

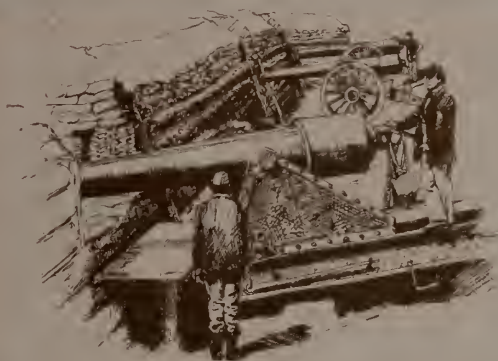
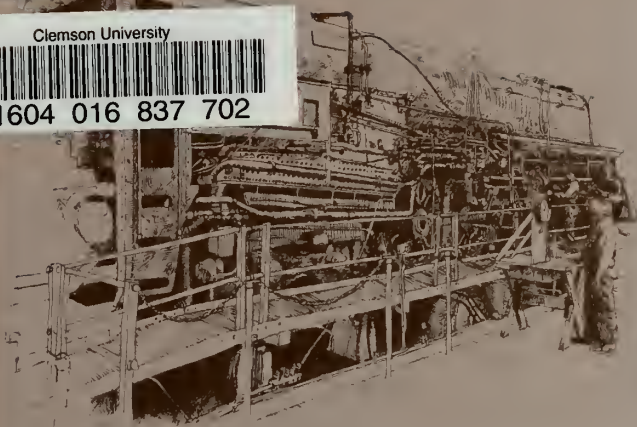
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Preventing Cultural Resources

Clemson University



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Preventing Cultural Resources Destruction

Taking Action Through Interpretation



FEDERAL
PUBLICATION




TABLE OF CONTENTS

STATEMENT OF PURPOSE	1
HISTORY OF ARCHEOLOGICAL PROTECTION	2
VANDALISM	4
Providing Alternatives	4
Making It Difficult	4
Discouraging Further Vandalism	4
Using Education as a Deterrent	5
FOREIGN VISITORS	6
THE INTERPRETER'S ROLE IN ENFORCEMENT	6
The Uninformed Visitor	6
The Criminal	6
What to Do If You See Site Looters/Vandals	7
PATROLS	8
Interpretive Patrols	8
Site Monitoring	8
Registers	9
SPECIAL MONITORING PROGRAMS	10
State-Sponsored Site Steward Programs	10
Park-Initiated Monitoring Programs	10
SPECIAL EVENTS	11
Archeology Week	11
Fairs and Festivals	13
Starting Your Own Special Event	13
INTERPRETIVE TALKS	13
On-Site Programs	13
Off-Site Programs	14
Becoming a Member	15
SITE INFORMATION DISSEMINATION	15
The ARPA Exclusion	15
Park-Instigated Policies	15
MEDIA	16
Newspapers	16
Radio and Television	17
Videos	17
Spokespersons	17
Laying Down the Law	17

EDUCATION PROGRAMS	18
Bureau of Land Management	19
United States Forest Service	20
National Park Service	20
State and Local Agencies and Museums	22
Private Institutions and Programs	23
Others	23
SIGNING	23
What We've Been Doing	24
What We Need to Do	24
Signing Through Implication	26
Posters	27
Temporary Signs and Posters	28
EXHIBITS AND DISPLAYS	28
Visitor Center Exhibits	28
The "Please Touch" Box	29
Bulletin Boards	29
Opportunities for Special Displays	30
BROCHURES AND SITE BULLETINS	30
SALES ITEMS	31
Replicas	31
Literature	33
CHILDREN	33
Activity Booklets	33
Programs	34
Children's Exhibits	35
SPECIAL INITIATIVES	36
Bureau of Land Management	36
U.S. Forest Service	36
Interagency	36
Other Organizations	37
States	37
TRAINING	37
Archeological Resources Protection Training Program	37
Archeological Resources Protection for Managers	38
Law Enforcement Annual 40-Hour Refresher	38
Halting Cultural Thieves	38
Interpretive Training	38
Seasonal Training	38
Outside Training Opportunities	38

EDUCATING OUR OWN	39
Maintenance Activities	39
Getting the Message to Employees	39
The Employee Collector	39
CONCLUSION	40
APPENDIXES	41
Appendix A, Antiquities Act	43
Appendix B, Archaeological Resources Protection Act of 1979 and Amendment of 1979	44
Appendix C, Culturgram	54
Appendix D, Wupatki National Monument Field Check Sheet	59
Appendix E, Arizona's Site Stewards	60
Appendix F, Big Bend National Park Archeological/Paleontological Observation Data Sheet	62
Appendix G, Canyonlands Memorandum, Superintendent's Directive 1990 H-1	64
Appendix H, Examples of News Releases	68
Appendix I, Garbage Can Archaeology	70
Appendix J, Examples of Site Bulletins	72
Appendix K, Fort Davis Site Bulletin	77
Appendix L, Examples of Brochures	78
Appendix M, Wupatki Children's Activity Booklet	86
Appendix N, Listing of Hotlines to Report Cultural Resources Violations	88
SUGGESTED READING	89



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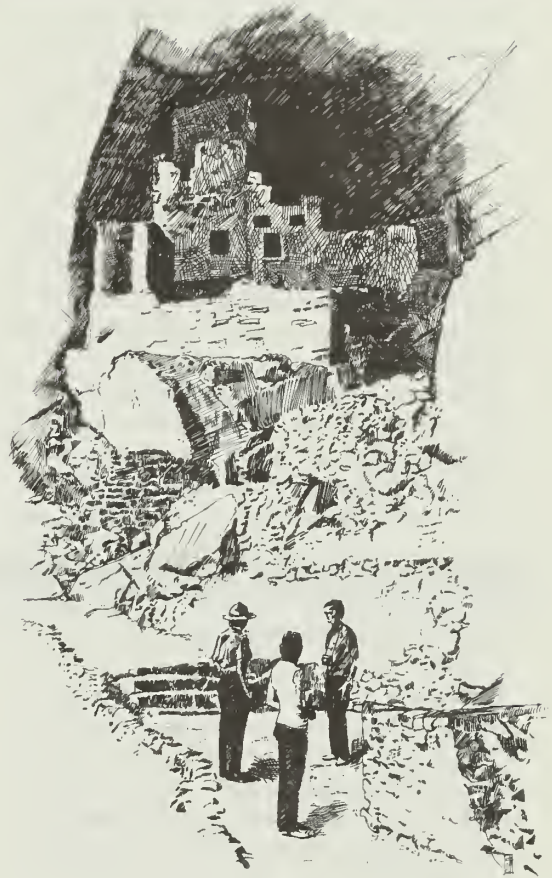
STATEMENT OF PURPOSE

The National Park System currently has over 350 units. Each contains at least some evidence of past human activity, and most provide some degree of interpretation about the cultural resources – dates and events, people and lifestyles.

But what are we doing in the National Park Service to increase public awareness of the need for preserving these fragile, non-renewable resources? What are we doing to explain the purpose behind laws Congress has enacted to protect them?

As a federal land management agency, we are directed to educate the public about cultural resources and to foster an appreciation of their scientific, ethnic, and aesthetic values. We strive to help them 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.

We have always hoped that interpreting our cultural resources heritage to the visiting public would concurrently instill a preservation ethic in them. For many visitors this has worked well. However, losses of cultural remains continue: unintentional damage to a pictograph by touching with oily fingers; casual collecting of Civil War bullets found along an interpretive trail; defacing of a wooden covered bridge with graffiti; stripping of a historic barn to salvage campfire wood; wholesale looting of an ancient shipwreck for black market trade. Some violations will be reduced only through aggressive prosecution. But others – by citizens who aren't aware of the law or who haven't had the opportunity to understand the value of archeological remains to all of



mankind – can be reached through positive interpretation.

Some areas within the National Park System are leaders in promoting cultural resources protection. They are highlighting displays, incorporating messages into live programs, and distributing handouts. Others – including some areas set aside primarily for their cultural resources – are doing nothing. There is a great need now, more than ever, to expose our public to this vital cause. We must explain that we are destined to lose our heritage completely without their support and cooperation.

This handbook will not attempt to analyze the social psychology of

destructive behavior. The problems are complex, and there are no magic formulas applicable to every situation. Preventative measures may succeed in some situations and completely fail in others, primarily due to local factors and motivations of the violators.

But this handbook will address some of the problems we are encountering and provide professional interpreters with ideas, techniques, and messages to enhance their interpretive efforts toward cultural resources protection and preservation. Not all ideas are strictly interpretive. Some are suggestions for interpreters to present to management as possible deterrent methods. Some

involve labor or materials which may require special budget requests or alternative funding for implementation. Others are simple and may be low-cost or even cost-free. Still others involve interagency planning and agreements.

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 promote public understanding and enjoyment of America's heritage, while preserving her 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, whether intentional or accidental.

Throughout time, man has often made use of his predecessor's 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.

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 treasures 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.

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. Even in the 1880s, protection laws were proposed. Early national parks and other public lands were assigned to military units to guard and protect. Not until 1906 was the Antiquities Act 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. (See Appendix A, Antiquities Act.)



Early day excavators often irreparably destroyed sites and artifacts while retrieving information.
Photo: National Park Service

In the decades following, many other laws were enacted to prevent the increasing problem of unchecked destruction. (A comprehensive listing of laws is given in *Federal Historic Preservation Laws*; see suggested reading section.) Still, looting and losses of cultural sites in the paths of progress escalated. During the 1970s one U.S. District court declared the Antiquities Act "constitutionally vague;" in other districts, convicted professional looters viewed the \$500.00 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, commonly called "ARPA," was passed by Congress in 1979 to: "secure, for the present and future benefit of the American people, the protection of archeological 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 criminal and civil penalties which will be imposed.

In 1988 the Act was amended to toughen it and to establish a \$500.00 damage minimum (down from \$5,000.00) to constitute a felony. The following was added: "Each Federal land manager shall establish a program to increase public awareness of the significance of the archeological resources located on public lands and Indian lands and the need to protect such resources...." (See Appendix B, Archaeological Resources Protection Act of 1979 and Amendment of 1988.)



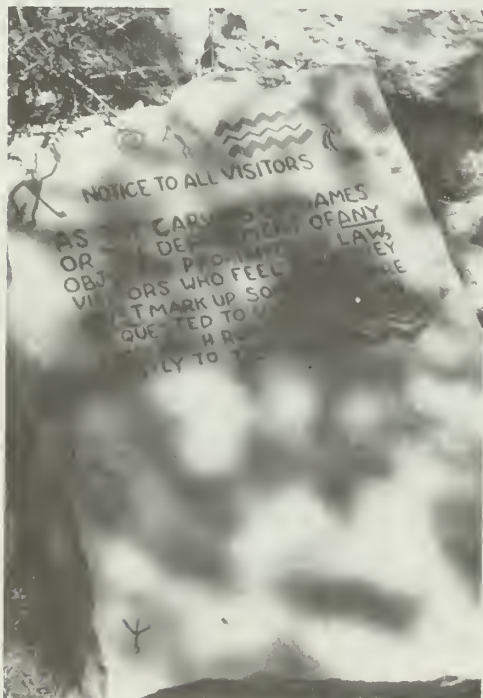
VANDALISM

Providing Alternatives

Vandalistic behavior, whether it be target shooting at an 18th century lighthouse or burning the remnants of a historic homestead, is rarely senseless.

Sometimes there are underlying reasons which we can attempt to understand and handle through interpretation or administrative action. Perhaps the shooters need a safe practice range or the arsonists simply lacked convenient firewood; we can work toward providing both with alternatives. If park regulations do not permit activities such as shooting, management will need to work with communities to develop viable alternative sites for the public to use.

Some parks have installed special "graffiti" boards of flagstone slabs, inviting visitors to carve or write on them in lieu of the resource.



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

Photo: Jan Ryan

Some factors are uncontrollable. Most damage to resources occurs close to population centers or near easily accessible roads and trails.

Interpretation, maintenance, and management can cooperate to redesign facilities, such as rerouting trails or relocating picnic sites which impact adjacent sites. Thus the focus of destructive behavior is redirected and some vandalism could cease. Even 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, especially at peak problem times such as Halloween, graduations, or football weekends; lighting at night where possible; gates; and fences. Restricted access with a manned fee booth often keeps away those bent on destruction rather than enjoyment. High visibility of uniformed personnel, including maintenance workers, can deter them, too. It is easier for vandals to find a less regulated area to perform their deeds.

Discouraging Further Vandalism

A great deterrent to "casual" vandalism (not pre-meditated) 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 surrounds the proper removal of graffiti from wood and stone. Experts need to be consulted before our own personnel create more damage than they repair.



Maintaining a clean site is vital for eliminating further unsightly graffiti Photo Jan Ryan

Using Education as a Deterrent

Statistics reveal that most vandals are males between the ages of nine and twenty. Understanding why a site is important and gaining respect for it can stimulate these young people to direct their energies toward preservation, not destruction. 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 which teach pre-historical and historical crafts and skills while getting across 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 those negative activities.

In 1990, the National Park Service published a summary report entitled *Listing of Education in Archeological Programs: The LEAP Clearinghouse*. The result of a three-year survey of education programs being conducted nation-wide in federal, state, local, and private agencies, this catalog gives a synopsis of the programs and the persons to contact for more information. Listings include adult and child education, articles, brochures, exhibits, films, publications, tours, and many more activities. Copies are available from the Superintendent of Documents, U.S. Government Printing Office, Washington DC, 20402. Request stock number 024-005-01075-1.

FOREIGN VISITORS

Visitation 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 our foreign friends. One sign available at low cost is highlighted in the chapter on signing.

We must realize that other 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 foreign 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 way to accomplish this is through "Culturgrams." Available for over 100 countries, they are each four pages in length. They give a synopsis of the people's attitudes, languages, religions, family and social customs, and other communications information. Each year, the Culturgrams are updated and more countries are added.

For a free catalog and more information, contact: Brigham Young University, Kennedy Center Publications, 280 HRCB, Provo, UT, 84602, or call (801) 378-6528. Appendix C illustrates a Culturgram from Japan, and an order form. Please note that Culturgrams are copyrighted. Photocopying from this handbook is not permitted. (See Appendix C, Culturgram.)

Obviously, if foreign visitors are creating an impact on our cultural resources, we must stop them. But we can learn to handle the confrontation in an appropriate manner, so we have gained compliance but haven't offended them unnecessarily, lost their respect, or squelched their interest in visiting our sites.

Other cultural factions are citizens of the United States whose values do not match those of the National Park Service. There is a tremendous cultural diversity visiting 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

The Uninformed Visitor

Many encounters with cultural resources violators can be handled verbally. 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. Compliance can be gained through positive interactions, and often interpreters find that the visitors weren't

aware the activities were detrimental or illegal.

The Criminal

However, sometimes violators are fully cognizant of the laws but are motivated by personal gain – income through sales 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 Site Looters/Vandals

As an interpreter you can, and should, assist in enforcement when it is safe to accomplish. Remain at a distance, stay hidden, and observe. Radio for law enforcement assistance at the scene, and write down any information safely observable, as shown below. 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 write anything else – like a grocery list – with your notes, as 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. Follow the format below to record observations:

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 its 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 type, color, distinctive modifications, and license number.

- Identify the tools being used: shovels, metal detectors, etc.

2) Take photographs if at all possible, without being detected.

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

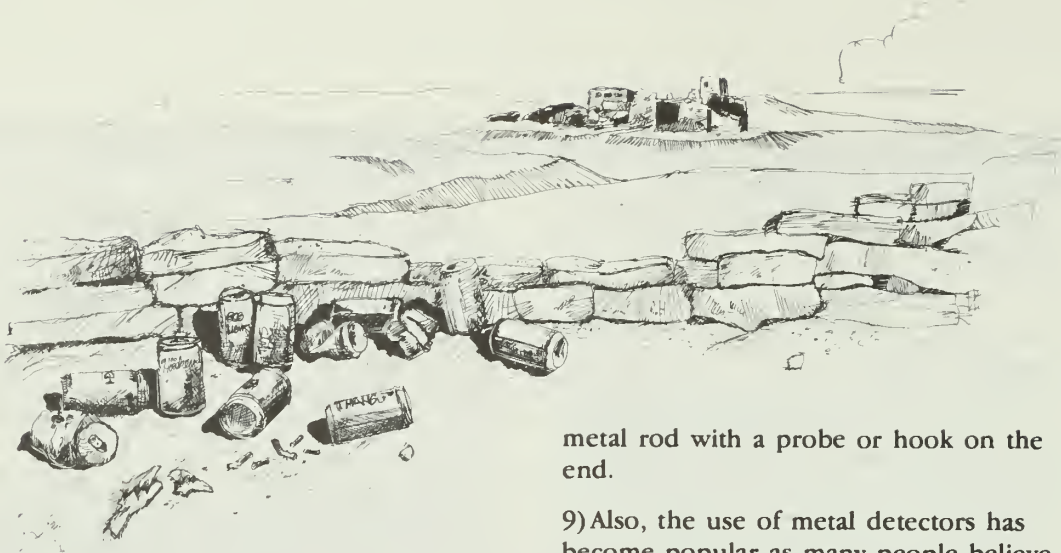
4) Do not attempt to confront the looters; they are usually armed and frequently violent.

5) Do not pick up or disturb any artifacts, trash, tools, or anything else which may have been used or disturbed by the looters/vandals. This material is evidence and a looted site will be treated like any other crime scene by law enforcement people.

6) Do not call attention to yourself; if you are seen by the looters or find it necessary to talk to them, do not let them see you taking photographs or making notes.

7) If you come upon the scene of a recently looted site with no one present, do not walk in the site or disturb anything. Often violators leave trash containing fingerprints or saliva which can lead to positive identification. Their footprints or tire treads, and even their tools, leave distinctive impressions which 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.

8) 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 them. Some visitors, especially to 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.

9) Also, 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 non-commissioned 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-to-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 vital personnel, patrols are frequently eliminated as not being cost effective. In those cases, we need to rely on other measures to interpret cultural resources protection, but we must continue efforts to convince management of the positive protection values of patrols.

Site Monitoring

Patrols can also be used to accomplish site monitoring. 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.) On a regular basis, determined by its fragility and/or vulnerability, a ranger visits the site. Photography and recording are done for a baseline site status, and then subsequently to show changes from previous visits. To know what has been

lost, it is vital to know what the sites looked like originally. Any damage discovered is immediately reported to the park's resources management specialist or other person responsible, and a Case Incident Record (form 10-343) should be completed. Interpreters benefit from participating in site monitoring, as 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

serve as a deterrent to 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 with name and date, stating clearly that they are park personnel. Under the "comments" section, they should indicate their purpose for the visit is to monitor the site. Patrols should be staggered so no regular pattern can be determined by those reading the register.

CHIRICAHUA NATIONAL MONUMENT

TRAIL REGISTER

DATE	NAME	CITY STATE	COMMENTS
7-07-91	Melanie Fletcher - Howell	Bozeman, Mont.	Scenic scenery & creatures well kept
07-07-91	Robert E. Delorbe	Salerno Michigan	
7-8-91	Helen Kresge	Fort Worth, Texas	Very nice the view & 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 Winkler	Quincy, Ill.	
7-9-91	Jonathan Winkler	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 Kotik	THREE RIVERS CA	TOO ACCESSIBLE - REED IT PRODUCE
7-11-91	Janifer Jaskiewicz	Chiricahua N.M.	Back country patrol
7-11-91	Quetta Moore	Middleton Indiana	quite lovely!

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

SPECIAL MONITORING PROGRAMS

While agencies may not have the funds to schedule frequent backcountry patrols, there are other programs which can be employed. Resource monitoring programs allow us to keep updated on the physical status of sites, and they benefit us through fostering good working relationships with park neighbors.

ARPA funds are available for hiring temporary NPS employees whose job is to monitor archeological and historical sites. Not only can they alert management to resource damage, but they also can be used to record sites and develop a good data base.

State-Sponsored Site Steward Programs

The use of volunteers for site monitoring started in 1972 in British Columbia. Similar programs were developed elsewhere in Canada, Australia, South Carolina, and Texas, with limited success. In 1987, the state of Arizona established a Site Steward program which is composed entirely of volunteers. At present, over 400 people have joined the successful program. Arizona is divided into about two dozen regions, each supervised by a regional coordinator who solicits members and contacts federal, state, and local agencies, and private land owners, for archeological sites to monitor. These are assigned to the Site Stewards, who are responsible for visiting their site(s) a minimum of once a month and submitting quarterly site reports.

Stewards are trained to recognize signs of looting and know 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 and the U.S. Forest Service are the primary recipients of the Site Stewards' volunteer services. (See Appendix E, Arizona's Site Steward.)



Site stewards assist an archeologist in recording and preserving an illegally dug prehistoric site.
Photo: Jan Ryan


Park-Initiated Monitoring Programs

Knife River Indian Village National Historic Site in North Dakota has instituted "Partners in Preservation," enlisting the help of visitors and park neighbors. They report observed violations as well as damage discovered. Some regular park visitors have gone a step further and 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
 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 10,000 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

Site bulletins distributed at the park entrance station or visitor center can enlist assistance in site monitoring.

Fort Davis National Historic Site in Texas enlists vigilance in visitors 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 which has been damaged. Preservation messages and site etiquette are given as the form is explained. The benefit is two-fold: visitors feel involved in the park's archeology, and for many, this sense of discovery and participation is a rewarding experience which leads to stewardship; and the park receives a valuable service of site monitoring that too often its own staff cannot perform. (See Appendix F, Big Bend National Park Archeological/Paleontological Observation Data Sheet.)

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 locate the objects on a map instead of collecting them, perhaps this problem will decrease.

SPECIAL EVENTS

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

Archeology Week

Several states have an "Archeology Week" or "Historic Preservation Week," usually coordinated by the State Historic Preservation Office (SHPO) or the State Archeologist's office. In Alaska, the event is sponsored by the National Park Service in cooperation with other agencies. Also, A National Historic

Preservation Week occurs each May, with participation in states all across the country.

Governmental agencies and institutions are encouraged to offer special tours, demonstrations, education programs, and exhibits throughout the 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 become part of the special week's activities.

SAVE ALASKA'S PAST



YOU CAN HELP SAVE ALASKA'S PAST



If you see someone removing artifacts or damaging archaeological sites on public lands, please note the location and report it immediately to the Archaeological Resource Crime Hotline:

1-800-478-ARCH

or _____



A state-wide Archeology Week provides activities which encourage public participation.

Fairs and Festivals

County and state fairs are an excellent place to enter a cultural resources 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 resources management.

Starting Your Own Special Event

Parks can initiate their own special events, perhaps tying them in with a celebration such as NPS Founder's Day, or using the "Take Pride in America" theme. Evening film festivals can be a big crowd pleaser for parks in or near urban areas. Many films (8 mm, 16 mm), videotapes, or prepared slide programs are available on cultural resource subjects, such as pottery or

basket making, flint knapping, quilting, constructing 19th century musical instruments, archeological research excavations, and other topics. Following the films, craftspersons could give demonstrations; archeologists or historians could direct hands-on experiences.

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

INTERPRETIVE TALKS

On-Site Programs

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 resources protection needs to be carefully planned so visitors do not feel they are being lectured.

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 increase in removal of artifacts for sale to museums, 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 emphasized the continuing escalation of looting today and ended with a plea for cooperation and stewardship, giving the audience suggestions for becoming involved in archeology. The program was well-received, measurable in four ways: immediate positive feedback to the interpreter; decrease in petty vandalism

to two archeological sites located adjacent to the campground; membership increase in a local amateur archeological society; and an invitation from a community organization to speak at one of its meetings.

Peter Pilles, Forest Archeologist on the Coconino National Forest in Arizona, has 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 could be applicable to the general public. Pilles may be contacted at the Coconino National Forest, 2323 E. Greenlaw Lane, Flagstaff, AZ, 86004, for information.

Cultural resources 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 aid our knowledge of 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
- 4-H, Boy Scouts, Girl Scouts, Campfire, and other youth groups
- Re-enactment 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 make-up of the group, 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, and changing or redirecting those behaviors will not necessarily be viewed as beneficial to people engaged in them. Therefore, programs must be carefully tailored to 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 which allow us to promote our parks' interpretation.

SITE INFORMATION DISSEMINATION

The ARPA Exclusion

Section 9(a) of the Archaeological Resources Protection Act of 1979 states: "Information concerning the nature and location of any archeological 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. (See Section 9(a) of ARPA in Appendix B.)

Section 9(a) clarifies 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 need to be aware of the ARPA exclusion to Freedom of Information. This should be presented to all new employees, especially at seasonal staff training.

Park-Instigated Policies

Canyonlands National Park in Utah has developed a Cultural Site Information

Disclosure Policy, a superintendent's directive. Sites are placed in three categories: Category I site locations can be disclosed to anyone; Category II sites can be identified only when visitors ask for them by name; Category III sites are not to be disclosed, nor any information given on them. Employees are given a handout describing cultural site etiquette, which they are to relate to visitors in programs, during informal contacts, and especially when dispensing backcountry use permits. (See Appendix G, Canyonlands Memorandum, Superintendent's Directive 1990 H-1.)

With the aid of the staff resources management specialist or agency historians and archeologists, it is wise to set up a similar system. Criteria include determining which sites have the highest probability of being lost because they are already widely known or appear on easily obtainable maps; which sites are sensitive but could tolerate limited use provided monitoring can be managed; and which sites are too delicate, pristine, scientifically valuable, or remote for the public to be allowed to visit indiscriminately. 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 mechanisms to promote park interpretation. We need to acquaint the media with cultural resources and the problems we are experiencing, so as to gain their interest and support. The media reaches far more people than we can ever hope to within the parks. Most interpretive efforts go to 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 that.

Of course, a side effect of publicity is often an increase in 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 in reducing destructive behavior. Vandals, looters, and souvenir collectors are not likely to work where there is a constant flow of people. Sometimes our best-protected sites are those most frequently visited.

Newspapers

Small town newspapers frequently are looking for stories of local interest, but may not have enough reporters to cover the NPS's needs. Most park staffs have talented writers who can offer to submit articles. Some editors welcome a regular "column" in which the superintendent (or his/her "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.

Some areas have successfully enlisted the help of reporters by giving them a personal tour of the park and introducing its cultural resources problems. A comprehensive six-part series was published in the Bend, Oregon *Bulletin*. The reporter described problems the Bureau of Land Management (BLM) was experiencing in that region: increase in looting and the irreparable damage to scientific evaluation, explanation of archeological protection laws, black market sales of illegally removed artifacts, Native American sentiments, law enforcement operations, and suggestions for citizens to assist the BLM in site protection.

Many parks produce occasional news releases, which should be submitted to area newspapers. They can be a good way to advertise law enforcement activities and let the public know we mean business about cultural resources protection. Also, special cultural programs can be announced, or a new law enforcement employee can be introduced, emphasizing his/her dedication to site protection. (See Appendix H, Examples of News Releases.)

Other writing opportunities abound. Many regional and national periodicals accept articles only from professional free-lance writers. But others welcome submissions from newcomers. Try submitting articles on heritage preservation to state conservation department publications or children's magazines, for example. Check the current edition of *Writer's Market*, published by Writer's Digest Books, for editorial guidelines, or contact your state's conservation, game and fish, or natural resources department.

Radio and Television

Locally produced radio and television talk shows, especially on non-profit public service stations, are always in need of 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 describe problems, what the park is doing about them, what it is costing all citizens, and other cultural resources concerns. If staffing allows, arrange to have a park representative become a regular guest on the show, and use that 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. A partial listing, with approximate running times in parentheses, follows:

- "Assault on Time" – interagency, available from most regional offices or FLETC (30 minutes)
- "Windows on the Past" – U.S. Forest Service, available from USFS regional offices (20 minutes)
- "A Legacy Lost" – Bureau of Land Management, available from the BLM training center in Phoenix, AZ (10 minutes)
- "Gus Finds an Arrowhead" – USFS, available from USFS Pacific Northwest Regional Office (for children, 10 minutes)

Other agencies and institutions are developing more videos, ranging 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. 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, all parks do not have the advantage of knowing contacts for 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

Through all the media, we should broadly publicize our law enforcement actions: arrests and convictions, damage to resources and to scientific investigation, and ultimate cost to citizens. The public must be made aware that cultural resources 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. Following is a table showing the breakdown:

Arrest Expenses:

Electronic surveillance equip. . .	\$5,000.00
Installation of above	120.44
Alarm responses	246.27
Arrest and site security	<u>283.59</u>
Total	\$5,650.20

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.	<u>290.70</u>
Total	\$3,533.98

The above costs included ranger salaries and support, as well as impact assessment by both an NPS archeologist and objective outside consultants. The total cost to the NPS – and therefore to taxpayers – was \$9,078.90. Three defendants were involved. One, a juvenile, was not charged; the others were fined only \$474.00, received two years probation, and for two years were not allowed into the park. These kinds of figures, publicized through the media, might have an impact on vandalism and looting.

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 their negative behavior as acceptable.

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

Many successful educational programs are offered throughout the country. A detailed outline of each would be impractical in this handbook. Therefore, brief descriptions of a few are provided, plus a contact for more information. You are encouraged to write or call to obtain copies of programs or talk with program



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

designers about their efforts and how you could tailor what has already been designed to fit your park needs.

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

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 is 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 translating that feeling to their entire families. And the programs enhance community relations and interactions, which can result in more support for the park and its resources.

This listing is by no means comprehensive. Good programs are evolving from many agencies and individuals. Contact others in your area to find out what they have developed. 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 (BLM)

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, have been developed with the Southwestern Board of Cooperative Services in nearby Cortez, Colorado, to

meet curriculum requirements for standard educational subjects, grades K-6. Rather than teaching cultural resources 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, CO, 81323, or call (303) 882-4811.

In Utah, the Salt Lake District of BLM has developed a curriculum to instill an understanding and appreciation for cultural resources with the goal of gaining stewardship ethics. The Utah Interagency Task Force on Cultural Resources is comprised of archeologists and educators from BLM, NPS, USFS, 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." Three major study units are divided into 25 lessons; each lists applicable age, curriculum subjects skills being taught, duration of lesson, and group size. The curriculum is being tested by teachers who have volunteered to attend workshops and use the teacher's guides and activity kits which the BLM task force has prepared. For more information, contact: District Archeologist, Bureau of Land Management, Salt Lake District, 2370 South 2300 W., Salt Lake City, UT, 84119, or call (801) 977-4300.

United States Forest Service (USFS)

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 USFS, it offers a variety of programs in conjunction with the Museum of Northern Arizona, the Arizona Archaeological Society, Northern Arizona University, 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, AZ, 86004, or call (602) 527-7410.



Participatory archeology allows the public to experience scientific discovery, analysis, and preservation first hand. Photos: Jan Ryan

Actually a volunteer program, Passport In Time is an opportunity for citizens with an interest in archeology to participate actively. The volunteers learn archeological techniques and values as they work alongside professionals. They earn a stamp in a "passport book" with each project in which they participate. Activities include excavation, site mapping, artifact curation, oral history projects, restoration and stabilization, research, site monitoring, and interpretation. Most projects are in the northern Midwest, but they also range from Georgia to Utah. The USFS publishes a newsletter, *PIT Traveler*, with information about educational and project opportunities. For more information, contact: PIT Clearinghouse, P.O. Box 18364, Washington, DC, 20036.



National Park Service (NPS)

Ocmulgee National Monument in Georgia sponsors four-hour children's workshops in the summer, and school groups are invited to participate in their Discovery Lab learning experience during the rest of the year. Located in the

basement of the visitor center, the lab contains four stations. Children engage in activities under the guidance of their teachers and/or park interpreters, using replica artifacts representing different cultures and time periods. One station is devoted to archeology. 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. Jefferson

National Expansion Memorial in Missouri and Lowell National Historic Park in Massachusetts have curriculum-based school programs with pre-visit and post-visit activities, teacher's guides, and specific objectives for students to master. Certainly, these programs give us the opportunity to deliver messages about the importance of preserving our heritage.

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

Public Participation Programs	Hawaii	LEAP 1990
Contact: Judy L. Wood CEAS-PDEI Savannah District Office U.S. Army Corps of Engineers P.O. Box 889 Savannah, GA 31402-0889 912-944-5794	Chattahoochee-Oconee National Forests USDA Forest Service 508 Oak Street, NW Gainesville, GA 30501 404-535-0541 715-295-9511	Product Title: Georgia Mountains Archeological Society The Georgia Mountains Archeological Society was established by the Forest Archaeologist in February 1987 as an amateur group interested in doing field archeology in National Forests. Members presently help with locating cemeteries, old house sites and prehistoric sites in cultural resource management surveys. It is expected that as they learn more about local cultural resources they will teach people in other local groups and schools. Date of information: 5/87
Volunteers on the staff at Old Fort Jackson help run the C.S.S. Georgia conservation facility and incorporate the Confederates' ironclad ship story in interpretive programs. The Civil War area was discovered on the edge of the Savannah Harbor shipping channel in 1949. The Savannah District of the Army Corps of Engineers has conducted several investigations of the wreck, including archival research, diving, hydrographic, magnetometer, and side-scan sonar surveys, and establishment of a metal conservation facility with Old Fort Jackson and the Fort Pulaski National Monument. Old Fort Jackson, located adjacent to the wreck, is operated as an educational and recreational site by the Coastal Heritage Society, principal support of the C.S.S. Georgia. Date of information: 5/87	Hawaii	Agency: Maine Corps Project/Program: Historic Preservation Program at USMC Air Station, Kaneohe Bay, Hawaii Contact: Mario Acopi Headquarters U.S. Marine Corps 3033 Cleveland Square Boulevard Wilson Boulevard Arlington, VA 22211 703-696-0665 A major historic property inventory completed in 1986 recommended numerous sites for the National Register of Historic Places. Restoration projects included the clearing of destructive vegetation from a prehistoric wall at the Nupia Hawaiian fish ponds and construction of an interpretive trail and guide books so access can be enjoyed. Semi-High School hikes and Military Boy Scout troop participate annually in volunteer work on the historic Nupia Ponds rampart walls. Part of the 1987 program encouraged volunteer maintenance of historic sites. Date of information: 5/87
Agency: Corps of Engineers Project/Program: Richard B. Russell Cultural Resource Mitigation Program Contact: Bob Bain Resource Manager Richard B. Russell Lake Route 4, Box 2448 Ebenezer, GA 30033-9271 404-283-8731 Individual contractors allowed volunteers to participate in archeological field work in the Russell Dam area. The Richard B. Russell Cultural Resource Mitigation Program is a \$4.7 million joint effort by the Army Corps of Engineers Savannah District and the Archaeological Services Division of the National Park Service Southeast Regional Office. After initial surveys identified a wide range of resources a Multiple Resources Area was established. Cultural resource management and site specific mitigation plans were made and contract studies implemented. Date of information: 5/87	Agency: National Park Service Project/Program: U.S.S. Arizona Documentation and Model Contact: Toni Casati Southeast Cultural Resources Center National Park Service 1220 South St. Francis Drive P.O. Box 721 Santa Fe, NM 87504-0728 505-586-6750 715-475-1752	Agency: Forest Service Project/Program: Cultural Resources Management Contact: Jack T. Wynn Forest Archaeologist

Public Participation Programs	Georgia	LEAP 1990
Overview: Mug House, Overview and Nubatum House. They have also done considerable work as student assistants to the Archaeological Museum curator. Date of information: 5/87	Agency: National Park Service Project/Program: National Capital Region Archaeology Volunteer Program Contact: Stephen Porter National Capital Regional Office National Park Service 1100 Ohio Drive, SE Washington, DC 20042 202-465-9818 The National Capital Region Archaeology Program (NCRAP) of the National Park Service is one of several volunteer archeological organizations active in the District of Columbia and nearby Maryland and Virginia. These offer training with professional archeologists and opportunities to do curatorial or field work at both urban and rural sites. In 1987 NCRAP had more than 130 volunteers on its mailing list who participated in prehistoric and historic archeology projects in Washington and various parts of Maryland, Virginia, and West Virginia. Date of information: 7/87	Agency: Forest Service Project/Program: Cultural Resources Contact: Rhonda Kimbrough Forest Archaeologist National Forests in Florida USDA Forest Service Suite 4061 227 North Bronough Street Tallahassee, FL 32301 904-681-7336 Field work has been conducted in the National Forests with local amateur society members and volunteers from the general public. Date of information: 5/87
Agency: State Government Project/Program: Office of Archaeology and Historic Preservation Contact: Susan M. Collins State Archaeologist Colorado Historical Society Office of Archaeology & Historic Preservation 1300 Broadway Denver, CO 80203 303-855-2136 Product Title: Course Outlines: PAAC Program The Program for Archaeological Certification (PAAC) is a cooperative effort of the State Archaeologist and the Colorado Archaeological Society. This handbook publication is a catalog of the 12 courses that comprise the PAAC program. Date of information: 4/89	District of Columbia	Florida
Agency: National Park Service Project/Program: Archaeological Investigations at Petersen House Contact: Stephen Porter National Capital Regional Office National Park Service 1100 Ohio Drive, SE Washington, DC 20042 202-465-9818 While attempting preservative maintenance of the Petersen House, part of the Fort Thiers National Historic Site, workers uncovered early to mid-19th century artifacts determined to be pertinent to the historical interpretation of the structure. Under the supervision of Regional Archeologist Stephen Porter, a 3-week excavation was conducted that unearthed more than 5,000 artifacts from five different strata representing a period before the Petersen House construction (c. 1849) through the Civil War. Visitors to the house were able to view the progressing excavation and examine a temporary display of artifacts recovered during the dig. In addition, a National Park Service archeologist delivered an interpretive presentation. During further excavation in October of 1986 artifacts from as deep as 6 feet and dating back to the 1830s were recovered. The artifacts were processed, catalogued, and analyzed, and	Georgia	Agency: Corps of Engineers Project/Program: C.S.S. Georgia (Savannah Harbor Navigation Project)

The LEAP summary report lists educational and interpretive opportunities available nationwide.

Through the Archeological Assistance Division in Washington, DC, the National Park Service maintains a "Listing of Education in Archeology Programs (LEAP)". These are public awareness and education activities of federal, state, and local agencies, and the private sector. Begun in 1986, LEAP published a summary report in 1990, containing over 1500 entries. It will be updated periodically. The function of LEAP is to coordinate educational and interpretive ideas and make the information, or at least the persons to contact, available to all agencies. Write: LEAP Clearinghouse, National Park Service, Archeological Assistance Division, P.O. Box 37127, Washington, DC, 20013-7127, or call (202) 343-4101.

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. It includes five sets of activities: "Short Activities," "Games," "Record a Site," "Analyze a Site," and "Excavate a Site." Each has an illustrated lesson plan, vocabularies, bibliographies, and materials lists. Though designed for teachers in Louisiana, it can be adapted for use elsewhere. For more information, contact: Division of Archaeology, P.O. Box 44247, Baton Rouge, LA, 70804.

"Can You Dig It?" is an example of a program borrowed from *Classroom Archaeology*. It is used as a teacher's resource guide to archeological activities for the state of South Carolina. Its ideas, too, can be adapted to your needs. Contact: South Carolina Institute of Archaeology and Anthropology, 1321 Pendleton Street, Columbia, SC, 29208-0071, or call (803) 799-1963.

Colorado has a traveling archeology education kit (for in-state use only), consisting of a sand- and artifact-filled ice chest which serves as an exercise in excavation techniques. It includes an instructor's book, a film, and a copy of *Colorado Archaeology*. Write to: Education Department, Colorado Historical Museum, Colorado Historical Society, 1300 Broadway, Denver, CO 80203. If you live in Colorado, you can borrow the kit; if you don't, perhaps you can borrow the idea.

The Arizona Historical Society also has "traveling trunks" for educational use. Contact them at: Education Department, Arizona Historical Society, 949 E. Second Street, Tucson, AZ, 85719, or call (602) 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. Each day the children engage in hands-on cultural activities under the supervision of the museum staff. Cultural resource preservation is stressed at this prehistoric Hohokam pueblo site. Contact: Education Director, Pueblo Grande Museum, 4619 E. Washington Street, Phoenix, AZ, 85034, or call (602) 495-0901 for packets of activities and more information.

The Charleston Museum in South Carolina offers a program called *Yesterday's Trash – Historical Archaeology* to school children, grades 3-12. 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 pre-visit packet and children follow up with post-visit 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 on the program, contact: Education Department, Charleston Museum, 360 Meeting Street, Charleston, SC, 29403, or call (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.

Private Institutions and Programs

The Crow Canyon Center for Southwestern Archaeology in Colorado is a campus which attracts youth and adults from around the world. They offer day programs, field schools, teacher workshops, excavation and research work, and seminars. One of their goals is to reach children in the southwest Colorado area, where pothunting is an accepted family activity. They are stressing school programs and have developed a teacher's guide to archeological activities. For more information, contact: Education Director, Crow Canyon Center, 23390 County Road K, Cortez, CO, 81321, or call 1-800-422-8975 or (303) 565-8975.

Archeologist Patti Bell has developed a packet of activities for children, K-8, entitled *Protection of Archaeological Sites*. It is interdisciplinary; the activities can be used in total, specifically for

teaching archeological protection, or individually, to integrate with science, social studies, language arts, and art. It includes objectives, lesson plans, and worksheets for each activity. Materials needed and amount of time to allot are listed. It teaches prehistory, appreciation of cultural remains, and archeological protection laws, and is full of creative games, puzzles, drawing projects, and group activities. Though it is directed toward Arizona archeology, the ideas could be modified, with permission, to work in your park. The packet is available for a small fee from: Patti Bell, P.O. Box 1858, Bozeman, MT, 59771.

"Garbage Can Archaeology" is a simple activity developed by E. Charles Adams and Barbara Gronemann as part of the Arizona Archaeological Council's Archeology 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 I, Garbage Can Archeology.)

Others

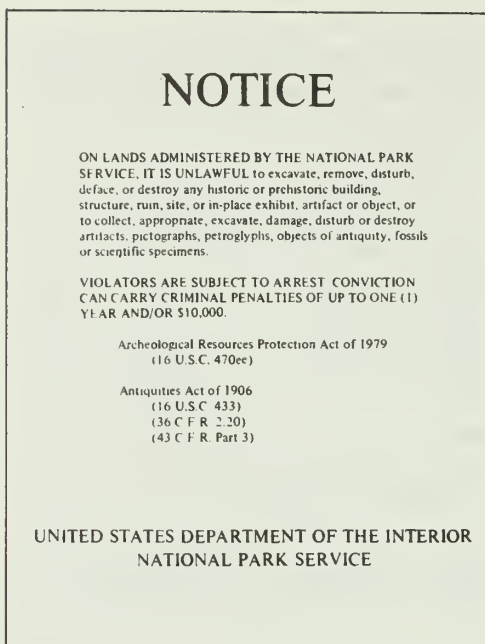
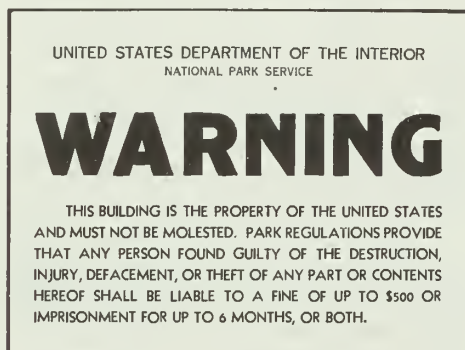
Kakadu National Park in Australia offers an educational kit for schools on the subject of cultural heritage. Aboriginal art and archeology are emphasized in a series of classroom and on-site activities. The destruction of fragile cultural resources by humans, animals, and weathering processes is explained. All activities are designed not to disturb them. Inquire about this kit and other educational materials by writing to: DGC Consultants, 19 Dashwood Road, Beaumont, SA, 5066, Australia.

SIGNING

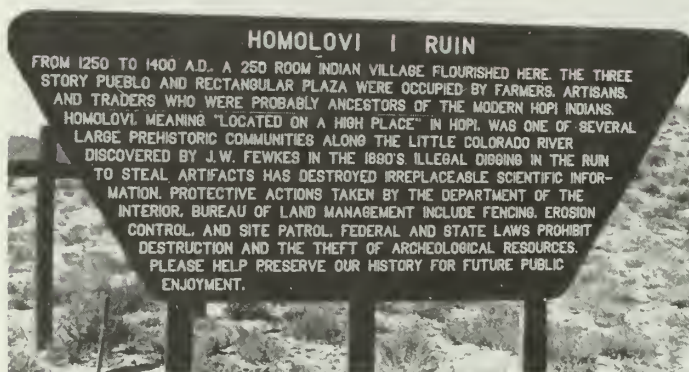
Signs are only second-best at contacting visitors. Personal interaction is the preferred method of getting our message across. But we seldom have the

opportunity to speak directly with all visitors, nor do all visitors attend our interpretive programs. Therefore, we must resort to signs.

Limitations in size and cost often mean signs must be too brief for a full story. And because of personnel time and actual production costs, we must plan and design them thoughtfully to maximize the message. Perhaps some of the ideas here will enable you to create an effective text for your site signs.



Site signage varies greatly from harsh warnings to sensitive interpretive messages. Photos: Jan Ryan



What We've Been Doing

In federal agencies, site signing aimed at cultural resources protection runs the gamut of 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 only 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 the

public 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 not satisfied with being told the rules and regulations. They want to know why. For those visitors, it is time we put our thoughts into creating interpretive signs which 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 craft our words carefully, playing on the sensitivities – and the sensibilities – of our visitors, and using a positive approach. A good example of a sign that accomplishes this is on the trail to Montezuma Castle in Arizona.

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 has developed a series of interpretive signs for individual sites. In each series, there is at least one preservation message which explains why. Following are excerpts:

- 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 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.

Preserve America's Past

Ancient ruins, artifacts, and historic remnants are irreplaceable. On Federal lands these are protected by law for the benefit of all people. Please report any abuse you observe to the nearest Park Ranger.

Préserver le Passé de l'Amérique

Les ruines, les objets, les vestiges du passé sont irremplaçables. Sur les terres du gouvernement fédéral ils sont protégés par la loi pour le bénéfice de tous. Nous vous prions de rapporter au garde le plus proche tout abus que vous avez observé.

多言語の案内板が、低コストで、国際的な訪問者に利用可能。

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

Zum Schutz Amerikanischer Kulturgüter!

Historische, vorurück Ruinen, Kulturgüter sind für alle Menschen irreplaceable. Auf den Bundesländern sind sie durch Gesetz geschützt. Bitte melden Sie alle Verstöße gegen das Gesetz dem nächsten Park Ranger.

Preserve el Pasado Americano

Ruinas antiguas, artefactos y vestigios históricos son irremplazables. En las tierras federales, están protegidos por la ley para el beneficio de todos. Por favor, informe al guardaparque más cercano cualquier abuso que observe.



Multi-language signs, available at low cost, share our message with international visitors.

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

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

The United States Fish and Wildlife Service (USFWS) 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 lengthy discussion of alternatives, the tribes agreed to write the text for a sign to be placed near the

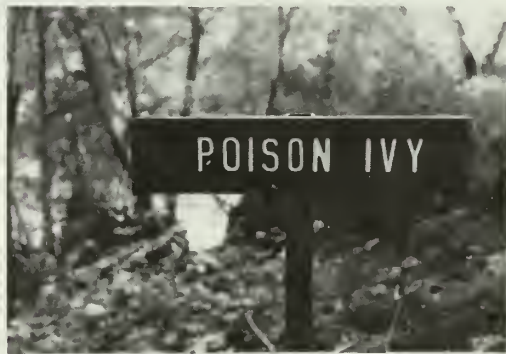
petroglyphs, with the USFWS funding its production. The wording is a sensitive and provocative plea to respect the sacredness of the site.

A USFWS 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, their approach of enlisting the help of ancestors 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 which 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:

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



Warning signs which have nothing to do with the park's cultural resources can have a profound influence on visitor behavior. Photo: Jan Ryan

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 Historic Park has installed flagstone signs with painted "stick" figures resembling Anasazi pictographs. Without words, the figures point to direct traffic on the trail through the ruins. They are placed where trail cutting has occurred or where curious visitors have strayed to adjacent sites, creating new and unwanted trails. They seem to be working well.

Posters

Posters are an attention-grabbing type of sign. They can be used to promote special activities, such as the slick, full-sized posters produced by several states for an "Archeology Week." Smaller preservation message posters are good for bulletin boards in campgrounds and visitor centers. Chaco Culture National Historical Park places an archeological protection reminder in their restroom stalls, where it is assumed their visitors have a spare moment to read.

Weather-resistant posters are available from several agencies for placing prominently at cultural sites. Some are strictly warnings stating the laws and penalties; others contain a brief preservation message. Check with the NPS, USFS, BLM, and other agencies to see what you can obtain. Vulnerable, remote, and particularly important sites should be signed in some



Placing posters before a captive audience – in the restroom – may help the message sink in.

manner. Prosecuting ARPA cases successfully is difficult for many reasons, but it helps if we can prove the looted or vandalized site was clearly posted with the laws, making it obvious the defendants had ample opportunity to know where they were and that their actions were illegal.



Temporary signs installed during special cultural resources projects can help visitors understand why we are apparently disturbing the site.
Photo: Karl Gurcke

Temporary Signs and Posters

Temporary signs or posters are valuable tools to explain special projects such as stabilization, restoration, excavation, research, or even maintenance projects like road construction. 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 resources protection regulations. The public wants to know what we are doing and signs or posters can help them understand why someone is removing shingles from an old building or digging in a ruin.

EXHIBITS AND DISPLAYS

Visitor Center Exhibits

Few areas have created exhibits based solely on cultural resources protection. Depending on the amount of vandalism and collecting problems you are experiencing, a permanent exhibit devoted entirely to protection of sites may or may not be appropriate. Some parks have incorporated brief preservation messages into exhibits which highlight artifacts. When new exhibits are being planned, thought should be given to placing such a message into the story.

Natural Bridges National Monument in Utah has a cultural resource protection display case 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 which have been confiscated and the looter's "tools of the trade." Accompanying text describes their 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 resources protection.

The "Please Touch" Box

Many parks provide a box marked "Please Touch" for visitors. Full of "mystery" artifacts (all without provenience and uncatalogued), they encourage people to handle the items. Both children and adults enjoy the opportunity to discover and imagine. Such a box should be clearly labelled 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.

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 remember the location and then take a staff member to show them. 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.

April 23, 1991

Dear Ranger,

Three years ago my family visited your park. We were there for four days and my son found an old Indian ruin. There were a lot of pottery pieces and little corn cobs around. We enjoyed exploring the ruin and my wife and son 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 job was 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 bronchitis and then pneumonia and he almost died. He's 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 Insurance 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. So the boys are all the artifacts that we took from the ruin. Would you please 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 Cat Tail 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 truly,

[Redacted Signature]
[Redacted Address]
from St. Louis, Mo.

Guilty conscience letters, prominently displayed, are deterrents to superstitious visitors.

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, but perhaps if a suitable location can be found, it could be

effective for visitors as a deterrent, especially ones 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. They can be made three-dimensional by attaching examples of tools, damaged artifacts, and the like.

BROCHURES AND SITE BULLETINS

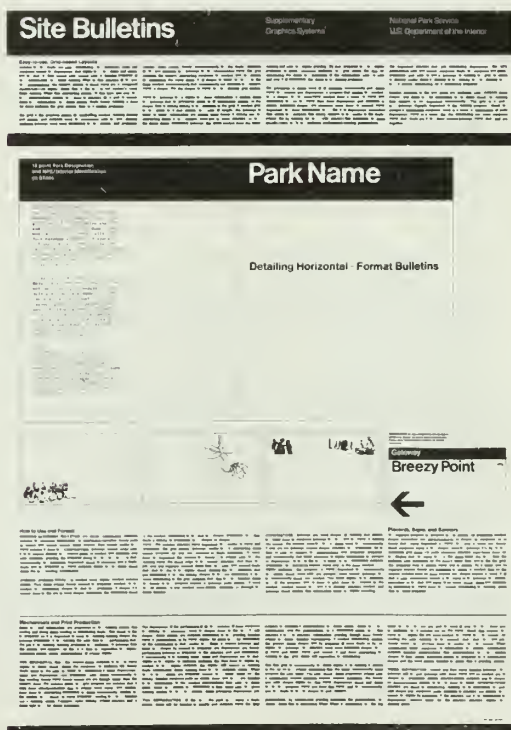
It has been stated previously that one-on-one contacts with visitors and live interpretive programs are the best way to communicate preservation issues. But again, we simply cannot reach every visitor with those methods. Signing helps, if designed well. But handouts – brochures, site bulletins, and park

Opportunities for Special Displays

Banks, libraries, Chambers of Commerce, and other public offices or businesses will often agree to placement of a temporary display in their lobbies. This provides an excellent avenue for you to reach the public with cultural resource messages. Contact them to work out a plan.

informational "newspapers" – allow us to present the interpretive story and give protection pleas without having to be so concise with our words.

Computer desk-top publishing programs permit us to produce professional-quality literature at a relatively low cost, and



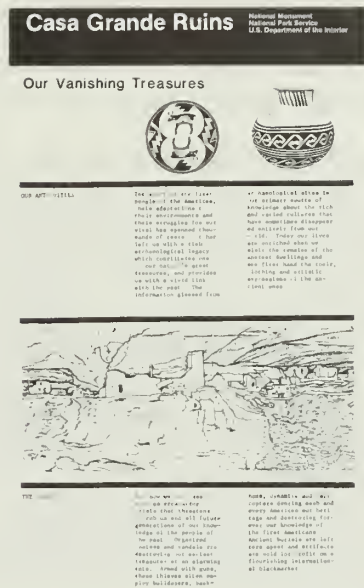
Park-produced bulletins are an excellent medium for transmitting preservation messages to visitors; instructional packets for creating them are available.

those parks which have them possess 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 bulletin workshops and Interpretive Skills IV, in which site bulletins are produced, are offered periodically. Check with your regional training officer. Or obtain an instructional packet from the Division of Publications, National Park Service, Washington DC. Ask for GPO stock number 1982-361-578/175.

Many parks have developed site bulletins concerning cultural resources protection. (See Appendix J, Examples of Site Bulletins.) Fort Davis National Historic Site has produced one which explains 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 the visitor's experiences and needs – in this case, conserving their own valuables – to the needs of the park. (See Appendix K, Fort Davis Site Bulletin.)

Ed Tanner Pilley, formerly Interpretive Media Specialist in the Southern Arizona Group, Western Region, NPS, produced a generic site bulletin on preservation of prehistoric cultural remains. Parks ordered quantities, then printed their



A mass-produced generic site bulletin, suitable for several areas, saves money and park personnel time.

own park names on the black band at the top. Though no longer available for free distribution, the idea was good and well received. Perhaps it is time to reinstate this worthwhile means of disseminating our message.

Brochures which 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 USFS, state BLM, or other government offices for supplies. (See Appendix L, Examples of Brochures.)

SALES ITEMS

Replicas

Every NPS area has its own cooperating association, or is affiliated with one. Many USFS 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 them 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 though inadvertently. Nor do we want to sell items which, in their manufacture, caused deterioration of a cultural resource, as in the case of some petroglyph reproductions. Conscientious artisans use techniques which do not touch the original.

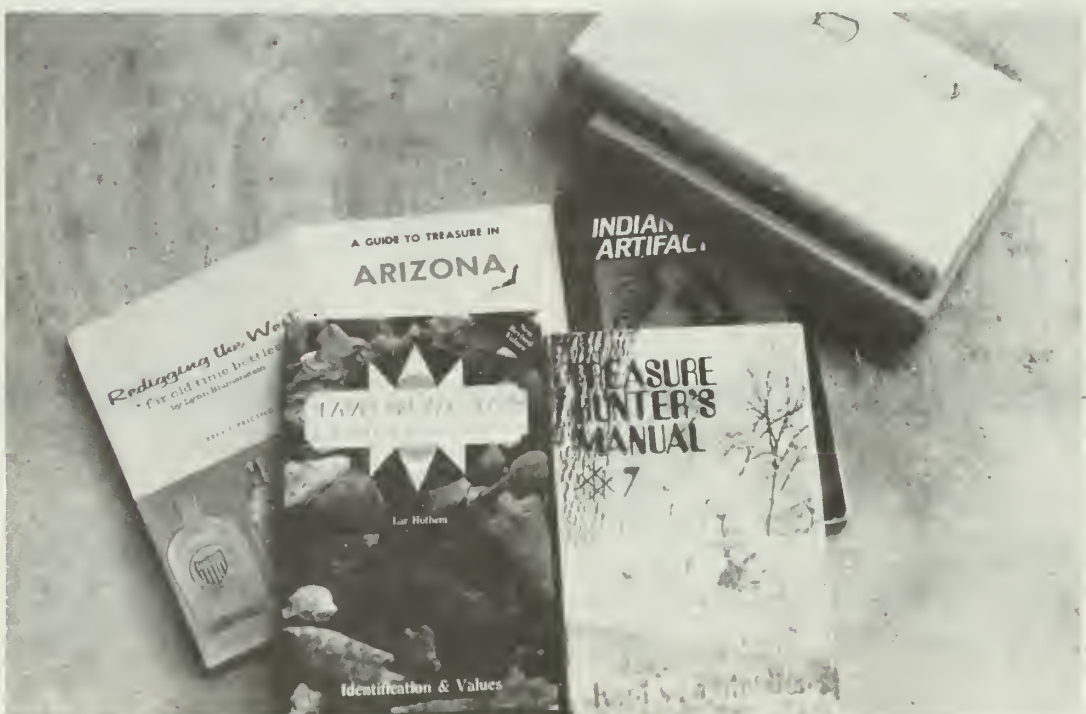
We must state clearly, in both the sales display and the interpretive descriptions which accompany the items, that these are reproductions. A message that the collection of original artifacts is illegal needs to be included. In the case of

Native American crafts, it should be clear they have been made by modern Indians, using 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 the NPS.

Examples of small signs used to "advertise" a display of replica items are:

- These petroglyph figures are reproductions of panels found here at (park name). The craftsmen who produced them used techniques which 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 these reproductions instead.



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

- Modern (tribe name) Indians have hand-knapped 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.

Literature

Most cooperating associations require a review process by their own staff, the park staff, and perhaps subject matter specialists. Reviews need to include total content. Some books actually promote artifact collection by identifying pieces and where they are likely to be found; sometimes they give current values. 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 read these potential sales items. Would any of them encourage you to go artifact hunting?

Instead, try to obtain books which give positive cultural resource protection messages, even though the subject of the book may not dwell on that. Read through your current sales literature. Are they positive or negative toward cultural resources protection? Get rid of the ones which seem to encourage collecting. While that may appear to some as censorship, it is simply intelligent for us to sell only that literature which 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 appeal to 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 developing a site-specific activity booklet for children to complete while visiting. It should be provocative, encouraging children to use their senses and deductive reasoning to discover the secrets of past cultures. Comparative situations can be used to help them understand the importance of archeology as a science and the value of preservation. For example, when touring a historic house:

"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?

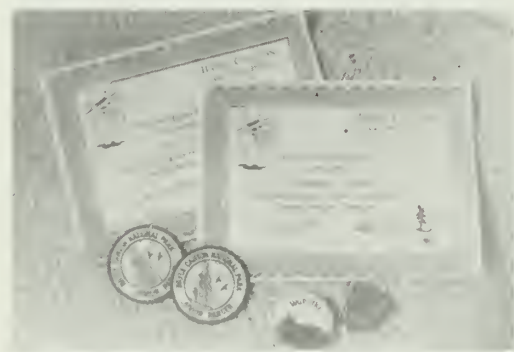
What do you see in here that you don't have in your bedroom?

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?
- How old you were in 1993?
- 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 those questions about you? Why?



Low cost "rewards" can be mass-produced, allowing children to take proof of their park participation home with them. Photo: Jan Ryan

An activity booklet produced for Wupatki National Monument is shown in Appendix M, Wupatki Children's Activity Booklet. 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 they formulate basic attitudes and values by the age of ten. Therefore, it is critical we reach them early, but we will not be successful if we merely use warnings and cite the laws. Perhaps even more than adults, they 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 the 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 areas, like Yosemite National Park in California and Bryce Canyon National Park in Utah, 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.

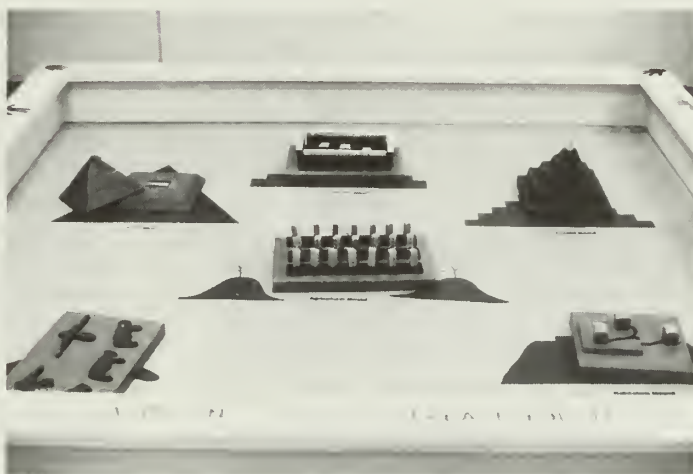
We want youth to learn to appreciate their heritage and become aware that

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 which occurred prior to their own memories, whether it be 10 years or 1000. Thus, again it should be emphasized to draw from their own knowledge and experiences through comparisons.

Preservation messages will probably be lost on younger children, pre-school 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. Get them introduced to the peoples of the past, and then when they are older, cultural resource preservation can be part of your program's objectives.

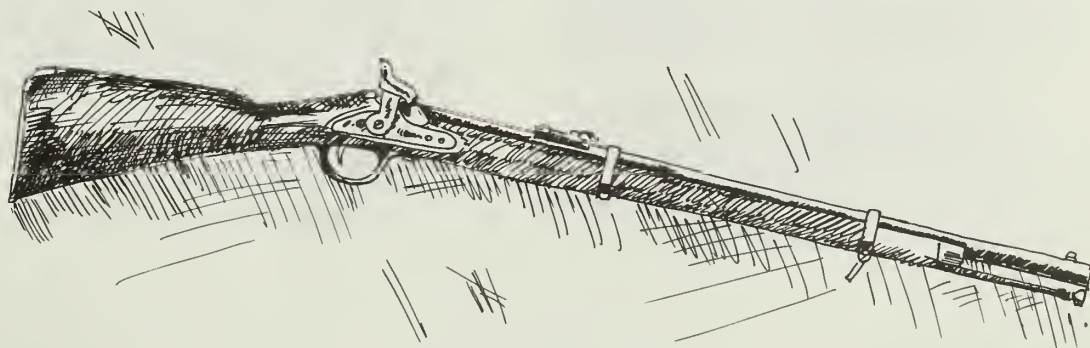
Knowledge of physical, social, emotional, and intellectual growth of children is crucial for developing successful programs and designing activities. Again, you must work closely with educators to understand the developmental stages of children, and to fit our needs with their curricula.



Children enjoy and learn from exhibits geared to their interests and developmental levels. Photo: Jan Ryan

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 for gaining understanding and appreciation. It should be activity-oriented and destruction-proof. Hundreds of museums around the country devote exhibits, and sometimes even several rooms, to children. Contact them and find out what they are doing, then mold the ideas around your park themes.



SPECIAL INITIATIVES

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

Bureau of Land Management

"Adventures in the Past." BLM's plan is to showcase cultural resources with recreational and tourism appeal in order to capitalize on the public's fascination with archeology and get them involved with cultural resources protection. One method they use is to present series of highly publicized thematic events. A goal is to convince communities that archeological resources which are well-maintained and interpreted can be 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, Room 3360, 18th and C Streets, Washington, DC, 20240, or call (202) 343-9353.

"Operation SAVE" (Save Archaeological Values for Everyone). Implemented for Oregon and Washington, this program 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 don't live in those states and would like information, call the BLM State

Archeologist in Oregon at (503) 280-7065. The address is Bureau of Land Management, Oregon State Office, 1300 N.E. 44th, P.O. Box 2965, Portland, OR, 97208-2965.

U.S. Forest Service

"Windows on the Past." This initiative encourages each National Forest to develop at least one project involving cultural resources interpretation or participatory archeology activities, and to develop certain sites for visitation. The USFS 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.

"Passport in Time." This 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). This program is a cooperative effort in southern New Mexico. Nearly twenty state and federal agencies have organized to increase public awareness of cultural resource damage and improve law enforcement. It solicits the aid of New Mexico citizens to halt vandalism and looting by giving them a toll-free number to report violations: 1-800-NEIGHBOR.

Other Organizations

The Society for American Archaeology has developed "Save the Past for the Future." Some of their objectives are determining methods of reducing vandalism and looting, providing public education opportunities, and devising strategies for improving cultural resources protection. "Save the Past for the Future" supports formal education programs, volunteer programs, and public outreach with participatory archeological experiences. Contact: Save the Past for the Future Project, Society for American Archaeology, Office of Government Relations, P.O. Box 18364, Washington, DC, 20036.

States

The Arizona Archaeology Advisory Commission has established a toll-free number for citizens to report vandalism

and looting: 1-800-VANDALS. Every state has a hotline for reporting poaching violations; many accept calls for cultural resources, too. They are listed in Appendix N, Listing of Hotlines to Report Cultural Resources Violations. If your state is not listed, call your State Historic Preservation Office and ask if a cultural resources hotline is available.

If your state has a hotline, advertise it to your visitors via site bulletins or bulletins 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 is available on cultural resources protection. Networking with other agencies and institutions can help interpreters discover what is available and what is needed, if they wish to develop or coordinate a course. Regional training offices will have current information on courses being offered for the year.

Archeological Resources Protection Training Program

The 40-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, GA, as well as 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 GA, 31524 or call (912) 267-2246 to arrange for ARPTP instructors to present the course locally, to reduce costs.

Archeological Resources Protection for Managers

Archeological Resources Protection for Managers is a 12-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 diem for participants.

This course provides the basics about preservation laws; 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 40-Hour Refresher

Regular sessions for law enforcement staff should include new directions in cultural resources 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 Western Region in 1990, to inform all divisional employees about the extent of vandalism and looting and to present suggestions for stopping the damage. This 20-hour course was designed for interpreters, maintenance staff, archeologists, law enforcement officers, resources management specialists, and managers. Parks might wish to consider conducting their own

course. A course outline can be obtained through the Office of Historic Preservation, Regional Archeologist, Western Region.

Interpretive Training

Cultural resources protection should be encouraged at special types of training such as chief interpreters' conferences, interpretive workshops, and Interpretive Skills I-IV. Regional skills team members, whose role is to present the series in training sessions, should become proficient in understanding preservation laws and ways we can use interpretation to help protect our cultural resources. Those ideas need to be addressed to skills course participants where 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 resources protection and interpretation of this to the public should be a part of it. Park archeologists or other members of the park cultural resources management staff should be asked to discuss the subjects with seasonal employees.

Outside Training Opportunities

Other cultural resources training is available on an occasional basis, offered by federal and state agencies, museums, colleges and universities, and private institutions. Some apply to developing educational programs or interpretation of cultural resources. The Archeological Assistance Division of the NPS in Washington publishes the *Federal Archaeology Report (FAR)*, in which training is listed. The free quarterly

newsletter is an information -sharing method to reach a wide, interagency cultural resource audience. Parks not regularly receiving issues of *FAR* should write to: National Park Service, Archeological Assistance Division, P.O. Box 37127, Washington, DC, 20013-7127, or call (202) 343-4101.

The *Bulletin of the Society for American Archaeology*, available through

membership, also contains a section on upcoming training. For details, write to: Society for American Archaeology, 808 17th Street, N.W., Suite 200, Washington, DC, 20006.

Many State Historic Preservation Offices publish newsletters which are usually sent free upon 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 which could potentially affect cultural sites. Trail and road construction, ditching, clearing, building repair, stabilization – any activity which disturbs soil, involves construction, or alters historic or prehistoric structures – 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 them understand that cultural resources are at least one of the reasons 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 need to comprehend the scientific and aesthetic values of preserving our past. Annual training, usually given when new seasonals arrive, should contain strong preservation messages given by park management and by resource specialists. 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 Soil Conservation Service has developed an eight-part cultural resources training module, designed to help employees make decisions in planning and implementing projects which affect the land. For further information, contact: Soil Conservation Service, Economics and Social Sciences Division, P.O. Box 2890, Washington, DC, 20013-2890, or call (202) 447-2307.

The Employee Collector

Unfortunately, a few employees have been actively engaged in collecting. Despite awareness of the laws, they choose to do so in their parks, aided by close proximity and inside knowledge of site locations. We need to 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. Always, a law enforcement officer should 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 them. But by the time enforcement becomes necessary to execute the laws, a precious cultural resource has already been destroyed or stolen. As interpreters, we must attempt to curb the problems before they happen. Agency success with criminal cases of ARPA violations is often determined, or at least assisted, by evidence that public education efforts have been made.

We can do this through well-planned, effective interpretation: special community events, interpretive programs, media contacts, education programs, signing, 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 neighbors, understanding the roles each of us play in protecting cultural resources, participating in training, 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 assist you in developing your own ideas. If one suggestion seems to have no effect, try another. "Borrowing ideas from other interpreters is a high form of compliment," is an often-repeated phrase. It means the idea was viewed as

insightful, useful, and successful. However, sometimes borrowed ideas must be credited, so ask your lenders how they feel.

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 our agencies and Congress have provided. Archeologists and historians can record and analyze the data, identify important sites, assist in interpreting the resources, and evaluate damage from vandalism and looting. Maintenance staff can keep trails and sites litter-free, clean graffiti and other vandalism promptly, and perform stabilization and other site restoration. Managers can make decisions which positively affect cultural resources and they can set an example for the park staff to follow in how to treat and interpret them.

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 with which to assist law enforcement officers, archeologists and historians, maintenance personnel, and management in communicating those values to our visiting public so our past can continue to be enjoyed, studied, and available for future generations.

APPENDIXES

APPENDIX A, ANTIQUITIES ACT

Antiquities Act of 1906⁵

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 OF 1979 AND AMENDMENT OF 1979

Archaeological Resources Protection Act of 1979⁷

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 regulations 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.

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.

(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 subpoenas 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 subpoena 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

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

Rules and regulations.

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 on 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

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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 volcanoes; 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 post-war years brought great prosperity to the rapidly changing nation. Japan soon began to exercise considerable influence in Asia, and it subsequently invaded Manchuria.

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

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Name _____

Address _____

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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

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	J	NONE	
WS 472	10-15 room pueblo (NA682)	4/24/91	J	NONE	lots of animal burrows & droppings
WS 506	5 - 7 room pueblo	4/24/91	J	NONE	couldn't find surveying stake but it had to be correct site
WS 518	4 - 6 room pueblo	4/24/91	J	NONE	I think this is mismarked on topog map - but I found it
WS 519	5 room pueblo w/ pithouses	4/16/91	J	none	
WS 546	3 room pueblo	4/16/91	J	none	pet shed leaves
WS 569	pithouse village w/ enclosure	4/9/91	J	none	couldn't find surveying stake, but it matched description
WS 590	2 - 4 room pueblo w/ kiva	4/9/91	J	none	large masonry pile on south wall (corn)
WS 604	4 room field house	4/9/91	J	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 LOCKED
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!

APPENDIX E, ARIZONA'S SITE STEWARDS

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):

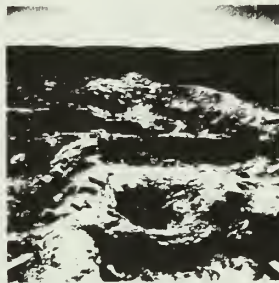
Sunday Monday Tuesday Wednesday
AM/PM AM/PM AM/PM AM/PM

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.

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 national, 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 concerned 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 NATIONAL PARK ARCHEOLOGICAL/PALEONTOLOGICAL OBSERVATION DATA SHEET

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. The removal of any cultural or natural object or the disturbance of these objects from their natural state is illegal in all national parks. 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?

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.)

USGS TOPOGRAPHIC MAP NAME

UTM COORDINATES: Zone 13

Easting

Northing - - - - -

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]
 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, EXAMPLES OF NEWS RELEASES

NEWS RELEASE

U.S. Department of the Interior

national park service

Immediate Release

Mary Jones
(904) 934-2618PARK 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.



ARIZONA
BLM
 BUREAU OF LAND MANAGEMENT
 UNITED STATES

FOR RELEASE Immediately July 31, 1991

CONTACT

Diane Drobka
 (602) 428-4040

News Release

DEPARTMENT OF THE INTERIOR

VANDALISM AT HISTORIC SITE RESULTS IN FINE

A Benson man cited in March for collecting artifacts at the historic town-site 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 irreplaceable 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-

APPENDIX I, 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.

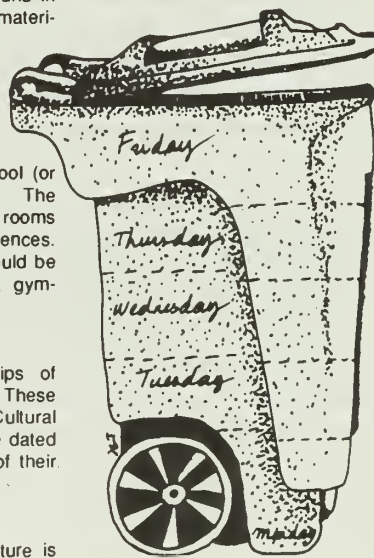
2. The students will interpret materials found in several wastebaskets and categorize the materials according to room origin.

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., Dagoon, 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, Tucson, Arizona 85721.

APPENDIX J, EXAMPLES OF SITE BULLETINS

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 cultural 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."

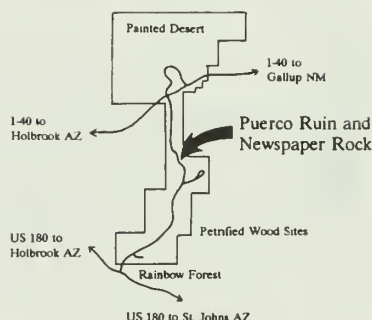
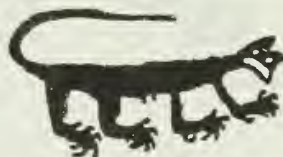
Petrified Forest

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 art 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

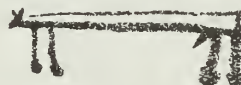
film. Metric and color scales in the photographs record actual size and hues. Distant shots are taken to show spatial relationships. Each design is also sketched and scale drawings or mylar tracings are made of complex panels. A base map shows the location of each panel and boulder. Methods once used 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

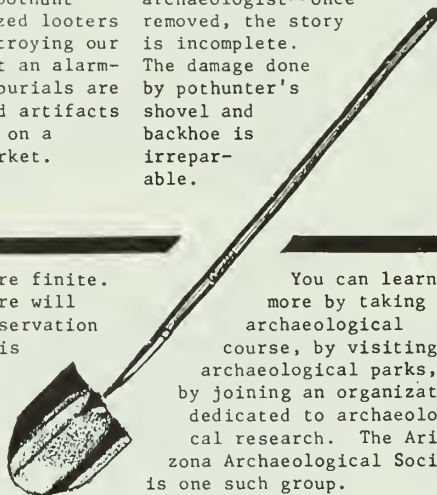
The laws have been enacted; signs are in place. The Antiquities Act of 1906, the Archaeological Resources Protection Act of 1979, and the Arizona Antiquities Act of 1981 are but a few of the laws protecting Indian ruins on public lands. The penalties for destruction of a site and selling illegally acquired 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 pick-



ing it up. For example, picking 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.

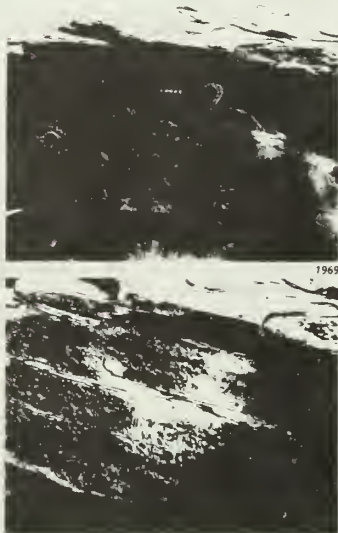
Rapid fluctuations in heat and humidity are also detrimental to objects. Putting antique furniture by a heat duct will expose it to blasts of hot, dry air. Veneer can pop off and joints become loose due to shrinking of the wood. Moving furniture away from ducts will allow the changes in temperature and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



APPENDIX L, EXAMPLES OF BROCHURES

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.



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

Today

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
102 S. 28th Street
P.O. Box 29070
Phoenix, AZ 85038
(602) 261-3205
(Check location after
December 1983)

New Mexico

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

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

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

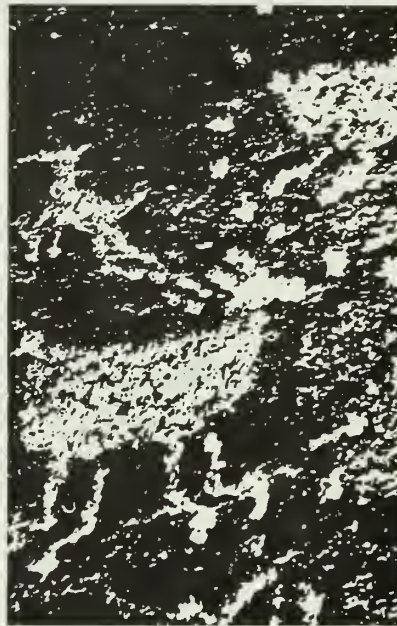
Cibola National Forest
10308 Candelaria NE
Albuquerque, NM 87112
(505) 766-2185

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

★U.S. GOVERNMENT PRINTING OFFICE 1983 676 105 3079



Please Stop Destroying Our Heritage



United States
Department of
Agriculture

PREPARED BY
Forest
Service

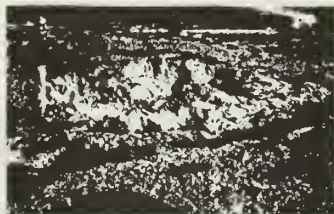
Southwestern
Region
September 1983

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.



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.



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.

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 spectrometry 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 re-

sponsible 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.

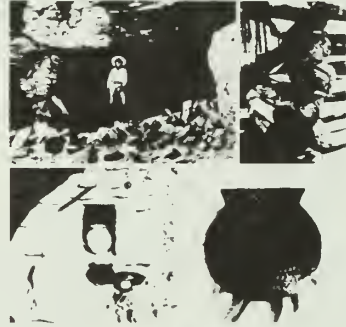
This continuing inventory is designed to preserve the extensive and complex record of past human experience. It is mindful of the National Historic Preservation Act of 1966 which states that "... the historic and cultural foundations of the Nation should be preserved as a living part of our community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

U.S. DEPARTMENT OF AGRICULTURE
FOREST SERVICE

Forest Service
Monticello, Utah 84535
23 15 410 8/80

ARCHEOLOGY

MANTI-LA-SAL NATIONAL FOREST



HISTORY'S HANDWRITING



CLUES OF THE PAST

Some ancient Indians believed spirits of life dwell 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, descriptions, 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 "middle-men" 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.



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

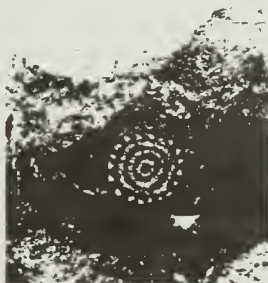
State of New Mexico
Cultural Properties Review Committee
Historic Preservation Division
State Land Office
Department of Game and Fish
Western New Mexico University Museum
El Paso Wilderness Park Museum
Human Systems Research, Inc.
New Mexico Archeological Council

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.

How You Can Help

SAVE ALASKA'S PAST

1-800-478-2724

Penalties

Enforcement of this law is receiving increased emphasis.

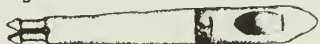
The Archaeological Resources Protection Act

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 too late.

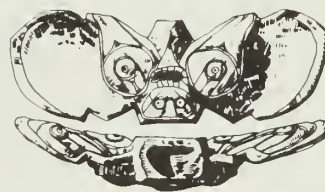
Facts You Should Know

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.



APPENDIX M, WUPATKI CHILDREN'S ACTIVITY BOOK

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.



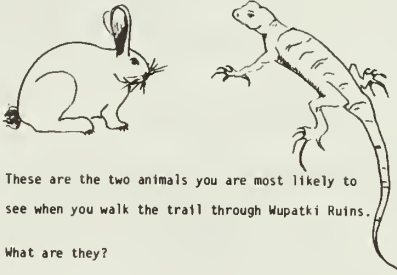
Draw what you think you might have done to help your parents at Wupatki. Use these ideas or one of your own.

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:

- | | | |
|-----------------------------------|---------------------------------------|---------------------------------|
| <input type="checkbox"/> sunny | <input type="checkbox"/> snow | <input type="checkbox"/> warm |
| <input type="checkbox"/> cloudy | <input type="checkbox"/> windy | <input type="checkbox"/> chilly |
| <input type="checkbox"/> overcast | <input type="checkbox"/> light breeze | <input type="checkbox"/> cold |
| <input type="checkbox"/> rain | <input type="checkbox"/> hot | <input type="checkbox"/> 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 N, LISTING OF HOTLINES TO REPORT CULTURAL RESOURCES VIOLATIONS

Alabama	(205) 242-3184	Montana	1-800-847-6668 (in state)
Alaska	1-800-478-2724	Nevada	1-800-922-3030 (in state)
Arizona	1-800-VANDALS	New Jersey	(609) 292-3541 (609) 292-2733
Colorado	(303) 236-9568	New York	(518) 474-0479
Connecticut	(203) 240-3232 (203) 566-3333 (after hours) (203) 566-2304 (normal hours)	North Carolina	(919) 733-7862
Delaware	(302) 739-3200	North Dakota	(701) 224-4887
Hawaii	(808) 587-0047 (808) 587-0066 (808) 587-0394 (808) 587-0404	Pennsylvania	(717) 787-4363
Illinois	(217) 785-5207	Rhode Island	(401) 277-2678
Indiana	(317) 232-1631	South Carolina	(803) 734-3881 (803) 734-0159
Kansas	(316) 672-5911	Tennessee	(615) 742-6716 (615) 742-6658
Maine	(207) 289-4902 (207) 289-2132	Texas	1-800-792-4263
Michigan	1-800-292-7800 (in state) (517) 373-1270 (out of state)	Utah	(801) 533-5755
Minnesota	1-800-766-6000 (in state) 1-800-296-6157 (in state)	Vermont	(802) 828-3226
Missouri	(314) 634-2436	Washington	(206) 753-2508
		West Virginia	(304) 348-2200
		Wisconsin	(608) 262-6503 (608) 264-6500

SUGGESTED READING

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Also:

NPS-6 Interpretation and Visitor Services Guidelines

NPS-28 Cultural Resources Management Guidelines

NPS Management Policies, chapters 5 and 7



As the nation's principal conservation agency, the Department of the Interior has responsibility for most of our nationally owned public lands and natural and cultural resources. This includes fostering wise use of our land and water resources, protecting our fish and wildlife, 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. The department also promotes the goals of the Take Pride in America campaign by encouraging stewardship and citizen responsibility for the public lands and promoting 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.

Publication services were provided by David Hesker, visual information specialist, and Mary Ryan, visual information technician, of the Branch of Publications and Graphic Design of the Denver Service Center. NPS D-34 September 1992.

