

ARCHAEOLOGY SOUTHWEST *magazine*

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Archaeology Southwest (formerly the Center for Desert Archaeology) is a private 501 (c) (3) nonprofit organization that explores and protects the places of our past across the American Southwest and Mexican Northwest. We have developed an integrated, conservation-based approach known as Preservation Archaeology.

Although Preservation Archaeology begins with the active protection of archaeological sites, it doesn't end there. We utilize holistic, low-impact investigation methods in order to pursue big-picture questions about what life was like long ago. As a part of our mission to help foster advocacy and appreciation for the special places of our past, we share our discoveries with the public. This free back issue of *Archaeology Southwest Magazine* is one of many ways we connect people with the Southwest's rich past. **Enjoy!**

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Archaeology Southwest

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Journeys to Places of the Past

William H. Doelle, Center for Desert Archaeology

MILLIONS OF PEOPLE VISIT archaeological sites in the American Southwest each year. To some, these numbers mean tourist dollars and economic benefits; to others, they represent opportunities for educating both young and old about the unique native cultures of this arid region. Still others see hordes of outsiders trampling pristine pieces of the past. Each is only a partial perspective, yet they illustrate how difficult it is to grasp all of the implications of our fascination with the rich past of the Southwest.

Gaining an appreciation of the length of human history in the diverse Southwest does not happen overnight. It is the task of a lifetime. Nor can it be done solely from books, videos, museums, and the Internet. All are important, but first-hand experience is essential to the education process. Therefore, this issue of *Archaeology Southwest* examines a cross section of the opportunities that are available to make direct contact with this special heritage.

Our primary focus is on the Four Corners area. This is partially because there is so much there to see, and it is readily accessible due to the large numbers of national parks and monuments. However, we venture outside the Four Corners area in some of our articles, because the broader issues we raise are not geographically restricted.

Our centerpiece articles derive from a special week-long tour that focused on the archaeology and natural environment of the remote and extremely beautiful Cedar Mesa area of southeastern Utah. Center Preservation Archaeologist Paul Reed, who is based in Farmington, New Mexico, went on this trip, and he has shouldered the lead editor responsibilities for this issue. Half the photographs included here are by trip participants.

Because the natural setting is so important to an understanding of past ways of life, the Cedar Mesa expedition represents a near-ideal opportunity to become deeply



Jeffrey Minker

Issues raised during a recent heritage tour to the Cedar Mesa area, in southeastern Utah (above), are examined in this issue of Archaeology Southwest.

immersed in the past. But one does not just drive to a remote location in the Four Corners area and start hiking. Much of the land is on tribal reservations, and many of the stories of interest to our readers involve the ancestors of today's tribes. Therefore, we include articles or report on interviews with members of the Navajo Nation, the Hopi Tribe, and the Pueblo of Zuni.

Even urban areas like Phoenix offer ways to directly experience places of the past, such as the site of Pueblo Grande. Because many urban museums are a good source for special tour programs, we called on two members of the Museum of New Mexico to share their experiences. Additionally, the Anasazi Heritage Center—which serves as the headquarters of Canyons of the Ancients National Monument—provides access to both developed, stabilized sites and backcountry sites within the monument. Crow Canyon Archaeological Center, in southwestern Colorado, also offers both tours and hands-on opportunities.

This issue is not intended as a travel guide. While it can be viewed as a “sampler” of the diverse options available to those with an interest in the past, it also highlights the challenges tourism presents to preserving archaeological sites and landscapes for the future.

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Cedar Mesa Odyssey

Paul F. Reed, Center for Desert Archaeology

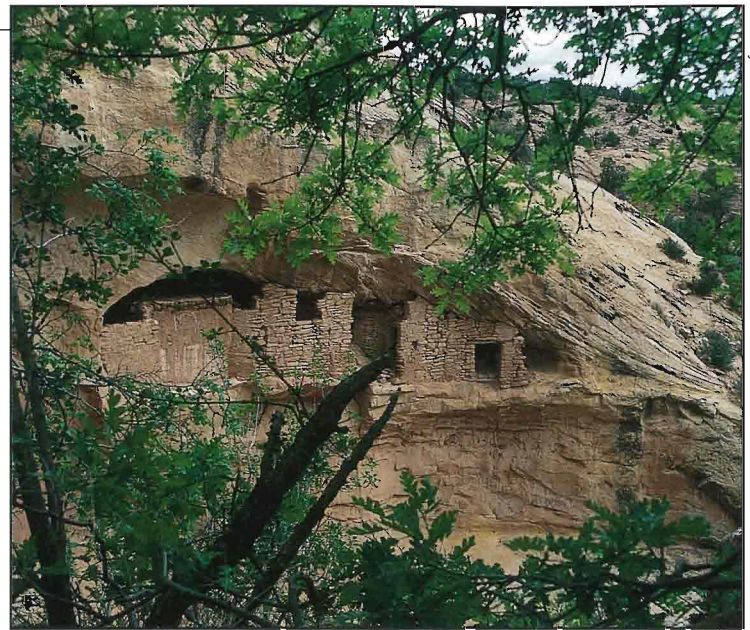
STRIKING CONTRASTS ABOUND on Cedar Mesa, from sweeping vistas of red sandstone, incised river terraces, and blue mountains, to green cedar-covered slopes, to ancient dwellings of stone, sticks, and mud. The canyons of Cedar Mesa contain some of the best-preserved, least-known Ancestral Pueblo ruins in the American Southwest, as well as a diversity of petroglyphs and pictographs.

Late on a Friday evening last April, I received a call from Center President Bill Doelle that signaled the beginning of my odyssey. After hanging up the phone, I had exactly 15 hours to prepare for a week-long guided hiking and camping trip on Cedar Mesa. Despite such short notice, I could not pass up the opportunity. As an archaeologist in the Four Corners region for the last 14 years, I had been across and through parts of Cedar Mesa, but I had never had the luxury of a week visiting archaeological sites.

Twelve of us, including guides Vaughn Hadenfeldt and Fred Blackburn, gathered in Bluff, Utah, on a Saturday night. The next morning, we drove to our campsite on the edge of Cedar Mesa, overlooking a deep canyon. Our tents pitched and our gear stowed, we piled into a van for a short day of touring. Below the rim of Cedar Mesa, Vaughn led us to an amazing expanse of at least 1,000 petroglyphs.

Over the next week, we climbed down boulder-strewn canyon walls, hiked up steep faces and ledges, and trekked across slickrock and sand dunes. We saw incredibly well-preserved Puebloan granaries, some still completely sealed, looking as though they had been abandoned for only a few months or years. More amazing still were the images pecked into the smooth sandstone. We viewed a multitude of figures, including ducks and duck-headed humans.

We visited several kivas, including one known locally as Perfect Kiva. This ancient structure looked as if it were last used only a few



Jeffrey Minker

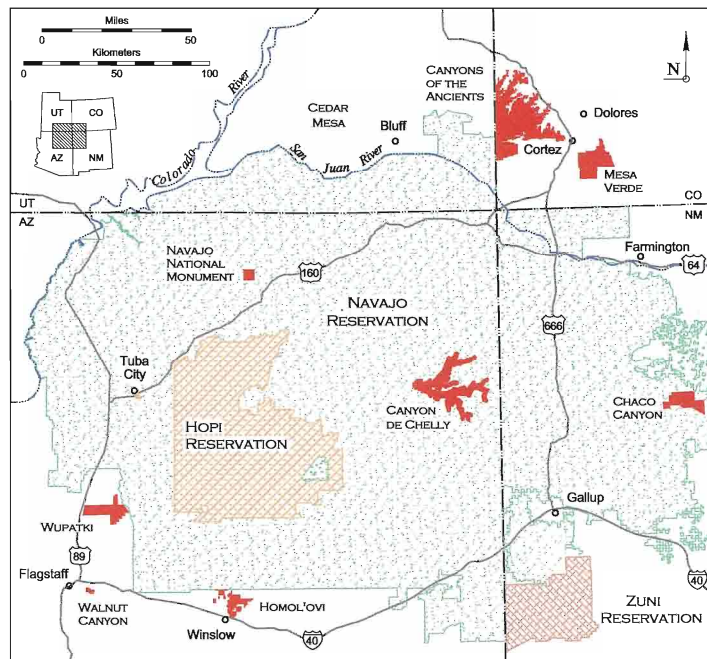
A well-preserved cliff dwelling stands nearly inaccessible in a side canyon in the Cedar Mesa area.

years ago. The roof was intact, and the kiva's interior was blackened by smoke. Renderings of the moon were visible on the eastern and western walls.

Standing Prehispanic architecture is a rarity at open sites anywhere in the Southwest. However, we viewed two such anomalous pueblos, each with standing walls in excess of six feet. Upon approaching these sites, I thought they were early twentieth-century Navajo sites, which are common in the San Juan Basin. A closer examination, though, confirmed that they had been occupied during the Pueblo III period (A.D. 1150–1300).

My experience on Cedar Mesa was profound. I feel

fortunate to have been able to visit such well-preserved, little-known sites. More than that, though, I enjoyed being immersed in the world of heritage tourism. Due to our guides' concerns about, and their commitment to, discussing preservation issues, the trip went far beyond a series of perfunctory site visits. As Vaughn and Fred point out in their articles, the only way to justify visiting these fragile archaeological sites is to use these tours to educate visitors about preserving our past.



The Four Corners area, showing places mentioned in this issue.

Out of Mind, Out of Site

Vaughn Hadenfeldt, *Far Out Expeditions*

I AM A GUIDE AND OUTFITTER specializing in backcountry hiking tours of American Southwestern archaeological sites. I see my work as a way to educate people about proper site visitation etiquette and to instill appreciation for the landscape. All visitation creates a disturbance, but our impacts can be minimized.

In my opinion, guides should limit, discourage, or prohibit the use of maps and, especially, global positioning system (GPS) devices. Uncontrolled access to sites, combined with a lack of sensitivity about their fragility, is a growing problem. Revealing exact site locations, whether over the Internet or in “bend-by-bend” guidebooks, is truly an ethical dilemma. To their credit, many writers do caution readers to avoid disturbing sites and features. While the “leave no trace” concept is noble, I find that it is not often followed.

I recently guided a photographer to a spectacular set of small Ancestral Puebloan ruins in an upper fork of a canyon. The hike in was highlighted by fresh bear tracks on the canyon floor. However, the real surprise of the day was the number of people visiting the site. Several groups of people, armed with a newly published guidebook and

a GPS unit, tramped through the site. Many of them quickly peered into the structure while resting their hands on the ancient stone doorsill. They then

consulted their guidebook and rushed down-canyon to the next site.

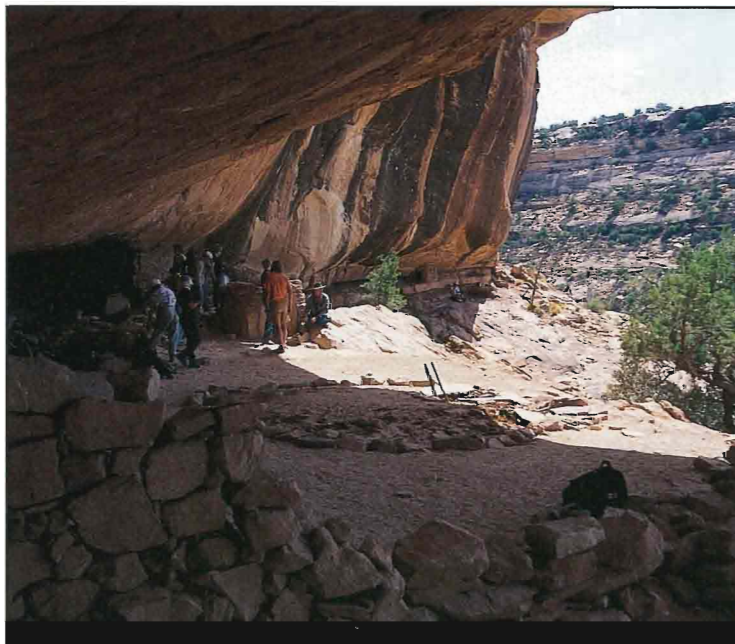
The desire to reach archaeological sites often makes people lose sight of the journey. From traipsing across the

archaeologically rich middens, to rummaging for souvenir artifacts, much of the public has lost respect for these outdoor museum treasures. The human trait of collecting, whether personally pocketing artifacts or removing them from their original context to display them on some “museum rock” within the site, is a problem that grows with increased visitation.

With more visitors come more requests to expand trail signage within the canyon wilderness area. In response, the Bureau of

Land Management (BLM) has placed red-painted ammunition boxes at sites, each containing site information and a visitor logbook. Those who write in the logbooks often expound upon the pristine beauty of the area and mystical nature of their visit. Many praise the BLM for its stewardship of the site. What most visitors fail to see, however, is the degradation that has occurred. Trails now crisscross the landscape near the sites. An original kiva ladder in one site was replaced with a replica to protect it from destruction or theft by visitors. Sandstone in one rock shelter has been pulverized by heavy foot traffic, and the collection of “museum rock” artifacts has expanded greatly.

We all must appreciate the fragility of these places and learn to reduce our effect on the landscape. I am concerned that the demand for access to fragile areas is outstripping the sustainable limits of these regions. Placing site etiquette information in a red box is often too little and too late to prevent disturbance to a site. As public interest in archaeology increases, everyone’s awareness of, and concern for, the land must also be elevated. All of us, not only professional guides and archaeologists, share responsibility for the stewardship of these precious sites.



Jeffrey Minker

Perfect Kiva, in the Cedar Mesa area. A circular rock alignment outlines the fully subterranean kiva, and a wooden ladder protrudes aboveground.



Jeffrey Minker

This petroglyph of duck-headed men was encountered at Cedar Mesa.

Cedar Mesa under Siege

Fred Blackburn

MY QUEST FOR “ARROWHEADS” took me to Cedar Mesa for the first time in the late 1960s. Grand Gulch, which cuts through Cedar Mesa, was a long walk on a hot summer’s day. Raised in the mountains of Colorado, I found this high desert unappealing and finding only one projectile point that day deepened my disappointment.

My involvement in preservation began in 1973, when I arrived as a 20-year-old ranger at Natural Bridges National Monument. A year later, my wife and I moved to the newly formed “Grand Gulch Primitive Area.” Under the mentorship of Dr. William Lipe and fellow ranger Cynthia Rogero, my perspective on the importance of preservation quickly changed, and I stopped hunting for artifacts. Education, rather than legislation, influenced my change in perspective.

In the early 1970s, the only way we rangers could enforce antiquities law was to enlist the aid of the San Juan County Sheriff’s Department. Communication was difficult. At first, two remote locations—accessed by miles of driving—transferred our requests for help. Later, we had to call an often-busy mobile phone. Additionally, most Bureau of Land Management and sheriff’s office personnel were reluctant to press cases. Our efforts to eradicate pot-hunting were met with complaints to state or federal officials, or directly to the Department of the Interior. We were subjected to numerous investigations and congressional inquiries during this period. Our few successful convictions, until the enactment of the Archaeological Resources Protection Act (ARPA) in 1979, were punished with minimal fines.

I came to realize that the extent of the black market for antiquities, combined with a general lack of interest in enforcing antiquities law, made my job nearly impossible. For example, during one investigation, I stumbled upon a local dealer who flew stolen artifacts to markets in Arizona and California while making a return haul in drugs.

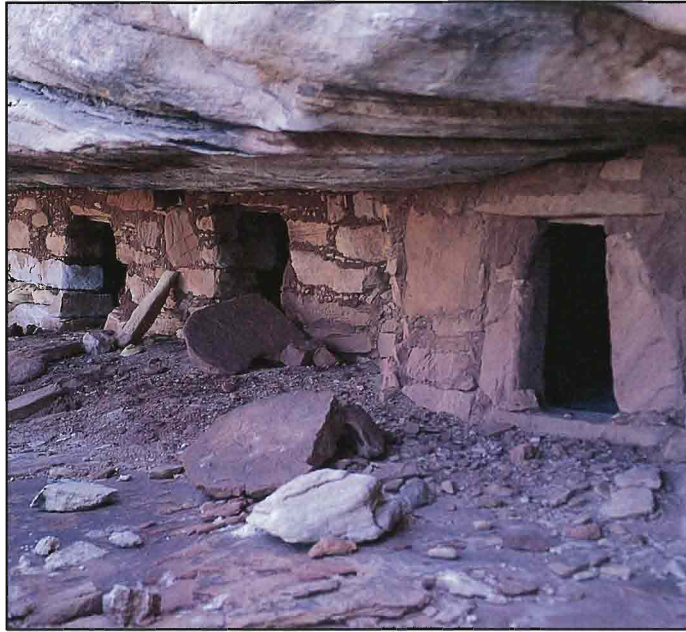
The passage of ARPA gave us more tools to fight the antiquities battle, because felony convictions provided a real threat to persons trafficking in artifacts. However, there were many unintended consequences. Arrests made after the enactment of ARPA often involved firearms, making the enforcement of antiquities law more dangerous. In the early 1980s, botched raids and undercover operations, as well as unsuccessful court prosecutions, gained the attention of the nation and the hatred of an already suspicious local population.

Raids resulted in the removal of antiquities from local homes and businesses. Individuals harboring collections from federal lands destroyed notes and artifacts. Artifacts, likely from federal lands, were found deposited at local landfill sites. As a result, the

commercial antiquities market went farther underground, leading to an increase in the monetary value of artifacts. Illegal commercial excavators began to hide their work by backfilling and restoring the landscape they disturbed. Pot hunters routinely started to excavate at night, and they also chartered helicopters to reach more remote archaeological sites.

Has law enforcement at Cedar Mesa been effective? Yes and no. Law-abiding families have slowed or ceased their activities, but commercial excavation has become more calculated, moving to private lands with occasional sorties onto public land.

Unlike most industrialized nations, the United States has yet to define a national cultural resource policy, and the agencies that manage archaeological resources remain uncommitted and underfunded. Our fascination with cultures, sites, and artifacts, in conjunction with our use of guidebooks, Global Positioning System units, and the Internet to gain easy access to sites may spell the demise, and perhaps the destruction, of archaeological sites. Until we can enforce the laws, areas like Cedar Mesa remain under siege.



Jeffrey Minker

These prehistoric granaries, tucked under a rock ledge, appear to have been untouched for hundreds of years.

Reflections on Cedar Mesa

Tom and Janice McFarland

OUR JOURNEY TO CEDAR MESA provided a profoundly different, and much more deeply felt, spiritual connection with Ancestral Pueblo people than a visit to Mesa Verde National Park or other heavily trafficked tourist destination could ever achieve.

The harsh beauty of the canyons and desert on Cedar Mesa, where each living thing struggles for existence, provided a difficult environment for people with only the most basic tools and knowledge. Yet they built structures that still stand after centuries, they created communities that survived and thrived in these difficult conditions, and they took time to create diverse images on the rocks and on their pottery. "Life on the edge" became even more of a reality for them as they moved to nearly inaccessible places in the cliffs from which they had to search, on a daily basis, for food and water.

Why did they choose to live in such precarious places, why did they leave, and where did they go? Those are the mysteries that make hiking and climbing to these sites worth the effort. If all the answers were known, the experience would be less spiritual. It is hard to imagine a place

less conducive to comfortable living, yet these folks must have had

some knowledge of river valleys and richer grasslands elsewhere. Why were they so estranged, then, from those more habitable areas? One has to struggle over the rocks, down into the canyons, and up the cliffs to appreciate the hardships the Ancestral Puebloans endured each day.

The relative solitude we experienced by encountering only a handful of other hikers and campers during the week of our trip enriched our experience, as did the excellent guides and resident experts among us. Here is the dilemma we see for heritage tourism on any scale: How can that isolation and solitude, so important to the total experience, be maintained, while encouraging more people to share that experience? Making these kinds of sites more accessible with marked trails and signs is impossible without destroying the essence of their beauty and mystery.



This petroglyph features a series of ducks and a human figure.

Bob Werrick

Heritage Tourism at Zuni Pueblo, New Mexico

Paul F. Reed, Center for Desert Archaeology

HOME TO THOUSANDS OF archaeological sites, the Zuni Indian Reservation is located in west-central New Mexico. Its Heritage and Historic Preservation Office regulates access to these sites.

According to Tom Kennedy, director of tourism at Zuni, the tribe is currently considering a cultural ordinance that will more clearly delineate Zuni policy regarding tourism to archaeological sites. Until this ordinance is passed, tourists may visit only three sites: Hawikku, Village of the Great Kivas, and Yellow House Ruin. Once the ordinance is in place, the Zuni Heritage and Historic Preservation Office will oversee tours to other sites.

Zuni Cultural Resource Enterprise, Inc. (ZCRE), employees have conducted tours to Zuni sites, particularly Hawikku, an ancestral Zuni village occupied well into historic times. On these tours, both archaeological and traditional Zuni perspectives on the sites, and their cultural contexts, are provided. Dr. Todd Howell, a project director with ZCRE, has taken groups to Hawikku and learned tourists had later returned on their own, without obtaining the required permission or guides. On one occasion, Dr.

Howell observed that "a collection of dozens of artifacts on a large flat rock was completely removed by an unauthorized visitor. During a later visit other artifacts had been placed on the same rock."

Clearly, visiting Hawikku has disturbed the site. Like other tribes and agencies that manage large tracts of land, Zuni does not have many resources to police sites. Nevertheless, visits by ZCRE staff, Zuni Fish and Wildlife Rangers, and tribal members help monitor illegal visits and potential disturbances to sites. In fact, most sites on the Zuni Indian Reservation are in pristine condition due to this vigilance. Dr. Howell noted that "the number of sites that have received illegal excavation is amazingly small compared to cultural resources close to but off the reservation."



A collection of sherds placed on a "museum rock" at Hawikku by overzealous visitors.

Bill Doelle

Hopiland Tourism

Micah Loma'omvaya, Hopi Archaeological Tours, Songoopavi Village

YEESEE! a traditional welcome heard by visitors to a Hopi pueblo home and a reminder that you will soon experience Hopi hospitality. If you have never visited the Hopi pueblos and mesas of northern Arizona, then you have something to look forward to. Hospitality has always been a part of Hopi culture.

It is also the cornerstone of a tourism service offered to those who wish to experience Hopi culture, past and present.

Hopi Archaeological Tours was formed to share culturally sensitive and accurate information with visitors to the Hopi reservation and northern Arizona. We help visitors experience more than just the scenery. We also introduce them to our cultural landscape, explaining the ancient history of the Hopi clans. Second, we guide them to culturally appropriate locales and performances, if and when available. Third, we provide accurate information about our people. This business was founded by a professional Hopi anthropologist, and it is staffed with knowledgeable Hopi guides. Therefore, we are what we teach.

Visitors who utilize Hopi Archaeological Tours gain an understanding of the Hopi cultural ties to ancestral ruins throughout the Southwest. All Hopi clans and villages have unique migration traditions; these are manifested in the villages seen today as archaeological sites. We understand the past lives of the Hisatsinom, our ancestors, through Hopi oral traditions, religious ceremonies, songs, shrines, and petroglyph and pictograph panels. Therefore, the archaeology of Southwestern sites adds to the Hopi



Adriel Heisey

A portion of First Mesa, in northern Arizona, one of the destinations visited by Hopi Archaeological Tours.

knowledge of the Hisatsinom and reaffirms our position on how the prehistoric Southwest was settled. Our company's experience in the field of anthropology allows us to provide a uniquely Hopi interpretation of archaeological sites and of Southwest prehistory.

Our weekend tours offer customers an opportunity to understand our

prehistoric past by visiting off-reservation archaeological sites such as Homol'ovi Ruins State Park, Wupatki National Monument, and Walnut Canyon National Monument. To provide the link between past and present, we visit the Hopi villages and mesas on our second day, so visitors can see what happened to the so-called "vanished ones," as alluded to by the mass media. We also provide day tours, led by our associate guides, who can answer questions, as well as escort visitors to petroglyph sites, villages, the cultural center, and quality selected arts and crafts shops. We do not cater exclusively to non-Hopi visitors; we also provide tours to the Hopi themselves, whether youth groups or individuals who have never visited these areas so close to home.

To create a prosperous and successful future for the Hopi people, we reach back into the past and examine Hopi innovations, such as the commercialization of the katsina doll, as well as Hopi-designed silver jewelry, basketry, and pottery. In the same positive spirit we invite new and old friends to experience the people and places embodied in the unique landscape of Hopi Tutskwa, Hopiland.

Kwa'kuha. Thank you.

Tourism to Archaeological and Historic Sites on Navajo Nation Lands

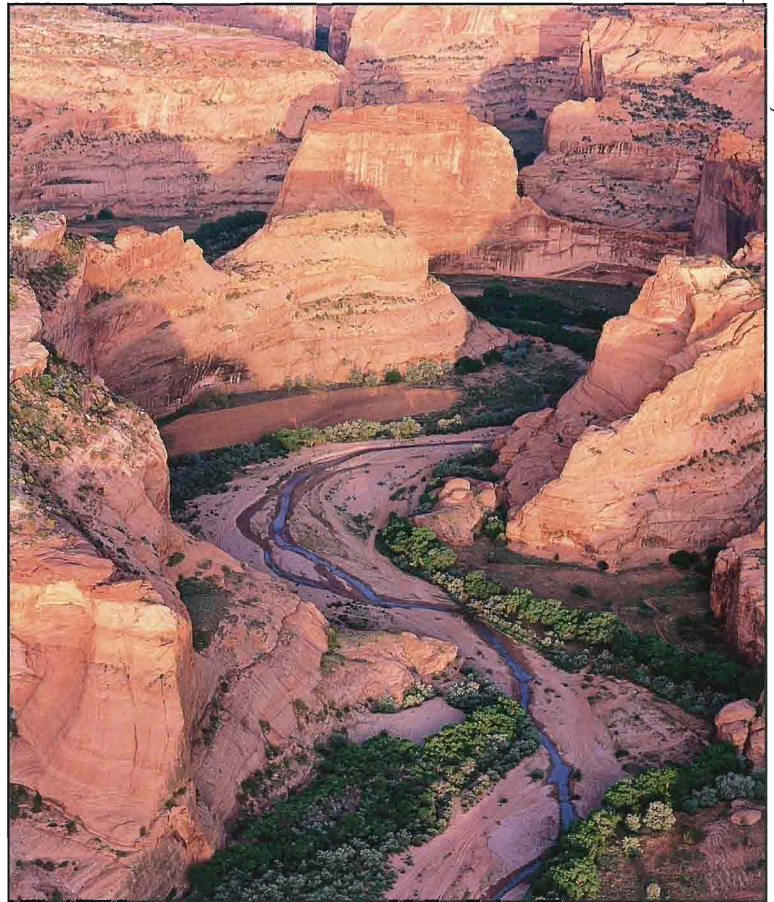
Paul F. Reed, Center for Desert Archaeology

EQUIVALENT IN SIZE TO WEST VIRGINIA, the Navajo Nation is the largest reservation in the United States. Its policies regarding the protection of cultural resources were among the first to be developed by a Native American tribe. The Navajo Nation Historic Preservation Department was created in 1986.

The Navajo Nation does not have an official policy on tourism to archaeological sites, according to Ronald Maldonado, program manager for the Cultural Resource Compliance Section of the Navajo Nation Historic Preservation Department (HPD). Were such a policy to be developed, Mr. Maldonado says it would consider traditional Navajo concerns regarding access and visitation to archaeological sites. Mr. Maldonado did indicate that, "all visitation is through permits from the Historic Preservation Office. This is a requirement of the Navajo Nation Cultural Resource Protection Act." Navajo individuals, as well as outside businesses, can legally conduct tours on Navajo lands by getting: (1) a business license; (2) permits from the Office of Tourism, the Parks and Recreation Department (for back-country hiking and camping access), and HPD (for tours to archaeological sites); and (3) permission from the local Navajo chapter in which the proposed tour would occur.

Peter Noyes, former manager of the Navajo Nation Compliance Section and current head of HPD Forestry, indicated that he believes the nation would be in favor of, "any heritage tourism that promotes economic development. [Nevertheless,] the nation must maintain appropriate controls on access to and disturbance of sites. This means not just anyone will or can be permitted and permits are absolutely required under tribal law. The nation has and will no doubt continue to permit tours by responsible archaeologists and others and we will continue to encourage presentation of a Navajo perspective."

Ray Russell, director of the Navajo Nation Parks and Recreation Department, believes that the benefits of heritage tourism would be very limited geographically: "Most of the major archaeological sites on the reservation are now protected by the federal government as units of the National Park Service (that is, Canyon de Chelly, Navajo National Monument, and Chaco Canyon). Only those communities in close proximity would benefit economically. A major drawback (of a move to increase tourist visits to archaeological sites) is that access to such sites is through Navajo Nation lands either by walking or driving and could



Adriel Heisey

Canyon de Chelly, in northeastern Arizona, offers a beautiful natural setting, well-preserved Ancestral Pueblo sites, and the opportunity to observe contemporary Navajos who live within the canyon.

be considered a nuisance by local residents."

When asked about the numbers of people visiting the Navajo Nation for heritage tourism, Mr. Russell indicated that, "visitation to Navajo National Monument, Canyon de Chelly, and Chaco Canyon is probably around 500,000, but I don't believe that the numbers for archaeo-tourism (those that come [specifically] for the archaeological sites) are greater than 50,000."

Information provided by Kathie Curley of the Navajo Nation Office of Tourism indicates almost 900 jobs on Navajo lands are directly supported through tourism. Survey data collected from January through April 2002 show that 51 percent of people traveling to the Navajo Nation visited historic sites, and 25 percent visited museums. Clearly, heritage tourism is a large component of overall tourism on the Navajo Nation. Equally clearly, however, tribal officials in several departments have differing opinions on the benefits and drawbacks of increased heritage tourism on Navajo Nation lands. Ultimately, resolution of these issues rests with the Navajo people and their leaders.

Crow Canyon Archaeological Center: Research, Education, and Native American Involvement

*M. Elaine Davis, Mark D. Varien, and Dottie Peacock
Crow Canyon Archaeological Center*

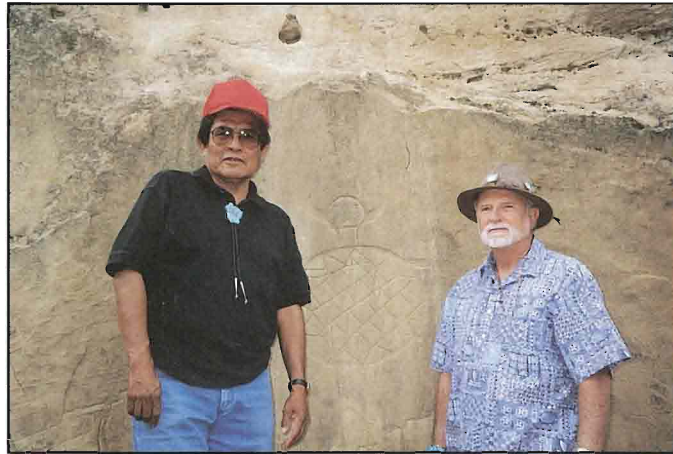
IN PARTNERSHIP WITH NATIVE AMERICANS and institutions with common goals, Crow Canyon Archaeological Center conducts archaeological research and offers a variety of public education programs. Most of these take place on Crow Canyon's campus, located just outside Cortez, Colorado. Campus programs include classes for school groups, summer youth programs, an adult research program, and courses for teachers. Crow Canyon also conducts traveling programs that teach about archaeology and native cultures in the Southwest, as well as throughout the world. Many who attend Crow Canyon's programs could be considered heritage tourists, but the Crow Canyon staff view each participant as a student and each program as an experiential classroom.

Campus-based programs have annual enrollments of approximately 2,500 youths and 300 adults. Students travel to Crow Canyon from all parts of the United States, but more than one-third are from the Four Corners area and receive tuition assistance to attend the programs. In both the traveling and the campus-based programs, Crow Canyon strives to paint a picture of the human past that is complex and multifaceted. Adults and youths alike are encouraged to think critically about the evidence and become intellectually engaged in understanding past human cultures.

We have found that the key to involving the public in our research programs is to embed activities in a larger, carefully constructed curriculum. The curricula for all of the campus-based programs center on four primary goals: (1) teaching the cultural history of Ancestral Pueblo people; (2) showing program participants how this history is constructed through Crow Canyon's model for archaeological research; (3) promoting the principles of stewardship; and (4) incorporating Native American perspec-

tives through ongoing consultation. Research programs last a minimum of one week, beginning with the most basic principles and building to include more advanced research activities. We maintain a very low ratio of students to staff to ensure that all research is adequately supervised.

About 400 individuals travel as part of our cultural explorations each year. Most of these programs tour the Southwest, but we also offer a few foreign trips. Participants in these programs learn about archaeology while visiting archaeological sites, museum collections, and native communities. The programs are led by prominent archaeologists, curators, and indigenous



Scholars Harry Walters and Von Del Chamberlain explore the extraordinary world of Navajo cosmology and astronomy.

people who share their knowledge and provide participants with multiple perspectives on the past. In visiting archaeological sites, participants learn about site stewardship and site etiquette—where not to walk, to avoid touching walls, and to leave all artifacts in place. They learn about the importance of context and provenience when visiting excavation projects or museum collections. They also learn about the concerns of native people from scholars and during visits to native communities. Incorporating native perspectives is a powerful tool for connecting the past with the present. Our programs provide opportunities for cross-cultural education and allow participants to study culture change and diversity through time and across space.

For each program, the Crow Canyon staff work to create a sense of partnership with the participants and with the community in which it is located. Crow Canyon was founded on the belief that the only way to truly save the past for the future is to employ a more inclusive approach in conducting archaeological research and share archaeological knowledge. Twenty years later, Crow Canyon Archaeological Center still holds to this belief and has been able to succeed because of it.

To complement this issue, we have compiled an extensive list of places to contact or visit. Go to the Library section of the Center's website at www.cdarc.org and open the online exhibit, "Visiting the Places of the Past."

Canyons of the Ancients National Monument and the Anasazi Heritage Center: Heritage Tourism in Southwestern Colorado

LouAnn Jacobson and Victoria Atkins, Bureau of Land Management

A PRESIDENTIAL PROCLAMATION established Canyons of the Ancients National Monument in 2000, to protect cultural and natural resources on a landscape scale. The 164,000-acre monument, though accessible via a few gravel and dirt roads, is primarily a rugged mesa and canyon backcountry that includes three wilderness study areas. More than 6,000 archaeological and historical sites have been documented, with perhaps 30,000 total inside the monument boundaries. The monument is closed to all off-road vehicles to protect both cultural resources and the natural setting.

Serving as the monument's headquarters is the Anasazi Heritage Center (AHC), a Bureau of Land Management (BLM) museum and curation facility located near Dolores, Colorado. The AHC has provided exhibits and interpretive and educational programs about the Four Corners region since 1988.

Long-term management needs will be addressed in the resource management plan we are developing. In the meantime, four locations have been chosen as focal points to allow interim recreation and heritage tourism, which provides visitors with a variety of experiences and choices ranging from developed recreation sites to primitive, backcountry sites. Two of these sites are described below.

Lowry Pueblo was excavated and backfilled in the 1930s by Dr. Paul S. Martin of the Field Museum of Natural History in Chicago. In 1966, Lowry was designated a National Historic Landmark. In the mid-1970s, the BLM removed most of the backfill, stabilized the walls, constructed a roof over Kiva B, and created an entrance to the kiva so visitors could view an intact mural. Also at that time, trails were developed, picnic tables were installed, and restrooms and a parking lot were constructed. In the 1980s, an interpretive sign was installed and an interpretive brochure was developed. Although site stabilization and preservation of the kiva mural have been a constant and expensive challenge, we believe that Lowry provides a unique opportunity for visitors to visit and appreciate an Ancestral Puebloan site in a quiet, unsupervised setting. Lowry is easily accessible from a maintained gravel county road and is a popular destination for school field trips. About 15,000 people visit the site every year.

Sand Canyon Pueblo is also accessible from a maintained county road. There is a small parking area and interpretive signs. The site has few standing walls and, like most of the monument sites, is a rubble mound. An unmaintained dirt trail developed as a result of the 10-year excavation project by Crow Canyon Archaeological Center leads visitors around and through some of the site's more



Lowry Ruin, one of the Ancestral Pueblo sites in Canyons of the Ancients National Monument, in southwestern Colorado. All visits to the Monument should begin at the Anasazi Heritage Center near Dolores, Colorado.

than 500 rooms and kivas. In an effort to help visitors envision the stone rubble as an occupied village, the interpretive signs include an architect's vision of what the site may have looked like in the A.D. 1200s.

Our overarching philosophy for interim heritage tourism management considers Canyons of the Ancients an outdoor museum, a natural setting in which artifacts are left in place and where visitors earn their experience through self-discovery. Over 20 years ago, archaeologist William Lipe predicted the management challenges for places like Canyons of the Ancients:

We are moving into an era of managed remoteness, of planned romance. I think that is probably how it has to be if we are to preserve the qualities of the area at all in an increasingly mobile and exploitive society. The challenge is to have an effective management that does not itself overwhelm the values it is designed to protect.

Photo by Robert Jensen, courtesy of the Bureau of Land Management

Pueblo Grande: Archaeology in an Urban Setting

Roger Lidman, Pueblo Grande Museum

AN AIR-TRAFFIC controller at Phoenix's Sky Harbor International Airport, following a carefully choreographed schedule, directed all outgoing flights to depart east-bound on the airport's north runway. Students from a fourth-grade class touring the platform mound at Pueblo Grande Museum immediately turned their heads to face the loud rumbling interrupting their tour and watched a large passenger airplane slowly climb into the air a half-mile to the south.

Opportunities to explore archaeological sites in urban settings are rare, but they do exist. Phoenix's Pueblo Grande Museum is one such location. Its massive earthen platform mound, created by the Hohokam, is the most visible archaeological feature visitors encounter when they explore the site. However, it is what is not visible that makes the story told at the museum most interesting. The Salt River Valley, where Phoenix is situated, is the location of what archaeologist Jerry Howard has called the, "largest and most sophisticated pre-Columbian canal system in the New World"; hundreds of years ago, Pueblo Grande was the preeminent village served by these canals.

We hope all visitors to Pueblo Grande gain some fundamental information through their experience. First, we try to convey that the Hohokam were the first people to settle and develop the Salt River Valley. Second, we want visitors to understand the role of the platform mound in the community and the length of time that the site was occupied. Finally, we would like them to begin to appreciate the trade networks that the Hohokam developed. In addition, we offer access to exhibits, an award-winning video, workshops and tours, our research library, and archaeological publications in our museum store.

The greatest challenge that we face in making the visitor experience meaningful is our diverse audience:



Adriel Heisey

The massive platform mound of Pueblo Grande, in metropolitan Phoenix, Arizona, is bounded by a modern irrigation canal (left) and museum. Over 50 percent of out-of-state visitors enter Arizona at nearby Sky Harbor International Airport (upper left), giving this site an impressive potential audience base.

- ♦ There are equal numbers of males and females;
- ♦ Half are between the ages of 35 and 55; one-fifth are under 35;
- ♦ Just over one-third are tourists; school groups and local residents are just under one-third each;
- ♦ One-third earn less than \$25,000, while half make more than \$50,000 per year;
- ♦ Four-fifths of our visitors have at least some college education.

All museums look for ways to develop and retain audiences. Twelve years ago, Pueblo Grande Museum's visitation—excluding school groups—was two-thirds residents and one-third tourists. Due to a marketing plan that targets tourists, we have increased our tourism audience so that it now exceeds local visitation.

To engage the interest of local visitors, we believe the best customer is a repeat customer. With this in mind, we have developed a series of special events, festivals, and programming to appeal specifically to repeat local visitors.

Having an archaeological site located in an urban area has its benefits. We have a large potential local audience, and supplies and services for the operation of the facility can be acquired quickly. However, the downside is that an urban setting offers many competing events and generates a great deal of "media noise." Because Phoenix's newspaper advertising rates are some of the nation's highest, it is prohibitive for us to conduct advertising campaigns there to get our voice heard.

On a daily basis, we work to address the challenges and take advantage of the opportunities that Pueblo Grande's urban location presents. As I write this article, I can hear the low rumbling that tells me another airliner is rolling down the north runway at Sky Harbor. Perhaps it will bring more out-of-state visitors, who will tour the platform mound at Pueblo Grande, once the focal point of the Salt River Valley.

Site Visitation and Preservation: Heritage Tourism through Avocational Eyes

Martha and Roland Mace

PEOPLE WHO RESPECT the ancient cultures of the American Southwest are the least likely to pose threats to archaeological sites. Educational programs that include site tours promote a greater understanding of the complex cultures that once populated the area. This, in turn, fosters respect for and support for preservation of archaeological sites.

Our interest in the prehistoric Southwest prompted us to participate in programs conducted by Crow Canyon Archaeological Center during the late 1980s and 1990s. Since Roland's retirement in 1992, we have served as members of the Friends of Archaeology, a volunteer group that supports the Office of Archaeological Studies, Museum of New Mexico in Santa Fe, New Mexico.

Over the years, our involvement with archaeological site tours, as both participants and organizers, has expanded our understanding of Southwestern prehistory. For example, in May 1997, we visited early Navajo sites in the Dinéyah, the traditional Navajo homeland, located east of Farmington, New Mexico. This one-day tour of Navajo sites, conducted by Mr. James Copeland—an archaeologist with the Bureau of Land Management's Farmington office—provided an excellent introduction to early Navajo culture and deepened our appreciation of and respect for the intelligence, adaptability, tenacity, and courage of the Navajo people.

Archaeological sites are fragile and must be preserved for the benefit of future generations. This goal is difficult to attain during this time of virtually unrestricted access to sites located on public lands. While we see that, at a number of levels, programs geared toward site preservation are



A hike to a Chacoan outlier.

enjoying success throughout the Southwest, the education of the general public needs to be expanded.

We are not suggesting that current efforts are misplaced or ineffective. General, widely held respect for prehistoric Southwestern cultures must become an educational imperative if the sites we now enjoy are to survive longer than a generation or two. This view, however, soon leads to a kind of paradox. If site preservation efforts are most effective when conjoined with a respect for the ancient cultures of the Southwest, and site visitation is an important element of an educational program designed to foster a better understanding of the Southwestern inhabitants, controlled and careful public access to sites must be encouraged. In other words, the sites we seek to preserve might be destroyed by an educational program designed to preserve them. Some kind of limited site-access program is probably the best approach. Tours conducted by professionals and supported by avocational archaeologists should, in our view, be encouraged.

See the Center for Desert Archaeology website for more information: <<http://www.cdarc.org>>

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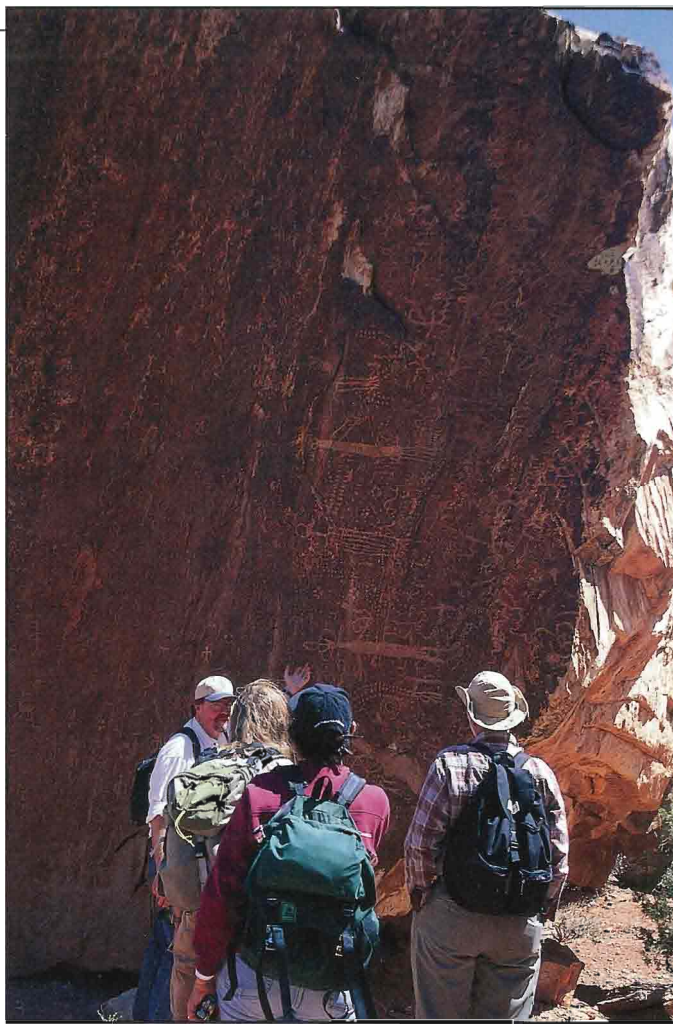
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Back Sight

I MET Vaughn Hadenfeldt, Fred Blackburn, and Jeffrey Minker—whose words and photos appear here—four years ago, on a visit to the area just west of Navajo Mountain. It was the first time that I had ever paid to go on an expedition. I found that a professional archaeologist could learn a great deal on such an outing.

It was on that trip that I was introduced to Fred Blackburn's concept of "reverse archaeology." Many of the early expeditions by the Wetherill brothers in the Four Corners area brought back collections that were very poorly provenienced. Fred has done a great deal of oral history and documentary research to provide a context for these collections, but one of the particular keys has been to actually search the remote landscape for inscriptions of names that the Wetherills and others left on rock faces at or near the sites that they dug. This has made it possible to strengthen the link between a museum collection and an archaeological



Jeffrey Minker

Cedar Mesa trip participants viewing a petroglyph panel. Because the rock on which the petroglyphs were pecked fell over at some point in the last thousand years, the tall human figures are now oriented 90 degrees from their original position. Some elements on the backside of this rock have been pecked more recently, and are oriented relative to the rock's new position.

site—hence the term reverse archaeology. This is an intriguing form of preservation archaeology.

that it will be preserved for the future, not consumed in the present.

*William H. Doelle, President & CEO
Center for Desert Archaeology*

back sight (băk sīt) n. **1.** a reading used by surveyors to check the accuracy of their work. **2.** an opportunity to reflect on and evaluate the Center for Desert Archaeology's mission.

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