

Exxon Valdez Oil Spill
Restoration Project Final Report

1994 EVOS Report
Spill Area Site and Collection Plan

Restoration Report 94007-1
Final Report

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1994 Spill Area Site and Collection Plan

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Study History: The Spill Area Site Protection and Collection Plan was an additional aspect of archaeological site protection identified by requests from a number of concerned communities and organizations. Those requests were a Prince William Sound/Kenai Peninsula area response to Trustee Council partial funding of the Alutiiq Museum and Archaeological Repository in Kodiak (Restoration Project 93066). The need for an overall assessment of existing facilities and need for collections repositories was identified and preparation of a plan was added as an increment to the ongoing archaeological site monitoring project (Projects 93007, 94007).

Abstract: Local museums in the Prince William Sound and Homer were visited to describe existing museums and assess their suitability for housing archaeological collections generated from *Exxon Valdez* Oil Spill related activities. Individuals in local communities, Native corporations, and governmental agencies were interviewed to determine what kinds of site protection programs exist in the spill area. At the same time, those groups were polled to see what facility and program needs were seen on the local as well as regional level. Recommendations were: 1) a regional repository should be supported, 2) small, local storage and display facilities should be supported, 3) site monitoring should continue and a stewardship program should be encouraged, and 4) public education in support of archaeological site protection should be supported for long term site protection.

Keywords: Archaeology, *Exxon Valdez*, repositories, collections storage, stewardship.

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**1994 EVOS Report
Spill Area Site and Collection Protection Plan**

Report to the *Exxon Valdez* Oil Spill Trustee Council

by

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Office of History and Archaeology
Division of Parks and Outdoor Recreation
Alaska Department of Natural Resources

The EVOS settlement between the Exxon Corporations, the Federal government and the State of Alaska specifically identified damaged archaeological sites and artifacts from those sites as resources to be restored and protected. Protection of injured sites through data collection and active monitoring such as with site stewards are among the protective methods attempted at archaeological sites. Protection of data including artifacts and supporting documentation includes adequate storage and stabilization of the artifact collections. Federal requirements for collection treatment are spelled out in regulation where standards of museum facilities and programs are stated. Projects using federal support must comply with the federal standards regulations. The objective of this study is to review site protection programs and archaeological data repositories in the spill area and recommend to the Trustee Council measures appropriate to mitigation of archaeological losses.

In 1993 the *Exxon Valdez* Oil Spill (EVOS) Trustee Council provided \$1.5 million to the Kodiak Area Native Association to partially fund a repository in Kodiak for artifacts recovered as a result of oil spill related activities. In doing so, the Council members recognized the need to support long term curation for archaeological collections in the spill area and also recognized the desirability of keeping collections near their origin. Return of collections to their area of origin is an often repeated sentiment in Spill Area communities. Local people remain very concerned about removal of cultural remains during the past century; often by foreign museums. The Kodiak project re-stimulated interest shown earlier in other communities of the spill area for repositories and cultural heritage centers. Trustees received proposals for facilities in the Prince William Sound area. Virtually every community voiced interest(Figure 1). The large amount of money requested made it necessary for the Trustee Council to delay review of all proposals until an area wide examination of the needs was completed. Money for that purpose was given to DNR under project 94007. The charge by the Council, while emphasizing the question of collections repositories, was to develop an overall plan for protecting sites and cultural heritage the sites represent.

Several assumptions underlie this study. First, because three of six Trustees represent federal agencies, major regional facilities funded in part by the Trustee Council will need to comply with appropriate federal regulations. Second, a regional facility funded by settlement money will be the repository for at least some federal collections in the future, probably including collections with no direct connection to the *Exxon Valdez* Oil Spill.

Common to many of the proposals presented to the Trustee Council was the idea that facilities should function beyond simply warehousing collections. Most proposals envisioned structures which would house cultural heritage centers. Heritage centers could be a place where, in addition to

collections storage, traditional arts and crafts are developed and salable items produced. The centers also might serve as centers for language research or training, practice of traditional activities or a gathering place for traditional group meetings or community functions. This analysis of the wants and needs of oil spill area residents for cultural heritage preservation tries to consider all aspects of cultural heritage preservation but must focus primarily on the curation of archaeological collections and site preservation.

Project submitters will need to keep firmly in mind that projects must be linked clearly to damage caused by the EVOS. Project proposals which cite less direct linkage will have to present convincing arguments to clearly demonstrate a connection, even though indirect. Also, sites which have been the subject of agency damage assessment, restoration and monitoring are only those on public lands. That restriction was placed on archaeological site consideration by the Trustees early after the 1989 spill.

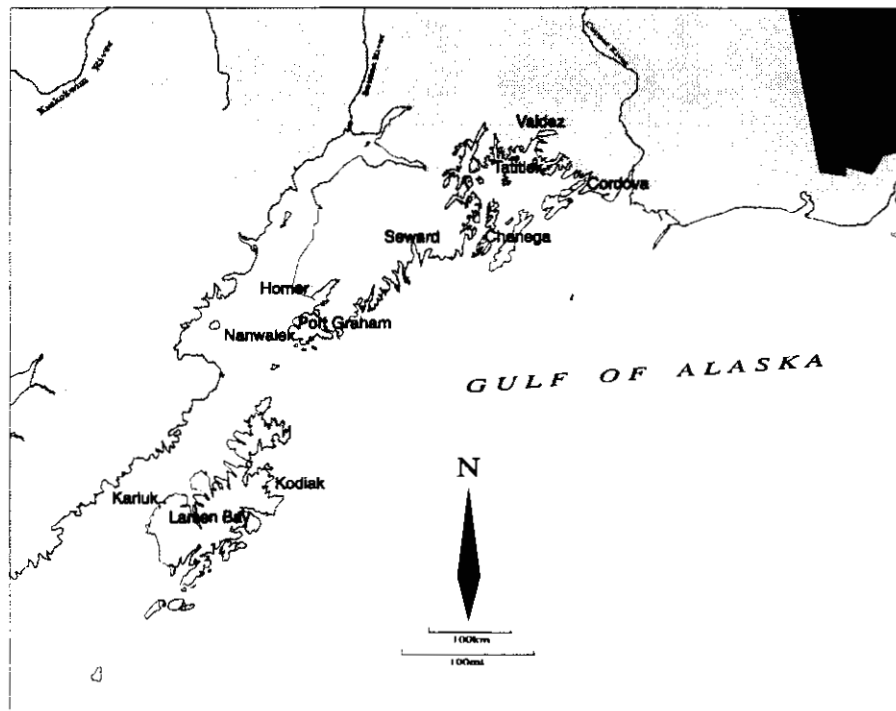


Figure 1 Communities in the *Exxon Valdez* Oil Spill area which have requested cultural repositories or program support.

Methodology

The methods used to collect information about local needs for cultural centers or programs were, when possible, to visit the various communities and interview individuals with knowledge of local desires. Some information was obtained from proposals previously submitted to the Trustees and from proposals provided at public meetings held by other State agencies. In some cases, local visits were not accomplished and interviews were conducted over the telephone or in Anchorage.

Descriptions of existing site protection programs were obtained by interviewing agency archaeologists and Native corporation managers. Programs such as the site stewardship program designed with funding by the Trustee Council but never funded for implementation were also included under existing programs. Agency archaeological activities detailed also included those not directly associated with the EVOS.

Another type of information sought for the spill area was the status of existing museums of the area. Existing museums might provide a useful mechanism to focus development of adequate repositories in the area. Because the Trustee Council earlier provided \$1.5 million dollars to support construction of the Alutiiq Museum and Archaeological Repository in Kodiak, canvassing communities about museums avoided the Kodiak area. That conscious bias was due to the belief that the Council would not commit further funding for a museum or significant facility in the Kodiak area. Finally, standards for repositories were researched and are summarized in this report.

SUMMARY OF RECOMMENDATIONS

The Trustee Council needs to consider measures which protect the artifact collections which are generated as a result of the EVOS and measures to protect damaged sites from continued damage. Methods of protection considered should include support for limited term programs developed for site protection as well as physical facilities. Projects given a high rating should be those which show cooperation with Spill Area groups or organizations.

Recommendation: The Trustee Council should entertain proposals to either construct new regional repositories in the Prince William Sound area and the lower Cook Inlet area or support expansion of existing facilities in the two areas. Supporting expansion of existing facilities or partial support for multi-use facilities appears to be the most efficient and economic approach. Either approach needs to include strong consideration for meeting federal curatorial standards outlined in regulation 36 CFR, Part 79 and address the concerns of Native communities.

Recommendation: The Trustee Council should entertain proposals for developing local storage and display of small collections of artifacts which come from local sites. Development of local storage and displays should be supported by training, professional advice, and materials. Local people should be trained to work with and interpret local collections. Placement of federally controlled collections in local repositories will necessitate close coordination with the agencies to assure compliance with 36 CFR, Part 79.

Recommendation: The Trustee Council should continue to support monitoring damaged sites for vandalism and future damage from buried oil. Monitoring could be accomplished through funding agency monitoring as now, support of a program of local site stewards to monitor sites, or a combination of methods. A site stewardship program involving local residents would be effective in the long term and should be strongly considered by the Council for funding.

Recommendation: For the most efficient long term protection of damaged sites and sites newly damaged as a result of increased vandalism, the Trustee Council should support presentation of information about the cultural heritage of the Spill Area in order to educate people about the harm of site destruction. Education could be preparation of pamphlets, videos, oral presentations or support of heritage preservation programs. Educational efforts should be aimed at both Native and non-Native communities. Training youth in traditional practices and values would be one significant method of education about the value of archaeological remains.

Measures supported by the EVOS Trustee Council to protect archaeological remains of traditional cultures can easily deal with past abuses and future threats at the same time. The information and techniques used to satisfy the legal requirements of the Exxon-Federal-State settlements should not preclude aiming to limit future spill damages.

FINDINGS

Museums of Prince William Sound and Lower Cook Inlet

One of the first tasks addressed was to find what facilities and programs already exist in the spill area. Museums operate in four spill area communities outside the Kodiak area: Cordova, Valdez, Seward, and Homer. Most emphasize the history of Alaska since arrival of the Russians but all contain at least small collections representing native heritage. The existing museums are described as follows.

Cordova Museum

Cathy Sherman, Director
City of Cordova Museum
P.O. Box 391
Cordova, AK 99574
(907) 424-6665

The City of Cordova Museum is an institution where the facility and staff are provided by the City and collections are owned by the Cordova Historical Society, a 501(c)(3) non-profit organization. A few artifacts are on loan from private sources.

Facility: The City of Cordova Museum is located in a single story building, owned by the City of Cordova, which also houses the City library. The building was built with a

Centennial grant from the Alaska Legislature in 1967. The Museum area consists of the northwest part of the building with exhibits in the entry hallway and a single large collection display room. A small collection storage and display preparation room occupies a narrow area along one side of the display room. A small, two desk office is located just off the north entrance of the building. The Museum space encompasses approximately 800-900 square feet including hallway and office space. Security is provided only by locked front doors and glass front cases. There are no climate controls for the collections. The building is reportedly not in compliance with City safety codes. Particularly, the building furnace is unsafe.

The Cordova Historical Society provides an additional 400 square feet of storage outside of the Museum building for collections storage. A proposal has recently been presented to the EVOS Trustee Council by the City of Cordova for repairs and upgrading of city facilities part of which includes funding of Museum facility repairs. The extent of proposed Museum changes is yet unknown.

Operation: The Museum staff consists of the Director who currently is part time, working 25 hours a week and volunteers. The director reports directly to the City Manager. A part-time collections manager works 15 hours a week. Fall 1994 hours of operation are weekdays 1:00 - 5:00 PM. There is no admission charge but donations are encouraged. The Museum staff also serves the function of the Cordova visitor's information center. Visitor counts to the Museum over the past ten years have increased from a low of 1414 during 1985 to over 3500 as of late August 1994. A memorandum of understanding was signed between the Historical Society and the City on November 20, 1992, which outlines the relationship of the organizations regarding operation of the Museum and collections. City Ordinance 689, dated 12/18/1991, also formalized the relationship under the City Municipal Code.

The Museum is a member of Museums Alaska, Inc., the statewide museums association. The Cordova Historical Society provides oversight on collections acquisition policy and operates the Museum store. The Society is also active in providing limited material and monetary support.

Collections: The collections owned by the Historical Society primarily relate to the Copper River Railroad and Kennecott era activities. The major part of the collections are photographs. A few artifacts including a kayak, a dugout wooden canoe and a few stone tools are exhibited which deal with Native history of the Prince William Sound/Cordova area.

Valdez Museum

Joseph M. Leahy, Director
The Valdez Museum
P.O. Box 307
Valdez, AK 99686
(907) 835-2764 FAX 835-4597

The Valdez Museum is an institution owned and staffed by the City of Valdez. Other than items on loan, the city owns the collections. The Museum functions as a historical archive as well as a repository for historic and prehistoric objects.

Facility: The Valdez Museum is a City owned structure built in 1968 as an Alaska Centennial project. Expanded in 1989, there are plans for further building expansion or a

new facility currently in the concept stage. The Museum building is 7500 square feet with temperature and humidity control. A burglar alarm system connects directly with the City Police. A project currently underway will change lighting from florescent lights to filtered incandescent lighting. A halon fire suppression system protects about two thirds of the Museum building with a sprinkler system protecting the remaining area.

Another structure of 9,000 square feet is used as a storage area and workshop. That building is heated year round but has no fire protection or burglar alarm systems in place. A dust control system and humidity control is anticipated to be installed during the winter of 1995-96.

Operation: The Museum staff consists of three full-time City employees. The Director, Joseph M. Leahy, has professional training in museum administration. The director supervises a curator of exhibits and interpretation and a registrar or curator of collections. Both supervised positions are full-time City employees. During summer months when visitation increases, an additional five to seven paid positions are filled. As many as 40 volunteers assist the paid staff throughout the year.

A seven member appointed museum board advises the City on matters dealing with the Museum. The Museum Director intends to apply for accreditation by the American Association of Museums during 1995 with accreditation anticipated in 1996.

Collections: The Valdez Museum collections appear to primarily apply to Euro-American history of Valdez and surrounding areas. The Museum houses the historical archives of the City as well. A small collection of native artifacts does exist which represents the coastal Prince William Sound area and parts of interior Alaska. The Museum houses a ships bell obtained during cleanup of the Exxon Valdez Oil Spill. The bell, property of the State of Alaska, was obtained through the State Museum on long term loan. The Museum does not currently house large collections belonging the federal agencies; only a light house lens on loan from the U.S. Coast Guard.

Resurrection Bay Historical Society Museum, Seward

Lee Poleske, President
Resurrection Bay Historical Society
P.O. Box 55
Seward, AK 99664-0055
(907) 224-3902

The Museum in Seward is technically the Resurrection Bay Historical Society Museum. It is organized and run by the Resurrection Bay Historical Society and staffed almost wholly by volunteers.

Facility: The Seward Museum is located in a two story building with a basement owned by the City of Seward. The building also houses the Seward Senior Center. The building is located on the corner of 3rd Avenue and Jackson Street at 336 3rd Avenue. The Museum occupies the ground floor of the building. The area encompassed by the Museum is approximately 3100 square feet of which 250 square feet is used for collections storage. The public displays are arranged in a single large room. A desk at the entrance with a very small sales area requires about 75 square feet of floor space. Security is provided by locking the

interior door entering the Museum. An exterior double door facing 3rd Ave. is kept locked except presumably in emergencies. Heating is centrally provided. Some displays are housed in glass front cases while most are open displays. Humidity is monitored in one display case containing basketry. Clothing and photographs not on display are stored in acid-free archival holders. Lighting in the storage area is filtered through ultra-violet filters.

The Resurrection Bay Historical Society and the Senior Citizen Center jointly manage the building. A joint management agreement covering responsibilities of each entity was signed in 1987 and, while still in effect, is currently being re-negotiated.

Operation: The president of the Resurrection Bay Historical Society functions as the director of the Seward Museum. Primarily staffed with volunteers, the museum hires two employees for three months during the summer. The employees are hired by the Society. The City of Seward provides \$1000 each year for operation of the Museum. Utilities are paid by the Society to the City. Admission is charged for the public to enter the Museum. The rate for an adult is \$1.00 with lesser amounts for children and seniors. Programs are provided for a fee during summer evenings and on special occasions. Hours of operation from mid-May to Labor Day are 11:00 AM to 5:00 PM Monday through Saturday. Hours during September are 12:00 Noon to 4:00 PM. Visitation through mid-September 1994 was 9404 visitors for 193 days of operation.

The Museum obtains funding for operation through various Society fund raising activities, sales of items in the Museum, and by City appropriations. Post cards, pins, railroad spikes, reproduction maps, Iditarod related items, and books are among the items sold by the Museum.

The Museum is a member of Museums Alaska Inc., and through the Resurrection Bay Historical Society, a member of various regional and statewide organizations.

Collections: The collections of the Seward Museum are the property of the Resurrection Bay Historical Society which has a written collection acquisition policy. The Museum adds items through donation and occasional purchase. The primary emphasis of the Society is history of the Resurrection Bay area and, secondarily, of increasing wider areas of Alaska. Natural history items are represented by only stuffed animals or parts of animals (baleen). The collections mainly reflect the history of Seward with the Alaska Railroad an important point of focus. The collections are mainly Euro-American with a collection of Alaska Native baskets and some artifacts from western and northern Alaskan Eskimos.

Although attempts have been made to work with the local native community (a group called *Qutekcak* which is attempting to gain tribal status) there exists no special relationship with the Museum. There are very few Native archaeological sites known in the area, hence, few or no existing artifact collections.

Pratt Museum, Homer Society for Natural History

Betsy Pitzman, Director

Pratt Museum

3779 Bartlett Street

Homer, AK 99603

(907) 235-8635

Betsy Webb, Curator of Collections

The Pratt Museum is wholly owned by the Homer Society for Natural History (HSNH) and is located on property owned by the HSNH. Located in downtown Homer, it consists of a two story building. There is a paid staff of seven plus numerous volunteer assistants. The main focus of the Pratt Museum collections are those from the Kachemak Bay area but include other parts of Alaska as well. The Homer Society for Natural History incorporated in 1955 and the Museum was built in 1968. The Museum won accreditation from American Association of Museums in 1982.

Facility: The Pratt Museum building is a frame structure with 3 levels totaling 9,067 square feet. The display area covers about half of the building floor space with another 20% for collections storage and the remainder used for building maintenance and administrative functions. Storage for archaeological collections is located primarily on the lower floor. Collections are currently housed in metal cabinets, mostly of approved curatorial standard quality but several are still without good humidity and security control. All storage cabinets are in a secured collections area and all storage areas in the main building are monitored for temperature and humidity. An outside building containing 2,070 square feet is used as a workshop/laboratory facility. Botanical gardens occur around the Museum and parking areas.

Operations: The Pratt Museum employs a full-time director, a business manager, a building manager, and a curator of collections assisted by part-time volunteers. All ultimately are responsible to the Museum Board of Directors. The curator of collections is an active professional curator with extensive experience with the Denver Museum of Natural History. She is currently computerizing the Pratt Museum archaeological collections. They include collections from both survey and full-scale archaeological excavations. The latter is especially significant because field notes, photos and all supporting documentation is included in the excavation collection from Halibut Cove. Some efforts are being made to stabilize artifacts in the Museum which are suffering deterioration common to collections. The Museum also serves as a central reporting location for sea mammals which wash ashore in Kachemak Bay and lower Cook Inlet. The Museum houses a natural history collection representative of the area including sea mammals, land mammals, birds, fish, shell fish, and plants. Standing board committees supervise collections acquisition, development, and financial matters.

The Pratt Museum funds come primarily from private sources and grants. The City of Homer supports about 20% of the operating budget. An admission fee for non-members of the HSNH of \$3.00 for adults and \$2.00 for seniors is charged. Society members are admitted free of charge. The Pratt Museum is a member of Museums Alaska, Inc., and is one of only a few museums in the state certified as meeting standards of the American Association of Museums.

The museum adheres to summer open hours of 10-6 P.M. and winter hours of 12-5 P.M. with closure on major holidays. Normal operating hours are daily during the summer and Tuesday-Sunday during the winter.

The Pratt Museum is aggressive in obtaining funding and has developed long term plans for acquiring additional, adjacent property for expansion. One of the Museum's highest priorities is development of a cultural repository/collections stabilization/research facility for the Kenai Peninsula and general lower Cook Inlet area. To that end, Museum staff has

already begun communications with native groups on the Kenai Peninsula to assure native cultural heritage is integrated into the design.

Existing Site Identification/Monitoring Programs

The active programs of site identification and monitoring in the EVOS area are operated by government agencies or by regional level Native organizations. Except for projects funded by the Trustee Council, no programs are very extensive nor aimed especially at oil damaged sites.

Kodiak Area Native Association (KANA)

402 Center Ave.
Kodiak, AK 99615
Rick Knecht, Director, Alutiiq Cultural Center
(907)486-5725

Facilities: KANA was funded in 1993 with \$1.5 million by the EVOS Trustee Council to build a regional repository, the Alutiiq Museum and Archaeological Repository located in the City of Kodiak. Trustee Council understanding, based on hearing remarks, was that the Alutiiq Museum and Archaeological Repository was to house artifacts from the Kodiak area which were collected as a result of the EVOS. The previous Alutiiq Cultural Center facility was filled almost to capacity with collections already in possession of KANA but the new repository (opened summer 1995) has space for additional collections.

Programs: Rick Knecht, Director of the Alutiiq Cultural Center, has developed a program in the Kodiak archipelago of identification and inventory of archaeological sites, particularly on Native corporation lands. He actively visits sites and obtains funding for salvage of endangered sites. The collections are housed in the Alutiiq Museum and Archaeological Repository.

The Alutiiq Cultural Center's site identification effort involves working with site stewards in the communities of the area. Individual site stewards monitor a few sites each and collect artifacts which have eroded out and are in danger of loss. This stewardship program is voluntary and generates considerable local interest. Knecht's experience with the KANA stewardship program has proven the need for strong local involvement in recruiting and organizing site stewardship programs. The Cultural Center shares information with land managers of the various village corporations with the understanding that some degree of confidentiality is desirable.

Chugach Alaska Corporation (CAC)

560 E. 34th Avenue, Suite 200
Anchorage, AK 99503-4196
John Johnson, Cultural Resource Manager
(907)563-8866 FAX 563-8402

Programs: The Chugach Alaska Corporation does not fund a large program of site location and monitoring but John Johnson, Cultural Resource Manager for the corporation, visits sites and collects information from local people about new sites in the course of his duties relating to other corporation activities. For instance, he looks at parcels selected by the corporation and planned for development, to insure no sites will be disturbed. While in the field, he monitors known sites for erosion or human disturbance and looks for new sites. The U.S. Forest Service and CAC have an agreement that they will share information about site disturbance in the Prince William Sound area as one or the other party may discover. CAC has an inventory of information on sites in the region but it is not computerized or formally maintained in a consistent fashion. The information is held in lockable file cabinets in a locked office and a policy of confidentiality prohibits release of information to outside agencies or individuals except on an individual, need-to-know basis.

No formal structure exists for Johnson to work with local people but he maintains an informal working relationship with individuals to share information about sites. Johnson routinely works with village councils of the region on cultural matters. CAC has coordinated a number of re-burial ceremonies for human remains returned to the region or villages from institutions such as the Smithsonian.

A project currently being developed is a series of "spirit camps" which teach young natives about their culture and history. They will be held at the historic village of Nuchek on Hinchinbrook Island. See further discussion under the Chugach Heritage Foundation heading. Also envisioned is development of a cultural center with provision for storage and interpretation of artifact collections.

The Chugach Alaska Corporation prefers to keep artifacts near the location of their origin. CAC recognizes the advisability of keeping collections in accredited repositories. Some artifacts returned to CAC under the Repatriation Act currently are in the Anchorage Museum of History and Art but may be moved elsewhere to receive needed stabilization treatment.

State of Alaska, Department of Natural Resources

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Anchorage, AK 99503-5921
Judith E. Bittner, Chief, (Alaska State Historic Preservation Officer)
(907)762-2622 FAX 762-2628

Programs: The Office of History and Archaeology (OHA) has a program of monitoring selected archaeological sites on public lands in the Oil Spill area for damage from vandalism (McMahan, 1993; McMahan and Reger, 1994; Reger, McMahan, and Holmes, 1992). That program is funded on a year-to-year basis by the Trustee Council. OHA is the lead agency on the 1994 and 1995 site monitoring projects funded by the Trustees. No other formal program exists for site identification or monitoring in the Spill area, however, some identification is accomplished on an opportunistic basis. A report of EVOS monitoring during 1993 has been submitted to the project lead agency, the National Park Service, for inclusion

into the project report. Status of visited sites was documented and placement of collected artifacts plotted on maps.

Projects in the Spill area not funded by the Trustees are performed for other agencies on a reimbursable basis. Projects of that sort are designed to meet the specific management or project needs of the funding agency and any site identification outside the scope of work is incidental.

Individuals in the Kenai/Soldotna and Homer areas, interested in monitoring sites for damage to sites from vandals as well as natural erosion have begun to work with the OHA staff. A system of site monitors in the Kenai/Soldotna area operated during the summer of 1994. No organized effort was accomplished at Homer. Lack of funding made a stewardship program of site monitoring in Homer non-functional given the more remote site locations.

The State of Alaska consistently accessions their archaeological materials with the University of Alaska Museum at Fairbanks. Although the State prefers to retain artifacts locally if at all possible, most EVOS related collections will be sent to the University Museum to keep collections from those projects in one centralized location.

U.S. Forest Service (USFS)

Chugach National Forest
3301 C Street, Suite 300
Anchorage, AK 99503-3998
John Mattson, Forest Archaeologist
(907)271-2511 FAX 271-3992

Programs: The Chugach National Forest has three archaeologists on staff in full-time status with varied numbers of temporary archaeologists assigned to specific projects. Most full-time staff conduct agency surveys mandated under the National Historic Preservation Act for normal management activities. Those activities include such projects as timber sales and recreation facility development in areas like the Russian River Campground.

During 1994, archaeologists for the Chugach National Forest excavated on site SEW-440 to collect endangered data in a restoration effort. That project was funded by the EVOS Trustees. The Forest Service also monitored at site SEW-488, the Louis Bay Lamp Site. SEW-488 is scheduled for restoration data collection during 1995 pending approval of the Trustee staff. Reports on those projects are in progress.

During 1994, the Forest Service, in cooperation with Project Raleigh volunteers, surveyed in the southwest part of Prince William Sound. The aim of the project was to confirm and expand information obtained during SCAT surveys in the cleanup phase of the EVOS. A report detailing findings of the site survey project will be completed in 1995.

The Chugach National Forest currently uses the Anchorage Museum of History and Art to house archaeological collections generated by the agency. Recently, however, that museum informed the Forest Service that they will need the space assigned to the Forest Service collections for other purposes. The Chugach National Forest provisionally, will place their EVOS related collections in the University of Alaska Museum at Fairbanks when a curatorial agreement is reached. Collections made on sites with native ownership interests are normally placed in the repository in a trust status.

National Park Service (NPS)

Alaska Regional Office
2525 Gambell Street
Anchorage, AK 99503-2892
Terje Birkedal, Chief, Cultural Programs Division
(907)257-2667 FAX 257-2510

Programs: Two national parks lay within the boundaries of the EVOS impact area, Katmai National Park and Preserve and the Kenai Fjords National Park. Of the two, only Katmai National Park and Preserve has a staff archaeologist. Archaeologists from the regional office attend to temporary project needs of the Kenai Fjords National Park. The NPS cultural resource program is aimed primarily at compliance with the National Historic Preservation Act requirements on normal agency activities. Such activities would include site survey in support of development of visitor facilities or trail development. The NPS has no region-wide program of systematic site survey but does plan and fund specific projects.

The NPS has monitored a limited number of sites in the Oil Spill area under 1993 and 1994 projects funded by the EVOS Trustees. Those sites are the McArthur Pass Site, SEL-188, on the outer Kenai Peninsula coast (see Schaaf and Johnson, 1990), and a site on Shelikof Strait, the Cape Gull Cove Site, XMK-058. Future site monitoring will probably track just the McArthur Pass Site, as funded by the Trustees. The report for EVOS site monitoring during 1993 is currently being compiled from internally generated reports and reports submitted from cooperating agencies. Artifact collections related to the EVOS are to be housed at the University of Alaska Museum at Fairbanks in accordance with an agreement with other Trustee agencies and requirements imposed on Exxon for placement of collections obtained during cleanup.

U.S. Fish and Wildlife Service (USFWS)

Alaska Regional Office
1101 East Tudor Road
Anchorage, AK 99503-6199
Charles Diters, Regional Archaeologist
(907)786-3386 FAX 786-3635

Programs: The U.S. Fish and Wildlife Service has archaeological staff only at the regional level in Anchorage. The regional archaeologist helps individual refuge staff with compliance required by the National Historic Preservation Act. The USFWS has no region wide program of site identification and works closely with the State Office of History and Archaeology to maintain site locational information. Site identification projects are generated on an individual refuge, project specific basis.

The USFWS continues to monitor the Chief Cove 1 Site, KOD-171, because of continued damage by vandals, with funding by the EVOS Trustees. It is the only USFWS site identified for monitoring under the index site monitoring program.

The USFWS cooperated with the Alaska Office of History and Archaeology in developing a volunteer program of site stewards in the Kenai/Soldotna area. The agency

provided disposable cameras and helped train the volunteers. The USFWS also supported an effort to organize volunteer site stewards in the Chignik area. One archaeologist made several trips in the past year to Chignik to train local people in reporting procedures and familiarize them with the archaeology of the area. Interest in a site steward program in Chignik is very high. This and the Kenai/Soldotna efforts are restricted due to lack of funds. The future of the promising program of site protection is questionable.

Community Projects

Village of Eyak Tribal Council

Mr. Robert Henrichs, President (907) 424-7738
P.O. Box 1388
Cordova, AK 99574

Interviewed: Cheryl Lettich
Monica Reidel
Myra Allen
Martha Vlasoff

Facilities: Construction of a cultural center was discussed and the preference by those at the meeting was that such a facility be multi-cultural but that its primary emphasis be native culture. The feeling was that the City of Cordova Museum emphasized Euro-American culture adequately. The people interviewed also want to see a facility which goes beyond a storage and display museum. They would like to see a facility with an arts and crafts production area, an auditorium or general meeting room, and a repository all in one building. The cultural center programs would include training local youth as museum technicians and archaeology technicians. The group felt that the best arrangement for a facility to serve the Prince William Sound area would be a regional facility with smaller exhibit oriented facilities in outlying communities. They thought Cordova would be the logical place for a regional cultural center because that community has the largest native population of Prince William Sound. People thought that an architectural proposal should be generated and that the local native group could provide a 2.5 acre parcel of land as match to a cultural center project. An agreement has reportedly been reached with the Chugach Alaska Corporation on a 2.5 acre parcel near Eyak Lake under a long term lease for use as a site of a cultural center.

Heritage Preservation Proposal: This proposal calls for the revival of the cultural heritage through revival among the area youth of speaking and understanding the native language. The concept was presented with the idea of hiring a regional coordinator (or facilitator) who would arrange for elders fluent in the language(s) to come into the schools to

teach the students for 2-4 hours a day for 3 days a week. The intent would be to not only learn the language but to learn about traditional beliefs and practices at the same time.

Suggested 1 year budget:

Personal Services	
Coordinator (\$46,000 salary + \$11,000 benefits)	\$57,000
Elders(4) each @ \$20/hour x 9 hours/week x 36 weeks	25,920
Travel	7,500
Contractual (air charter, telephones, space rental, etc.)	5,000
<u>Equipment (computers, printers)</u>	<u>10,000</u>
TOTAL	\$105,420

Skills Training and Curriculum Development: This idea aims at teaching the youth traditional knowledge such as subsistence skills, knowledge of the area, hunting skills, tool manufacturing, basketry production, skin sewing and ethnobotany. The project would develop a curriculum to be taught in the schools using personal computers with interactive medium including CD-ROM. No cost estimates were discussed.

Elders Conference: A regional Elders Conference, honoring the Native elders of the region would obtain the elder's guidance for restoration activities. Ideas were presented that the elders should convene twice a year and that travel from the outlying areas should be by boat to allow the elders to re-experience the region and trigger memory of traditional ways and values. Travel for handicapped elders would be arranged via air charter.

Tatitlek Tribal Council

Native Village of Tatitlek

Box 121

Tatitlek, AK 99677

Gary Kompkoff, Council President

(907)325-2311

Interviewed: Gary Kompkoff
Martha Vlasoff
Ed Gregorieff

Cultural Center: The idea of a cultural center was discussed with local opinion being that a multi-purpose facility would be most desirable. A center would need to be locally oriented, and contain both a museum and a traditional crafts workshop. Gary Kompkoff estimated that a separate museum building should be at least 60' x 40' in size and could probably be constructed locally for about \$250,000 - \$350,000. A site is already identified for such a facility near the center of the village.

Currently, a museum exists in the tribal office building in two rooms in one corner of the building. The office building used to be the village school building with central heat and utilities. The area is divided into a small office with some shallow storage shelves and a larger display room. The total area used as a museum is approximately 350-400 square feet of floor space. The larger room contains three glass front display cases and a kayak frame resting on the floor. Access is through a door in the main hallway and through a door to the office which connects with another suite of rooms. Both doors can be locked and an outside window exists in the office. The main room has no windows. Collections seen include a small collection of mainly splitting adzes, historic photographs of the village and occupants, and the reconstructed kayak with parts of another kayak. A number of small collections exist in the village which probably would be loaned to a local museum on a permanent or long term basis. It was strongly stated that local artifacts must be retained locally and artifacts collected from the local area must be returned.

Inventory and Site Monitoring (Site Stewardship) Interest exists in a locally organized and managed program to inventory and monitor local native sites. The local people are very concerned about burial sites and are aware of past instances of site disturbance which occurred during the Exxon Valdez Oil Spill cleanup. Knowledge and access to sites and collections are thought to be very private knowledge not to be shared lightly with outsiders.

Cultural/Natural Resource Camp: Interest was expressed in establishment of a camp, preferably in Galena Bay, to teach and allow experience of traditional values and training (see also "Spirit Camp" discussion under the Chugach Heritage Foundation). Teaching traditional knowledge and values to local young people is of paramount importance to the people of Tatitlek. Grants to collect and preserve the language of Tatitlek people have been received and continue to be pursued.

Discussion of how a camp might be organized presented the idea of a central structure to contain teaching and support areas that would be surrounded by less permanent living facilities such as tent platforms. A program would be established in that facility as a kind of "spirit camp" to instill traditional values and experiences in young natives.

Chenega Village Corporation

Box 8060

Chenega Bay, AK 99574

(907)573-5118 FAX 573-5135

Charles W. Totemoff, President

Interviewed: Gail Evanoff
Charles W. Totemoff
Don Kompkoff

Facilities: It is important to the people of Chenega to return artifacts taken from the Chenega area which now reside in museums and other places around the world. A place is needed to house the collections on their return. There is also a need for a multi-use cultural center where the local people can gather to practice traditional dances and language.

A strong feeling exists that any collection or facility should focus on the artifacts and sites of the local area. A basic goal is to foster the feeling of Chenega as a place and the Chenega inhabitants as a community.

Programs: During 1993, the Chenega Bay I.R.A. Council, in cooperation with the Chenega Village Corporation, applied for a grant from the federal government to establish a program of archaeological site stewardship. The object of the grant proposal was to allow Chenega Bay to qualify as a contractor for archaeological projects. The proposal included creation of a site stewardship program using local Native people and also proposed mitigation of EVOS damaged sites. The program was not funded nor was it implemented. The Chenega Corporation contracted with the Alaska Department of Transportation and Public Facilities to mitigate damages to two archaeological sites along the road to the Chenega Bay Airport. That project was accomplished in 1993 and 1994 with local Natives trained as excavators on the project.

The people of Chenega see the need to inventory the archaeological sites on their land so that they can make informed decisions in cooperation with the State and Federal governments. There is a need for a cooperative program with the agencies to set up an inventory and protection program. Design and implementation of an inventory program and establishing a procedure for cooperation would be project worth doing.

Another project identified locally and for which a grant proposal was written is stabilization and restoration at the "Old Village" of Chenega on Chenega Island. The "Old Village" was heavily damaged in tidal waves from the 1964 Earthquake but retain a strong attraction in the feelings of most Chenega people. The "Old Village" was vandalized sometime during the cleanup after the EVOS and projects to restore the damaged buildings were proposed during several years of project submissions to the Trustees. The most pressing current need for restoration is erosion of the "Old Village" cemetery. Erosion of the beach below the grave area could be slowed or stopped by placement of logs tied with cables according to Don Kompkoff.

Past attempts to re-capture the language of Chenega depended on borrowing tapes and documentation from other communities such as Tatitlek or Port Graham. The borrowed language tapes in particular had to be modified because the difference in dialect between the villages. There is a need to work with the state or university to preserve materials the Chenega people now possess such as oral history tapes. The local dialect of the Alutiiq language will soon be taught in the Chenega Bay school.

Port Graham Village Council
Box PGM
Port Graham, AK 99603
(907) 284-2227 FAX 284-2222

Interviewed: Elenore McMullen

Facilities: The Port Graham Village Council has a large multi-purpose building for community meetings, council offices, and the Village Public Safety Office. The idea of having a separate facility as a museum was discussed with concern expressed about the future

having a separate facility as a museum was discussed with concern expressed about the future maintenance costs of a separate structure. Mrs. McMullen thought that a more realistic approach would be to design and construct display cases to display artifacts from the local area. She felt artifacts from that area should remain in the area and that they should be displayed and interpreted locally. Artifacts which were collected near Port Graham during cleanup are currently housed at the University of Alaska Museum at Fairbanks.

Another type of facility considered locally is a reconstruction of a traditional community barabara. Built of traditional material and style, such a building would be used for story telling and sharing traditional knowledge and language. Constructed of logs, partially below ground surface with the roof above ground and covered with earth and sod, the traditional community meeting place was normally a single large room with a central fire hearth.

Language Preservation Program: A major concern in Port Graham is the preservation of the Alutiiq language. Uncertain changes in village life-style after the *Exxon Valdez* Oil Spill increased stress on continuance of language knowledge and use among the younger villagers. A proposal is currently being prepared to record, preserve in a computerized program and teach the language to the children and young parents. A program similar to that is being pursued in Tatitlek and the technology is readily available. Other programs of interest are those which teach traditional arts and activities such as dance or subsistence techniques to the village young people.

Nanwalek Village Council

General Delivery
English Bay, AK 99603

Interviewed: Sally Ash, Chugach Heritage Foundation (CHF) Trustee

Facilities: The villagers of Nanwalek feel the need for a museum facility to house artifacts which have been recovered by cleanup crews during the uncontrolled cleanup which occurred in the village vicinity. Artifacts which were collected and turned in at the village of Nanwalek currently have been placed at the school or other corporate location. A central facility is needed to insure security of the collections. Any repository should be a multi-use facility where the local people could practice and educate the young people about arts such as dance or crafts, teach subsistence skills, or have traditional story telling.

Program: A program to train local youth in proper curation of artifacts is needed. Particularly, training is needed for stabilizing organic artifacts such as bone, wood, or basketry. Such artifacts occasionally are found locally and are turned in for storage. Training should also include recording information about the find locations, site details, organization of information, and preservation of the supporting documentation.

Nanwalek has an ongoing program to preserve the Native language and teach the young people to understand and speak the local dialect.

There is local interest in preservation of the historic Russian Orthodox Church. The historic church needs stabilization and restoration as it is deteriorated to the point where it is

no longer usable. Unfortunately, there is no direct linkage with damage from the EVOS to the deteriorated state of the building.

Larsen Bay Tribal Council
Box 35
Larsen Bay, AK 99624
(907)847-2207 FAX 847-2207

Interviewed: Virginia Squartsoff
Janice Martin
Bella Emerick
Anne Hoffman

Facilities: A museum-like facility seemed to be desired by all people interviewed. The tribal council has the old tribal school which could be remodeled as a museum and a Village Public Safety Office. A facility could also house artifacts returned to the village by the Smithsonian Institution under the Native American Graves Repatriation Act. Artifacts from that source are still sitting in boxes which have never been opened.

Programs: The facility would be used also as a cultural center to display artifacts and teach people about their culture. The programs would be ongoing educational programs rather than one time occurrences. The programs would include such subjects as identification and value of archaeological sites and preservation of the Alutiiq language.

Karluk Tribal Council
Native Village of Karluk
Box 22
Karluk, AK 99608
(907)241-2218

Interviewed: Ronnie Lind
Alicia Reft
Jerry Sheenan

Facilities: There are no museum-like facilities in Karluk and no plans exist now for a facility. Some sentiment exists for a lodge to be built in the community with part set aside for display of artifacts found locally. Some artifacts are now on display at the local school but that practice may not continue due to uncertainty about security. Need for some kind of storage facility was voiced, but no definite proposals exist.

Programs: The only local program fostering protection of archaeological sites is informally provided to children in the school by an individual teacher. A priority noted was for stabilization or excavation of eroding sites around the village. Another program identified was for public education about the legalities of artifact collecting and selling.

Chugach Alaska Corporation

560 E. 34th Avenue, Suite 200

Anchorage, AK 99503-4196

Facilities: Proposals for repositories in several regional villages were submitted by the Chugach Alaska Corporation. One of the locations proposed for building a repository/cultural center is at the historic site of Nuchek on Hinchinbrook Island. No repository facility currently exists at that location. The only buildings are part of a wilderness lodge which is privately owned. The lodge is located on property acquired from the Russian Orthodox Church which contains historic graves and other historic remains.

Chugach Heritage Foundation

4201 Tudor Centre Drive, Suite 201

Anchorage, AK 99508

Programs: The Chugach Heritage Foundation, a non-profit group representing the Native people of the Chugach Region, is currently administering a number of heritage related programs none of which are directly related to the EVOS. The State of Alaska EVOS Trustees have agreed to provide criminal settlement money to the Village of Tatitlek for support of a cultural "spirit camp" to be held during 1995 (and presumably 1996). The two year funding is being channeled through the Alaska Department of Community and Regional Affairs to Tatitlek which is having the Foundation administer the program. The spirit camp will be held at the historic site of Nuchek on Hinchinbrook Island with a budget to support 250 students throughout the summer. Native elders skilled in traditional arts and subsistence practices will be brought in to educate the youth from the villages of the region.

Associated with the spirit camp is a proposed archaeological survey of the Nuchek area aimed at inventory and evaluation of the subsurface remains in the site vicinity. A proposal is being submitted to the National Park Service under the Historic Preservation Grants to Indian Tribes, Alaska Natives, and Native Hawaiian Organizations program. The project intends to identify remains which should be avoided by development and train Spirit Camp attendees in the archaeological values of their heritage. The archaeological survey meshes with the spirit camp goals and a study of potential for eco-tourism at Nuchek funded by the U.S. Forest Service.

City of Valdez

P.O. Box 307

Valdez, AK 99686

Facilities: A proposal was presented to the EVOS Trustee Council staff by the City of Valdez during 1993 that a regional cultural center be established in Valdez. The proposal was for a facility to serve as an archaeological repository and as a center to view the current life style in Valdez with the impact of the EVOS. The preliminary proposal identified a cost

estimate of \$6,000,000 with half requested from the Trustees. The project was considered by Trustee Council staff under the FY94 work plan proposals and assigned identification number 1-A. The project was rejected in the initial selection process.

Valdez Native Association

P.O. Box 1108
Valdez, AK 99686
Helmer Olsen, President

Facilities: During 1993 the Valdez Native Association identified the need for a local cultural center/community building and submitted a funding proposal to the U.S. Department of Housing and Urban Development. The Community Development Block Grant proposal to the Office of Public and Indian Housing was to build a building approximately 50' x 70' for an estimated cost of \$487,452. Preliminary drawings and locations were provided with the grant proposal. Support for the facility from the EVOS Trustees was requested by letter in 1993. The proposed facility was suggested as an artifact curation/display facility. The project has not been funded thus far.

ANALYSIS

Presently there is no established facility in the Prince William Sound or lower Cook Inlet areas which meets the needs for curation of EVOS related archaeological collections. One museum, the Pratt Museum in Homer does possess the appropriate staffing and type of facilities but it does not possess the space to accommodate any significant increase in number or size of collections. In the Prince William Sound area, no facility is well situated to accept and adequately manage sizable collections. Further, the question of how to address the wants of communities to meet their wishes, is complicated by their requests for multi-purpose facilities. Yet another complicating factor is the question of how to deal with long term impacts to sites and local cultural activities. Local and general public education and involvement programs need to be considered as part of any spill area site protection plan.

Repositories

Curatorial facilities may be simply storage and perhaps research institutions or more in the mode of a museum which also has a goal of public education. Education of the public about the value of archaeological sites is in all likelihood the most effective approach to site preservation in the current atmosphere of falling budgets and increased need.

Repositories or museums which house federal archaeological collections and receive federal funds must meet operation and facility standards which are listed in 36CFR Part 79 "Curation of Federally-Owned and Administered Archeological Collections". The Final Rule, published in the *Federal Register* on September 12, 1990, specifies standards for environmental controls, record keeping, and security of collections. Because three of the EVOS Trustee Council members represent federal agencies, any curatorial facilities which will house EVOS related collections will have to comply with the above standards. The University of Alaska Museum at Fairbanks which currently holds in trust collections

generated from EVOS related activities, has a policy that loan collections will be made only to institutions which meet the federal standards. Collections which are specifically subject to the standards are those resulting from survey or excavation with federal assistance, permitting, licensing, or with some federal action. That definition includes, without question, any Exxon Valdez Oil Spill generated collections. Federal curatorial standards require the following conditions be met.

Facilities: Curatorial standards suitable for archaeological collections presumably will be tailored to the collections stored in the facility. A collection of stone tools will not require the same care as a basket or wood artifact. Facilities funded by federal money should possess sufficient dedicated storage space for collections, fire alarm and suppression, and burglar alarm systems to adequately house federal collections. Security of the collections area must be maintained to ensure safety of the collections. Repositories must meet local building and electrical safety codes (79.9[b][3]). Typically a halon gas fire suppression system is the kind of system used in repositories, as sprinklers systems can damage fragile artifacts and documentation.

A repository will need to control environmental conditions of the collections as well. That control usually includes control of temperature and humidity at constant, acceptable levels. Frequently, environmental controls encompass the entire storage area but may only be necessary for storage cabinets, display cases or some combination therein.

Operations: Section 79.9[a] requires federal officials placing collections to assure that repositories have the long term ability to accession, label, catalog, store, maintain, inventory and conserve the collections. Federally supported repositories also need to maintain complete, accurate records dealing with the collections including field notes, photos (prints, negatives, and slides), collection catalogs, site forms, reports, and any other supporting documentation (79.9[b][1]).

Support activities are generally viewed for collections with maintenance "in perpetuity" the desired goal. A repository meeting federal standards will need a staff trained in processing collections in a systematic fashion. Regular hours for access need to be followed. The records for each collection will need to be kept in a form where researchers can usefully work with them and conduct legitimate research. Some form of computerized record keeping is increasingly the norm in museum records management.

A repository for federal collections needs the expectation of operating funds available on a continuing and long term basis. The source of funding may derive in part from federal agencies having a long term obligation to ensure support of collections. Section 79.7 of the regulations governing curation of collections specifically mentions means federal agencies can use to support collections care. Subsection 79.7(a)(2) mentions entering into a cost sharing or reimbursable agreement with an existing repository meeting the federal standards. Other funding might come from grants, private sources, or local public sources.

The regulations require the federal agencies must ensure that collections are available for scientific, educational, and religious uses. Private or local facilities which would wish to restrict such access to non-federal collections will have to develop a policy to follow which is acceptable under the regulations.

Another gauge of the professional standards of museums are those established by the American Association of Museums (AAM). Adopted in 1970 by the AAM the standards

demonstrate high professional quality of Association members. The American Association of Museums is a self regulating organization of non-profit museums around the country with six member institutions in Alaska. Accreditation standards of AAM emphasize an educational philosophy, professional museum training of the staff, collections management and regularity of public opening hours. The more important aspects for this study are the professional staff training, educational approach and the fact that continued accreditation depends on periodical re-examinations. In the EVOS area the Pratt Museum meets the AAM Standards and the Valdez Museum plans to apply for accreditation in 1995.

Cultural Centers

Collections can be housed in facilities which also have other functions beyond simple storage and interpretation. Frequently voiced ideas in smaller communities include combining collections storage and display with other uses. Such additional building uses are language study and research, traditional cultural activities, crafts and art production, and community meetings. Multi-use facilities could, as part of cultural center functions, meet federal agency curation needs. Education of the youth and tourists about the importance of archaeological sites and the value of preserving the sites which is directly applicable to site protection can take place in these facilities. Encouraging young people to learn about traditional culture and the value of the physical remains of past cultures is important to site protection. Preservation programs such as a survey program or a program of site stewardship could be housed in a structure also housing collections.

Building space suitable for crafts production and cultural gatherings is different from areas suitable for collections storage. Crafts production would need space to store supplies, work areas for production and space to display products for distribution. Production space would likely require bright lighting, environmental controls, and security for equipment and unfinished products. A facility of that type exists at the Visitors Center at the Sitka National Historical Park. It provides a focal point for continuance of Native art as well as a point of interest for non-local visitors to the Park. Specific rooms are dedicated to production of metal and wood crafts by Native artists and a mall area for display of the products exists on the premises.

Space to accommodate gatherings would require large expanses of open space for seating and activities such as dance or demonstration programs. An example of that might be the auditorium located in the Anchorage Museum of History and Art. Facilities for gatherings and crafts production would need space beyond collections storage because of the uniqueness of the activity space requirements. For that reason, use of a facility for purposes other than collections storage and processing could not be accommodated in a common space.

Site Stewardship

An attempt was made to develop a site stewardship program in Southcentral Alaska during 1992, when the Exxon Valdez Oil Spill Trustee Council funded development of a manual and field book suitable for a program in the spill area, 1993 EVOS Project 104A (Corbett, 1993). The intent of the program was to involve local residents interested in their heritage in monitoring archaeological sites which are endangered by vandals. An important secondary benefit of the stewardship program was education of local people about the value

of the sites and cooperation with them as active proponents of site protection. The program was designed similar to successful programs in other states but left non-detailed so that local programs could adapt to local needs. A first draft of the manual and field book were written with the intent of revising them to fit specific situations in different areas. Funding for the stewardship program was not continued after the first year and therefore was never implemented.

The U.S. Fish and Wildlife Service and the Alaska Office of History and Archaeology, developers of the documentation for the program, have each attempted to form unfunded volunteer programs as opportunities arose. Archaeologists from the federal agency have been active in the Chignik area, working with interested residents to document and monitor sites which are being looted. The Office of History and Archaeology met with archaeologists in Homer and the Kenai-Soldotna area to develop a site monitoring program. Sites selected in the central part of the Kenai Peninsula include prehistoric sites eroding from natural and human causes and a historic cabin frequently used for shelter by transient visitors. The latter attempts were developed with University staff and interested student volunteers. Results of the first year of monitoring have not yet been compiled but some good results have already occurred. The Office of History and Archaeology was notified that one of the site areas north of Kenai had been periodically monitored and that no further impacts had occurred. The historic log cabin, constructed with unusual notching, was cleared of trash and dry grass during the summer of 1994 to reduce hazard from fire.

The Kachemak Bay area, which contains many sites rich in valuable artifacts, also has many people interested in seeing the sites protected from vandals and erosion. Two residents of Homer with archaeological training and intense interest have compiled a list of people interested in monitoring nearby sites. Interest in a stewardship program is particularly important because artifact collecting at exposed sites is common in the area. The matter of funding to provide fuel and general transportation of monitors to sites was identified as a key problem which was not resolved. Lack of funding crippled the program which is currently inactive but has good potential for success in the future.

The Chenega Village Corporation and Chenega Bay IRA Council submitted a proposal during 1993 to the Administration for Native Americans for a stewardship program in the southeast area of Prince William Sound. Chenega's program aimed at involvement of local residents not only in site surveillance but active site value assessment and restoration of damage. It was not funded. The Chugach Alaska Corporation has a similar informal program currently on a small scale.

One observation gained from attempts to start stewardship programs is that there is considerable local interest in most communities of the EVOS area. Another is the need to include in the implementation stage of a program, funding to help defray field travel costs for the stewards. The vast distances between many damaged but important sites and the residence of stewards requires some level of support. A subsidy of fuel costs would be a minimum reimbursement. Other costs would be material support such as disposable cameras. While many resident possess their own cameras, a large number of people do not have adequate equipment. Disposable cameras are an inexpensive and easily available alternative for use in the rigorous conditions.

A pilot stewardship program in at least two local areas for a period of at least five years would be reasonable. Funding should be reduced over the last few years to transition costs of the program to local or agency funding or to a wholly volunteer effort.

Site Monitoring

The Alaska Department of Natural Resources, Office of History and Archaeology, monitored seven sites during 1994 on the outer Kenai Peninsula coast and on Shuyak Island. The National Park Service, U.S. Fish and Wildlife Service, and U.S. Forest Service monitored five sites under their jurisdictions under the provisions of EVOS Project 94007. Monitoring appears to be an effective way to keep aware of any continuing problem with vandalism. However, vandalism, when reported to individual agencies, then become a management problem. A solution to the problem can be approached from the angle of direct action at the site and from long term indirect actions aimed at the people causing the dilemma.

A recommendation of the Trustee Council's archaeological peer reviewer in a recent (January 1995) workshop was to continue to monitor oiled sites for future injury from oil. His concern was that subsurface oil present at the sites or reintroduced in site sediments could affect the ability to collect usable data from the sites. Several sites were identified in early damage assessment studies but no injury was detected at that time. Monitoring will be necessary to detect long term injury from oiling.

The direct action approach could involve data collection to mitigate existing damage to a site. That usually entails excavation at the site first to determine extent of damage and then to collect information which is apt to be lost in expected further damage. Guidance for mitigation of damages and extent of data recovery is given in the implementing regulations for the Archaeological Resources Protection Act PL 96-95. At some very remote sites which are continuing to suffer extensive vandal damage, salvage of site data may be the only reasonable and final solution to the vandalism problem.

RECOMMENDATIONS

Projects supported from Civil Settlement funds have to meet the conditions agreed to by the settlement agreement. Projects need to show clear linkage to the EVOS and fulfill the provisions of the current work plan. The amount of funding sought should be commensurate with degree of linkage demonstrable. The aims of the Trustees are that projects have a definite end point and not obligate future funding for some unspecified time or dollar amount. One strong consideration in the decision to fund the Alutiiq Cultural Center was the commitment at KANA to provide operations money for the foreseeable future. The Trustees are under no obligation to support operations for the facility. Project proposers should keep that in mind while preparing their proposals.

Facilities

Because of the standards for federally supported curatorial facilities, as specified under 36CFR Part 79, the EVOS Trustee Council members must take care that any facility they support meets or seriously considers those standards. The degree to which the standards are completely met should depend on the type and size of EVOS related collection involved. The

federal Trustees have a clear legal obligation to adequately care for collections generated by them or with their support. Depending on the types of collections involved, a repository will need to have staff capable of providing collections stabilization, management of the collections, and knowledge of the collections. Facilities will need to meet standards for environmental control and for security. An institution taking on curatorial responsibility must show long term commitment to such a program. The three currently functioning museums of the Prince William Sound area emphasize Euro-American history with scant collections of native origin. Native communities of the area would like a facility(s) which supports a strong interest in Native culture. A repository which addresses the history of both groups would be ideal.

Facilities: There is little economic or preservation logic to argue for creation of full scale artifact repositories in every community in the EVOS area. With the present lack of facilities capable of housing collections, however, a good case can be made for support of fully professional facilities in Prince William Sound and the lower Cook Inlet areas. Perhaps the most desirable approach would be to support an existing museum which has an interest in a bigger role as a regional repository. The varied interests and differing archaeology of the PWS and the outer Cook Inlet areas indicate need for at least two facilities, one in the PWS and one to support the lower Cook Inlet area. A regional repository should incorporate expertise in collections stabilization, collections management and interpretation.

Alternatively, the Trustee Council could consider supporting establishment of a new, fully qualified facility similar to the Alutiiq Cultural Center which they funded in Kodiak. That would be an expensive solution to the curatorial question if solely Council supported. Securing other funding for a new facility in a cooperative venture is a logical approach to establishing a facility. Sources of funding might be from museum grants, private donations, non-civil settlement money, third party settlement money or almost any source not necessarily tied to the EVOS. Support could be in cash or in kind such as land or a building to be adapted.

Another possibility would be to combine a curatorial facility with other uses such as suggested by village requests for culture centers. In the Prince William Sound area, lively interest exists for creation of a multi-purpose facility capable of housing federal collections. That might translate as a room or several rooms dedicated to the storage of collections in a larger building used for sports or offices or other use. Costs for designing part of a building or adapting existing space will be much lower than for a stand alone building. A cooperative venture of this sort would require a commitment from local government or other organization to provide the remaining portion of the facility.

Operations: The desires of the individual communities for a facility to store and display artifacts acquired locally could be met with a limited display of artifacts placed in the local school or community center. Although, in the case of the Alutiiq Cultural Center funding, the Trustee Council declined to support operation costs of the project, support for initial staff training on a one time basis should be considered. A series of one or two year internships in museumology could provide needed training. Assistance in preparing local displays would come from the regional repository staff and training could include help with display case design, construction, purchase of supplies, transportation of materials or interpretation. Artifacts from the regional facility suitable for a traveling exhibit would

supplement more permanent collections from the lands of local owners. Local displays should be prepared with security and physical preservation of the collections in mind. Environmental control in the displays could be built into display cases.

Programs

Programs to be considered by the EVOS Trustee Council need to fulfill the same conditions as facilities; have a definite goal or duration, and demonstrate clear linkage to damage due to the EVOS. Program proposals should address the goals of the 1995 EVOS adopted work plan.

Site Inventory, Monitoring and Evaluation

Two observations are useful concerning the need to deal with archaeological sites. The first deals with the need to protect area archeological sites from intentional unauthorized damages by site vandals. Protection of sites from unauthorized collecting and vandalism will depend on presence of a program of monitoring the sites. That will provide not only a basis for comparison of site status over time but also a chance for quick recognition of injuries by vandals. By alerting land managers to site damages soon after they occur, cumulative damage can be reduced to a minimum.

Monitoring sites in systematic fashion must involve some mechanism for maintaining information about sites and should allow new information about sites to be incorporated into the monitoring process. Area wide information should be collected and maintained in a standardized fashion which will require some overall review. An even level of information across the spill area will insure that critical situations can truly be identified and not be the result of biased or uneven data. The timing and interval of site visits will need to account for level of disturbance, type of site, and availability of funds. Salvage of data from persistently vandalized sites should be strongly considered.

The Trustee Council's archaeological peer reviewer recommended that monitoring continue for a period of about ten years to assure that long term vandalism activity related to the EVOS is no longer active. The reviewer recommended that some sites will need more frequent (possibly annual) visits than others based on the level of vandal activity at each site. Visits to some site can legitimately be timed at three year intervals and ceased as evidence for vandalism disappears through consecutive visits.

A second observation deals with the application of EVOS studies and data collection to prevention of re-occurrences. Lessons learned from the *Exxon Valdez* Oil Spill were that a lack of information about the prehistory of the spill area caused many serious problems for clean up. Because of a lack of information and experience, agency managers adopted a conservative approach to approving cleanup methods. Lack of information increased costs of cleanup. Inclusion of archaeologists on the expensive SCAT operations might have been avoided with more systematic information available to response planners. Although projects must apply to restoring the effects of the EVOS, the Trustee Council should also bear in mind the value of data collection projects for efficient handling of future spills.

Site Stewardship

An important key to saving Alaska's cultural heritage sites from continuing loss, particularly in light of tighter future agency budgets, is promotion of public stewardship of historic and prehistoric sites. The idea of site stewardship is to get the general public to take an interest in sites and the information they contain and to convince people to report site destruction or damage to sites. Other states, notably Arizona and Texas, have created organizations in which people with interest in archaeology but with very little training can cooperate with professional archaeologists in monitoring sites. The Arizona program links a system of volunteer site stewards with governmental archaeologists. The system involves stewards in monitoring selected sites which are being looted. In return, the stewards receive schooling in the history and prehistory of the state and training in data collection. A successful site stewardship program depends on interest, education and active involvement of the public.

The basis of a site stewardship program is an effective creation of a partnership between interested individuals of the Native and non-Native public, professional archaeologists and historians, and government agencies responsible for protecting those resources. Successful stewardship depends on close cooperation and identifiable benefit to all participants. Because of the remote location of many Alaskan sites and lack of funding to protect them, education of the public and recruitment of their help may be the best chance to protect Alaska's heritage in the future.

The remoteness of many damaged sites creates a problem for any investigations or monitoring. Transportation costs are high and personal safety should be a major consideration. The idea of a volunteer program should be modified for the Alaska setting. Funding for transportation costs, both in the field and for training, subsistence costs, and in field supplies should be strongly considered as costs of doing business in remote areas. Hopefully, incorporation of local stewards would significantly reduce costs but likely would not eliminate them entirely.

Education about the importance of cultural heritage and archaeological sites is probably the least expensive means of long term site protection. Education is a thread which runs throughout every program or set of ideas considered in this study. Education of the general public is most frequently aimed at the very young local residents, which will show results some time in the future. Public education could be attempted through a site stewardship and interpretation program which would target the local people. Stewards could act as the local educators passing on information gained as part of their training.

Although twenty-four sites on public lands have been documented as damaged by oiling, cleanup related activities, or vandalism, the expansion of EVOS initiated vandalism to previously undamaged sites remains a persistent danger. That situation makes it important to keep track of recent injuries suffered by sites other than the original twenty-four. Local site stewards for injured sites logically would be a source of information identifying newly vandalized sites thus expanding knowledge about vandalized sites at little or no cost to the Trustee Council and land managers. Use of local residents in a stewardship role will educate them about the importance of keeping the sites intact and raise the degree of peer pressure on local vandals.

A broad, non-local audience could be educated through production of interpretive pamphlets or displays which tell about the prehistory of the EVOS area. Such educational material should be a significant part of training site stewards as well as applicable to the general public. Pamphlets distributed at tourism centers and hunting or fishing centers are a very cost effective way to interpret the archaeological record for the interested public. Over 5,000 pamphlets can be printed for as little as ten cents each. Writing and formatting costs would cost in excess of that figure.

Conclusions

Projects which incorporate support from sources other than the EVOS Trustee Council logically should be more favorably considered for funding by the Council. That approach would make Council funds stretch further and would insure that local entities buy into continuation of a project or facility. In the case of the Alutiiq Museum and Archaeological Repository, matching support was shown when local groups and individuals provided architectural planning, funds and a commitment from local government in the form of donated land. Funding in that challenge grant mode should make a project proposal a stronger candidate for Council funding.

Archaeological resources of the EVOS area are considered by many Native residents to be prehistoric evidence of modern subsistence practices. Indeed, archaeological interpretations draw close analogies with historic and modern subsistence practices. Archaeological sites should therefore be viewed by the EVOS Trustee Council not just in light of legal requirements of cultural resource laws but also as the representation of past resource use. In the thoughts of Native people, archaeological sites are important to their heritage well beyond the commonly held definition of law and regulations.

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