experience or Hobbies:

Steward Program Interests:

Field ☐ Administration ☐ Public Info. ☐
Training ☐ Other ☐

Scheduling Preferences (circle those that apply):

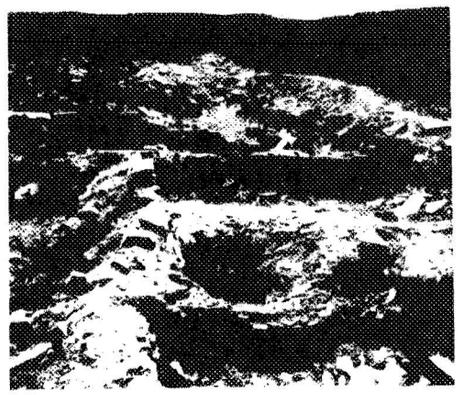
Sunday	Monday	Tuesday	Wednesday
AM/PM	AM/PM	AM/PM	AM/PM

Thursday	Friday	Saturday
AM/PM	AM/PM	AM/PM

State Historic Preservation Office
Arizona State Parks
800 W. Washington St., Suite 415
Phoenix, AZ 85007

Arizona's Site Stewards

Dedicated to Protecting and Preserving Cultural Resources and the Heritage of Arizona



The Arizona Site Steward Program is an organization of volunteers, sponsored by the public land managers of Arizona and Tribal governments, whose members are selected, trained and certified by the State Historic Preservation Office (SHPO) and the Archaeology Advisory Commission (Commission). The chief objective of the Steward Program is to prevent destruction of prehistoric and historic archaeological sites in Arizona through site monitoring.

R-1

Purpose of the Steward Program

The Commission began the Site Steward Program in 1986. In recognition of the fact that prehistoric and historic archaeological materials are irreplaceable national cultural resources, Site Stewards work toward the following goals:

1. To preserve in perpetuity major prehistoric and historic archaeological resources for the purposes of conservation, scientific study, and interpretation.

2. To increase public awareness of the significance and value of cultural resources and the damage done by artifact hunters.

3. To discourage site vandalism and the sale and trade of antiquities.

4. To support the adoption and enforcement of na tional, state, and local preservation laws and regulations.

5. To support and encourage high standards of cultural resource investigation throughout the state.

6. To promote better understanding and cooperation among agencies, organizations, and individuals con cerned about the preservation of cultural resources.

7. To enhance the completeness of the statewide archaeological inventory.

Archaeological Training Provided

Volunteer training involves 2.5 to 3 hours of classroom work and 5 hours of fieldwork led by Stewards or professional archaeologists. The training sessions include courses in orienteering, site survey, and site recording. Site Stewards must volunteer at least one day a month to the Program and serve at least a two year term. The program seeks volunteers with strong interests in heritage and cultural resource conservation.

How Can You Contribute as a Site Steward?

A Site Steward's primary role is to monitor archaeological sites to protect them from vandalism. Stewards can make an important contribution to preserving our cultural heritage by working closely with Federal and State agency archaeologists, choosing and monitoring sites and reporting on their condition. The Site Steward Program is designed to be flexible and to meet the interests of volunteers. Additional opportunities may include:

- Acting as a liaison between local communities and the SHPO.
- Documenting archaeological sites in danger of vandalism, destruction, or deterioration.
- Documenting/photographing archaeological sites not previously recorded.
- Performing annual inspections of National Register and State Register sites.
- Presenting talks and slide shows within communities.

State and Federal laws prohibit damage to archaeological sites. Help protect Arizona's valuable cultural resources by becoming a Steward of the past.

To join the Steward Program, detach and mail your registration information to the address noted. For further information, contact:

Site Steward Program Coordinator
State Historic Preservation Office
Arizona State Parks
800 W. Washington St., Suite 415
Phoenix, AZ 85007
(602) 542-4174

Site Steward Program Coordinator
State Historic Preservation Office
Arizona State Parks
800 W. Washington St., Suite 415
Phoenix, AZ 85007

Appendix F — Big Bend Natonal Park Archeological/Paleontological Data Form

ARCHEOLOGICAL/PALEONTOLOGICAL DATA FORM
(This page is to be given to the park visitor)

> ...To conserve the scenery and the natural and historic objects and the wildlife therein and to provide for the enjoyment of the same in such a manner and by such means as will leave them unimpaired for the enjoyment of future generations.

Archeological research in Big Bend National Park has been done sporadically and an intensive survey of the total park has never been done. Two early archeological surveys were conducted, in 1936-37, and later in 1966-67. The first survey was superficial and yielded very little useful information. The time allotted for both studies allowed only a portion of the park to be sampled. However, a total of 628 sites were recorded by the two surveys and information from the later survey enabled the estimation of a total of more than 5,000 sites within the park. The report from the 1966-67 survey is minimally useful for determining the current condition of individual sites. Erosion has changed the character of many sites and current condition can only be determined by revisiting each site to assess its state of preservation.

From the overall sense, the prehistory of Trans-Pecos Texas and the interior of the Big Bend specifically, is poorly understood. Scanty research has left many gaps in the archeological record. Therefore, almost every archeological site has the potential to yield scientific information about human lifeways in the past. Many of the park's archeological and historical sites have been vandalized and valuable information has been removed or destroyed by artifact collectors. A complete understanding of man's past is totally dependent upon scientific studies of the sites and artifacts that remain behind. <u>The removal of any cultural or natural object or the disturbance of these objects from their natural state is illegal in all national parks.</u> Any alteration of an archeological site destroys the information which could otherwise be obtained through scientific study. The preservation of those sites and artifacts is of utmost importance.

As you explore Big Bend National Park, there is a good chance that what you find has never been recorded or studied. The information which you provide on this data sheet will help the park to protect these valuable resources. Please fill out the spaces provided as you are able and include as much information as you possibly can that will aid the park archeologist in finding the location again.

Thank you for your assistance.

Please note:

Information concerning the location or nature of any archeological resource within Big Bend National Park is excluded from public freedom of information by the Archeological Resources Protection Act, Public Law 96-95, October 31, 1979.

BIG BEND NATIONAL PARK
ARCHEOLOGICAL/PALEONTOLOGICAL OBSERVATION DATA SHEET
(This page is to be turned in to the Office of Resource Management)

INFORMATION SOURCE
Name_______________________________
Address____________________________
____
____
Telephone__________________________
Today's date_______________________

LOCATION INFORMATION AND DESCRIPTION OF LOCAL TOPOGRAPHY
Where is it and how can we find it again?___________________________
____
____
____
____
____
____
____
____
____
____
____
____

USGS TOPOGRAPHIC MAP NAME___________
____

UTM COORDINATES: Zone______13_______
Easting _ _ _ _ _ _
Northing _ _ _ _ _ _ _

REPORT TYPE
[ ] Archeological
[ ] Paleontological

WRITTEN DESCRIPTION OF SITE OR OBJECT Kind of site (rock shelter, open campsite, quarry, etc.), size of site, observed features (hearth, structural remains, bone concentration, etc.), artifacts, impacts (threat of loss from erosion, illegal collecting, etc.)
____
____
____
____
____
____
____
____
____
____
____
____
____
____
____

Name of person taking report_______
____

SKETCH MAP: Show location of site, details of the local terrain (ravines, hills, roads, etc.), landmarks and distances. Indicate north with arrow. Please provide enough information to enable someone else to find it.

Appendix G — Canyonlands Memorandum
Superintendent's Directive 1990 H-1

United States Department of the Interior
NATIONAL PARK SERVICE
ARCHES AND CANYONLANDS NATIONAL PARKS
NATURAL BRIDGES NATIONAL MONUMENT
MOAB, UTAH 84532-2995

IN REPLY REFER TO:

H30

June 21, 1990

SUPERINTENDENT'S DIRECTIVE 1990 H-1

To: All Employees

From: Superintendent, Southeast Utah Group

Subject: Cultural Site Information Disclosure Policy for the Southeast Utah Group

The following policy shall be used in handling in-person information requests about cultural sites. No cultural resource information shall be disseminated by mail other than that found in existing brochures, bulletins and handouts. Qualified researchers shall be directed to the Southeast Utah Group (SEUG) Archaeologist. Please use the enclosed handout as a guide in explaining to visitors what constitutes proper behavior around cultural sites.

Category I: It shall be policy to disclose locational information on the following cultural sites.

Arches:

42GR297 - Wolfe Ranch Panel
42GR605 - Courthouse Wash Panel

Canyonlands:

Island - 42SA414/418 - Aztec Butte
42SA7/1664 - Fort Bottom Ruin

Maze - 42GR1034 - Bear Site Pictographs
42SA1057 - Doll's House Granaries
42WN374 - Living Site
42SA375 - High Gallery
42SA418 - Great Gallery
42SA665 - Harvest Scene

Needles - 42SA1448/450 - SOB Hill
42SA1470 - Tower Ruin
42SA1506 - Peek a Boo
42SA1511 - Roadside Ruin
42SA1586 - Big Ruin
42SA1628 - Four Faces
42SA1629 - Open Structural Site near Four Faces

River - 42SA976 - Coffee Pot
42SA1665 - Lower Unknown Bottom (Green River Mile 28.7)
42SA4977 - Indian Creek
42SA4979 - Monument Canyon Granary
42WN4 - Water Canyon
42WN633 - Jasper
42WN720/724 - Valentine Bottom Ruins (Green River Mile 25.7)
42WN974 - Lathrop

Natural Bridges:

42SA6801 - Kachina Bridge
42SA6819/6820 - Horse Collar
42SA6845 - Loop Road Ruin
42SA16751 - Sipapu Trail Ruin

Category II: It shall be policy to disclose locational information on the following cultural sites only when visitors ask for them by name.

Arches:

Under evaluation.

Canyonlands:

Island - 42[redacted]

Maze - Under evaluation.

Needles - 42[redacted]
42[redacted]
42[redacted]
42[redacted]
42[redacted]
42[redacted]
42[redacted]
42[redacted]

River - 42[redacted]

Natural Bridges:

Under evaluation.

Category III: It shall be policy to not disclose locational or other specific information on cultural sites not listed as Category I or II.

Harvey D. Wickware

Harvey D. Wickware

CULTURAL SITE ETIQUETTE

The single biggest problem the National Park Service faces in protecting cultural resources in the Southeast Utah Group (SEUG), which includes Arches and Canyonlands National Parks and Natural Bridges National Monument, comes from unintentional impacts caused by visitors. We are simply not doing a good enough job of educating visitors about how to experience and enjoy cultural sites without damaging them. If the National Park Service is to continue providing for the public and scientific uses of cultural resources both now and in the future, we will need to do a much better job of teaching visitors proper etiquette.

First off, people need to look where they are going. For years, visitors have told me they never see any cultural sites. All I can say is people must not be looking on the ground because there is cultural material everywhere! So advise visitors to be aware of where they are walking.

When on a cultural site, encourage visitors to observe surface artifacts in place rather than picking them up. Or if people really cannot help themselves, instruct them to put the artifacts back exactly where they found them so as not to lose context.

Regarding partially buried cultural material (stuff that is more in the ground than out), instruct visitors to leave artifacts alone. The cumulative impact of people poking around is incredible. Partially buried cultural material should only be observed in place.

This leads to the problem of illegal surface collection. Visitors need to be informed surface collection is illegal except when performed under a permit. It is illegal under the Archaeological Resources Protection Act (ARPA) and even more importantly under 36 CFR 2.1. At the present rate of loss, people will not likely see many surface artifacts on a cultural site in the near future. The National Park Service has a responsibility to provide the public with a range of cultural resource experiences, including seeing cultural sites in their natural setting. If we are to continue providing for this kind of opportunity, visitors must stop picking up artifacts. Otherwise, the time will soon come when the only place to see artifacts will be in a museum or in someone's private collection.

Getting back to the idea of visitors looking where they are going, we need to make people aware of the fact they can cause a lot of damage in the form of site trampling if they are not aware of where they are walking. Especially susceptible to damage are walls and trash areas (middens). Site trampling can cause walls to fall down and middens to slough away. It can also result in multiple trailing. Visitors need to be instructed to avoid sensitive areas in cultural sites.

We also need to instruct visitors to not camp within 300 feet of any cultural site. People need to be informed that most rock shelters are cultural sites. In addition, we need to emphasize the importance of low impact camping in protecting cultural sites.

Rock art deserves special mention, considering the fact the SEUG possesses "World Class" rock art resources. We need to communicate to visitors that rock art is an especially sensitive cultural resource which can easily be damaged. Simply touching pictographs can result in the accelerated deterioration of the paint.

An ever increased problem is of abraded graffiti. Whether associated with rock art or otherwise, people need to be informed parks are not the place to "leave their mark". We also need to educate visitors about accepted methods of documenting rock art. Scale drawing and photographs are okay. Photo enhancement techniques such as chalking and building fires and petroglyph recording methods such as latex casts, rubbings, and tracings are not okay. In fact, they can be extremely harmful, especially on sandstone.

If our parks are to continue to be quality places for visitors to experience and enjoy cultural resources, as well as quality places for researchers to study cultural resources, we will need to push this idea of proper etiquette. The National Park Service should be setting the example in this educational effort.

Appendix H — News Release Examples

NEWS RELEASE **u.s. department of the interior**

national park service

Immediate Release

Mary Jones
(904) 934-2618

PARK RANGERS STEP UP LAW ENFORCEMENT
TO PROTECT HISTORIC STRUCTURES

In response to an increase in vandalism to historic fortifications at Gulf Islands National Seashore, park rangers will be increasing enforcement efforts, Superintendent Jerry Eubanks announced today. Persons found in closed areas or vandalizing public property will be subject to penalties of up to six months in jail and fines up to $500..

"Visitors may explore the concrete batteries at Fort Pickens and Perdido Key Areas from 8:00 a.m. to sunset," said Eubanks, "but we have a duty to protect these national treasures for the enjoyment of all, and we take that duty seriously."

Because of vandalism to many of the batteries at Fort Pickens Area, the interiors of Batteries Worth, Langdon, 234 and Cooper are closed to the public. Visitors may explore the exteriors between 8:00 a.m. and sunset. Batteries Cullum - Sevier, among the oldest at Fort Pickens Area, are closed permanently due to their deteriorated conditions. These batteries, which the Army completed in 1898, have a chain link fence around them. Visitors can easily view them from beyond the fence, however.

Battery Pensacola, completed in 1899, is located in the parade ground of Fort Pickens. It is open from 9:00 a.m. to 5:00 p.m. daily during daylight savings hours, the same hours as the brick Fort Pickens.

Interiors and exteriors open to explore from 8:00 a.m. to sunset are Batteries Van Swearingen, Payne and Truemans at Fort Pickens Area and Battery 233 on the east end of Perdido Key.

Visitors are reminded to observe the designated times these batteries are open. Gulf Islands National Seashore rangers enforce the park regulations on closure of the forts, batteries and historic structures as well as the unauthorized use of them.

Help protect these historic structures for future generations. Graffiti and other damage rob us all of our heritage. Report any vandalism you see to the nearest park employee.

8-1-91 (T)

ARIZONA
BLM
BUREAU OF LAND MANAGEMENT
UNITED STATES DEPARTMENT OF THE INTERIOR

FOR RELEASE Immediately July 31, 1991
CONTACT Diane Drobka
(602) 428-4040

CLARK RYAN

News Release

VANDALISM AT HISTORIC SITE RESULTS IN FINE

A Benson man cited in March for collecting artifacts at the historic townsite of Charleston was found guilty in U.S. District Court on July 16. Fred Trujillo, Jr., pleaded guilty to a misdemeanor violation of the Archaeological Resources Protection Act (ARPA), a law that prohibits collection and destruction of both prehistoric and historic resources located on federal lands.

Trujillo was observed digging for old bottles at the historic townsite near Tombstone by personnel from the Bureau of Land Management, the federal agency that manages the San Pedro Riparian National Conservation Area, which follows the San Pedro River from the Mexican border to St. David. This is the first conviction under ARPA laws for the BLM Safford District, and the second for the BLM in the State of Arizona. A fine of $754.40 levied by the judge will be used for repair and restoration costs at the townsite. "We are beginning to see the results of our increased patrol efforts," said District Manager Ray Brady. "The BLM will continue to pursue convictions of those who violate cultural resource laws."

Part of the BLM's cultural resources program is aimed at public education. Through public service announcements, interpretive displays, and presentations at local schools, BLM is increasing awareness of Arizona's rich cultural legacy and the need for its protection. "We hope to educate people that collecting cultural materials - no matter how small - from federal lands is not only against the law, it is an irreplacable loss of history for all of mankind," said BLM archaeologist John Herron. "Each artifact that is taken or destroyed is another missing part to the story of our heritage."

-30-

SAFFORD DISTRICT OFFICE 425 East 4th Street SAFFORD, ARIZONA 85546

NEWS RELEASE

u.s. department of the interior

national park service

For Immediate Release

Kim Watson (520) 556-7134

WUPATKI NATIONAL MONUMENT REPORTS VANDALISM TO PETROGLYPHS

National Park Service rangers are once again investigating vandalism to several petroglyph panels in Wupatki National Monument. The destruction of the petroglyphs was discovered during routine archaeological site minotirng in the monument. Approximately eight petroglyphs on three panels were completely destroyed by hammering and scraping.

"We know that the petroglyphs were undamaged as late as February of this year," noted Superintendent Sam Henderson. "This is the second such incident in the past two years in whivh someone has intentionally destroyed petroglyphs within the monument. We are very concerned about his criminal activity. These fragile resources are non-renewable and once destroyed, cannot be replaced. We intend to prosecute violators to the fullest."

Wupatki National Monument is well known for its archaeological resources, including petroglyphs. These ancinet markings are considered sacred by several American Indian groups in the area and still play as significant role int heir culture. Disturbance of these images is prohibited by federal law.

Park officials are offering a cash reward for information leading to the arrest and conviction of the individual(s) involved int he destruction of these petroglyphs. Anyone having information can call 1-800-227-7286. Caller's identity will be kept confidential.

##

6/1/95

Wupatki-Sunset Crater Volcano-Walnut Canyon National Monuments++2717 N. Steves Blvd., Suite #3++Flagstaff, Arizona 86004

Appendix I — Video Programs

Network with others to learn about the new video programs that are being developed every year.

Anasazi: The Ancient Ones
Award-winning National Park Service film capturing the spirit of the ancient dwellings of Chaco Canyon, Betatakin, Canyon de Chelly, and other wondrous sites in the San Juan system. Interpark, (303) 565-7453. $19.95 or Educational Video Network, 800-762-0060. $39.95. 24 min.

Assault on Time
Interagency. Produced by Federal Law Enforcement Training Center, Glynco, GA. Available through National Technical Information Service, 5285 Port Royal Road, Springfield, VA 22161. Orders accepted by fax (703) 321-8547, 7 a.m. to 5 p.m. eastern time, Monday through Friday, or e-mail *orders@ntis.fedworld.gov.* If concerned about security, register your credit card with NTIS to avoid sending your account number with each e-mail order. Call (703) 487-4682, leave your card number and expiration date, and your card will be automatically charged when your e-mail order is processed. Allow 2 weeks for delivery. Rush service is available for an additional fee; call 1-800-553-NTIS. $55 plus $4 shipping and handling. 28 min.

Bandelier National Monument
Prehistoric people of the Pajarito Plateau, and visits to Painted Cave, Lions Shrine, Ceremonial Cave, Valley Grande, and Upper and Lower Falls. Purchase from Interpark, 1540 East MacArthur, Cortez, CO 81321. Information: (970) 565-7453. Orders: (800) 687-5967. $19.95. 1992, 48 min.

Canyon Voices
Navajo Indians relate their life to the Canyon de Chelly and discuss the preservation of their ancient culture. Harpers Ferry Historical Association, P.0. Box 197, Harpers Ferry, WV 25425; (304) 535-6881. $19.95. 23 min.

Excavation of Mound 7
Documents the excavation of Mound 7, the largest of 21 house mounds located within the Gran Quivera unit of Salinas Pueblo Missions National Monument in New Mexico. Harpers Ferry Historical Association, P.0. Box 197, Harpers Ferry, WV 25425; (304) 535-6881. $19.95 (VHS), $25 (16mm rental). 1973, 44 min.

The Land of Silent Voices
Purchase from Executive Director, Four Corners Heritage Council, 639 West 100 South, Blanding, UT 84511; (801) 678-2201, ext. 120. Shipping and handling charge. 13 min.

A Legacy Lost
USDI Bureau of Land Management. Available from BLM National Training Center, 9828 N. 31st Ave., Phoenix, AZ 85051; (602) 906-5585. 10 min.

Legacy: Our Cultural Resource Heritage
USDI Bureau of Land Management. Available from BLM National Training Center, 9828 N. 31st Ave., Phoenix, AZ 85051; (602) 906-5585. 7 min.

Mesa Verde
The history and culture of the cliff dwellings of Mesa Verde (Colorado). Holiday Video Library, Finley-Holiday Film Corporation, P.0. Box 619, Dept. X90, Whittier, CA 90608, 800-345-6707. $24.95. 1990, 23 min.

Mesa Verde National Park
The ancient civilization and their disappearance, interpreted by Dr. Robert Lister. Interpark, 1540 East MacArthur, Cortez, CO 81321. Information: (970) 565-7453. Orders: (800) 687-5967. $24.95. 1990, 60 min.

Puzzles of the Past: You and Archeology
Arizona Site Steward Program (State Historic Preservation Office). Available for loan from Arizona Site Steward Program, 1300 W. Washington, Phoenix, AZ 85007; (602) 542-7143. For children 8–12 (activities accompany video). 18 min.

The Quest for Gold
National Park Service, Alaska Field Office, 2525 Gambell Street, Anchorage, AK, 99503; (907) 257-2443. Free. About mining. 1996, 35 min.

Saving the Past
Partners in Parks. Available from Sarah Bishop, President, 4916 Butterworth Place NW, Washington, DC 20016, (202) 364-7244. About site monitoring programs. 11 min.

Sherdy: The Storyteller
USDA Forest Service. Available from USDA Forest Service, Dixie National Forest, Attention Marian Jacklin, 82 N. 100 East, P.O. Box 580, Cedar City, UT 84720; (801) 865-3700. For elementary children. 7 min.

Siidipta Paitaat: Our Ancestor's Heritage
NPS Shared Beringian Heritage Program. Purchase from KAKM-TV, 3877 University Drive, Anchorage, AK 99508; (907) 273-9117. $19.95 plus $4.00 shipping and handling. 1994, 30 min.

Voices of the Cave
Filmed underground in Mammoth Cave National Park, explores the past to the present. Harpers Ferry Historical Association, P.0. Box 197, Harpers Ferry, WV 25425; (304) 535-6881. $210. 12 min.

Voices of the Past
Bureau of Land Management, Utah State Office, (801) 539-4021. $5 each. About the prehistoric people and the artifacts they left behind. 17 min.

What Price the Past?
Produced by KSL-TV (Salt Lake City) in 1988, in cooperation with USDI Bureau of Land Management. Available for loan only from the Bureau of Land Management, Utah Office, P.O. Box 45155, Salt Lake City, UT 84145-0155, or email *gportill@utd.blm.gov*. 1 hr.

APPENDIX J — GARBAGE CAN ARCHAEOLOGY

ARCHAEOLOGY
Stratigraphy
Sciences/Social Studies

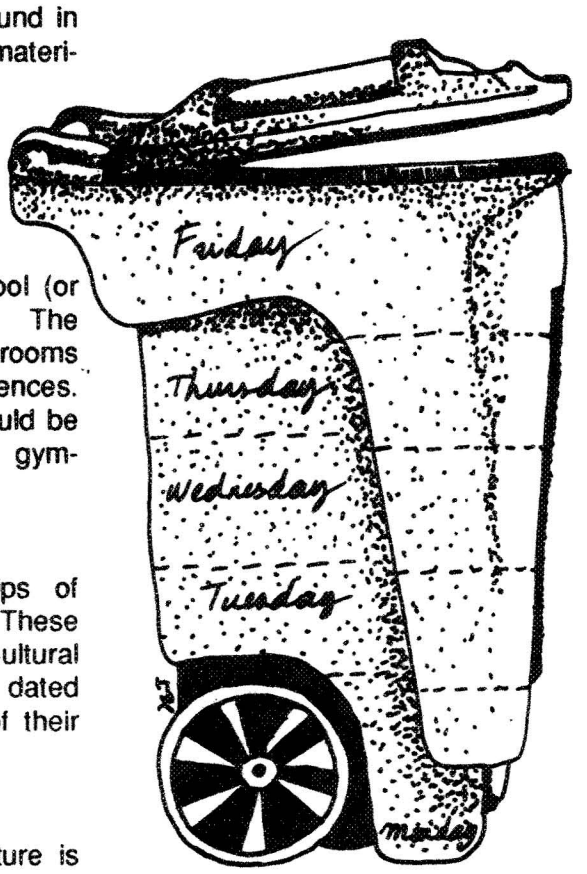
GARBAGE CAN ARCHAEOLOGY

BACKGROUND: Prehistoric peoples did not have garbage cans in which to throw their garbage, nor did they have garbage pick-up each week. They threw their garbage in heaps, or into holes such as pits or houses, or just on the ground surface. Historic people also left trash, just as we do in the modern world. Some archaeologists study historic and modern trash to learn more about how to interpret prehistoric trash and to compare what people **say they use and throw out** to what **they actually use and discard** (sometimes called garbology, in fun).

The term **stratigraphy** (struh-TEEG-ruh-fee) refers to the interpretation of the layers of past cultural deposits. Those artifacts found on top are usually the youngest (most recent), those on the bottom are the oldest. The garbage dump is one of the areas in a site where the archaeologist uses stratigraphy. If the layers are disturbed and mixed up as a result of vandalism, the interpretation is not possible. The layers used for interpretation are determined by the natural soil layers or may be arbitrarily defined by the archaeologist. By examining and analyzing the layers or dumping episodes and the artifacts in them, archaeologists can learn how past peoples lived and what their activities were.

OBJECTIVES: 1. The students will demonstrate that they know the principle of stratigraphy by relating that the material at the bottom of the basket was thrown in first.

2. The students will interpret materials found in several wastebaskets and categorize the materials according to room origin.



TIME: 1 hour

MATERIALS: Two or more wastebaskets from the school (or optionally from home) filled with trash. The teacher should select wastebaskets from rooms that will show clearcut, interpretable differences. Wastebaskets from a classroom or two could be contrasted with ones from the cafeteria, gymnasium, library, and offices.

VOCABULARY: **Stratigraphy** -- The vertical relationships of deposits in an archaeological site. These deposits may be natural or cultural. Cultural material found in stratified deposits can be dated in relation to one another on the basis of their location in a stratified column.

Provenience -- Where an artifact or feature is found.

ACTIVITY: Collect wastebaskets from the several predetermined locations. Gather the students and carefully go through the wastebasket from your classroom. Discuss the meaning of the trash and ask the students questions such as:

1. What items do you think were placed in the wastebasket first and which last?

2. By using only the trash, what can be learned about the activities that have taken place in this room?

Now divide the students into groups and have each group sort through a different wastebasket using the stratigraphy principles. (One idea to show that the top layer is the newest and the bottom the oldest would be to take the groups outside and draw the wastebasket on the sidewalk with chalk. Also draw with chalk to divide the wastebasket into three layers. The children are to put the top third of the garbage in the top layer, the second in the middle, and the last third in the bottom layer.) Next, the artifacts can be categorized. Then have the students decide the original location (provenience) of each wastebasket. Remember, don't tell the students where the wastebaskets originated!

WORKSHEET: The worksheet should contain the following questions:

1. Define stratigraphy and tell how it is used by archaeologists.

2. Why does trash reflect what activities took place in the room where it was located?

3. What can't you interpret using just the trash from the wastebaskets?

ANSWERS: 1. See the vocabulary section of the lesson plan for this answer.

2. Because the material in the wastebasket comes only from activities that took place in the room in which it was located. These activities are unique and differ from those in any other room. People discard material associated with activities they perform in the room.

3. You can't interpret anything in the culture in a reliable way outside of the activities that took place in the room from which the wastebasket originated. We can't know what took place in other rooms in the school, or in buildings, offices, or homes outside of the school. All of these wastebaskets would need to be looked at to begin to understand the culture that produced them.



Illustration in: ***The Upper Pima of San Cayetano Del Tumacacori*** **by Charles C. Di Peso. Amerind Foundation No. 7, 1956:270. (Courtesy of Amerind Foundation, Inc., Dragoon, Arizona)**

Lesson plan prepared by: E. Charles Adams, Arizona State Museum and Barbara Gronemann, Southwest Learning Sources. Arizona Archaeological Council, Archaeology for the Schools Committee, c/o Shurban, Arizona State Museum, University of Arizona, Tuscon, Arizona 85721.

Appendix K — Education Programs and Materials

Contact other interpreters, archeologists, museum specialists, and educators for information on the many new educational programs and materials that are being developed regularly.

Anthro Notes

Free newsletter for teachers, published three times yearly. Public Information Office, Department of Anthropology, Stop 122, Smithsonian Institution, Washington, DC 20560.

Archaeology and Public Education

Publication for educators, interpreters and archeologists. Contact: Society for American Archaeology, 900 Second Street, NE, Suite 12, Washington, DC 20002-3557; (202) 789-8200, fax (202) 789-0284; e:mail *public_edu@saa.org*; *http:\www.saa.org*. $10 a year for three issues.

Archaeology and You (George E. Stuart and Francis P. McManamon) (1996)

Describes the discipline of archeology, career opportunities, and how to become involved in archeological projects. Contact: Society for American Archaeology, 900 Second Street, NE, Suite 12, Washington, DC 20002-3557; (202) 789-8200, fax (202) 789-0284; e:mail *public_edu@saa.org*; *http:\www.saa.org*. (Currently out of print, however, a web-based edition will be available soon.

Archaeology in the Classroom: A Case Study from Arizona (A. E. Rogge and Patti Bell) (1989)

Describes the Archaeology for the Schools Committee of the Arizona Archaeological Council and their work in elementary and secondary schools. Contact: National Park Service, Archeology and Ethnography Program, 1849 C Street N.W., Room NC210, Washington, D.C. 20240; (202) 343-4101, fax (202) 523-1547. Free.

Archaeology Is More Than a Dig (Jodi Simmons, Larry Tanner, Sharon Urban, and Lou Ellen Watts)

Teacher's manual and workbook for grades 3–6. Contact: Camp Cooper Archaeological Site, Doris Evans; (520) 743-7422. Fee.

Archaeology of the Saugus Iron Works (1993)

Teacher packet with pre- and post-visit materials. Saugus Iron Works National Historic Site, 244 Central Street, Saugus, Massachusetts 01906; (617) 233-0050. *http://www.nps.gov.sair*

Archeology and Education: The Classroom and Beyond (1991)

This collection of articles describes programs and actions to educate the public about the value of archeology. Contact: National Park Service, Archeology and Ethnography Program, 1849 C Street N.W., Room NC210, Washington, D.C. 20240; (202) 343-4101, fax (202) 523-1547. Free.

The Chumash: A Changing People, A Changing Land (1997)

Teacher manual for grades 3–4. Santa Monica Mountains National Recreation Area, 30401 Agoura Road, Suite 100, Agoura Hills, CA 91301; (818) 597-1036 or (805) 498-0305.

Discovering Archaeology: An Activity Guide for Educators (Shirley J. Schermer)

This excellent introduction to archeology, will help teachers in a wide variety of classroom situations. Developed for grades 5–8. Contact: Publications Order Department, University of Iowa, Iowa City, IA 52242; (319) 335-4645 or 1-800-235-2665; *http:f/www.uiowa.edu/-osa/publica*. $6.95 plus $3.50 shipping/handling.

Hohokam Arts and Crafts (Barbara Gronemann)

Student activities that produce such crafts as pots, etched shell, petroglyphs, and spun cotton. For children of "all ages." Contact: Barbara Gronemann, Southwest Learning Sources, 6440 E. Presidio Rd.; Scottsdale, AZ 85254-3970; (602) 991-0341. $7.95 plus tax and shipping/handling.

How to Make an Archeology Dig Box

South Fork National River and Recreation Area, Route 3, Box 401, Oneida, Tennessee; (423) 569-9778.

In the Valley of the Ancients: A Book of Native American Legends

Petroglyph National Monument, 6001 Unser Boulevard, NW, Albuquerque, NM 87120; (505) 839-4429. $5.95

Intrigue of the Past: Investigating Archaeology (Shelley Smith, Jeanne Moe, Danielle Paterson, and Kelly Letts)

Comprehensive program for grades 4–7. Includes 28 lessons and activities in many disciplines and a teacher's guide. Teacher workshops also available in several states. Contact: Project Archaeology, Heritage Education Program, Bureau of Land Management, P.O. Box 758, Dolores, CO 81323; (970) 882-4811.

Knife River Indian Villages National Historic Site, Teacher's Guide

Knife River Indian Villages National Historic Site, P.O. Box 9, Stanton, ND 58571-0009; (701) 745-3309.

Ocmulgee National Monument Curriculum and Teacher's Guide

Ocmulgee National Monument, 1207 Emery Highway, Macon, GA; (912) 752-8257.

Petroglyph National Monument, Teacher's Guide Grades K–8

Environmental education, observation and awareness, and cultural understanding of petroglyphs. Petroglyph National Monument, 6001 Unser Boulevard, NW, Albuquerque, NM 87120; (505) 839-4429. $12.95

Public Archaeology on the Colorado Plateau (Sarita Southgate and Rick Moore, editors)

A listing of hands-on experiences in archaeology—trips, museums, fieldwork opportunities, educational programs. Grand Canyon Trust, Route 4, Box 718, Flagstaff, AZ 86001. 26 pp.

Salinas Pueblo Missions National Monument: Salt Mission Scholars Program (1996)

Three teacher's kits available: *Gran Quivira: A Cultural Crossroads, Teacher's Guide for Grades 6–8*; *Abo: Stories on Stone, A Teacher's Guide for Grades 6–8*; and *Quarai: The Mission Experience, A Teacher's Guide for Grades 6–8*. Salinas Pueblo Missions National Monument, Education Coordinator, P.0. Box 517, Mountainair, NM 87036; (505) 847-2585.

Teaching Anthropology Newsletter (TAN)

Published twice a year to promote pre-college teaching of anthropology; free. Contact: Department of Anthropology, St. Mary's University, Halifax, Nova Scotia, Canada, B3H 3C3; (902) 420-5628, fax (902) 496-8109; e-mail *mlewis@shark.stmarys.ca.*

Teaching Archaeology: A Sampler for Grades 3 to 12 (Joan Few and KC Smith)

Describes benefits of using archeology in instruction; contains samples of lesson plans and activities. 24 pp. Contact: Society for American Archaeology, 900 Second Street, NE, Suite 12, Washington, DC 20002-3557; (202) 789-8200, fax (202) 789-0284, e:mail *public edu@saa.org*; *http:\www.saa.org*. $5 shipping/handling, 50¢ each additional publication ordered.

Thinking CAPS (Patti Bell and Jeanne Miller)

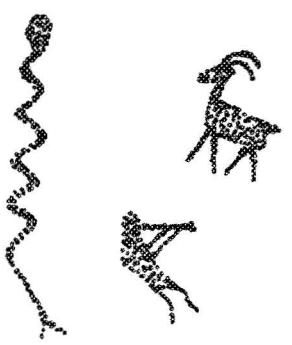
Archeology activities for upper elementary grades. Catalog number 821, Dig Into The Past Archaeology Curriculum. Contact: Thinking CAPS, Inc. P.O. Box 26239, Phoenix, Arizona, 85068; 1-800-529-5588; fax (602) 395-0336. $16.00.

Appendix L — Site Bulletin Examples

Wupatki

National Monument
National Park Service
U.S. Department of the Interior

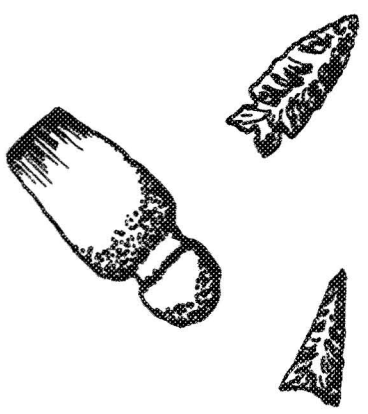
Help Save Our Cultural Heritage!



In the past year alone, more prehistoric sites in the Southwest have been damaged or lost than in the several hundred years since they were abandoned.

Does this upset you? It should. Because with every prehistoric artifact removed, with every ruins wall crumbled by careless climbers, with every petroglyph spray-painted by vandals, you are losing a link to your past.

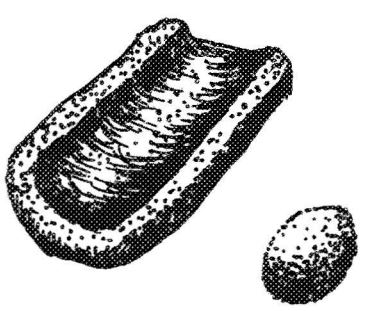
99% of the evidence of human life in North America was made by people who left us no written record. As a result, we must look for other clues to their existence. Ruins of buildings, pottery pieces, ornaments of shell and turquoise, stone tools, and rock art are but a few of the remains which tell archeologists the story of our past.



You, as a visitor to the prehistoric sites at Wupatki, can appreciate the beauty of ancient craftsmanship. But the trained eye of the archeologist sees even more.

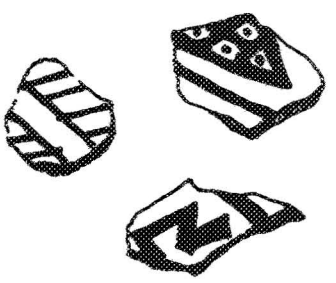
A shred of woven textile indicates cotton was grown locally. Sherds, or pieces, of distinctive pottery styles identify the type of people who lived here. Brilliant Mexican macaw feathers sewn in a robe reveal the incredible extent of prehistoric trade routes. Mummified remains show the heights, weights, and bone structures of prehistoric humans. Even the smallest fragment of wood lodged in a ruin can be used to date the site precisely, using carefully calculated tree-ring charts.

Every object associated with a prehistoric site has value to the professional, who uses it as a clue to the lives and livelihoods of Wupatki's previous occupants. It is only through artifacts, burials, and remnants of structures that archeologists can piece together the story. It is critical that we preserve these links to our past.



There are federal laws that support the preservation of prehistoric objects. In 1906, the Antiquities Act was passed by Congress, making it illegal to "appropriate, excavate, injure or destroy any prehistoric ruin or object of antiquity."

That law still exists, but because of flagrant damage and theft since 1906, the Archeological Resources Protection Act was passed in 1979. It defines archeological resources as material remains of human life and activity over one hundred years old. Specifically, the law states it is "illegal to excavate, remove, damage, alter or deface any archeological resources." Stiff penalties accompany the law, and it is being enforced.



Should you happen to see someone in the act of vandalizing archeological sites or removing prehistoric materials, do not attempt to confront the offender. Instead, report your observation immediately to a Park Ranger. A law enforcement Ranger who is trained in handling cases of vandalism and pot hunting can be dispatched to the scene.

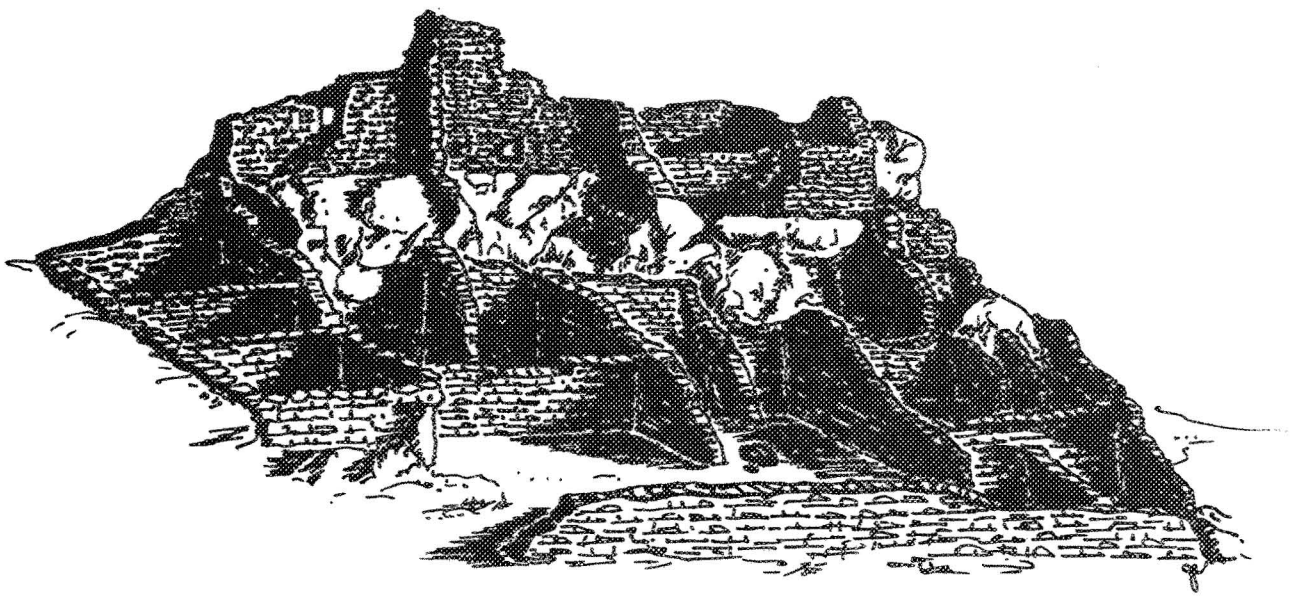
And, if your information leads to a civil or criminal conviction, you may receive a reward of up to $500 through provisions of the Archeological Resources Protection Act.



We must all share the responsibility of saving our rich cutural heritage. By using care in walking through prehistoric sites, by staying off the fragile walls of ruins, by leaving all artifact objects in place, we can prolong the existence of these precious cultural resources.

It may be tempting to remove a pot sherd or projectile point from a ruin and take it to the Visitor Center for identification. But even that innocent act can destroy the context of the object. Archeologists need to associate artifacts with their original settings so the story they reveal will be complete and accurate.

Please, enjoy your visit to Wupatki and the entire Southwest. At the same time, treat the area with care as you travel through. The sites here have survived 700 years since prehistoric man left — help them withstand the devastating impact of modern man, so you won't lose any links to your past.



"This publication was produced with funds donated by Southwest Parks and Monuments Association."

Petrified Forest

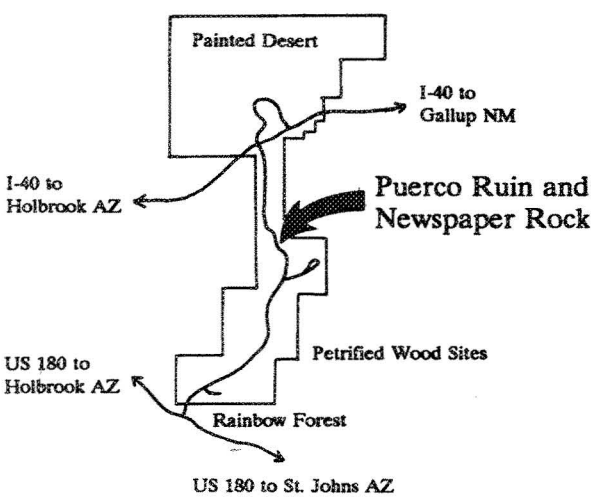
National Park
National Park Service
U.S. Department of the Interior

ROCK ART RECORDING AT NEWSPAPER ROCK



During August and September 1990, National Park Service archeologists and volunteers from the American Rock Art Research Association will be recording the rock art in the vicinity of Newspaper Rock. The rock art is being recorded to provide information for both management and interpretation. The Newspaper Rock area contains one of the largest concentrations of rock art in northern Arizona.

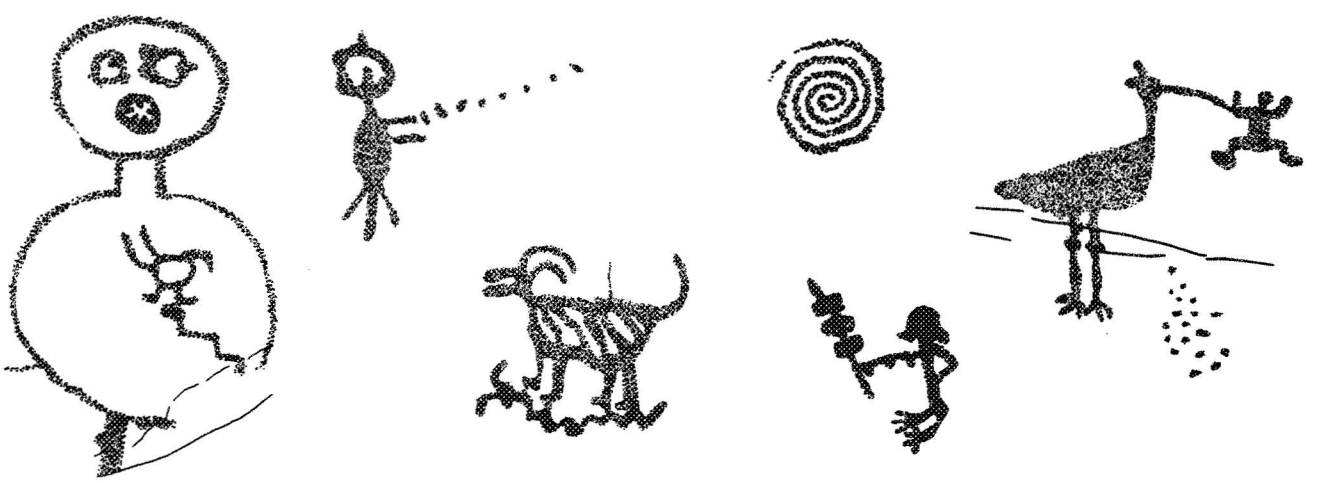
Newspaper Rock is located in the central portion of the park. More rock are can easily be seen north of Newspaper Rock along the Puerco Ruin trail.



ROCK ART

Designs pecked or scratched into rock that has been darkened by weathering are called petroglyphs. Designs painted with pigments derived from organic and mineral substances are called pictographs. The term "rock art" includes both. Some are protected in the dark recesses of rockshelters and caves, while others, such as those at Newspaper Rock, have stood exposed to the sun and rain for centuries. The study of the distribution and patterns of rock art has led to the identification of "styles," each with its own boundaries in space and time. Most of the rock art at Petrified Forest was produced by the Anasazi, the prehistoric peoples who once lived here, and dates from A.D. 1000 to A.D. 1400.

A wide variety of motifs are included in Anasazi rock art. Human forms and geometric designs are numerous. Animal tracks are also common, as are depictions of bighorn sheep, antelope, deer, and birds, including parrots and water birds. Because some of the animals no longer live in northeastern Arizona, the rock art may document changes in environmental conditions. Many of the animals depicted may have had ceremonial as well as dietary significance. Mountain lions are considered a hunt patron to modern pueblo Indians and the depiction of bighorn sheep with apparently religious figures such as Kachinas suggests that this animal may also have had a spiritual significance.

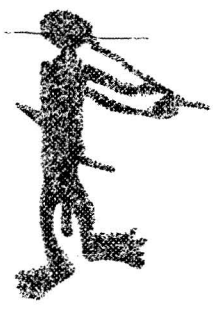


RECORDING METHODS

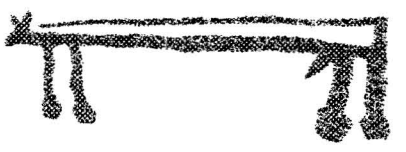
Researchers have long studied rock art for its unique insight into prehistoric culture. However, gathering scientific data on rock art is difficult. The immovability and inaccessibility of many rock art sites make precise recording difficult and time-consuming, while at the same time vital to any comparative study.

Only non-destructive methods are used to record the rock art. Each design is photographed with both black and white and color film. Metric and color scales in the photographs record actual size and hues. Distant shots are taken to show spatial relationships. Each design is also sketched and scale drawings or mylar tracings are made of complex panels. A base map shows the location of each panel and boulder. Methods once used to record rock art, such as highlighting with chalk or making rubbings from the rock surface, were found to cause damage and are no longer used.

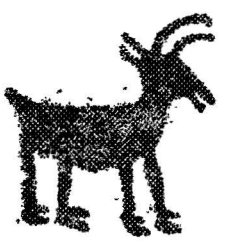
PAGES OF STONE



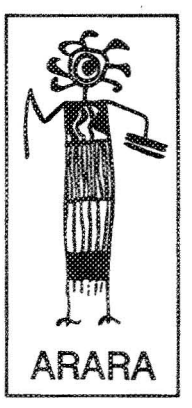
People have long been drawn to rock art for its mystery and beauty. Because art in many societies often focuses on the relationship between people and the universe, the rock art images can provide clues about the beliefs and values of a world different from our own. Rock art can provide a view into long-vanished worlds, beyond that found in everyday artifacts. Analysis of rock art sites in relationship to nearby environmental features and other material evidence of prehistoric cultures has contributed to initial interpretations of these sites. Even where the motifs and context are unclear, the art can still excite the imagination and add a special dimension to the natural setting.



OUR HERITAGE

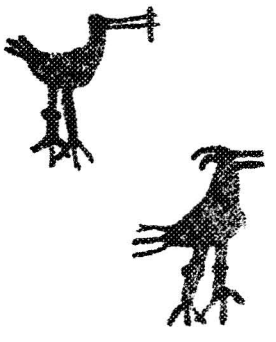


Rock art is vulnerable to vandalism. Numerous rock art sites have been so damaged by modern graffiti that the prehistoric figures are no longer distinguishable. At some sites, the prehistoric rock art has been completely destroyed by thoughtless vandalism. At other sites, archaeological deposits that once held the potential for providing valuable clues about the lifeways and identity of the artists have been disturbed and sometimes destroyed by careless and illegal digging. We will need to work together so that future generations will be able to study and enjoy this invaluable record of the past.



For more information on rock art research and what you can do to help protect our national heritage, please contact the American Rock Art Research Association, P.O. Box 65, San Miguel, California 93451.

PLEASE REMEMBER



Petrified Forest National Park was established to preserve a unique area for future generations. All prehistoric artifacts, petrified wood, plants, animals, fossils, or any other object is protected by law. Please take only photographs to remember your visit.

You are welcome to watch the rock art recording. But please remember that the researchers' time is limited. If they try to answer questions, they may not have time to complete their work.

For your safety, please do not climb below the cliff edge.

Tonto

National Monument
National Park Service
U.S. Department of the Interior

HISTORY IN THE TAKING

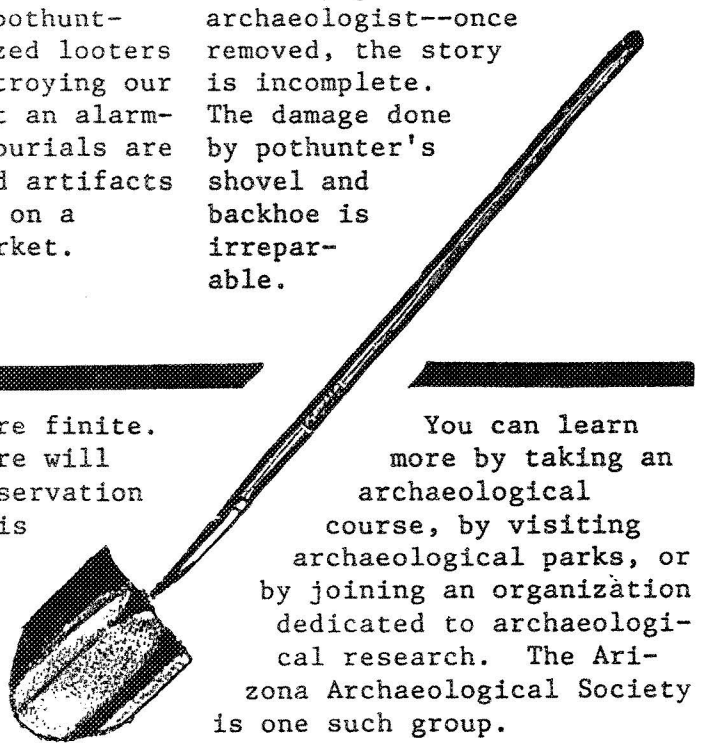
Thieves of Time

"A Country with no regard for its past will have little worth remembering in the future."--
Abraham Lincoln

What we know about the Salado, the people who built the cliff dwellings at Tonto National Monument, comes from painstaking surveys and excavations over a 70 year span. All of this information came in this century. The next century holds new research techniques, and an opportunity to increase our knowledge.

Unfortunately, much of what remains of the Salado and other prehistoric cultures may be destroyed before 2000 A.D. by profit-seeking "pothunters". These organized looters and vandals are destroying our ancient treasures at an alarming rate. Ancient burials are left torn apart, and artifacts are sold for profit on a flourishing blackmarket.

A very small segment of our population is responsible for this destruction. Their personal greed affects the way 230 million Americans will perceive the prehistory of the Southwest. An artifact is like a page of a book to an archaeologist--once removed, the story is incomplete. The damage done by pothunter's shovel and backhoe is irreparable.

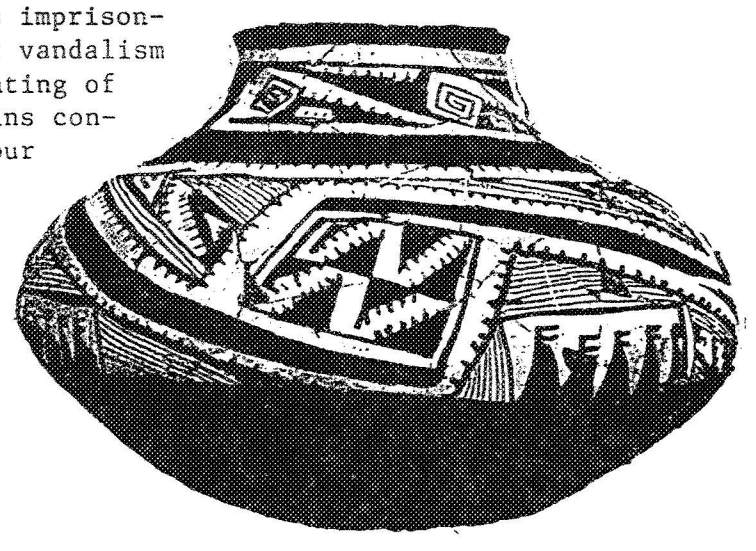


Protecting the Past

The laws have been enacted; signs are in place. The Antiquities Act of 1906, the Archaeological Resources Protection Act of 1979, and the Arizona Antiquities Act of 1981 are but a few of the laws protecting Indian ruins on public lands. The penalties for destruction of a site and selling illegally acquired artifacts can be severe, up to $100,000 fine and/or five years imprisonment. Yet vandalism and pothunting of Indian ruins continue on our public lands.

Prehistoric sites are finite. Once destroyed, there will never be more. Preservation of remaining sites is imperative.

If you find archaeological remains, such as arrowheads or pieces of pottery, please handle them with care. Such items should be returned as you found them.



You can learn more by taking an archaeological course, by visiting archaeological parks, or by joining an organization dedicated to archaeological research. The Arizona Archaeological Society is one such group.

To report violations, call

1-800-VANDALS

Fort Davis

National Historic Site
National Park Service
U.S. Department of the Interior

Preserving Your Personal Heritage

As Americans become more interested in the cultural heritage of their country, they are also becoming more interested in their own personal heritage. Many people across the country are completing family histories, pulling together such tangible components as letters and photographs, or lovingly displaying family heirlooms such as quilts and furnishings. If proper care is not provided for these objects, however, they may deteriorate rapidly and be lost for the future generations of the family. Even though a home is not a museum, there are still steps you can take to preserve prized family possessions.

USE GOOD COMMON SENSE

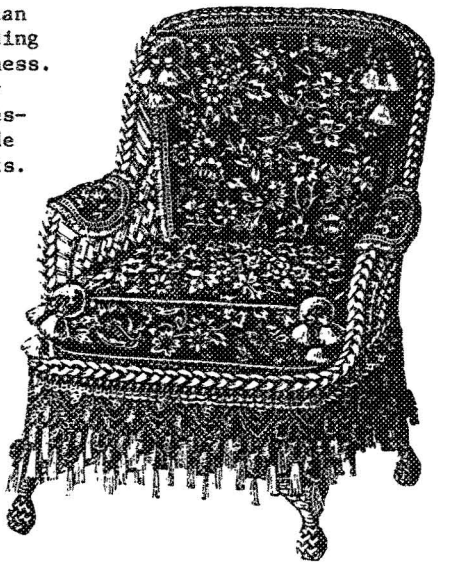
Applying common sense when handling objects will lessen the chance of damage. Determine which is the strongest part of an object before picking it up. For example, pick-up a pitcher by its handle may leave you just holding the handle! Remember, adhesives and joints can weaken over time. Also remember to wash your hands before handling objects.



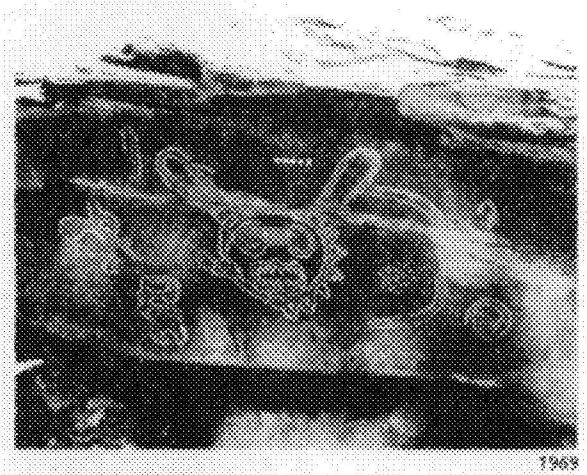
Everyone knows that light can fade textiles, but with fading also comes structural weakness. Paper, leather and wood may become embrittled from excessive light. Dust can abrade surfaces and attract insects. Limiting the display of prized objects will help minimize damage caused by light and dust. Gentle cleaning methods will also prolong an object's life. Think twice before throwing Grandma's quilt in the washing machine-would hand washing or dry cleaning perhaps be gentler? Applying a layer of paste wax to furniture will protect the finish from the abrasion of dusting.

Rapid fluctuations in heat and humidity are also detrimental to objects. Putting antique furniture by a heat duct will expose it to blasts of hot, dry air. Veneer can pop off and joints become loose due to shrinking of the wood. Moving furniture away from ducts will allow the changes in temperature and humidity to occur more slowly.

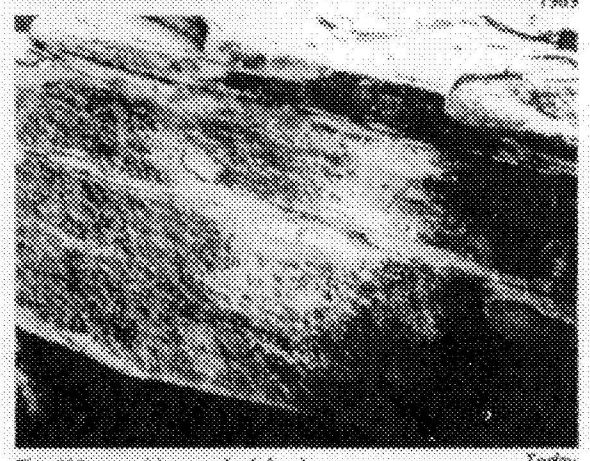
Where can you get help on how to care for your treasures? Your local museum should be able to answer any specific questions you may have.



Since 1979, increased fines and imprisonment have been imposed on cultural site vandals. The U.S. Forest Service manages prehistoric and historic sites under this philosophy as public resources and needs your help to safeguard these fragile remains of the past. Remember that federal and state laws protect artifacts and sites on public lands. Should you discover an archeological site, please do not disturb anything. Report your discovery or incidents of site destruction to the nearest Forest Service office.



1969



Today

This 500 year old petroglyph has been completely destroyed by thoughtless acts of vandalism.

Please help us prevent the destruction of our national heritage. For, as Abraham Lincoln said,

"A country with no regard for its past will have little worth remembering in the future."

Forest Supervisors' Offices
Arizona

Apache-Sitgreaves National Forests
P.O. Box 640
Springerville, AZ 85938
(602) 333-4301

Coconino National Forest
2323 E. Greenlaw Lane
Flagstaff, AZ 86001
(602) 779-3311

Coronado National Forest
Federal Building
301 W. Congress
Tucson, AZ 85701
(602) 792-6483

Kaibab National Forest
800 S. 6th Street
Williams, AZ 86046
(602) 635-2681

Prescott National Forest
344 S. Cortez Street
Prescott, AZ 86301
(602) 445-1762

Tonto National Forest
302 S. 28th Street
P.O. Box 29070
Phoenix, AZ 85038
(602) 261-3205
(Check location after December 1985)

New Mexico

Carson National Forest
Forest Service Building
P.O. Box 558
Taos, NM 87571
(505) 758-2237

Cibola National Forest
10308 Candelaria NE
Albuquerque, NM 87112
(505) 766-2185

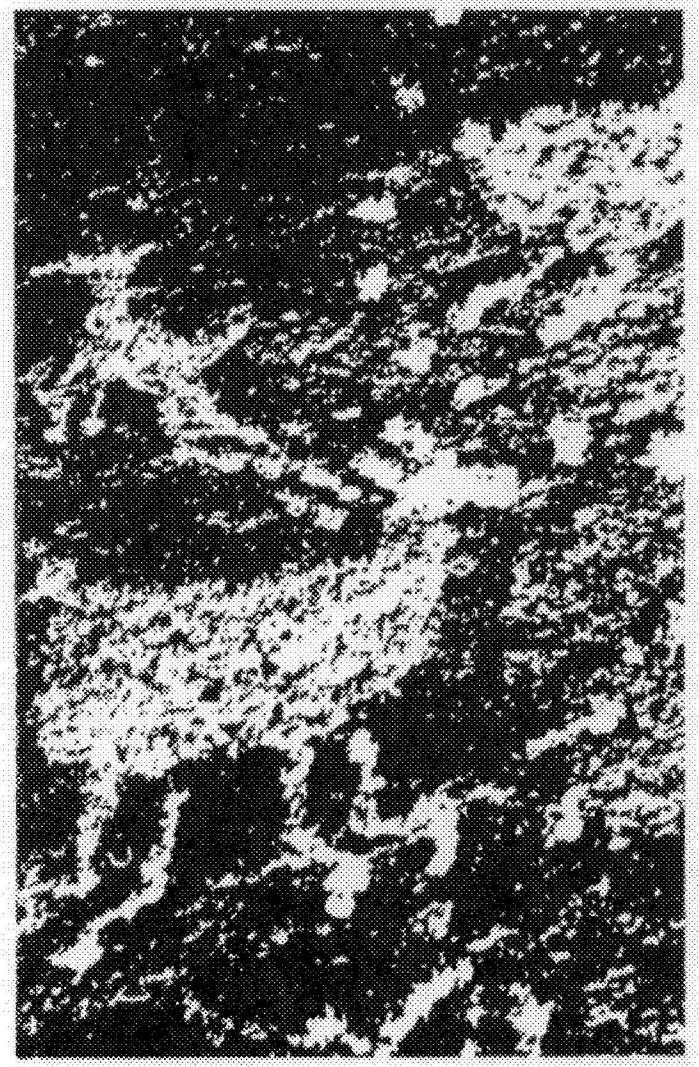
Gila National Forest
2610 North Silver Street
Silver City, NM 88061
(505) 388-1986

Lincoln National Forest
Federal Building
11th & New York
Alamogordo, NM 88310
(505) 437-6030

Santa Fe National Forest
Pinon Bldg.
1220 St. Francis Drive
P.O. Box 1689
Santa Fe, NM 87501
(505) 988-6940

*U.S. GOVERNMENT PRINTING OFFICE: 1983-420-106/2000

Please Stop Destroying Our Heritage



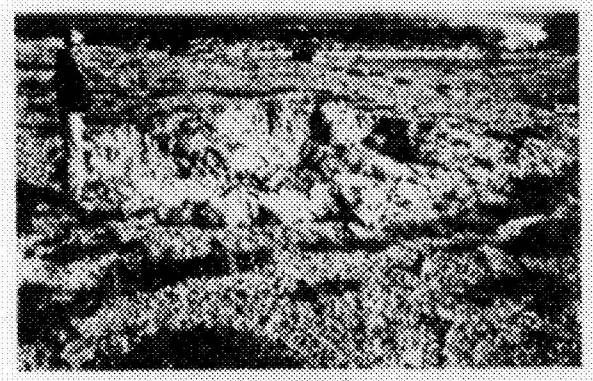
United States Department of Agriculture

PREPARED BY Forest Service

Southwestern Region
September 1983

Like a great history book, your National Forests in the Southwest hold the record of more than 10,000 years of human history. Most of us know about the major historical events related to early settlement by trappers, ranchers, miners, farmers, and loggers. But most people do not know that over 99 percent of the record of human life in the Southwest was made by countless numbers of people who did not leave a written history—the American Indian.

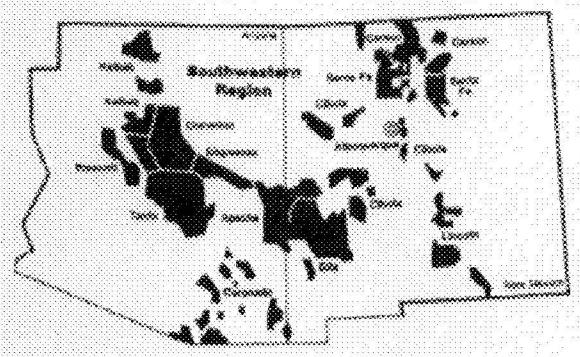
Without written records, we must look for other evidence of the way man lived in the past. Most of the evidence of how native Americans and early pioneers encountered and solved the problems of survival exists on the ground in the form of prehistoric and historic objects and sites—the physical remains of human behavior. To the uninformed, prehistoric and historic artifacts are simply interesting curiosities or objects to sell for personal gain. But artifacts are really tools used to interpret the life and times of the people who made them. A single arrowhead, potsherd, or military button may be the only clue to date and determine the cultural identity of a site or to provide insights into its social, political, and economic relationships.



In recent years, some commercial dealers in antiquities have used bulldozers and backhoes to find artifacts to sell on the illicit market. This systematic looting robs the American people of a part of a heritage that can never be replaced.



Grave robbing has never been an acceptable activity, yet it is occurring at many National Forest sites. The remains of America's earliest inhabitants are ripped out of the ground by people digging for artifacts for their own collections or to sell for personal gain. These items belong to us all and not to a selfish few.



Arizona and New Mexico's twelve National Forests cover 21 million acres and are estimated to contain over 1,000,000 prehistoric and historic sites. Over 60 percent of all known sites have been vandalized or destroyed. These sites are a limited resource that cannot be renewed: once destroyed, they are gone forever. Please help us preserve our past for the future.

Professional archeologists examine these remains and, by using many methods of recovery and analysis, can interpret the past with great accuracy. For example, X-ray fluorescence spectometry can be used to determine where a small stone tool was quarried, sometimes hundreds of miles away. That same tool can then be dated by another technique, obsidian hydration analysis. Specialized tools of this sort, when combined with other data, can provide useful information for modern man. Archeologists have already contributed much to long-range weather forecasting and the reclamation of arid lands. Other studies of how prehistoric people coped with overpopulation and dwindling natural resources may help us adapt to these same problems today.

Many people who collect artifacts or dig in sites simply do not realize the damage they cause. Unless a person is well trained in archeological techniques, these activities result in the loss and destruction of considerable information. Once a single object is removed from a site, a link to the past is lost—much as a book would be incomplete if pages were removed. People interested in archeology can learn the proper way to study the past by joining a responsible amateur society. Archeological societies have chapters throughout the area and participate in many archeological field projects.

Professional and amateur archeologists are now recording evidence of prehistoric and historic life on the National Forests. Already thousands of rock art sites, pit house villages, cliff dwellings, pueblo ruins, mines and cabins have been inventoried. These represent a small part of the cultural resource still to be found and evaluated. Small artifact scatters are recorded, since they often represent places where people camped during their seasonal treks for food, or to exchange goods with foreign people from as close as the other side of a mountain or as distant as Colorado, California and Mexico.

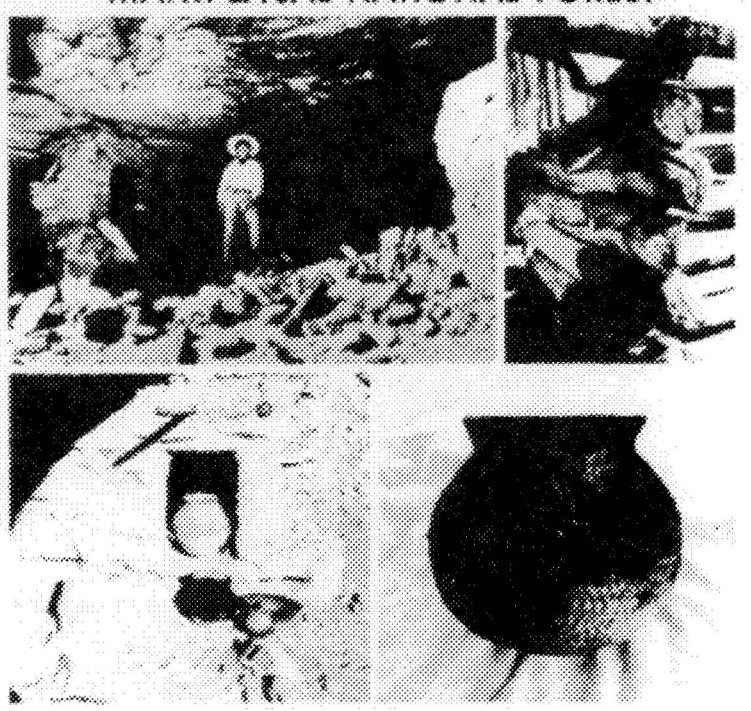
This continuing inventory is designed to preserve the extensive and complex record of past human experience. It is mindful of the National Historic Preservation Act of 1966 which states that "... the historic and cultural foundations of the Nation should be preserved as a living part of our community life and development in order to give a sense of orientation to the American people."

U.S. DEPARTMENT OF AGRICULTURE
FOREST SERVICE

Forest Service
Montpelier, Utah 84535
03-15-436-8460

ARCHEOLOGY

MANTI-LA SAL NATIONAL FOREST



HISTORY'S HANDWRITING



CLUES OF THE PAST

Some ancient Indians believed spirits of life dwelt in rocks, trees, mountains, earth, and sky. These people believed themselves to be guardians of the earth they worshipped and revered.

Today, centuries later, we piece together their history from remnants of their culture left in and upon the land where they once lived. We study their stories in petroglyphs and pictographs. We learn about them from clues they left in pieces of their pottery, weapons, clothing, and homes. Their records are here for us to study and interpret.

If we look carefully as we travel the land—and are aware and informed—we see written stories of extinct tribes, animal and plant life, tales of warriors and worshippers, and of pioneers and settlers.

Every culture left their documents for us. History's story is here for everyone to read. Many interesting and important things about ancestors are inscribed on the earth, but if people carry away the clues, or change the position of evidence, what remains to be read?

GUARDIANS OF THE LAND

History cannot be rewritten or replenished. It is up to us to preserve and protect our heritage, and to work together as stewards of this earth and its artifacts.

Aiding the public in their role as guardians of the land is the Forest Service. For over 75 years, this public land-managing agency has been vitally interested in the guardianship of our gifts from the past, and since 1970 has employed archeologists on the Monticello Ranger District to provide guidance.

In 1979, the 1906 Antiquities Act was amended to provide additional protection for historical and archeological resources. This law provides for the removal of artifacts or the disturbance of historical or archeological sites *only* with a permit to do so. Permits are issued mainly to those qualified individuals and institutions doing studies or research in quest of knowledge about early man. Artifacts and information collected under the permits are placed in a museum or public institution where they are available to the public to view and/or use for research. Individuals who disturb sites or collect *without a permit* may be fined up to $10,000 and imprisoned up to one year.

PROTECTION OF ARTIFACTS

If every person who looked at treasured artifacts in America carried away a souvenir, soon there would be nothing left. When you find a treasure of the past, look as long as you wish—touch—photograph—but leave it where you find it.

If you discover historic or prehistoric artifacts, or possible new sites, report them to:

Monticello Ranger District
185 North First East
Monticello, Utah

Our nearness to an artifact is like a moment of time standing still. Knowing that hands before ours have touched it, and that future eyes will marvel at it in centuries yet to come, links us with the past and the future.

We pass this way but briefly, and the earth with all its treasures is ours to appreciate, protect, and carefully use.

IT'S A CRIME to steal or destroy cultural resources on Federal or State land. The Archaeological Resources Protection Act of 1979 makes stealing and vandalizing antiquities on Federal lands a criminal offense, with penalties of up to $100,000 and/or 5 years imprisonment.

Citizen Action

New Mexico's cultural resources need your help. Join the fight to protect artifacts and Indian sites by reporting acts of theft or vandalism. Provide whatever information you can as to time, place, license plate number, decriptions, etc. Do not attempt to confront or apprehend the violator. Leave this to professional law enforcement personnel.

Also report illegal traders and collectors of Indian art and artifacts. Often these "middlemen" do more damage to our cultural resources than do the looters by creating a profitable market that ultimately encourages pothunting.

No amount of information is too little. Sometimes a single clue will lead to the arrest and conviction of a thief or vandal. The fight to protect the heritage of New Mexico is a cooperative effort involving everyone.

IMPACT

How to Report Violators

Call your nearest law enforcement or land management agency or call (toll free):

1-800-NEIGHBOR

Together We Can Make An IMPACT

If We Care

In southern New Mexico, 18 State and Federal agencies have organized to increase public awareness of cultural resource damage and improve law enforcement. This effort is known as **IMPACT:** Interagency Mobilization to Protect Against Cultural Theft. The organizations are:

U.S. Department of the Interior
Bureau of Land Management
Las Cruces District Office
Roswell District Office
National Park Service
White Sands National Monument
Carlsbad Caverns National Park
Guadalupe Mountains National Park

U.S. Department of Agriculture
Forest Service
Lincoln National Forest
Gila National Forest

U.S. Department of Defense
Department of the Army
Fort Bliss
White Sands Missile Range

U.S. Department of Justice
Border Patrol

State of New Mexico
Cultural Properties Review Committee
Historic Preservation Division
State Land Office
Department of Game and Fish
Western New Mexico University Museum

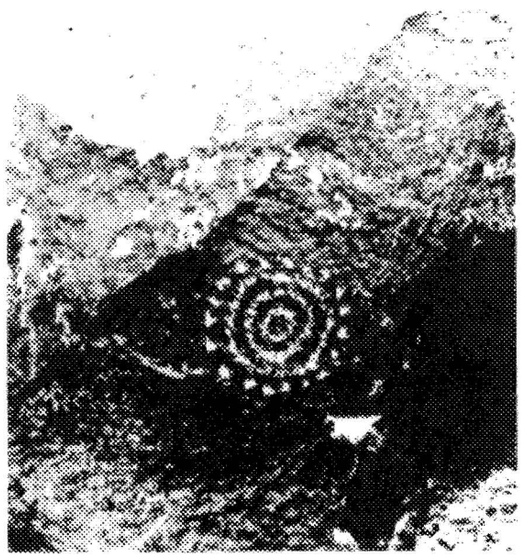
El Paso Wilderness Park Museum
Human Systems Research, Inc.
New Mexico Archeological Council

Make an IMPACT on POTHUNTING

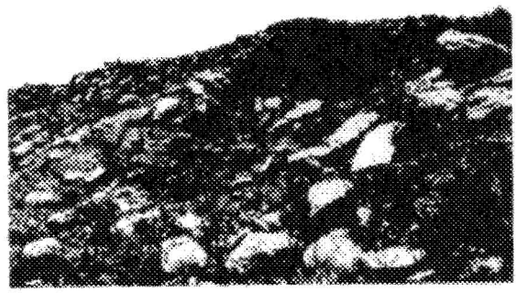


Who Is Destroying Our Heritage?

The lands of New Mexico hold the record of more than 10,000 years of human existence. Most of this cultural heritage has not been recorded in the history books; we must look for other evidence of the way people lived in the past. Evidence of how Native Americans and early pioneers encountered and solved problems of survival is preserved on or in the ground. To the uninformed, prehistoric and historic artifacts are simply interesting curiosities or objects to sell for personal gain. But archeologists study these artifacts to interpret the life and times of the people who made them. A single arrowhead, potsherd, or military button may be an important clue to date and determine the cultural identity of a site.

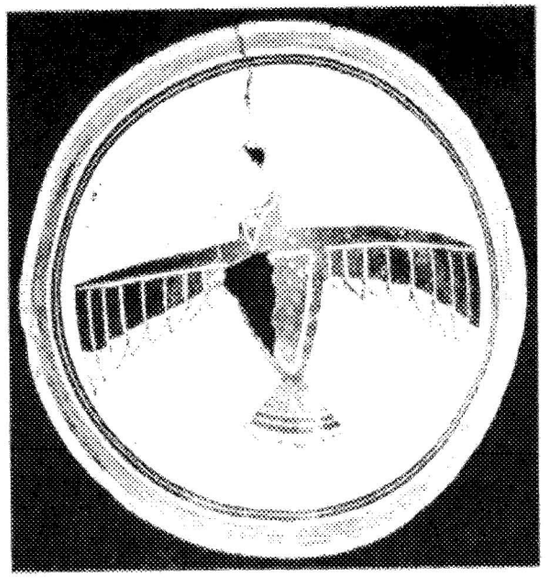


Many people who collect artifacts or dig in sites do not realize the damage they cause. Unless someone is trained in recording the information, these activities result in the loss of considerable information about our common heritage. People interested in archeology can learn to study the past by joining a responsible amateur society or taking classes from a college or university.



This was one of the largest Mimbres settlements. After years of illegal digging it now resembles a bombed-out battlefield. The pages of a one-of-a-kind book have been ripped out forever.

A Mogollon Indian spent many hours pecking this image into stone. The integrity of this petroglyph endured for more than 600 years. In a matter of minutes a thoughtless vandal defaced it.



Bowls made by the Mimbres branch of the Mogollon Indians contain valuable clues concerning a vanished way of life. However, most of the archaeological information that could have been gathered on the Mimbres has been lost — due to a pothunter's greed.

The remains of their houses are no longer visible, but scientific investigation of sand dune camp sites yields insights about the life style of the inhabitants and the age of a site. Stone tools and pottery also help archeologists determine quarry locations and trade routes. A pothunter's selective stealing of arrowheads and decorated potsherds leaves behind an altered record.

Penalties

- Up to $20,000 in fines and two years in prison for a first felony conviction and $100,000 in fines and five years in prison for a second felony conviction.
- Seizure of any vehicles such as fishing vessels, airplanes, or ORVs that were used during such activities.
- Loss of Master's license, voting privileges and right to own and possess a firearm for a felony conviction.

Enforcement of this law is receiving increased emphasis.

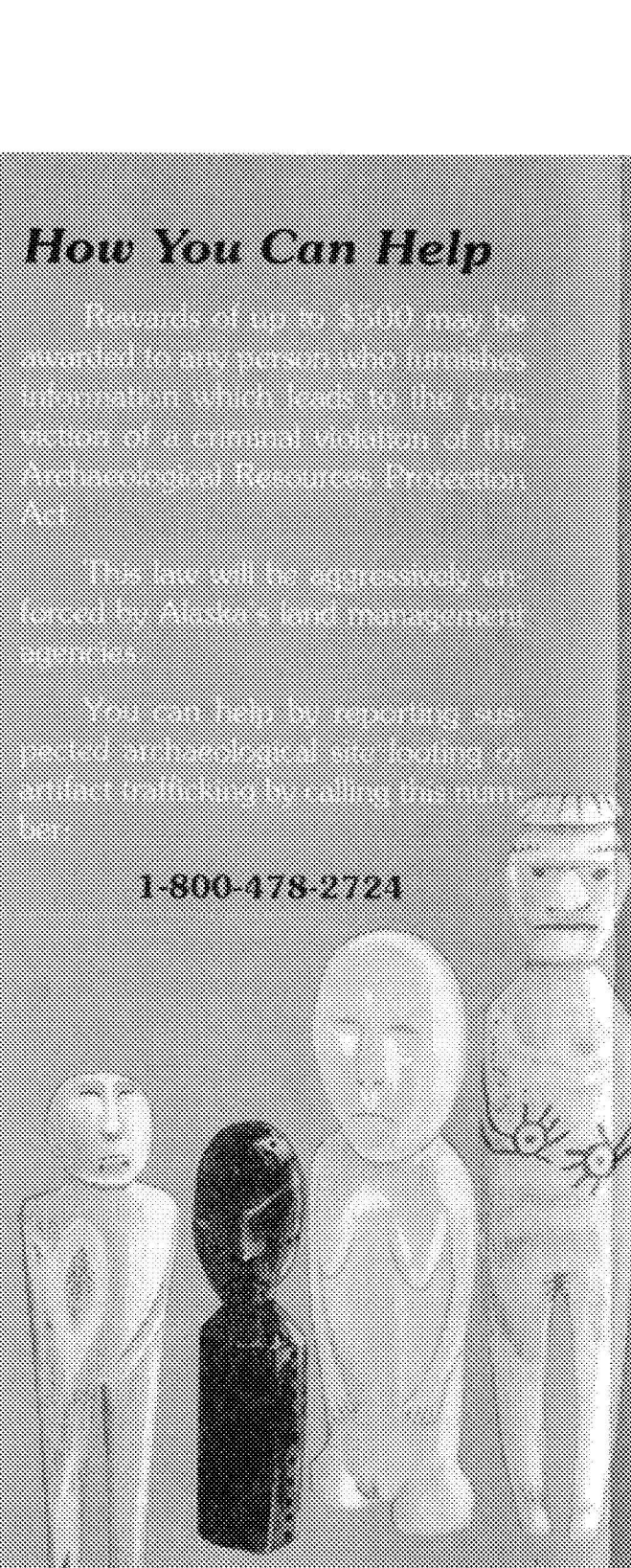
How You Can Help

Rewards of up to $500 may be awarded to any person who provides information which leads to the conviction of a criminal violation of the Archaeological Resources Protection Act.

Tips can be called in confidentially to Alaska's land management agencies.

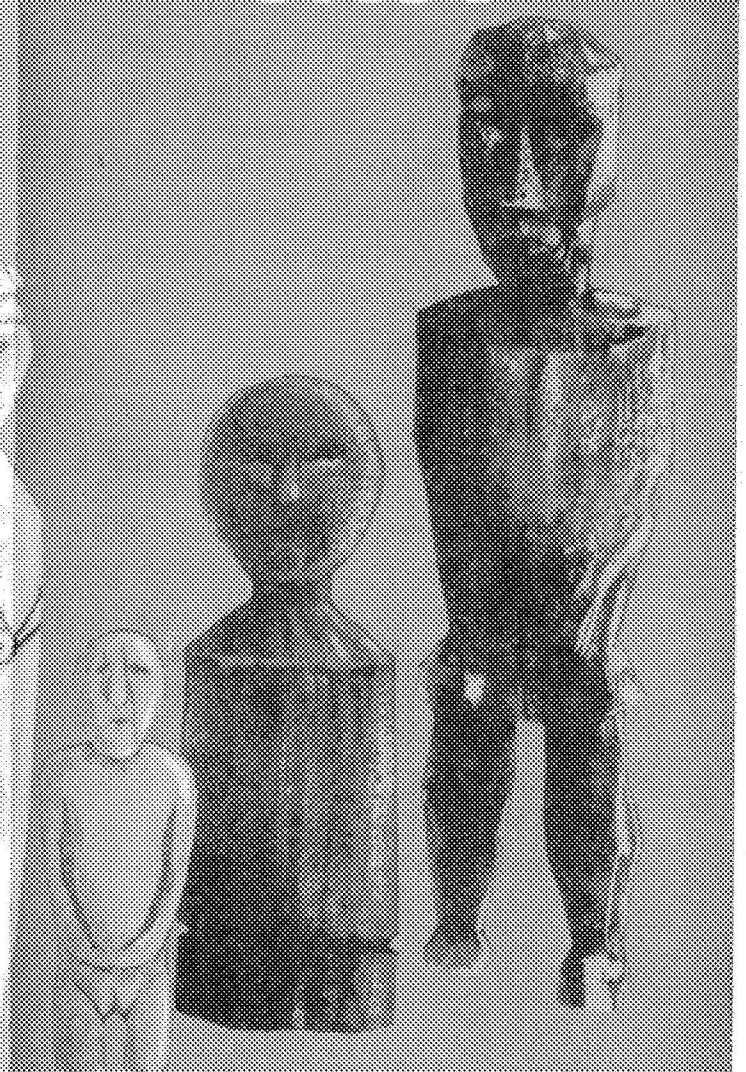
You can help by reporting any looted archaeological sites, looting or artifact trafficking by calling this toll-free number:

1-800-478-2724



For more information, call the National Park Service at 257-2654

SAVE ALASKA'S PAST



The Archaeological Resources Protection Act

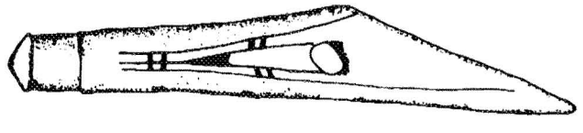
Why Archaeology?

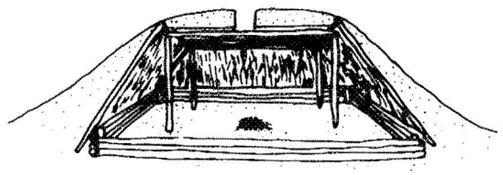
It's exciting to hold a little piece of the past in your hand — to know that you have some connection with those who came before. The belongings, living quarters, and material objects of these people survive today as archaeological sites. An archaeological site can be anything from an isolated artifact lying on the surface of the ground to a village site many acres in area. Its significance is determined by what is there, how well it is preserved, and how rare it is. Archaeology represents our heritage and is therefore fascinating to many people.

What About Alaska?

There are probably over 150,000 archaeological sites in the State of Alaska. They range in age from 11,300 years old up until the recent past, and are located all over the state. Separately, they are pieces of a puzzle. Taken together, they tell the story of Alaska's past, and the entrance of man into North America thousands of years ago.







The Archaeological Site

The artifacts themselves tell us relatively little about an extinct culture. Of more importance is the artifact's **association** or **context.** This refers to its location or placement in relation to nearby evidence of human activities such as living structures, burials, storage pits, fire hearths or work areas. It is also important to know something about the environmental conditions at the time a site was occupied. This type of information can be obtained through the recovery of pollen, soil, food remains, shell and plant remains during an archaeological excavation. However, if a site has been disturbed through erosion, vandalism or looting much of this information has been lost or destroyed and the remaining pieces of the puzzle form an incomplete and occasionally inaccurate picture of prehistoric life.

If a site is found that is in danger or being destroyed, it is best to bring this to the attention of a professional archaeologist before it is to late.

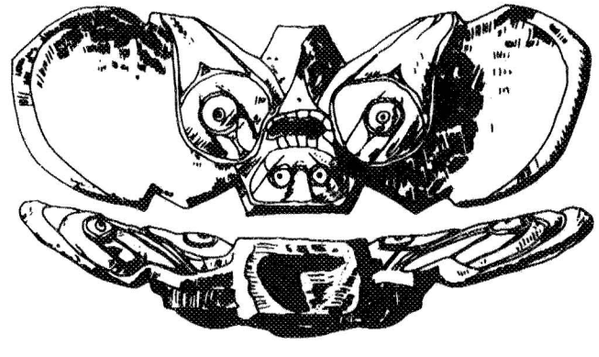
Facts You Should Know

A large number of the archaeological sites in Alaska are on federal lands. These lands include National Parks, National Forests, National Wildlife Refuges, BLM lands, and any other lands managed by federal agencies.

The Archaeological Resources Protection Act of 1979 makes it **illegal** to:

- Excavate, remove, or damage protected archaeological sites.
- Purchase, sell, receive, or transport artifacts or other materials from a protected archaeological site.

It is a **felony** if violations to the law result in damage to a site or trade in artifacts in excess of $500.



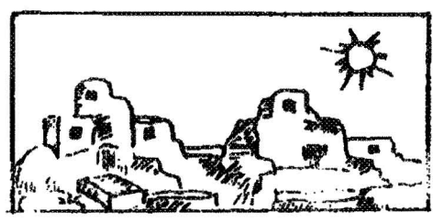
Wupatki Ruins is a very special place. We can all help to keep it special by not littering. We can even pick up trash that thoughtless people leave along the trail, and put it in trash cans.



We can also keep Wupatki special by preserving it: not walking on the walls or climbing into the rooms, except where the trail guides tell us we can.

If everyone works together, we will be able to keep Wupatki looking as it does now for many more years. That way, if you return some day in the future, or if your children come to visit, Wupatki will still be here for all of you to enjoy.

Now that you have finished this workbook, don't forget to take it to the Park Ranger and get your Wupatki button to wear!





MY SPECIAL WORKBOOK

Name _____

Date _____

Welcome to Wupatki National Monument! We hope this workbook will help you enjoy your visit. There are lots of fun activities and drawings for you to do. When you have finished the workbook, show it to the Park Rangers. They will give you a very special button to wear and keep, just like the picture above.

Write down 8 words that describe what you see and feel around you at Wupatki.

Examples: colorful, rough, big

_____ _____

_____ _____

_____ _____

_____ _____

Now, use these 8 words to write a short poem about Wupatki. (Note: poems don't always need to rhyme.)

Example: The big, red rocks feel rough,
But they are so colorful.

_____

_____

_____

_____

_____

_____

_____

_____

If you were living in Wupatki about 800 years ago, you probably would have worked alongside your parents. Boys may have helped their fathers build their pueblo homes. They may have hunted rabbits or deer with their fathers.



Girls may have helped their mothers grind corn into flour with the mano (mon'·oh) and metate (meh·tah'·tay). They may have made pottery bowls and cups with their mothers.



Draw what you think you might have done to help your parents at Wupatki. Use these ideas or one of your own.

What colors do you see around you?

List all the colors below:

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

Now, use lines to connect the colors with objects you see around you. (Some colors may connect to more than one object.)

insects

sky

flowers

cinders

sun

rocks

trees

ruins

rabbits

clouds

bushes

snow

grass

birds

mountains

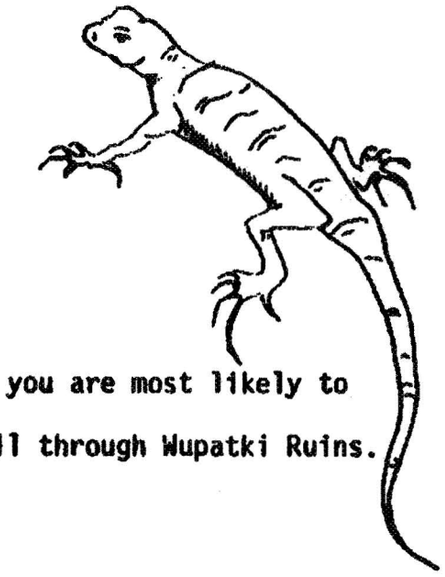
lizards

soil

snakes

others (list them)





These are the two animals you are most likely to see when you walk the trail through Wupatki Ruins.

What are they?

Can you find any?

Draw any other animals you see in the space below:

WEATHER REPORT FOR TODAY

Check the boxes that describe what you observe:

☐ sunny	☐ snow	☐ warm
☐ cloudy	☐ windy	☐ chilly
☐ overcast	☐ light breeze	☐ cold
☐ rain	☐ hot	☐ dry

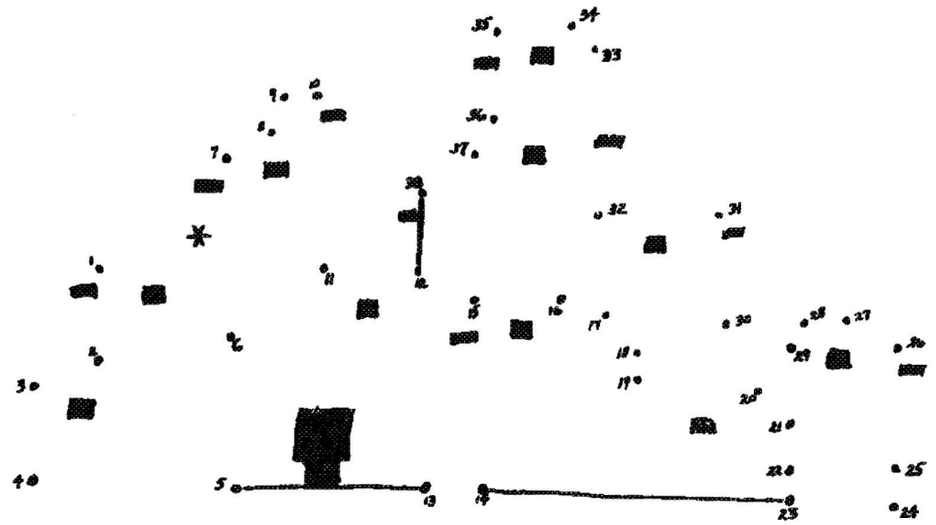
* * * * * * * * * *

As you walk along the trail through Wupatki Ruins, look around you. Write down something you see that starts with each letter of the alphabet. (Hint: some of the letters you may not find, so don't be discouraged!)

Examples: C - cinders S - sky

A	_____	N	_____
B	_____	O	_____
C	_____	P	_____
D	_____	Q	_____
E	_____	R	_____
F	_____	S	_____
G	_____	T	_____
H	_____	U	_____
I	_____	V	_____
J	_____	W	_____
K	_____	X	_____
L	_____	Y	_____
M	_____	Z	_____

Connect the dots, starting at the *. Then follow the numbers, 1 through 38, until you have completed a picture.



What have you drawn?

Appendix P — Hotlines and Other Numbers for Reporting Cultural Resource Violations

HOTLINES

BLM (Oregon/Washington) 800-333-SAVE
NPS Nationwide ARPA 800-2-ARPA-86

Arizona ..... 1-800-VANDALS (within state only)
Georgia ..... 800-241-4113 (to report poachers)
Montana 800-847-6668
Nebraska ..... 800-833-6747 or 402-471-4789
New Jersey 609-292-7172
New Mexico ..... 1-800-678-1508 (within state only)
Utah ..... 800-722-3998 or 801-533-3500

SHPOs

Alabama 334-242-3184
Alaska 907-269-8721
Arizona 602-542-4009
Arkansas 501-324-9880
Colorado 303-866-2736
Connecticut 860-424-3200
Florida 850-487-2299
Idaho 208-334-3847
Illinois 217-785-4512
Indiana 317-232-1646
Iowa 319-335-2389
Kansas 913-272-8681
Louisiana 504-342-8200
Maine 207-287-2132
Maryland 410-514-7600
Massachusetts 617-727-8470
Michigan 517-373-6358
Minnesota ..... 612-725-2411 or 612-296-5434
Mississippi 601-359-6940
Missouri 573-751-7858
Nevada 702-687-6360
New Hampshire 603-271-3483
New Mexico 505-827-6320
New York 518-237-8643
North Dakota 701-328-2672

SHPOs (cont.)

Ohio 614-297-2470
Oregon 503-378-6508
Pennsylvania 717-787-4363
Rhode Island 401-277-2678
South Dakota ..... 605-773-3458 or 605-394-1936
Tennessee 615-741-1588
Texas 512-463-6096
Vermont 802-828-3226
Virginia 804-225-3556
Washington 360-753-4011
West Virginia 304-558-0220
Wisconsin 608-264-6495
Wyoming 307-777-6311

MISCELLANEOUS

North Carolina ..... Historic Sites, Archives, and History, Cultural Resources 919-733-7362
Oklahoma ..... Archeological Survey at the University of Oklahoma 405-325-7211
South Carolina ..... South Carolina Institute of Archaeology and Anthropology 803-734-0567

Suggested Reading

Alfano, Sam S., and Arthur W. Magill (technical coordinators)
Vandalism and Outdoor Recreation: Symposium Proceedings (USGPO 1990-257-597 20082). USDA Forest Service General Technical Report PSW-17/1976, Berkeley, CA: 1976.

Blumenthal, Sara K. (compiler)
Federal Historic Preservation Laws. U.S. Department of the Interior, National Park Service, Cultural Resources Programs, Washington, DC: 1993.

Bureau of Land Management
Cultural Resources in Colorado: Archaeology in Danger. Strategies for Protection. Bureau of Land Management, Colorado State Office, Denver, CO: November 1988.

Crotty, Helen K. (editor)
Preserving Our Rock Art Heritage: Proceedings from the Symposium on Rock Art Conservation and Protection (Occasional Paper 1). American Rock Art Research Association, San Miguel, CA: 1989.

Ehrenhard, John E. (editor)
Coping with Site Looting: Southeastern Perspectives. Essays in Archeological Resource Protection. National Park Service, Interagency Archeological Services, Atlanta, GA: 1990.

Gelburd, Diane E.
Fifty Ways to Educate the Public on Protecting Archeological Sites and Discourage Looting. Society for American Archaeology, Washington, DC: 1990.

Gramann, James H.
Cultural Resource Damage in Parks: Understanding the Problem and Doing Something About It. Paper presented at the Society for American Archaeology Working Conference on Looting and Vandalism, Taos, NM, 1989.

Gramann, James H., and Gail A. Vander Stoop
Reducing Depreciative Behavior at Shiloh National Military Park. (Cooperative Park Studies Unit Technical Report No. 2). Department of Recreation and Parks, Texas A & M University, College Station, TX: July 1986.

Harrison, Anne
Problems: Vandalism and Depreciative Behavior. In *Interpreting the Environment*, edited by Grant W. Sharpe, pp. 473–495. John Wiley & Sons, New York: 1976.

Hutt, Sherry, Elwood W. Jones, and Martin E. McAlister
Archeological Resource Protection. Preservation Press, National Trust for Historic Preservation, Washington, DC: 1992.

Jacobson, LouAnn, and June-el Piper (editors)
Interpreting the Past: Research with Public Participation (BLM-NM-PT-3-001-8100). U.S. Department of the Interior, Bureau of Land Management, New Mexico State Office, Santa Fe, NM: 1992.

Keel, Bennie C., Francis P. McManamon, and George S. Smith (compilers)
Federal Archeology: The Current Program. Annual Report to Congress on the Federal Archeology Program, FY 1985 and FY 1986 (USGPO 1989-253-468/01030). United States Department of the Interior, Washington, DC: 1989.

Knoerl, John, Diane Miller, and Rebecca H. Shrimpton
Guidelines for Restricting Information about Historic and Prehistoric Resources. National Register Bulletin No. 29. United States Department of the Interior, National Park Service, Washington, DC: 1989.

Landers, Robert K.
Is America Allowing Its Past to Be Stolen? Congressional Quarterly's Editorial Research Reports, Washington, DC: January 18, 1991.

Lee, Ronald F.
The Antiquities Act of 1906. United States Department of the Interior, National Park Service, Washington, DC: November 1970.

Lyneis, Margaret M., David L. Weide, and Elizabeth vonTill Warren
Impacts: Damage to Cultural Resources in the California Desert. U.S. Department of the Interior, Bureau of Land Management, Riverside, CA: 1980.

National Park Service
Archeological Protection Training for Cultural Resources and Law Enforcement Managers and Specialists. National Park Service/Federal Law Enforcement Training Center, Glynco, GA: 1989.

NPS-6: Interpretation and Visitor Services Guidelines. National Park Service, Washington, DC: August 1986.

NPS-28: Cultural Resource Management Guideline. Release No. 5. National Park Service, Washington, DC: 1997.

NPS Management Policies. Chapter 5: Cultural Resource Management, and Chapter 7: Interpretation and Education. United States Department of the Interior, National Park Service, Washington, DC: 1988.

Nickens, Paul R.
Use of Signs as a Protective Measure for Cultural Resource Sites (Technical Report EL-93-6). U.S. Army Corps of Engineers, Washington, DC: 1993.

Nickens, Paul R., Signa L. Larralde, and Gordon C. Tucker Jr.
A Survey of Vandalism to Archaeological Resources in Southwestern Colorado (Cultural Series No. 11). Bureau of Land Management, Colorado State Office, Denver, CO: 1981.

Pilles, Peter J., Jr.
Archaeological Site Vandalism and the Arizona Response. Paper presented at the International Symposium on Vandalism: Research, Prevention, and Social Policy; Seattle, WA: April 1988.

Quinley, John
Superintendents Guide to Public Affairs. Office of Communication, National Park Service, Washington, DC: revised March 1998.

Rothman, Hal
Preserving Different Pasts: The American National Monuments. University of Illinois Press, Chicago, IL: 1989.

Schalk, Lynelle, and Richard Hanes
Operation SAVE: Annual Status Report, FY 1989. United States Department of the Interior, Bureau of Land Management, Oregon State Office, Portland, OR: 1989.

Smith, George S. and John E. Ehrenhard (editors)
Protecting the Past. CRC Press, Boca Raton, FL: 1991.

Smith, Shelley J., Janielle M. Paterson, and Jeanne M. Moe (preparers)
Intrigue of the Past: Investigating Archaeology. Utah Interagency Task Force on Cultural Resources, Salt Lake City, UT: July 1990.

Society for American Archaeology
Save the Past for the Future: Actions for the '90s. Final Report, Taos Working Conference on Preventing Archaeological Looting and Vandalism. Society for American Archaeology, Washington, DC: 1990.

Tainter, Joseph A., and R. H. Hamre (editors)
Tools to Manage the Past: Research Priorites for Cultural Resources Management in the Southwest, Symposium Proceedings (USDA Forest Service General Technical Report RM-164). USDA Forest Service, Grand Canyon. AZ: 1988.

United States Government Accounting Office
Are Agencies Doing Enough or Too Much for Archeological Preservation? Guidance Needed, Report to the Chairman, Committee on Interior and Insular Affairs, House of Representatives (GAO/CED-31-61). USGAO, Gaithersburg, MD: April 1981.

Cultural Resources: Problems Protecting and Preserving Federal Archeological Resources (GAO/RCED-88-3). USGAO, Gaithersburg, MD: December 1987.