The two books reviewed here share a focus on the relationship between the observer and the world observed. David K. Leff’s volume is a presentation of the experience of observing the place where one lives, of seeking “adventure in ordinary places.” Yorke Rowan and Uzi Baram’s edited volume explores the consequences of increasing globalization and a concomitant surge in heritage tourism, bringing more people to more distant places.

Leff’s volume, *The Last Undiscovered Place*, explores the familiar landscape of the author’s town of Collinsville, Connecticut, and provides an exhaustively detailed description of its physical and social landscape from the perspective of both insider and outsider. The six thematic divisions of the book serve to unify the musings and observations on various aspects of his town.

“Surveying” lays out the basic configuration of the town and provides the history of the physical dimension of the town in various ways. Leff describes mills that fueled the construction of the town as an acropolis in “Becoming Indigenous.” In “Outlaw Village,” Leff praises the character of the town imparted by the mixed residential, commercial, and public space. “Roadcut” portrays the town’s surrounding natural geography and “Landscape of Mind that Matters” delves into the role of the town in shaping the vision of Fredrick Law Olmstead, a brief inhabitant.

“Membership” maps out Leff’s role within the community. “Neighborhood Genealogy” links Leff’s neighbors to the topography and history of Collinsville. “Yard Work and the Theory of Relativity” describes the lifestyle produced in a place where community members interact in small and frequent ways. “Learning with Buildings” is a lengthy account of repair projects undertaken over the years. Leff’s sense of pride in the day-to-day activities and inner workings of the town is in the forefront in “Firelines,” where he traces his participation in the volunteer fire department, and in “Celebrating,” a tribute to the holidays celebrated within the town. Leff proudly trumpets the strong sense of community that he feels within Collinsville, stating, “A community may exist where community happens, but it happens because people take the time and put in the effort to make it so” (p. 96).

The briefest section, “Collectors Items” presents several anecdotes from Collinsville’s history. “Six Guns, Fountain Pens, and the Uses of History,” recounts the town’s bank robbery as Leff was running errands with his children on a weekend morning. “The Terrible Saint on Main Street” intertwines a similar weekend task with a tale of murder and public execution. “Deeds in Time”
collects bits of Collinsville’s history together with the social and moral climate of the community. In these chapters, Leff’s goal is to bring forth the extraordinary in the ordinary, but the tone and deliberateness of his effort complicate his intentions.

“Cycles” marks out seasonality within Collinsville. The chapter on family maple syrup production was one of the most enjoyable in the book, tracing the growth in the scale of this pursuit from stovetop to garage. Similarly, “Cultivating” explores Leff’s gardening practices. Moving a bit further afield, “River” is an exposition of the role of the Farmington River through history and through the seasons, while “Next Door Wilderness” looks at the nearby wild landscape and varied local topography. In “Giants in the Earth,” Leff examines the landscape and history contained within the town cemetery.

“Geography of Imagination” turns to the material world as an outlet for the creativity of Collinsville’s residents, both present and historical. The manufacture of axe heads is the focus of “Factory Creations,” the presence of music throughout town in “Music Everywhere,” and the vibrancy of the coffee shop before its closure in “Life as Art, Art as Life.”

The final section, “Government by People,” includes two brief chapters. The first, “Days of the Elect” outlines election day and the experience of Leff’s household within the local electoral process. The second, “For the Common Defense,” examines the demise of the local hardware store as a harbinger of change within the community.

Leff deserves credit for his close examination of the world around him, and he successfully brings forth the world at hand in this New England town. Leff has applied “the methodology and a zest for discovering nearby wonders” (p. 245), inspired by John Stilgoe’s Outside Lies Magic.1 Academic historians may find Leff’s observations to be a bit inflated and the prose overwritten. A casual reader or historian operating outside of academia, on the other hand, may be inspired to observe his or her own immediate surroundings.

Uzi Baram and Yorke Rowan’s volume, Marketing Heritage: Archaeology and the Consumption of the Past, is a valuable contribution to the fields of public history, museum studies, and heritage management, as it addresses the increasingly complex issues to be found in heritage and cultural tourism. The contributors focus on the role of archaeologists in relation to cultural tourism (the papers were initially compiled for the American Anthropology Association meetings in 2001), but the volume is relevant to all interested in the presentation of cultural places or materials to the public.

The volume editors’ introductory essay places primacy on opening a theoretical discussion, focusing on the material remains of the past, and access to the past on a global scale. Rather than positioning tourism at the center of the discussion, the contributions “interrogate . . . the intersection of archaeology and its contemporary context . . . The context of a heritage attraction,

the politics of the presentation at a place, and an understanding of heritage, especially as it relates to archaeology” (p. 4). Baram and Rowan explain that the contributors have tried to capture the variation and dynamism of the expression of heritage, archaeology, and the consumption of the past.

“The Legal and Historical Context for Marketing Heritage” opens with an essay by Bonnie Magness-Gardiner that concisely outlines the context for the development of international conventions and the protection of cultural heritage. Magness-Gardiner focuses on the World Heritage Convention and the 1970 UNESCO Convention. Her essay serves as a legal backdrop against which the other essays stand. Morag Kersel provides a succinct but comprehensive account of the case of the Elgin marbles. Following a discussion of the British and Greek positions, he thoughtfully attributes the conflict to the desire of the Greeks to control an economic commodity and a contested nationalistic entity. For England, the marbles are a symbol of British power as well as economic capital. Steve Vinson’s related contribution traces the path of globalization and heritage in historical perspective. Vinson historicizes the concepts of race and nation and stresses the manner in which heritage is contingent on these constructed ideas.

“Commodification of the Past” offers observations of heritage tourism and the angle of its appeal to the public. Kelli Ann Costa explores the visitor experience at several Irish archaeological sites. She explores the relationship between the visitor center and the overall visitor experience and assesses the kind of information that is (or is not) available at each site. Amy Gazin-Schwartz compares and contrasts the sites’ shops as a means for exploring the presentation of the past. Her analysis counters traditional notions of a restrictive presentation of the past at Stonehenge and exposes a more restrained depiction of the past at Avebury. The role of archaeology in advertising is explored by Traci Ardren as she traces the projection of Maya indigenous peoples and archaeological sites in various advertising venues. She finds that native peoples are inserted into the advertisements to benefit corporate interests, and archaeological sites are used as commodities to sell vacations and escapism.

“Archaeology in the Global Age” examines struggles over the past and the impact of conflicts over the past in a variety of contexts. Miriam Stark and P. Bion Griffin outline the historical trajectory of archaeology and heritage in Cambodia. Their disturbing essay describes tensions in cultural heritage management and archaeological research and the complex web of relationships within heritage management, nationalism, archaeological research, and marketing that have resulted in the endangerment of sites such as Angkor Wat and Angkor Borei. In one of the most comprehensive chapters in the collection, Jason James explores architectural restoration efforts in East Germany following unification with West Germany, pinpointing the multifarious ways in which the reconstruction reinforces a sense of inferiority of East to West. James emphasizes the importance of close examination of the reproduction of cultural property especially in terms of difference, identity, boundary construction, and power relations. Eric Gable and Richard Handler discuss ef-
forts to bring in dirt and decay to Colonial Williamsburg. Introducing realism (via dirt, general untidiness, performance, and deskilling of craftspeople) exposes a vision of the past as “primitive,” the limitations of public acceptance of decay, and tensions between management and interpretive staff. Jonathan Golden examines three incidents of conflict involving destruction of sacred buildings and monuments: Babri Masjid (Mosque), Ayodhya, India; Baniyan Buddhas, Afghanistan; and Joseph’s tomb, Nablus. His contribution is a thoughtful exploration of the place of symbolic targets as reflections of ethnic, political, and religious conflicts.

“Representing the Past” focuses on three cases from the Holy Land. Joel Bauman examines the creation and operation of the national park of Zippori/Sepphoris and brings forth the ways in which cultural and historical identities become set in certain places. His study highlights the role of individuals in this process. Erin Addison examines the signs used to designate cultural heritage sites in Jordan along various roads and the implications of the differences on those signs. The differences noted among Christian and Islamic sites illuminate governmental ideas about what constitutes a worthy tourist destination. Yorke Rowan’s interesting examination of the Holy Land Experience, a theme park in Orlando, Florida, shows that issues of authenticity and replication at the park give way to convenience and message. Although the park does not fit into the same model of cultural heritage tourism brought forth in the other chapters, Rowan provides important insight to the motivations and expectations of visitors to culturally significant places.

“Conclusions: Archaeologists and the Marketing of Heritage” begins with Barbara J. Little’s chapter, which calls attention to the importance of interpretation and the ways that interpretation has evolved through time. The professionalization of National Park Service public programs is illuminated through straightforward explication of the guidelines used by park interpreters. Joan Gero explores the development and activity of the Congress. She outlines the history of the organization and highlights the multivocality this organization brings to the field. Philip Kohl’s concluding chapter analyzes aspects of method, procedures, and protocols, and notes authenticity and multivocality as major themes of the volume.

The editors frame the volume as a multi-site ethnography of the marketing of the past and as an indicator of current trends in the presentation of the past. The well-written examinations of specific case studies come together to provide an excellent overview of the world climate of cultural heritage. The authors point to the roles of archaeologists in the development of future trends, but this responsibility belongs to all involved in cultural heritage and the interpretation of the past.

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