



# Archeology Program

National Park Service  
U.S. Department of the Interior



## December 2016 Archeology E-Gram

### NPS NEWS

#### **Buffalo National River Hires New Archeologist**



Suika Rivett is the new archeologist for the Buffalo NR. In six years of Federal service, Rivett has worked as an archeologist, tribal liaison, and cultural resource manager for the NPS and USFS. She spent two years as an archeologist at the Great Smoky Mountains NP where she worked with tribal leaders and local students through a field school and other school programs. Rivett began her career at the Chugach NF.

Rivett will be moving to Buffalo NR from her current position as Bighorn Canyon NRA archeologist. A native of Arkansas, Rivett earned her BA in Anthropology at the University of Arkansas and completed graduate work in archeology at Michigan Technological University.

#### **Ocmulgee National Monument is National Treasure**

The National Trust for Historic Preservation designated Ocmulgee NM a National Treasure on December 2, 2016. Speakers at the ceremony included David Brown, Executive Vice-President and Chief Preservation Officer, National Trust; Jim David, Superintendent, Ocmulgee NM; Brian Adams, Ocmulgee National Parks and Preserve Initiative; Karen Lambert, Peyton Anderson Foundation; Chris Watson, National Parks Conservation Association; and Mark McDonald, Georgia President, the National Trust for Historic Preservation.

For the past 65 years, the National Trust for Historic Preservation has protected more than 80 National Treasures. Among them are threatened buildings, neighborhoods, communities, and landscapes that stand at risk across the county. Ocmulgee NM is the first such park in Georgia and one of 16 sites listed in the Southeast Region.

#### **Leslie Peterson Retires**

Leslie Peterson has announced her retirement after 34 years in the NPS. Peterson started in the NPS Southeast Archeological Center in 1976 as an archeologist, doing site testing along the Natchez Trace. The following year, she entered graduate school at the University of Nebraska and transferred to the NPS Midwest Archeological Center, where she worked until 1981. In 1984, Peterson became a museum curator for the FWS Steamboat Bertrand Collection. She then became an interpreter and cultural resources specialist at Lake Mead NRA.



Peterson moved to the NPS Denver Service Center in 1997. During her 18 years with DSC, she's worked as an editor, analyst, cultural resources specialist, and contract coordinator in the Planning Division. After retirement, Peterson and her husband plan to reconnect with their old archeological networks and share their knowledge and passion through volunteer work. She retired on December 31, 2016.

#### **Urban Archeology Corps- National Capital Parks-East**

Ranging in age from 15-20, 9 students participated in the 2016 National Capital Parks-East Urban Archeology Corps (NACE UAC) in Washington, DC, which partners with Groundwork Anacostia River, DC. Through research, excavation, and community engagement, the 2016 NACE UAC team discovered and shared information about a historic Anacostia neighborhood.

The NACE UAC team excavated an NPS-owned property across the street from the Frederick Douglass NHS. The team was tasked with research and archeological excavation to determine whether there were cultural resources present on the site. They excavated two trenches.

Artifacts, including bricks, glass, pottery fragments, and even a button, were exhibited at the team's public archeology day, where they shared what they learned about the importance and processes of archeology. As members of the communities they worked in, many team members expressed a connection with the history they learned.

The Urban Archeology Corps (UAC) engages youth aged 16-25 in local urban archeological projects. Through their work experience with the UAC, participants become familiar with the National Park System, local parks, and archeology; and acquire important professional skills. Now in its fifth year nationally, the UAC introduces youth to the archeological process including excavation, historic preservation, research, cataloguing, interpretation, and civic engagement; and instructs participants in the importance of stewardship and public preservation. Youth are exposed to new career paths and learn important professional and academic skills, while utilizing digital technologies to create products that provide tangible demonstrations of the value of the program.



### **New Website for NPS Office of Tribal Relations and American Cultures**

The programs of the NPS Office of Tribal Relations and American Cultures (TRAC) provide support to managers, indigenous communities, and the public through research, policy formulation and outreach activities related to the diverse cultural stories of our nation. TRAC promotes relevance, diversity and inclusion in cultural resource management through applied anthropological research, tribal historic preservation office grants, youth programs, cultural resources education, and cultural resources interpretation.

TRAC consists of the Cultural Anthropology program, Park NAGPRA program, Tribal Historic Preservation program, and Cultural Resources Office of Interpretation and Education.

To visit the TRAC website, go to [www.nps.gov/trac](http://www.nps.gov/trac)

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### **Rachel Adler Joins the Vanishing Treasures Program's Technical Team**

Rachel Adler is the NPS Vanishing Treasures Program's new Architectural Conservator. She will assist parks to identify deterioration mechanisms and assess traditional building materials conditions; develop conservation treatments to address material deficiencies and/or environmentally and human caused deterioration; analyze building materials for composition and performance characteristics; assess conservation treatments for applicability, feasibility, and success; and develop treatments to improve resource conditions.



Adler began working for the NPS as a seasonal Exhibit Specialist at Bandelier NM in 2010. During that time she led crews in documentation and condition assessment of backcountry cave sites in the Tsankawi unit. In 2012, Adler became a term employee with the Bandelier NM Vanishing Treasures Program, continuing to work on the preservation of some of the park's most iconic sites. In 2014, she joined the State Archives of New Mexico.

Adler holds a MS in Historic Preservation from the University of Pennsylvania and a BA in Archaeology from Wesleyan University. Her graduate studies included research and fieldwork at Mesa Verde NP and El Morro NM.

Adler started her new position on November 28, 2016, and is duty stationed in Santa Fe, NM.

### **Centennial Find of Sprite Bottle Celebrating NPS 50<sup>th</sup>**

During 2016, Glen Canyon NRA partnered with the City of Page, Arizona, to install vault toilets at the parking area at Horseshoe Bend overlook. During archeological monitoring, Michael Gonzales, Page Street Department Supervisor; Sam Dillon, Glen Canyon American Conservation Experience Archeological Intern; and NPS archeologist Brian Harmon discovered a trash dump. In the dump was a Sprite soft drink bottle with "ZION NATIONAL PARK" embossed on its base.

Researching the connection between Sprite bottles and National Parks, Harmon learned that in 1966, during the NPS 50th anniversary, Coca-Cola embossed names of national parks and monuments on the bottom of soft drink bottles to promote public support for federal recreation areas. Coca-Cola continued the promotion into the late 1970s or early 1980s but "ZION NATIONAL PARK" went out of use around 1974, providing an end date for the bottle and a use date for the dump.



"This isn't the most exciting or profound archeology I've ever encountered," said Harmon, "but it was awfully fun to round out the Service's 100th birthday with an echo of its 50th."

*By Brian C. Harmon, Archeologist, Glen Canyon NRA and Rainbow Bridge NM*

### **FEDERAL NEWS**

#### **No Current Easement for Dakota Access Pipeline Crossing**

Jo-Ellen Darcy, the Army's Assistant Secretary for Civil Works, has announced that, at present, the Army will not approve an easement to allow the proposed Dakota Access Pipeline to cross under Lake Oahe, North Dakota, less than a mile from the Standing Rock Sioux Tribe reservation. The decision is based on a need to explore alternate routes for the Dakota Access Pipeline crossing. The consideration of

alternative routes would be best accomplished through an Environmental Impact Statement. The Army had announced on November 14, 2016, that it was delaying the decision on the easement to allow for discussions with the Standing Rock Sioux Tribe. Tribal officials have expressed repeated concerns over the risk that a pipeline rupture or spill could pose to its water supply and treaty rights.

DOI Secretary Sally Jewell praised the Army's decision, saying it "underscores that tribal rights reserved in treaties and federal law, as well as nation-to-nation consultation with tribal leaders, are essential components" of discussions in infrastructure projects. The announcement came just one day before the ACE deadline for thousands of Native American and environmental activists – who call themselves water protectors – to leave the encampment on the banks of the Missouri river. For months, they have protested over their fears that the pipeline would contaminate their water source and destroy sacred sites. Members of hundreds of other indigenous tribes joined, resulting in the largest gathering of Native American tribes in more than a century. War veterans volunteered to serve as a "human shield" for the protesters, who have been subjected to rubber bullets, water cannons and teargas from local law enforcement.

The Dakota Access Pipeline is an approximately 1,172 mile pipeline that would connect the Bakken and Three Forks oil production areas in North Dakota to an existing crude oil terminal near Pakota, Illinois. The pipeline is projected to transport approximately 470,000 barrels of oil per day, with a capacity as high as 570,000 barrels. The current proposed pipeline route would cross Lake Oahe, an Army Corps of Engineers project on the Missouri River.

*From story by U.S. Army*

### **Department of Interior Proposes New Paleontological Regulations**

DOI proposed regulations under the Paleontological Resources Preservation Act of 2009 (PRPA) were published in the Federal Register on December 7, 2016. The proposed regulation will be available for public inspection and comment until February 6, 2017. The paleontology rules will help to preserve, manage, and protect these resources found on federal lands operated by the NPS, FWS, BLM, and USBR.

The public has 60 days to comment.

To read the proposed rules, go to [www.blm.gov/paleontology](http://www.blm.gov/paleontology) or navigate directly to the Federal Register at <https://www.federalregister.gov/> and search for Regulation Identification Number 1093-AA16.



### **The Federal Archeologist's Bookshelf**

*LGBTQ America, A Theme Study of Lesbian, Gay, Bisexual, Transgender and Queer History* edited by Megan Springate

National Historic Landmarks Program theme studies provide historic context for understanding particular topics and provides tools for identifying places significant to that theme. The studies are also used to educate the public and to shape interpretation at historic sites. Since 1959, over 70 theme studies have set agendas for considering National Historic Landmarks (NHL).

The most recent theme study, *LGBTQ America: A Theme Study of Lesbian, Gay, Bisexual, Transgender, and Queer History*, examines a difficult area in American history, civil rights and gender equality. It was made possible through the NPS New Area Study Act in 2000, in which Congress directed the NPS to develop a series of special studies that focused on civil rights. In 2014, the Gill Foundation donated \$250,000 to fund the LGBTQ Heritage Initiative, including the theme study. Megan Springate, who had been doing independent study work on LGBTQ historic places since 2012, was asked to be the primary consultant for the initiative, and edited the theme study.

The study compiles 32 contributions that address aspects of LGBTQ identities in America and, yes, there is a chapter on archeology. One of the key underlying philosophies that structure the study was that a full understanding of American LGBTQ history is only possible when the histories of all the communities that fall under the LGBTQ umbrella are told. To this end, the chapters are organized thematically, rather than chronologically, into six sections – Introduction, Preserving LGBTQ History; Inclusive Stories; Themes; Places; and Legacy. Authors also emphasized intersectionality, the recognition that various axes of identity influence and are influenced by each other, including race, gender, and class. They argue that operationalizing intersectionality will result in more nuanced understandings of the archeological record.

“LGBTQ Archeological Context,” by Springate, is a thoughtful essay on the state of recent LGBTQ archeology. It includes an overview of the archeology of LGBTQ sites; identifies topics that archeological investigations can address; and provides examples. The introduction swiftly moves us through studies published in the last 20 years, but the dense footnotes contain references to even older articles. Springate notes that the body of work is small and may reflect reluctance by archeologists to be associated with controversial topics. Most of the studies focus on same sex relationships in former British colonies, and multiple genders in Native American cultures.

Springate points out that investigation of LGBTQ sites and identities can contribute to wider discussions in archeology and anthropology. Archeology is well-suited to study physically and socially marginalized groups and in examining the formation and negotiation of political and social communities and identities. She compares the potential of LGBTQ studies with the advances that have been made in studying gender and enslaved people. Work on LGBTQ sites can inform broader investigations into the materiality of identity by serving as case studies and in raising issues and possible solutions.

Shortly after reading the LGBTQ theme study, I read an article about the colonization of western Pacific Islands.<sup>1</sup> Nitrogen analysis of bone from pioneers demonstrated that, in general, males had greater access to protein-rich foods than females. The authors suggested that a sexual division of labor in which males fished and hunted (and ate what they caught), or social ranking that accorded males higher status and greater access to protein, produced the signature.

The graphed data (Figure 9, for those who are interested), however, are more complex. The sexes are not clearly separated – the range of data points associated with females was more restricted, while the range of the male data points is wider and overlaps the females completely. Only 4-6 of the sample of 23 male individuals had greater scores (indicating a high protein diet) than 3 of the 25 females. Many of the biological males exhibited nitrogen scores as low as females. The authors did not comment on this distribution.

I was struck by the minimal consideration of the graphical data. What does it mean when there are females in the sample whose signal levels are as high as or higher than males? Does it mean that some of the girls liked to go fishing with the guys? Does it mean that there were high status women as well as men? And what about the men whose nitrogen values are on par with women? Are they working fields, establishing new crops, instead of fishing and hunting? Are they low status individuals? Or is this a signature of a population with more than two genders? And what does it mean when researchers conclude that males had greater access to protein, and yet some females scored higher than the males?

Archeological data, in many instances, is not conducive to answering questions of individual agency. The data are, usually, more suited to answering settlement-wide questions on the scale of centuries or even

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<sup>1</sup> (Lapita Diet in Remote Oceania: New Stable Isotope Evidence from the 3000-Year-Old Teouma Site, Efate Island, Vanuatu, by Kinaston et al. <http://journals.plos.org/plosone/article?id=10.1371/journal.pone.0090376> )

millennia. Archeologically, LGBTQ people may be invisible most of the time, especially when they conform to cultural norms in burial, food-getting, and other activities that archeologists can study.

Or are they? Is the presence of LGBTQ identities signaled in the messiness in our data? Do archeologists have the tools yet to move beyond a binary division of sexes, roles, and rank to test other explanatory scenarios? Feminist archeology and African American archeology have expanded our abilities to mine the archeological record through re-positioning our frame of reference to examine assumptions, identify new avenues of inquiry, and propose methodologies for data analysis. Studies like *LGBTQ America* challenge us to do the same with gender identities.

### **Saint Regis Mohawk First Tribe to Take Down a Federal Dam**

A century after the first commercial dam was built on the St. Regis River, blocking the spawning runs of salmon and sturgeon, the river once central to the traditional culture of the Saint Regis Mohawk Tribe is flowing freely again. The removal of the Hogsburg Dam re-established connection with the St. Lawrence River and opened nearly 275 miles of stream habitat to migratory fish, including American eel, lake sturgeon, Atlantic salmon and walleye.

The dam, on former Mohawk land adjacent to the reservation, was in the early stages of federal re-licensing five years ago when owner, Brookfield Renewable Energy, decided it wasn't economically feasible to make necessary upgrades. The Saint Regis Mohawk tribe became a co-licensee and took the lead in the decommissioning, working with FWS, the NY Department of Environmental Conservation, and Trout Unlimited.

The removal of the 11-foot-high and 330-foot-long dam this fall is the latest accomplishment in the tribe's decades-long struggle to restore territory polluted by PCBs and heavy metals from nearby General Motors, Alcoa, and Reynolds metal plants. (Heavy metal pollution also affects the Hudson River and national park units on its banks, such as Saratoga NHP.) The former industrial site will become a focal point in the Saint Regis Mohawks' cultural restoration program, funded by a \$19 million settlement with the companies in 2013 for pollution of tribal fishing and hunting grounds. The program partners young apprentices with tribal elders to preserve the Mohawk language and pass on traditional practices such as hunting, fishing, trapping, basket-making, horticulture and medicine.

The St. Regis River project is the first removal of an operating hydroelectric dam in New York State and the nation's first decommissioning of a federally licensed dam by a Native American tribe. The project is part of a larger movement that has dismantled almost 250 dams across the country since 2012. Most have been small dams no longer useful, but environmental groups and Indian tribes in the Pacific Northwest are pressing for removal of large hydroelectric dams to restore salmon runs.

*By Mary Esch, Associated Press*

**GRANTS AND TRAINING** - No training or grant announcements this month.

### **SLIGHTLY OFF TOPIC: Forensic Technique Reveals Sex of Prehistoric Hand Stencil Artists**

*From Phys Org*

People who created human hand stencils in caves 40,000 years ago can now be identified as male or female with more than 90% accuracy. Techniques used in modern forensics were applied to stencils as part of a collaborative research project between biologists, anthropologists and archeologists at the University of Liverpool, the University of Central Lancashire and the University of the Witwatersrand.

Hand stencils are created by blowing, spitting or stippling pigment onto a hand while it is held against a rock surface, leaving a negative impression on the rock in the shape of the hand. Stencils found in Sulawesi, Indonesia have been dated back 40,000 years, and those discovered in Europe are estimated to be around 37,000 years old.

University of Liverpool biological anthropologist, Emma Nelson led the study. She said: "Archeologists are interested in hand stencils because they provide a direct, physical connection with an artist living more than 35,000 years ago. We have even applied the method to hand stencils where digits are missing – common in Paleolithic art – something prior studies have not been able to do."

Previously, researchers focused on hand size and finger length, often producing conflicting results. In this study, a technique called geometric morphometrics was utilized to detect sex-based differences in hand shape and form. Known-sex hand stencils were digitised and a series of 2D landmarks were applied to statistically evaluate the shape and relative size of each example.

Patrick Randolph-Quinney, a forensic anthropologist at the University of Central Lancashire and the University of the Witwatersrand, said: "The problem with focusing on hand size and finger length is that two different shaped hands can have identical linear dimensions and ratios. The shape of the palm is actually most indicative of the sex of the individual, rather than the finger size or length."

Researchers built a replica cave wall to allow them to experiment with how art was made, and how it might look under different lighting conditions. The portable cave was popular with the public, especially school groups, who could make art in the same way that Paleolithic people did.

To read more about the study, go to *Beyond size: The potential of a geometric morphometric analysis of shape and form for the assessment of sex in hand stencils in rock art*, *Journal of Archaeological Science* (2016). DOI: [10.1016/j.jas.2016.11.001](https://doi.org/10.1016/j.jas.2016.11.001)

*Archeology E-Gram*, distributed via e-mail on a regular basis, includes announcements about news, new publications, training opportunities, national and regional meetings, and other important goings-on related to public archeology in the NPS and other public agencies. Recipients are encouraged to forward *Archeology E-Grams* to colleagues and relevant mailing lists. The *Archeology E-Gram* is available on the *News and Links* page [www.nps.gov/archeology/public/news.htm](http://www.nps.gov/archeology/public/news.htm) on the NPS Archeology Program website.

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