

Thus, while this collection will be of immediate interest to anthropologists—especially students, scholars, and teachers of same-sex sexualities and cultures—it also holds significant interest for nonanthropologists, particularly any who are concerned with questions of practice, identity, cultural change and transmission, reflexivity, and methods and ethics in representation.

#### REFERENCE CITED

Lancaster, Roger, and Micaela di Leonardo, eds.  
1997 *The Gender/Sexuality Reader: Culture, History, Political Economy*. New York: Routledge.

**Marketing Heritage: Archaeology and the Consumption of the Past.** Yorke Rowan and Uzi Baram, eds. Walnut Creek: AltaMira Press, 2004. 315 pp.

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This volume marks an important contribution to the growing literature on international heritage management. The chapters are global in scope and include both familiar and unfamiliar sites and issues. The authors specifically address archaeological and heritage resources as commodities, and the book will appeal to a wide audience including archaeologists, historians, museologists, park interpreters, planners, architects, tourists, students, and anyone with an interest in public history, tourism, or the marketing of heritage resources.

*Marketing Heritage's* subject matter spans the Old and New Worlds, the ancient and the modern, the real and the hyperreal. Individual chapters address heritage sites in both the Republic and North of Ireland (Kelli Ann Costa); tourism and shopping opportunities at Stonehenge and Avebury in Britain (Amy Gavin-Schwartz); the appropriation of indigenous culture in the advertising of Maya sites by Mexico's national tourism board and multinational corporations such as Mundo Maya (Traci Ardren); archaeology and heritage concerns drawn from work at Angkor Borei in Cambodia (Miriam T. Stark and P. Bion Griffin); the search for a national heritage message little more than a decade after German unification (Jason James); issues of authenticity and mimesis at Colonial Williamsburg in the United States (Eric Gable and Richard Handler); the use and abuse of symbolic sites in ethnic, religious, and political conflicts ranging from India to Afghanistan and the West Bank town of Nablus (Jonathan Golden); competing interests and selective memory in attempts to forge a nationalized past at Zippori/Sepphoris national park in Israel (Joel Bauman); the role of signage and road access in promoting Jordan's Christian heritage to foreign tourists (Erin Addison); the Holy Land Experience theme park in Orlando, Florida, as pilgrimage simulacra (Yorke Rowan); strategies for allying the interpretive canon of Tilden Freeman with concerns for diversity, inclusiveness, and the attempt to relay a plot whose validity visitors can accept or reject themselves

within the U.S. National Park System (Barbara J. Little); the role of the World Archaeological Congress at the interface of archaeology, heritage, and politics (Joan M. Gero); and a summarizing chapter tackling the challenges facing interpreters, site managers, and visitors in the somewhat contradictory era of globalization and national ownership of heritage resources (Philip L. Kohl). In addition, a discussion of international heritage conventions (Bonnie Magness-Gardiner) provides useful background.

My only possible criticism is that the volume is somewhat awkwardly structured. Specifically, it is divided into six sections—the last four of which are by no means as mutually exclusive as their headings suggest. That is to say, each of the chapters in the last four sections addresses the points raised in each of the section heads. This is truly only a minor quibble, but having used this book as a text for a graduate seminar in comparative heritage management, I assigned chapters in a nonsequential fashion that better articulated with my own weekly discussion topics.

The chapters are relatively short: an average of 16 pages. As such, they provide sufficient detail to support their arguments while providing the reader with ample references to launch additional research. Interestingly, the only subject that goes largely underconsidered is the financial mechanics of international underwriting of infrastructure development in support of heritage tourism and site access. For example, Addison's fascinating discussion of the trials and tribulations of accessing Jordan's Islamic heritage sites ends precisely where it gets most interesting. Specifically, it is only in the last three paragraphs that mention is made of the considerable investment of the United States Agency for International Development (USAID) in supporting road-building and signage that guides tourists nearly exclusively to Christian sites. With very little discussion of the mechanism of how the funding is strategically deployed—as compared to the results of that deployment—Addison concludes that “the Hashemite regime in particular has worked overtime to configure itself as a secular, Western-identified state” (p. 246). Both my students and I were left hungry for a fuller discussion of the logistics of funding heritage infrastructure—both within and beyond the Jordanian case study.

Kohl's summary is a bit thin after the strength of the preceding chapters, and his admonishment that “it is necessary to add, however, that archaeological discoveries and political agendas or policies can and should be disassociated from one another” (p. 298) exemplifies the very contradictions suggested in his chapter's title. To be sure, the preceding chapters have done nothing as successfully as they have underscored the inextricably interwoven nature of heritage and politics—in the past, in the present, and for the foreseeable future.

All told, *Marketing Heritage* is a very strong work. The case studies are interesting, varied, provocative, well written, and will meet the needs and interests of a wide readership.