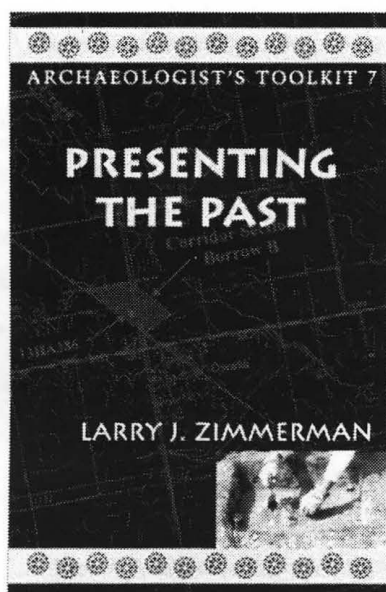


BOOK REVIEWS

Presenting the Past
by **Larry J. Zimmerman**
The Archaeologists Toolkit Series,
No.7. AltaMira Press, Walnut
Creek, CA, 2003.
162 + xiii pp., refs., index



Presenting the Past is the seventh and final installment in a series of handbooks entitled "The Archaeologist's Toolkit." These handbooks are directed to both students and practicing archaeologists who will benefit from increased knowledge of documentation processes and presentation of archaeological fieldwork and analyses. The author, Larry Zimmerman, offers a quarter-century of teaching experience in anthropology and archaeology at midwestern universities and has authored over 300 cultural resource management (CRM) reports, along with much involvement in writing and editing numerous books and journals. In addition, he has practiced archaeology in North and South America, Britain and Australia. As the name of the series

suggests, this "Toolkit" publication deals with the multitudinous logistical problems of documenting and communicating archaeological data, and is not oriented to particular theoretical perspectives.

The fundamental argument made by Zimmerman is that communication with various audiences is one of the archaeologist's basic tasks. An overriding theme developing from this perspective involves presentation

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methodology and media communication approaches appropriate for audiences to which archaeological information will be directed, such as fellow professionals, sponsoring agencies and the interested public.

Most North American archaeological practice involves cultural resource management (CRM) and this handbook is heavily oriented towards presentations for CRM audiences. Sub-themes develop in Zimmerman's work, not the least of which is the tendency for practicing archaeologists to procrastinate in documenting field work, preparing monographs and journal articles, and generally avoiding any liaison with fellow professionals and the general public. The statistics quoted in this volume regarding non-reporting of archaeological projects are really quite shocking. In Britain up to 60% of

excavations are unreported after 10 years. In Israel, 39% of excavation in the 1960s, 75% in the 1970s, and 87% in the 1980s still have no reports written. Regardless of whether the past can always be considered a public heritage, non-reporting of an excavation can be viewed as being akin to theft from the public whose heritage has been entrusted to professional stewards. Underlying lethargy and excuse-making, according to Zimmerman, is the real reason for non-reporting in the archaeological discipline, and that is the lack of adequate training for preparing reports. There has been little institutional teaching of how to present the past.

Some specific sub-themes are set out in the various chapters of this volume. In chapters 2 and 3, Zimmerman recognizes the variety of audiences requiring archaeological information, the specific needs of each audience, and the choosing of specific media to satisfy these requirements. The author delves into the archaeologist's style and sensitivity, limitations of jargon, contractual obligations and public accountability. An in-depth review of writing skills is set out in Chapter 4 where writing styles, the value of bibliographies, and referencing parameters applicable to the particular audience are delineated in a comprehensive manner. The electronic world is encountered in Chapters 5 and 6 where computers, software and the creation of various types of images useful in presentation are discussed. Zimmerman, in Chapter 6, highlights the limits of photography and merits of archaeological drawing in relation to electronic media. In Chapters 7 to 10, he examines a variety of subjects: teamwork, collaboration in approaches to presentation, conference papers, tips for talks, the world of publishing,

approaches in constructing abstracts, exhibits, and the staging of events. In the last final two chapters, Zimmerman deals rather extensively with media methodology, the discipline's responsibility to the public, and a plea for professionals to become media-literate. Archaeologists on the whole are deemed to shy away from close involvement with the media that present our views to the public. However, mass media are a major source of public information regarding archaeology and the aim of the discipline must be to understand how the media works, when the story is sufficiently interesting to go public — in effect we must appreciate when archaeology becomes news. Several professional associations have prepared guides for media releases and Zimmerman gives voices to these in the volume. Concluding remarks by the author deal with the profession's relationship to the electronic media, building web sites, web appeal, problems in using the web, CD-ROMs, DVDs, and storyboarding for the media. And the author's parting shot, "We have to let people know about what we find, but also, as important, what we believe to be its impacts for their lives."

In offering a critique of *Presenting the Past*, I submit this volume does serve as an excellent checklist for archaeological communication with various interested audiences. Students, practicing archaeologists and all those avocational individuals faithfully volunteering time to advance archaeological interests will be well served by this volume. Overall, this work is heavily oriented towards communication in terms of the electronic media. If there is a weakness in the volume it is the assumption that all concerned will be totally tuned in to the electronic world, consequently the value and significance of community relationships in archaeological projects, particularly urban sites, appear understated by Zimmerman. However, one might say that in this volume the last two chapters dealing with the archaeologist's relations with the media are worth the price of admission, so all around, *Presenting the Past* is a valuable contribution towards fostering quality communication of archaeological data.

For those interested in the orientation

of archaeology in relation to public outreach and community involvement, I recommend the anthology *Public Benefits of Archaeology*, edited by Barbara J. Little (University Press of Florida, 2002). This volume of 24 essays can well complement Zimmerman's work by providing insights into the public benefits of archaeology, as well as how archaeology can interface with the general public.

Trelle Morrow

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Making Native Space: Colonialism, Resistance, and Reserves in British Columbia

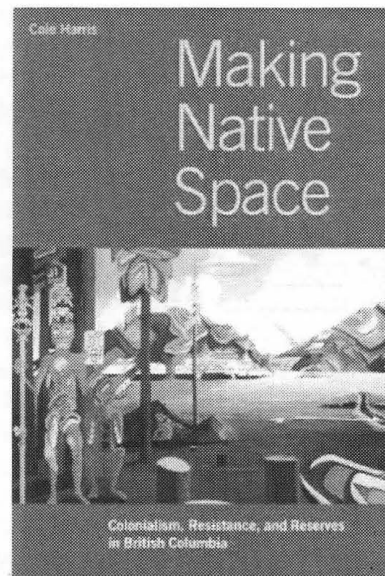
by Cole Harris

UBC Press, Vancouver, 2002.

415 + xxxi pp., [16 pp.] plates, illus., maps, refs, index

The history, geography, and legacy of British Columbia's Indian Reserves are unique in North America. They are the product of 'late' colonialism, having been outlined in the late 19th and early 20th centuries through a series of encounters between Aboriginal peoples and the settler movement. Harris' *Making Native Space* argues that these encounters represented a collision of human geographies, where Aboriginal patterns of land use and habitation were challenged and ultimately overrun by settler ideologies about land, labour, and race.

Harris argues that these ideologies, backed by significant imbalances in military and discursive power, imprinted on the terrain of the province. The spatial consequences remain evident today in the small, resource-poor reserves that dot the provincial landscape. More than this, Harris argues that "the line separating the Indian Reserve from the rest [of the province] became ... the primal line on the land of British Columbia, the one that facilitated and constrained all others." Thus the legacy of BC's reserve policies is much more than spatial, but strikes to the heart of the economic and political status



of First Nations in the province today.

Making Native Space presents a thorough but engaging analysis of the politics, processes, and personalities that shaped the designation of reserves in British Columbia from 1850 to 1938. It begins with a well-known story involving Gilbert Malcolm Sproat, future Indian Reserve Commissioner, but in 1860 a young colonial entrepreneur. Sproat, having purchased land at the head of Alberni Canal on Vancouver Island, arrived to find a Nuu-chah-nulth settlement. Sproat re-purchased the land from the band on condition that they abandon the village, but eventually resorted to threatening the settlement with cannons. Sproat's diary records the local chief's protest: "[we] hear things that make our hearts grow faint. They say that more King-George-men will soon be here, and will take our land, our firewood, our fishing grounds; that we shall be placed on a little spot, and shall have to do everything according to the fancies of the King-George-men."

In a sense, *Making Native Space* recounts exactly this process. With a sensitive eye for complexity, Harris deftly considers the manner in which Aboriginal people came to be anchored to designated spaces that were legally and politically distinct from spaces "opened" for settlement. From the beginning, reserve policy was negotiated through the complex relationship between pro-settler colonial/provincial governments and the distant influences of the London-based Colonial Office and (after 1871) of the Dominion