Heritage Values Interest Group Newsletter, Spring 2019

SOCIETY FOR AMERICAN ARCHAEOLOGY

Photo credit Charlotte Cable

From the Co-chairs

Revitalizing the Heritage Values Interest Group: Letter from the Co-Chairs

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Welcome to the re-launch of the Heritage Values Interest Group (HVIG) newsletter. This issue marks an exciting development in HVIG's history because while the last available newsletter is dated 2010, we know heritage issues have only grown in importance since then. Indeed, the interest group now numbers nearly 1000 members. That means that about 1 in 7 SAA members is enrolled in HVIG.

This issue is an outgrowth of the efforts to revitalize this important interest group of the Society of American Archaeology (SAA). David Pacifico called for a meeting of HVIG on April 12, 2018 at the 83rd SAA annual meetings in Washington D.C. with the hopes of reinvigorating the group. Participation at this meeting was overwhelming providing a testament to the importance of heritage and heritage management both within and beyond archaeology. The meeting had two main goals: to elect new leadership and brainstorm on what this group should focus on in the coming year.

To achieve the first goal, the following leadership committee was elected by unanimous consent:

a. Co-chairs: David Pacifico and Karin Larkin

b. Secretary: Lynn Swartz Dodd

c. Newsletter editor: Katherine Patton

d. Events: Gabrielle Vail

e. Web coordinator: Dylan Clark

This new leadership committee focused first on reviewing the current documentation for HVIG. This involved updating the mission statement and website copy, and writing bylaws to ensure HVIG's vitality going forward. We would like to present these updated bylaws along with an updated mission statement at the next general meeting. We thank this leadership committee for their hard and tedious work and volunteering to lead the HVIG in this new phase. Because this interest group is recently rejuvenated and because heritage issues are rapidly changing, we strongly encourage interested colleagues to join the leadership committee in support of this important interest group.

The meeting also generated some great ideas and areas for focus. There was a general consensus that as professionals we need to find better ways of collecting and disseminating quantitative, qualitative, and longitudinal data that address questions such as: How do professionals define and approach the idea of values? What models on local, regional, and national levels could we use as best practice? What rubrics do we use? What are effective and efficient models for advocacy? Ultimately, "how do we change people's thinking and valuing heritage?" Several members of the group suggested the group develop a sub-committee that addresses research and assessment. This sub-committee would help develop messages with different time frames that were consistent and results driven. If you have an interest in joining or chairing this sub-committee please contact one of us. Another issue that members at the meeting raised, related to education on various levels from legislators, to graduate and undergraduate students, to the general public. A couple of suggestions included devising ways to affect textbook authors/publishers, integrating with the SAA Government Affairs group, and getting data and toolkits about heritage value into the "right hands." Another suggestion focussed on offering "Community Service Awards" that would provide an opportunity to reach out to diverse audiences like law enforcement, the media, and government. Finally, several pressing issues and examples relating to the loss of heritage, looting of sites, and the illegal transport and sale of heritage worldwide were shared. These raised the question of how this group could play a role in encouraging the protection and valuing of archaeological sites, protect sites and cultural heritage after archaeological research has been conducted, and generally providing education on the importance of heritage globally. More questions and issues were raised than concrete plans to address this diverse list of goals. We hope to revisit some of these in our upcoming meeting at the 84th annual meetings of the SAAs in Albuquerque. We invite anyone interested in taking up the charge on one of these ideas to attend our meeting. Certainly, the scale and gravity of heritage-related issues in the Americas and beyond provides opportunity for robust collaboration among SAA's members.

The articles in this newsletter highlight some of the important work archaeologists have engaged in around the world. Hernandez's, Ellrich's, and Cable, Swerida, and Al-Bakri's articles highlight how working with stakeholders to identify, develop, and implement sustainable and sensitive models

for heritage management needs to be a priority. Working with source communities to identify and preserve heritage has become an important and pervasive model in archaeology but much more work still remains to be done. The article by Larkin and Chicone offers an overview of the important sessions discussing the creation of and threat to Bears Ears National Monument. The unique collaboration and advocacy in creating this monument stresses the utility and strength in uniting stakeholders. However, the recent threat by the current administration only underscores the importance of educating lawmakers and the public on the importance of preserving heritage.

We encourage you to attend our next HVIG meeting for Thursday, April 11, 2019 from 12-1pm in Albuquerque. The location will be announced in the final program of the Annual Meeting of the SAA. Please also attend our sponsored session at the Annual Meetings: "Cultural Heritage in Contemporary Society." The sponsored session will be held on Saturday afternoon on April 13th at the Annual Meeting. Location and exact time will be published in March in the Annual Meeting's final program.

The Heritage Values Interest Group will likely play an important and evolving role in the Society for American Archaeology. Heritage issues seem to be growing more important, not less. In that light, we look to the members of the SAA and HVIG to support one another in addressing heritage issues in ethical and informed ways as they emerge. Stay in touch!

Warmly,

Karin and Dave

From the Editor

Katherine Patton

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As Karin and Dave noted in their letter, this issue represents the re-launch of the HVIG newsletter, and I am very pleased to be its editor. We hope that the newsletter will become a forum for people working and participating in the many components of archaeology and heritage to report on projects, research, and the practice of heritage worldwide. We are structuring the newsletter around three types of submissions from our members. **Heritage in the Field** consists of pieces between 200 and 1500 words on heritage observed, analyzed, or presented in the field. As you will see in this issue, we hope to include multiple submissions of this sort in each newsletter. Our **Special Features** are longer reports (up to 3000 words) on heritage issues of a regional, national, or global scope; in this issue, for example, Larkin and Chicone report on the 2018 SAA President's Forum on threats to Bears Ears National Monument.

Finally, as there are many other organizations that meet annually and take an interest in heritage matters, such as the American Anthropological Association, Theoretical Archaeology Group, or World Archaeology Congress, we encourage attendees to fill us in on the nature of the discussion through our **Session Spotlights** (250 words).

We plan on publishing a spring and fall issue of the HVIG newsletter. If you would like to

contribute to upcoming issues, please contact me at katherine.patton@utoronto.ca. Our next deadline for submissions is August 31st 2019.

HVIG-sponsored SAA 2019 Forum

Understanding Heritage Values through Discourse Analysis and Rhetoric: International Perspectives

Saturday April 13, 2019 (Time and location TBA)

The forum "Understanding Heritage Values through Discourse Analysis and Rhetoric: International Perspectives" explores the application of discourse analysis and rhetoric studies to understanding heritage values through the work scholars offering global perspectives. Each presenter will summarize their research and discuss the strengths and challenges of discourse and rhetoric analysis. Kat Lafrenz Samuels and Elizabeth Kryder-Reid will facilitate a conversation among the scholars and audience, focusing on the future development and applications of discourse analysis to advance heritage values scholarship. Schmidt will share his discourse-based approach for unveiling heritage meanings in Africa, using local ways of natural discourse to highlight heritage values. Lafrenz Samuels will discuss the application of rhetoric for practice-based approaches and intersections with democratic practice, transnational politics, and climate change. Rico will present on the mobilization of Islamic values in the Arabian Peninsula and the study of heritage and secrecy in South America. Kryder-Reid will discuss using CDA for mapping stakeholder-defined values, particularly the role of social media and advocacy groups. Daehnke will share his work with the Chinook Indian Nation, and his investigation of the complex politics of cultural heritage for this non-Federally recognized tribe. Niklasson will discuss funding, specifically EU grants and the connections between politics and heritage, as a discursive lens to understand the mobilization of heritage values.

Heritage in the Field

A Dozen Years of Collaboration between the Bat Archaeological Project and the Ministry of Heritage & Culture (Sultanate of Oman)

Charlotte M. Cable[1], Jennifer L. Swerida[2], and Sultan Saif Al-Bakri[3]

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Introduction

Since its creation in 1976, the Ministry of Heritage & Culture (MHC) of the Sultanate of Oman has pursued its mandate of safeguarding the nation's archaeological heritage. In recent years, special attention has been focused on the UNESCO World Heritage Site of Bat, Al-Khutm, and Al-Ayn (Figure 1). Inscribed in 1988, it was one of the first UNESCO sites in Oman and showcases a united Bronze Age culture that has come to

be recognized as a powerful symbol of modern Omani identity and heritage. In their endeavors to preserve and manage the archaeological remains at Bat, the MHC has partnered with the American-led 'Bat Archaeological Project' (BAP) since 2007. The joint MHC/BAP efforts include several components:

- Inventorying archaeological features and sites, both subsurface and visible, to assess a feature's significance and level of threat from modern conditions (e.g., erosion, construction, agriculture, industrial and household waste dumping, quarrying);
- Employing those assessments to identify short- and long-term strategies for site preservation, monitoring, interpretation, and development; and
- Working with local community and stakeholders to develop programs for sustainable tourist (Omani and international) education and outreach.

In all of these areas, the MHC has worked with BAP to combine the project's archaeological expertise with the Omani government's dedication to the presentation and preservation of their archaeological heritage in balance with the needs of their developing nation.

Education & Outreach

The archaeological remains at Bat are simultaneously set apart from and at the heart of the modern community of Bat; even the local football club is named after it ('The Archaeology Club'). In recognition of this, the MHC and BAP have worked together to record the site's ancient history, develop effective ways to communicate its importance to visitors, and ensure that the local Bat community participates in (and benefits from) the process even as research continues to change basic understandings of the ancient site. To those ends, BAP has maintained two primary systems of outreach. One is related to what we know about the site of Bat; the other relates to how we know it.

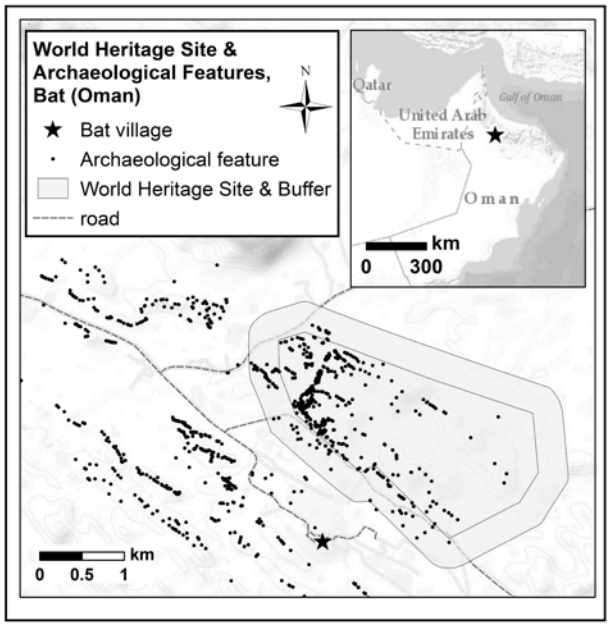

Figure 1: The location of the Bat site in the Oman interior (inset) and map of surface archaeological features. Image courtesy of Charlotte Cable.

What we know

The results of BAP archaeological research are presented at least annually to the MHC in written and verbal form, usually with visuals such as PowerPoints or artifacts. The presentations in particular are ways to overcome language barriers and to focus attention on subjects (including research methods) that may require follow-up.

In addition, BAP and MHC have been working together on English-language and Arabic-language interpretive materials, including books, pamphlets, and presentations. This work has combined the archaeological know-how of BAP and the technical graphic sensibilities and abilities of the MHC.

How we know

Through shared field experiences, short workshops, and informal mentoring BAP helps to train interested members of the Bat community in a variety of archaeological methods and their applications. Several of these individuals are now pursuing careers with the MHC, working to develop and conduct outreach activities and resources geared primarily toward Omani and Gulf visitors (Figure 2).

Figure 2: Two local MHC employees, trained by BAP, guide a group of Omani women around the UNESCO World Heritage Site of Bat. Image courtesy of Charlotte Cable.

Preservation

With the local community expanding—in population and in layout—there has been increasing need for (1) on-the-ground details of modern construction and land use and (2) inventory and documentation of the extent of the archaeological record. Once this information is provided to the MHC, the MHC can, in turn, negotiate with other government agencies to fulfill their respective mandates. In Bat there are several examples of this cooperation between archaeologists on the ground, the MHC, and other Omani government agencies and international organizations. Here we will present only one example—the determination of the UNESCO sites' "boundaries" and its implications.

Malakiyas (deeds) are issued by the Ministry of Housing and are used for everything from private land ownership to government-owned land. This includes the malakiya for preserved spaces such as the UNESCO sites of Bat, Al-Khutm and Al-Ayn. In this triangulation, the Ministry of Housing, MHC, and UNESCO negotiate from afar while BAP provides technical expertise, human resources, and solicited advice to facilitate these interactions. This is seen in such elements as the synchronization of geographic coordinates, as created, shared, and used between the different agencies. As surveying capabilities—in terms of equipment accuracy, human labor, and archaeological understanding—have increased dramatically since the sites' inscription, the coordinates have needed updating both with UNESCO and with the Ministry of Housing—and that information then needed to be conveyed to local community members as they made their own plans for new constructions.

As all three of the authors are archaeologists by training, the theoretical significance and ambiguity of the concept of the "site" and its "boundaries" are known and understood. However, central Oman is unique in its geological and geomorphological history

(particularly in the Holocene), the upshot of which is that the archaeological remains tend to be either fully exposed on the landscape or buried under up to several meters of colluvium—and both often occur within a few meters of each other. This leads to a level of uncertainty in both the research and management realms. The heuristic response on the part of BAP and the MHC has been two-fold.

First, the MHC entered negotiations with the Ministry of Housing to increase the malakiya to (1) include a 'buffer zone' that contains an additional 200m-wide area around much of the original UNESCO site (see Figure 1); and (2) to add an additional site (Al-Khutm) to the UNESCO listing. In expanding the malakiya around dense archaeological resources the MHC is preserving both buried archaeological materials and spaces adjacent to the archaeological resources for interpretive resources.

Secondly, within the UNESCO site the MHC has sought to protect specific vulnerable parts of the sites through fencing. Fencing is an inexpensive way to create semi-permeable access to endangered (and often dangerous) archaeological resources while longer-term solutions are undertaken (Figure 3). Some experience with survey (particularly GIS) and a keen understanding of the local archaeological landscape are necessary to inform decisions about precisely where fence lines should be installed. To this end, BAP has provided surveying hardware, software, and skills alongside their archaeology-specific knowledge.

Figure 3: An example of monumental architecture, Kasr Al-Rojoom (Tower 1145) within the UNESCO site. It has recently undergone stabilization and conservation by the MHC. Image courtesy of the Bat Archaeological Project.

Lessons Learned

For both the Omani MHC and for the American BAP team, there have been different lines of communication and different tempos to understand. There have also been different stakeholders, priorities, and even expectations. As a government agency, the MHC is part of a much larger bureaucratic system, and research at Bat is one of hundreds of ongoing proposals and projects—and, by any standards, Bat's cultural heritage is difficult both to manage and administer. For BAP, it has been necessary to balance the expectations of their western academic audiences and institutions with cultural and government expectations—such as prohibitions on posting images related to BAP's cultural heritage work to social media. The Arabic phrase "شوية شوية" (shwayye, shwayye)—'slowly, slowly'—has been useful in navigating some of the day-to-day frustrations for both sides, as understanding of each other (as representatives of institutions, as individuals, and as cultural artifacts) has grown. If the picture painted here seems

romanticized, it is nevertheless accurate: there has been a great deal of fruitful collaboration between the MHC and BAP. It is hoped that this will continue for the next dozen years.

COMMUNITY-DRIVEN HERITAGE MANAGEMENT IN PUERTO BELLO METZABOK, CHIAPAS, MEXICO

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How can archaeologists work together *with* local people to promote heritage and identity? This paper presents initial ideas and steps in a program of community-based heritage management in the town of Puerto Bello Metzabok, Chiapas, Mexico. As in many parts of the world, Mexican cultural heritage management has a legacy of top-down administration designed to support nationalist agendas (Bueno 2016; Matos Moctezuma 2008; Trigger 1984). In the 1800s, Mexican elites promoted a national identity that espoused Indigenous roots. An important part of this project was the documentation, collection, and consolidation of Indigenous material remains. For example, the consolidation of Teotihuacan's Pyramid of the Sun was a centerpiece for Mexico's 100th anniversary celebrations. The structure provided bureaucrats and other federal officials with "a means of asserting and defending Mexico's national image" (Bueno 2016:188). Yet, this process of nation-building generally ignored and disenfranchised contemporary Indigenous descendants, such as the Maya.

To address the oppressive nationalist legacies of archaeology, recent movements in collaborative research with descendant communities have begun to fundamentally reshape the process of cultural heritage management (e.g., Colwell 2017; Johnson 2018; Martin and Harding 2017). Today, Indigenous communities increasingly re-assert control over their own history and culture, sometimes with the support of academics and NGOs. Thus, Maya peoples in Mexico have created narratives about their own culture and past, occasionally with the aim of fostering development through tourism (McAnany 2016; Taylor 2018). One such initiative recently began in Chiapas.

Puerto Bello Metzabok (hereafter Metzabok) is an Indigenous community composed of roughly 150 Lacandon and Tzeltal Maya. The town is located within the Naha-Metzabok UNESCO biosphere. The protected areas are administered by the federal agencies of Comisión Nacional de Áreas Protegidas Naturales (CONANP) and Comisión Nacional Forestal (CONAFOR), with the inhabitants of Metzabok and Naha forming on-the-ground stewards of the biosphere. In Metzabok, the community leader organizes teams of local men who patrol the biosphere in search of poachers and illegal logging. They also monitor forest growth and perform various ecological projects. For example, Chankin Valenzuela Goméz recently completed his *licenciado* (degree in between a Bachelors and Masters) thesis on the growth and maintenance of endangered palm trees in Metzabok. In addition to monitoring local

ecology, the Lacandon have a long documented history of archaeological stewardship.

The Lacandon have historically been stewards of the archaeological record in many parts of Chiapas (Boremanse 1998; McGee 1990; Palka 2005). Although over time migration fuelled by capital and industrial growth has pushed them into small pockets of the jungle, their efforts in Metzabok have generally prevented looting. Their stewardship was based on the premise that ancient remains were sacred, powerful, and to a degree taboo. The power of skeletal remains, caves, or ancient structures required respect and caution on the part of the Lacandon and others. However, as Christianity has become more common among community members, the meaning of local archaeological remains has changed to varying degrees. Generally speaking, archaeological sites are no longer seen as the homes of deities. Nevertheless, *los antiguos* or the ancient ones lived among the ruins and their remains require respect.

Within this context of Indigenous stewardship, members of the Mensabak Archaeological Project (MAP) initiated a program of collaborative research. With the guidance of project directors Joel Palka and Adriana Fabiola Sánchez Balderas, MAP has performed over a decade of community-engaged archaeological research. All investigations in the region are conducted with the permission of the Metzabok community government and locals comprise a majority of the field crew. The people of Metzabok fulfill the roles of supervisors, excavators, mappers, and laboratory personnel. Developing from our collaborative research on past warfare in the region, the local community and I have begun a program of community-based archaeological consolidation.

The community of Metzabok requested the creation of archaeological infrastructure that could be managed locally to promote sustainable economic development. Consequently, in June 2018, we began a program of community-based heritage management with a focus on archaeological consolidation. The aim of consolidation in Metzabok is to unite local Maya with university researchers to foster a sustainable tourist industry that presents a narrative of the Maya past developed with, by, and for a descendant community. Accordingly, I collaborated with a Mexican colleague from the Instituto Nacional de Antropología e Historia (INAH) and the community of Metzabok to consolidate a small ancient fortification at the site of Tzibana (Figures 1 and 2). The limited scope of our work provided a starting point for people in the community to become acquainted with the process of archaeological consolidation. Local Maya pieced together the structure by identifying the finished side of stones and following patterns of aligned facing stones. They also learned to reverse engineer scatters of limestone to understand how structures fall apart. Although the puzzle of piecing together a collapsed wall created a few headaches, we laid the foundation for future consolidation in the region.

Figure 1: Image of consolidation work at Tzibana. Photo courtesy C. Hernandez.

Figure 2: Fully consolidated fortification at Tzibana. Photo courtesy C. Hernandez.

As part of the ongoing effort to foster tourism through heritage management, community-members have uploaded photos of their consolidation work and local stewardship practices on to the Facebook page Ecoturismo-Metzabok (@ecoturismo.metzabok). A group of Metzabok tour guides created the page in January 2018 and to date have attracted 615 followers. Several followers have visited Metzabok and posted pictures of their visit to local archaeological sites. Recent work dedicated to trail maintenance has facilitated the work of tour guides. While avoiding endangered flora and mature trees, members of the community have cleared a path to the consolidated wall at Tzibana. In addition to attracting tourists, the Facebook page provides an opportunity for local Maya to demonstrate they have the proper knowledge and skills to create a sustainable future for their community and the surrounding forest. For example, a recent post highlights how local tour guides and the operator of a small diner attended a forum on sustainable tourism (Figure 3). Via social media, the Maya of Metzabok have found a means to generate tourism and assert their presence in the Mexican heritage industry.

Figure 3: Forum on sustainable tourism. From left to right: Juana Gutiérrez Gómez, Heriberto Valenzuela Gómez, Enrique Sánchez Valenzuela, and Felipe Solórzano Solórzano. Photo courtesy C. Hernandez.

While the oppressive legacies of nationalist projects continue to affect Indigenous communities in Mexico, contemporary Maya peoples are not standing silent. I plan to continue supporting the initiative in Metzabok

to consolidate local ruins and promote tourism. Perhaps our collaboration can become a model for other communities to re-assert control over their own history and culture. Stay tuned for more on the community-driven heritage management at Metzabok and please follow us on Facebook!

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Kanazi Palace: Heritage Development in Northwest Tanzania

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Built by the Germans in 1905 for Haya kings of Kihanja kingdom, Kanazi Palace (Figure 1) stands as a testament to Haya heritage and history. A living heritage site, the palace includes a small exhibit on the archaeology conducted on the site, as well as traditional Haya structures and shrines dedicated to ancient Bacwezi gods and Bahinda (royal clan) ancestors.

Figure 1: Main Residence, Kanazi Palace. Photograph by author.

Ongoing research at the palace in 2018 included the documentation of approximately 90 objects owned by past kings of Kihanja kingdom. Additionally, roughly 1000 documents stored at the palace (under poor conditions) were temporarily secured (Figure 2). These documents range in subject matter and include: German and British colonial correspondence; private letters; maps; receipts; and information pertaining to Kihanja kingdom and regional governance. The palace's current resident – a son of the late King of Kihanja, Petro Nyarubamba (1958-2010) – anticipates using unoccupied rooms at the palace to curate documented objects, along with the building of traditional structures dedicated to Bacwezi gods.

Figure 2: Organizing and securing documents, Kanazi Palace. Photograph by author.

Another development included permission to begin documentation of a Haya religious center in the village of Kaibanja, located approximately 10 miles west of Kanazi Palace along the shores of Lake Ikimba. One of several religious centers of Kihanja kingdom, Kaibanja's religious center is believed to date to around the early 20th century and is associated with King Alfred Kalemera (ruled 1916-1943) and his son, King Petro Nyarubamba. The center, which is guided by a Haya spirit medium (*embandwa*), is comprised of different types of shrines dedicated to Bacwezi gods and Bahinda ancestors (Figure 3). Invited to partake in discussions between Kanazi Palace's resident and Kaibanja's spirit medium, the author

learned of a possible renewal of a heritage partnership between the two groups. If this partnership moves forward, it will be an important inter-heritage collaborative effort in the region that publicly unites a former kingdom's palace and religious center.

Figure 3: Outside shrines, Kaibanja. Photograph by author.

A History of Heritage at Dún Ailinne, Co. Kildare, Ireland

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On July 8, 2018, we held our first Open Day at the archaeological site of Dún Ailinne, just outside the town of Kilcullen, Co. Kildare, Ireland (Figure 1). Over 150 people came to get an up-close look at the 2018 excavations and talk with the field team comprised of American researchers and students. In addition to guided tours of the site, led by directors Dr. Susan Johnston and Dr. Pam Crabtree, visitors could freely walk around and view the excavation trenches and recovered artifacts. Public access to the site, which sits on private land, was graciously granted by the Thompson family and donations collected on the day were given to the newly built local hospice (for photos from the Open Day visit https://kilcullenbridge.blogspot.com/2018/07/large-turnout-to-dun-ailinne-open-day.html). The popularity and success of our open day last summer is due in large part to a long history of community-led heritage practice.

Figure 1: Aerial Shot of Dún Ailinne and view from the top. (Photo Credits: (L) Frank Coyne, Aegis Archaeology)

Excavations at Dún Ailinne have always been a joint Irish-American venture. Dr. Bernard Wailes from the University of Pennsylvania directed the first excavations from 1968-1975. In addition to supervisory staff from University College Dublin, up to 25 locals were hired or volunteered at the excavations each year. Excavations focused primarily on the summit of the hill and unearthed evidence that a number of timber structures had once stood on the site. Although the excavation team recovered artifacts from the Neolithic period onwards, a majority of the artifacts and features,

including the timber structures dated to the Iron Age (ca 600-400 BCE). The annual fieldwork established a strong rapport between researchers and community members. The excavation monograph even highlights the generosity of the people of Kilcullen, thanking them for "every courtesy and much help", including the use of the local pub, "the Hideout", as an ad hoc office and, during the winter months, for equipment storage.

Perhaps the best illustration of the sense of camaraderie that grew through this near-decade of fieldwork, are three small blue plastic beads included in the artifact inventory. As the site monograph explains, "[t]hey are rumored to have been introduced into the site by local workers, part joke and part test of the observational powers of the archaeologists" (Johnston & Wailes 2007: 138). These three beads, and the story behind them, illustrate the good humor and friendship among crewmembers, both Irish and American.

Bonds forged during these initial excavations have helped drive contemporary heritage practices at Dún Ailinne. When investigations resumed at the site in 2006, local residents, many of whom had childhood memories associated with the site, worked to preserve and commemorate it. Through a grant from the Rural Development Programme, Kilcullen Community Action developed plans for a heritage park just outside the town. The park includes a scaled topographic reconstruction of the site, bilingual (Irish and English) didactic panels, and a sculpture created by local artist, Noel Scullion (Figure 2). The sculpture is based on a spear head found at the site, and also includes etchings of the site plan and key artifacts. The statue also has several markings that indicate the sun's location for the Spring and Autumn Equinox, two calendar days some have argued would have been celebrated at the site in the past.

Figure 2: The Dún Ailinne sculpture. (Photo Credits: Susan Johnston)

To celebrate the opening of the interpretative park in 2008 the local heritage council put together a program that included a site tour led by Dr. Bernard Wailes, formal conversations with Dr. Wailes and community members, lectures, and the debut of a musical piece specially written by Liam O'Flynn and commissioned by Kilcullen Community Action entitled "Dún Ailinne and the Clann March." (https://kilcullenbridge.blogspot.com/2018/03/the-clan-march.html)

Since its opening, the interpretative park continues to play a role in the community, attracting residents to commemorate the Equinoxes, despite the cool temperatures and

early hours involved. In recent years the tradition has evolved to include a breakfast afterwards at the nearby house of locals Ray and Fiona Sloan. Occasional guided walks of the site by local experts are arranged for the community and all activities on site are recorded in the local village blog (https://kilcullenbridge.blogspot.com/).

The importance of Dún Ailinne within the local Kilcullen community owes a great deal to the work of the late Dr. Wailes. Bernard was both kind and generous with his time and his resources and is remembered fondly by both his students and many in the community today. He actively integrated his team and himself into the local community, and continued to visit and take an interest in activities related to "the hill" and the town long after he had ceased excavations there.

Bernard's legacy of goodwill and humor allowed his former students (Susan Johnston and Pam Crabtree) to return three decades after the first excavations, and to be welcomed back by the community. In this case, the shared trenches, pub discussions, and friendships that have emerged as part of the practice of archaeology at the site have become an integral part of the heritage tradition at Dún Ailinne. The site's history is central to its place in the region's heritage, but the people involved in the project, and their experiences, are equally important.

Excavations in the 1960s and 70s might have influenced the practice of public heritage at Dún Ailinne, but the enthusiasm, support, and hospitality of the local community has sustained and encouraged research, conservation, and heritage education here. Since George Washington University and New York University have resumed excavations in 2016 the community has not only shown an active interest in our work at the site, but has provided much needed support for our efforts. Although our field students initially stayed in private accommodations they quickly made friends within the local community and locals still ask after the students today. In 2018, we began a homestay program, which was resoundingly successful thanks in part to the local residents involved. Three local families welcomed a total of six students into their homes, hosting BBQs, organizing short day trips, and taking the students to events within the town. Homestay "families" and students continue to keep in touch with each other.

As an archaeological team, we are incredibly lucky to work in a community that looks after the archaeological finds that comprise their heritage and values the practice of archaeology and those of us who participate it. We continue to do presentations in the local community, accommodate local site visits when possible, and are working on building a virtual reconstruction of the site to allow greater access and new venues for exploration and connection between the public and the past. We are hoping to make open days an ongoing tradition, and we are always looking for new ways that we can add to the community's heritage celebrations.

The ongoing archaeological excavations at Dún Ailinne owe a great deal to a great many people (Figure 3). We are indebted to the continued support of the National Museum, Finola O'Carroll and the Blackfriary Archaeology Field School, Bridget Loughlin and the Kildare County Council, Brian Byrne

and the Kilcullen blog, the Kilcullen Heritage Group, and Kilcullen Community Action. Additionally, we could not carry on without the generosity of the Thompson family, who not only grant us access to the site, but have provided storage, livestock removal, and even the occasional tow when the Irish rains turned an otherwise solid parking space into a mud pit. Noel and Frances Clare, Ray and Fiona Sloan, and Annette McCarthy opened up their homes to our students, and in so doing created a memorable experience for them. Sharon Greene, Paul Fingleton, and Seamus Crowley provided much needed excavation support, laughter, and, so the lore goes, weather manipulation. Nessa Dunlea has provided lodging, taken care of our ill team members, been unfailingly generous with her time and care, and in general provided such a sunny disposition that even the most lashing of Irish downpours is tolerable. We cannot forget the students involved who have set an incredible precedent with their good humor, positivity, and enthusiasm. Allison, Clare, Jack, Kate, Maggie, Mia, Tristan, Sam, Bella, Frances, Hannah, Jennifer, Katy, and Mary, thank you for making excavations more enjoyable, and for being such wonderful guests in the community. You have all done amazing work, and we are grateful for your good humor, your dedication, and your willingness to be a part of this experience. Finally, to all the villagers of Kilcullen, thank you for your kindness and warmth each summer during our temporary "American invasion." You have created a wonderful community and a second home for many of us on the excavations and we are forever grateful to you for it.

Figure 3. Photos from the 2018 excavations. (Photo Credits: (L) Raymond Sweeney, Jim Phillips, Chris Hill, and Tadgh Miley)

If you would like more information on the Dún Ailinne field school please visit https://anthropology.columbian.gwu.edu/d%C3%BAn-ailinne or contact Dr. Susan Johnston at sjohnsto[at]gwu[dot]edu.

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Special Feature

Bears Ears, The Antiquities Act, and the Status of Our National Monuments: Considerations and Points of Caution

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On Thursday, April 12, 2018, the SAA President-Sponsored forum entitled: *Bears Ears, The Antiquities Act, and the Status of Our National Monuments* discussed the difficult heritage issues related to the drama unfolding around Bears Ears National Monument. Forum discussants included: Francis McManamon (Digital Antiquity), Willie Grayeyes (Utah Diné Bikéyah), Josh Ewing (Friends of Cedar Mesa), Barbara Pahl (National Trust of Historic Preservation), William Lipe (Washington State University), R.E. Burrillo (Archaeology Southwest), Benjamin Bellorado (University of Arizona), and Tommy Beaudreau (former Chief of Staff, U.S. Department of the Interior), with William Doelle (Archaeology Southwest) moderating. The Cultural Heritage Management Graduate Program in Advanced Academic Programs at Johns Hopkins University sponsored a public forum the following evening also moderated by William Doelle of Archaeology Southwest. This panel included Willie Grayeyes, Octavius Seowtewa (Pueblo of Zuni), Tommy Beaudreau, and Josh Ewing. The public forum was streamed through Facebook live and is currently available through YouTube at https://www.youtube.com/watch?v=F2TMo_gaglk.

The establishment of Bears Ears National Monument marked a historic moment in U.S. heritage preservation. It was the first time a coalition of Native American tribes used the 1906 American Antiquities Act to lobby for the establishment of a National Monument. The Bears Ears Inter-Tribal Coalition is made up of five tribes, the Hopi Tribe, Pueblo of Zuni, Navajo Nation, Ute Mountain Ute Tribe, and the Ute Indian Tribe inclusive of the Ouray and Uintah Ute. The SAA forum provided an overview of the comprehensive nomination process, as well as the strategies employed by the various constituencies that eventually led to President Barack Obama's signing of Proclamation 9558 on December 28, 2016 and the creation of Bears Ears National Monument.

Panel members also discussed the subsequent reduction of the land protected under Bears Ears just one year later. Citing the language from the original American Antiquities Act that limits official monument boundaries to the smallest compatible with the protection of the important objects of cultural and scientific significance, President Donald Trump reduced the protected acreage by 85% from 1.35 million to 201,876 acres. In doing so, he excluded 1,150,860 acres from the original boundaries, asserting that the assets within those acres were covered under other federal agencies or the area did not in itself contain unique resources. The President's move was met swiftly with condemnation from the heritage community. Most lawyers in the room, including panelists and audience members, maintained that Trump's edict was illegal. The future of the Antiquities Act as it relates to the president's power to reduce, or retract previously protected Monuments, is now playing out in the courts.

The panelists' comments and the discussion that followed raised interesting considerations and points of caution for archaeologists. People in the audience at the SAA forum and online through Facebook during the public panel questioned what they could do to voice their support for the original Proclamation

boundaries as well as the need for the continued protection of cultural resources in general. Panel members suggested several lines of action, which included:

- Petitioning our local lawmakers: the more support they hear directly from their constituency, the more likely they are to champion laws and funding for the protection of cultural resources.
- Make requests to increase funding: requests to local, state, and federal lawmakers to increase funding for the Bureau of Land Management (BLM), Forest Service, state and local land management agencies, as well as other federal or state agencies that manage cultural resources help these agencies do more toward protection and conservation as well as outreach and education.
- Look at section 110 of the National Historic Preservation Act, which outlines federal agencies' responsibilities toward historic preservation: make sure that federal agencies are following the law in identifying resources that need protection, and are good stewards of those resources.
- Survey beyond the legal requirements: this one is difficult when time and resources are limited, however, there are good models for creating opportunities to foster avocational archaeologists and volunteers as stewards of the resources.
- Stay vigilant and informed: be aware of the bills working their way through Congress, as changes in policy have profound impacts on the ground. The Coalition for American Heritage https://heritagecoalition.org/ (of which the SAA is a founding partner) is a good resource. It keeps a finger on the pulse of what is happening in Washington and the impact policy has on heritage in the U.S.

The panel also generated a number of important takeaways for archaeologists to consider. The Bears Ears nomination has the potential to become a model process that involves tribal advocacy and U.S. law. The establishment of Bears Ears National Monument represents the first time Native Americans have used the American Antiquities Act to advocate for the protection of cultural and natural resources. The Inter-Tribal Coalition came together to lobby for the preservation of the land and its resources, working in collaboration with local preservation activists and lawmakers.

> *This is grass root representation, those people that are situated at the ground level, … that have ancestors…, members of their family, their clan system, members that were established and live in these areas of interest. So, we coined our idea in terms of our "ancestral land interests." That we have ties in terms we also associate ourselves and other Native Americans, in particular our tribe association between Mother Earth and ourselves.*
>
> *—Willie Grayeyes, Utah Diné Bikéyah (Navajo Nation)*

The Inter-Tribal Coalition continues the fight today as principals on a lawsuit intended to stop the Monument's reduction. As archaeologists, perhaps it is time we step back and let tribes take the lead on identifying and creating an argument for the

protection of culturally significant places, while at the same time supporting those efforts. This new era in archaeology of decolonizing, moving beyond consultation, to include full collaboration opens new opportunities for just these types of actions. Bears Ears provides a potent example of what can happen when tribal advocacy reaches the right lawmakers. On the other hand, the Bears Ears case also underscores the potentially precarious standing of Presidential Proclamations under the Antiquities Act. Depending on the legal outcome, the case could either solidify this power or undermine the long-term viability of the National Monument creation process.

Perhaps one of the most important points made for archaeologists during the SAA forum came from Barbara Pahl of the National Trust. She issued a plea to archaeologists to stop using the "flag and avoid" tactic for determining significance of sites. She argued that we need to expand our view as archaeologists and anthropologists "beyond the pipeline or cell pad" to include the landscape within which these sites reside. Taking a landscape perspective broadens the scope of significance and changes the focus. Narrowly defined site boundaries obscure site connections across space and within place. Flagging and avoiding single sites can be to the detriment of their larger connections to landscape, creating networks of disconnected occupations. The idea of understanding a landscape instead of an isolated site was echoed by Betsy Chapoose, the Cultural Rights and Protection Director at the Ute Indian Tribe, who underscored that sites were located in a specific place for a reason; that is the surrounding landscape and resources. The efforts of the Bear Ears Inter-Tribal Coalition and its partners have built on these ideas to create a holistic understanding of a cultural landscape rich in both natural and cultural resources and the connections between the two. President Barack Obama described Bear Ears National Monument as "one of the densest and most significant cultural landscapes in the United States."

There is a larger movement within the heritage community to recognize a cultural landscape approach to preservation and management. The "Connecting Practice" joint initiative between IUCN (International Union for Conservation of Nature) and ICOMOS (International Council on Monuments and Sites) is part of this bigger Nature-Culture journey that advocates for a complex view of heritage. This requires us to shift our approach from single sites to consider their integration into the larger landscape. Archaeologists and the work that we do is integral to this broader shift in thinking. Of course, as anthropologists, we know and understand this on a theoretical level, however in practice we often fall back on the "flag and avoid" mentality perpetuated in part by the way current cultural resource laws are written. Pahl argued that this needs to be rethought moving forward. This idea of expanding our focus to a landscape perspective involves both procedural and policy change. Perhaps Bears Ears can be the spark for that transformation in thinking.

Heritage preservation and advocacy in the United States has a lot riding on the fate of Bear Ears National Monument. From the lawsuits working their way through the courts

that could ultimately determine the stability of National Monument site designations to the recognition of the process that led to the initial Proclamation—an Inter-Tribal Coalition that worked within the existing system to advocate for a rich cultural and natural landscape. All eyes are on Bears Ears as we eagerly await its fate.

> *…Bears Ears belongs to all of us, and we need to save it. We are relying on our ancestors to help us with this—along with others who share our goal of protecting this place.*
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> —Octavius Seowtewa, Pueblo of Zuni

Session Spotlight

American Anthropological Association 117th Meeting in San Jose, California

Hindsight Politics: The Present and Future of the Political Past

Friday November 16th, 2018

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We are living in an era where dissatisfaction with our governments and political upheaval is commonplace in the Americas. At this year's AAA meeting, I had the privilege of attending the session on *Hindsight Politics*, which focused on how and why heritage professionals, archaeologists, and the general public should look to the past to impact our future. With topics ranging from across the Americas (and around the world), the findings were startling. From Canada, Haeden Stewart (UChicago) presented on the archaeology of 'sacrifice zones' from Edmonton's industrial past, and Christine Zachary-Deom (Mohawk Council of Kahnawake) highlighted Montreal's contested past and recent collaborative efforts by archaeologists from the Université de Montréal to incorporate multiple histories in the story of the city. Inspired by the political climate in the US, and through studying the Classic Maya, Marcello Canuto (Tulane) found that shifts in communication technology also reflect changes in politics, and that the adaptability of technology is key for political resilience. Also from Mesoamerica, Judith Maxwell (Tulane) provided examples of how mistranslated texts from colonial scholars have impacted the education and legal systems in Guatemala, and resulted in stigmatization and discrimination. Similarly, Luis Muro (Stanford) discussed how archaeological rhetoric and the historical narratives we tell impact modern community identities, such as the Moche in Peru. Finally, Amanda Logan (Northwestern) demonstrated how our contemporary beliefs in African scarcity (that Africans need to be saved from starvation) intrinsically ignore the colonial impacts and historical politics that created the current situation. As mentioned in the discussion, it is unfortunate that each of these studies has to deal with 'the aftermath'. Nevertheless, I left the session feeling optimistic. Each of the studies showed that heritage impacts and shapes us everyday. Although this past is ever-changing, archaeologists have the toolset to bring these histories to the public and influence our

modern world. I think that the reflexivity that shined through this session will be an important tool going forward, as it will continue to be more important to ask ourselves why we do the things we do and how we can better tomorrow.
