



Archeology Program

National Park Service
U.S. Department of the Interior



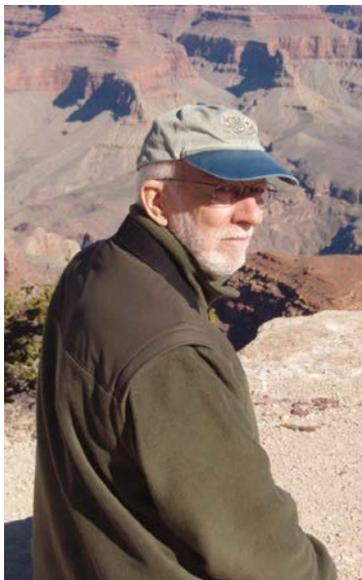
November 2017 Archeology E-Gram

NPS NEWS

Passing of NPS Historian Richard Sellars

Richard Sellars, NPS historian, author, and lecturer, has died at the age of 81. Over his 35-year NPS career he influenced and educated people through his research, writing, lecturing, and teaching. Sellars began his NPS career in 1966 as a seasonal ranger-naturalist at Grand Teton NP. He earned a Ph.D. in American history at the University of Missouri—Columbia in 1972. He returned to the NPS in 1973, teaching staff how to manage historic sites. From 1979 to 1988 he served as the Southwest Regional chief of historic preservation, architecture, and archeology and also oversaw a Service-wide program in underwater archeology.

In 1997, Sellars published his landmark book, *Preserving Nature in the National Parks: A History*. Reaction to the book ranged from widespread praise for focusing attention on the erratic development of natural resource management policy to criticism as revisionist history that demonized past policies for making parks accessible.



The effect of the book was tremendous and immediate, elevating the need for science-based natural resource management to a high priority alongside NPS staples of serving and protecting visitors. By 1999, the NPS announced its Natural Resource Challenge initiative, and over the next several years greatly increased the number of new scientific staff working for the bureau in parks, at 32 park networks, and at regional and national offices, all in support of meeting park science needs.

Sellars is the recipient of several top honors for his contributions to the NPS and resource conservation including the Department of the Interior's Meritorious Service Award, Coalition of National Park Service Retirees' George B. Hartzog Award, and George Wright Society's George Melendez Wright Award for Excellence.

Sellars retired from the National Park Service in 2008.

*By Jeff Selleck, editor of **Park Science***

Wounded Veterans Find Healing at Lake Mead National Recreation Area

Six wounded veterans helped the NPS preserve history and culture at Lake Mead NRA November 7-9, 2017. Jeff Pickard, Todd Thompson (Air Force), Danny Gililand (Army), Waco Merchant (Marine Corps), Kris Moorehead (Coast Guard) and Randy Lung (Marine Corps) dove with Dave Conlin, chief of the NPS Submerged Resource Center (SRC) and Brett Seymour, SRC deputy chief. The vets are part of the Wounded American Veterans Experience (WAVE) SCUBA Project, an organization that helps veterans overcome combat injuries through scuba diving.

The veterans dove on an aerial ferry that now lies at the bottom of Lake Mohave. The ferry was suspended by cables above the Colorado River in the 1930s and was used to transport cars, people and goods from one side of the river to the other.

Steve Rubin, executive director and co-founder, said the WAVES Project started out to support veterans with physical disabilities, but they found that it's also healing for those suffering from PTSD and traumatic brain injuries. A study conducted by Johns Hopkins University showed that wounded veterans experienced an 80 percent reduction in PTSD for up to six weeks after diving. The WAVES Project and SRC will look for future opportunities at Lake Mead and other national parks.

U.S. citizens with permanent disabilities can obtain a free pass to national parks at any Lake Mead entrance station, and veterans in southern Nevada can visit the Veterans Affairs Southern Nevada Healthcare System. It offers a variety of services and classes to help veterans on their pathways to recovery.

To learn more about the WAVES Project, visit <https://www.wavesproject.org>. To learn more about the SRC, visit <http://go.nps.gov/SRC>.

by Christie Vanover

New National Park Service Archeology Podcast

The NPS Southern Arizona Office has started a new podcast. The Southwest Archeology Podcast explores research projects and historic preservation at NPS sites in the Southwest. Get a behind-the-scenes view of how NPS archeology works through interviews with staff, researchers, and tribal partners.

The first three episodes are up, including fascinating interviews with Francis P. McManamon and Charlie Steen III, as well as an episode focusing on the Tucson-based *Linking Southwestern Heritage Through Archaeology*. Check back monthly for new episodes. The show is produced by the Southern Arizona Office, and interviews include both NPS employees and partners.

To listen to the podcasts, go to <https://www.nps.gov/soar/nps-southwest-archeology-podcast.htm>. You can also subscribe via [iTunes](#) (Mac) or [Podcast Republic](#) (Android).

FEDERAL NEWS

U.S. Department of the Interior Fines County Park for NAGPRA Infringements

The DOI is fining an Indiana county for violating the Native American Graves Protection and Repatriation Act (NAGPRA). Archeologists excavated two burials mounds and two enclosures in the sweeping bend of the White River after NAGPRA was passed.

The fine of about \$6,500 against the Hamilton County Parks Department concerns work by archeologists from Indiana University-Purdue University Fort Wayne at Strawtown Koteewi Park near Noblesville, Indiana. The Indianapolis Star reports that more than 90,000 artifacts associated with human remains and 200 human bone and teeth samples were unearthed there between 2001 and 2011.

The archeologists and park officials failed to notify and consult with tribal leaders during the excavations, as required by federal law. Several Native American tribes filed complaints after learned about the work. In 2013, the Department of the Interior issued two citations.

Former Miami of Oklahoma preservation officer George Strack says the excavations were egregious and the fine should be much higher. Strack says the parks department was "let off the hook."

Hamilton County Parks Director Al Patterson says the department has cooperated with federal officials and now has a staff member overseeing archaeological work. This spring, the parks department agreed

to return all artifacts that the Miami of Oklahoma says were taken from or near graves at the park. The Miami, which took the lead in negotiations for several tribes, had been asking for the return of the items for five years.



The Federal Archeologist's Bookshelf

International Approaches to Climate Change and Cultural Heritage by George Hambrecht and Marcy Rockman **American Antiquity** Vol. 82 (4): 627-641.

The NPS Cultural Resources Climate Change Strategy (<https://www.nps.gov/subjects/climatechange/culturalresourcesstrategy.htm>) sets out a vision and broad approach for managing impacts to and learning from cultural resources under modern climate change. The NPS Strategy presents four major goals:

- **Connect Impacts and Information:** managing cultural resources under climate change requires assessing effects of climate change on cultural resources and engaging with the stories and meaning that cultural resources hold about long-term human interactions with our environment.
- **Understand the Scope:** understand the range and thresholds of climate change impacts on cultural resources.
- **Integrate Practice:** climate data and related information and approaches (such as scenario planning) adapted for the specific needs of cultural resources, and ongoing cultural resources management incorporates climate data and related information and approaches.
- **Learn and Share:** collaboration with partners nationally and internationally is essential to meet the urgent threats of climate change and preserve global human heritage.

Hambrecht and Rockman, the primary authors of the strategy, expand on the fourth goal in *International Approaches to Climate Change and Cultural Heritage* within a framework of using the best possible science, mitigating when necessary, adapting when possible, and communicating concerns, methods, approaches, and results. Examples in the article come from outside the U.S. and conclude with general recommendations for archeologists and funding entities.

GRANTS AND TRAINING

Connecting Historic Preservation and Wilderness Stewardship

There is a longstanding perceived conflict between cultural and wilderness laws and stewardship. To help alleviate this perception the NPS Vanishing Treasures Program partnered with the interagency Arthur Carhart National Wilderness Training Center and the NPS Wilderness Stewardship Division to develop and host "Executing an Historic Preservation Project in Wilderness." The course challenges participants' views on stewardship, and to identify the common ground between cultural resources and wilderness.

Taught workshop-style, the course presents an overview of law and policy, illuminates the historical context for the pertinent court cases, showcases traditional skills often required to execute historic preservation projects in wilderness, and encourages robust discussions. With a focus on applying the Secretary of the Interior's Standards for Historic Preservation and using the Minimum Requirements Analysis, participants work through field-based scenarios. They first determine: Is the project necessary? If so, they evaluate implementation alternatives and determine the best course of action to minimize impacts to wilderness character while achieving historic and wilderness preservation objectives.

The training course has been offered at Grand Teton, Olympic, and Death Valley NPs. Over 50 cultural, wilderness, planning, and facility management staff from BLM, USFS, USFWS and NPS wilderness areas across the west have participated. Due to very high interest and demand, planning is underway for another session in 2018.

By Erin Drake, NPS National Wilderness Update

Message From the Archeology E-Gram Staff

For the past 13 years the Archeology E-Gram has provided timely and useful information about training, educational resources, research, and archeological events to archeologists in the NPS, other Federal agencies, and the wider archeological community.

In 2017 we celebrated with Stephanie Toothman, James Bird, Jim Bradford, Tom Lincoln and Kevin Kilcullen their retirements. We mourned the loss of our colleague and dear friend Eileen Devinney. We noted archeologists who are accepting new responsibilities in regional offices, park integrated resource programs, and other areas of the NPS. It has been a year of change.

The Federal Archeologist's Bookshelf' reviewed a number of books and articles this year, including

- *Archaeological Evidence for Transport, Trade and Exchange in the North American Arctic*, by Jeff Rasic;
- *The Denbigh Flint Complex in the Western Arctic* by Andrew Tremayne and Jeff Rasic;
- *Frozen: The Potential and Pitfalls of Ground-Penetrating Radar for Archaeology in the Alaskan Arctic*, by Thomas Urban et al.;
- *The Scope of National Park Service Archaeology at Home and Abroad* by David Gadsby, Teresa Moyer, and Stephen Morris;
- *Ice Patch Hunting in the Greater Yellowstone Area, Rocky Mountains, USA: Wood Shafts, Chipped Stone Projectile Points, and Bighorn Sheep (*Ovis canadensis*)* by Craig Lee and Kathryn Puseman,
- *Aquatic Adaptations and the Adoption of Arctic Pottery Technology: Results of Residue Analysis* by Shelby L. Anderson, Shannon Tushingam, and Tammy Buonasera;
- and a trifecta of publications about the Sand Creek Massacre National Historic Site - *Finding Sand Creek: History, Archeology and the 1864 Massacre Site* by Jerome A. Green and Douglas D. Scott; *A Misplaced Massacre: Struggling Over the Memory of Sand Creek* by Ari Kelman; and *Sand Creek Massacre Project, Volumes 1 and 2*, prepared by National Park Service 2000.

We encourage you to submit news items, training announcements, report titles and summaries for "The Federal Archeologist's Bookshelf," and suggestions for other features. We have thoroughly enjoyed working with everyone who contributed to the Archeology E-Gram. The production and editorial staff of the Archeology E-Gram wish you and your families all the best for the coming year.

SLIGHTLY OFF TOPIC: Five Myths About American Indians

*By Kevin Gover, citizen of the Pawnee Tribe of Oklahoma,
Director, National Museum of the American Indian.*



Thanksgiving recalls for many people a meal between European colonists and indigenous Americans that we have invested with all the symbolism we can muster. But the new arrivals who sat down to share venison with some of America's original inhabitants relied on a raft of misconceptions that began as early as the 1500s, when Europeans produced fanciful depictions of the "New World." In the centuries that followed, captivity narratives, novels, short stories, textbooks, newspapers, art, photography, movies and television perpetuated old stereotypes or created new ones — particularly ones that cast indigenous peoples as obstacles to, rather than actors in, the creation of the modern world. Here are five of the most intransigent.

MYTH NO. 1: There is a Native American culture.

This concept really took hold when Christopher Columbus dubbed the diverse indigenous inhabitants of the Western Hemisphere "Indians." Lumping all Native Americans into an indiscriminate, and threatening, mass continued during the era of western expansion, as settlers pushed into tribal territories in pursuit of new lands on the frontier. In his 1830 "Message to Congress," President Andrew Jackson justified forced Indian removal and ethnic cleansing by painting Indian lands as "ranged by a few thousand savages." But it was Hollywood that established our monolithic modern vision of American Indians, in blockbuster westerns — such as "Stagecoach" (1939), "Red River" (1948) and "The Searchers" (1956) — that depict all Indians, all the time, as horse-riding; tipi-dwelling; bow-, arrow- and rifle-wielding; buckskin-, feather- and fringe-wearing warriors.

Yet vast differences — in culture, ethnicity and language — exist among the 567 federally recognized Indian nations across the United States. It's true that the buffalo-hunting peoples of the Great Plains and prairie, such as the Lakota, once lived in tipis. But other native people lived in hogans (the Navajo of the Southwest), bark wigwams (the Algonquian-speaking peoples of the Great Lakes), wood longhouses in the Northeast (Haudenosaunee, the Iroquois peoples' name for themselves, means "they made the house"), iglus and on and on. Nowadays, most Native Americans live in contemporary houses, apartments, condos and co-ops just like everyone else.

There is similar diversity in how native people traditionally dressed; whether they farmed, fished or hunted; and what they ate. Something as simple as food ranged from game (everywhere); to seafood along the coasts; to saguaro, prickly pear and cholla cactus in the Southwest; to acorns and pine nuts in California and the Great Basin.

MYTH NO. 2: American Indians get a free ride from the U.S. government.

The notion that indigenous people benefit from the government's largesse is widespread, according to "American Indians: Stereotypes and Realities," by Choctaw historian Devon Mihesuah. But Native Americans are subject to income taxes just like all other Americans and, at best, have the same access to government services — though often worse. In 2013, the Indian Health Service (IHS) spent just \$2,849 per capita for patient health services, well below the national average of \$7,717. And IHS clinics can be

difficult to access, not only on reservations but in urban areas, where the majority of Native Americans live today.

As for reservations, most were created when tribes relinquished enormous portions of their original landholdings in treaties with the federal government. They are what remained after the United States expropriated the bulk of the native estate. And even these tenuous holdings were often confiscated and sold to white settlers. The Dawes Allotment Act, passed by Congress in 1887, broke up communally held reservation lands and allotted them to native households in 160-acre parcels of individually owned property, many of which were sold off. Between 1887, when the allotment act was passed, and 1934, when allotment was repealed, the Native American land base diminished from approximately 138 million acres to 48 million acres.

MYTH NO. 3: ‘Native American’ is the proper term.

Commentaries and corporate guidelines address the notion that “Native American” is preferred or that “American Indian” is impolite. During the 1492 Quincentennial, Oprah Winfrey devoted an hour of her show to the subject.

The term Native American grew out of the political movements of the 1960s and ’70s and is commonly used in legislation covering the indigenous people of the lower 48 states and U.S. territories. But Native Americans use a range of words to describe themselves, and all are appropriate. Some people refer to themselves as Native or Indian; most prefer to be known by their tribal affiliation — Cherokee, Pawnee, Seneca, etc. — if the context doesn’t demand a more encompassing description. Some natives and nonnatives, including scholars, insist on using the word Indigenous, with a capital I. In Canada, terms such as First Nations and First Peoples are preferred. Ditto in Central and South America, where the word *indio* has a history of use as a racial slur. There, Spanish speakers tend to use the collective word *indígenas*, as well as specific national names.

MYTH NO. 4: Indians sold Manhattan for \$24 worth of trinkets.

This myth — repeated in textbooks and made vivid in illustrations — casts Native Americans as gullible provincials who traded valuable lands and beaver pelts for colorful European-made beads and baubles. According to a letter to Dutch officials, the settlers offered representatives of local Lenape groups 60 guilders, about \$24, in trade goods for their homeland, Manahatta. The best insight we have into what the Lenape received comes from a later 17th-century deed for the Dutch purchase of Staten Island, also for 60 guilders, which lists goods “to be brought from Holland and delivered” to the Indians, including shirts, socks, cloth, muskets, bars of lead, powder, kettles, axes, awls, adzes and knives. The Dutch recognized the mouth of the Hudson River as a gateway to valuable fur-trapping territories farther north and west. But it is unlikely that the Lenape saw the original transaction as a sale. Although land could be designated for the exclusive use of prominent native individuals and families, the idea of selling land in perpetuity, to be regarded as property, was alien to native societies. Historians who try now to reconstruct early transactions between Europeans and Native Americans differ over whether the Lenape considered it an agreement for the Dutch to use, but not own, Manahatta (the majority view), or whether even as early as 1626, Indians had engaged in enough trade to understand European economic ideas.

MYTH NO. 5: Mascots honor Native Americans.

Many people, including some American Indians, hold that naming sports teams after Native American caricatures, such as the Redskins and the Braves, recognizes the strength and fortitude of native peoples. “It represents honor, represents respect, represents pride,” Redskins owner Dan Snyder told ESPN.

A little history: The use of Native Americans as mascots arose during the allotment period, a time when U.S. policy sought to eradicate native sovereignty and Wild West shows cemented the image of Indians as plains warriors. (No wonder all of these mascots resemble plains Indians, even when they represent teams in Washington, Florida and Ohio.)

What's more, social science research suggests not only that some native people recognize the word "Redskins" as a racial slur and are offended by it, but that exposure to mascots and other stereotypes of Native Americans has a negative impact on American Indian young people. According to a study by Tulalip psychologist Stephanie Fryberg, such mascots "remind American Indians of the limited ways others see them and, in this way, constrain how they can see themselves." Likewise, in 2005, the American Psychological Association called for the retirement of all Indian mascots, symbols and images, citing the harmful effects of racial stereotyping on the social identity and self-esteem of American Indian youth.

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 on the NPS Archeology Program website.

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