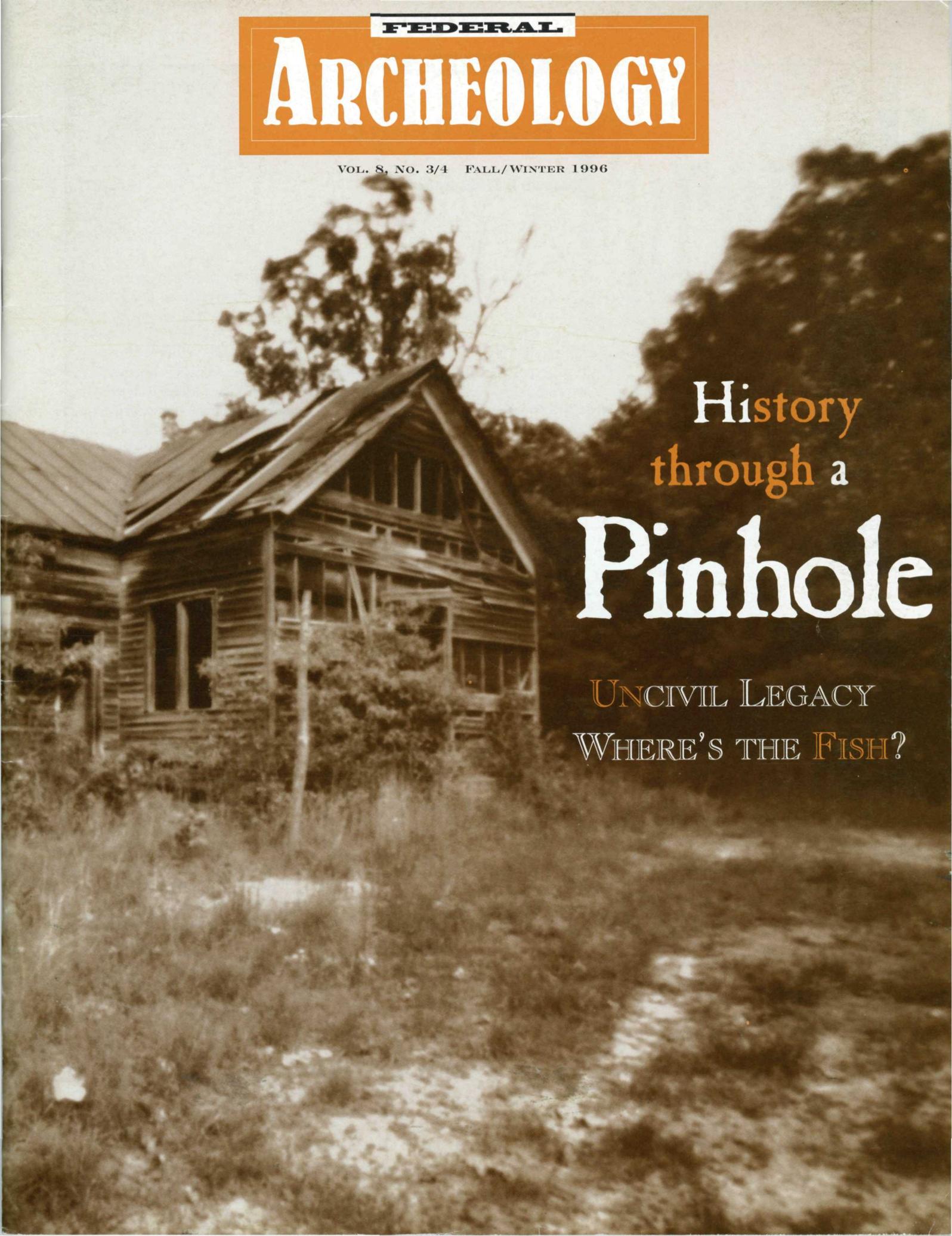


FEDERAL

ARCHEOLOGY

VOL. 8, NO. 3/4 FALL/WINTER 1996



History
through a

Pinhole

UNCIVIL LEGACY

WHERE'S THE FISH?

The Road Ahead

FRANCIS P. McMANAMON

"Plus ça change, plus c'est la même chose."
Alphonse Karr, *Les Guepes*, 1849

THE STEADY DOWNSIZING and restructuring of much of the federal government has brought changes to the NPS archeological assistance division, as it has to many other offices concerned with archeology and historic preservation. In this case, the change involves the reestablishment of a connection broken a generation ago. The National Park Service functions of providing leadership and coordination for federal archeology—the focus of AAD and its regional offices—have been combined with the park archeology and ethnography functions previously carried out by the anthropology division. The result is a new entity, the archeology and ethnography program.

This combination reunites two aspects of the NPS archeological program divided in 1973. At that time, the park archeology function, along with the other park system historic preservation disciplines, were removed from the NPS office of archeology and historic preservation. As a result, OAHP and its archeological branch, interagency archeological services, strengthened its focus on the nation's preservation needs beyond the park system. To that end, OAHP gathered NPS archeologists, historians, and historical architects into a unit that moved forcefully and effectively to broaden and intensify the federal and state commitment to archeology and historic preservation.

Now we have come full circle to a recombination of the functions split in the early 1970s. Of course, the program in 1995 is much different from the program in 1973.

FOR ONE THING, the Park Service now has a strong ethnography function, introduced in 1981. As part of the program realignment, we aim to reinforce this function by developing databases, encouraging cooperative research, fostering consultation with native peoples, and promoting sound interpretation in the interest of informing decisions about park resources. To accomplish this goal, NPS cultural anthropologists will work closely with planners, managers, and communities to identify cultural and natural resources that have continuing significance for present-day peoples.

For another thing, the park system archeology functions have changed since the '70s. Then, the focus was on excavation and fieldwork. Now, although there is still fieldwork, excavation is

less extensive, usually limited to identifying, evaluating, and recovering data during park construction projects. The focus is much more on surveying sites, inventorying resources, and managing information.

Likewise, the archeological leadership and coordination function has changed. No longer is supervising contracts for archeological investigations a main focus. More likely activities include improving information exchange (for example, by promoting and building the National Archeological Database), coordinating interagency initiatives, working with others on public outreach, and providing the means, such as through this quarterly, to encourage communication among the community interested in archeology and historic preservation.

WE HAVE RECEIVED STRONG SUPPORT from the Director and other senior Park Service officials to continue all of the basic functions and activities carried out by NPS archeology and ethnography in recent years. We are committed to increasing cooperation with partners in other agencies and like-minded organizations at all levels. There is a renewed emphasis on professionalism, on scholarship, and on scientific information to improve resource management, research, interpretation, data management, and other essential activities.

Here at the national center, our efforts to contribute to these endeavors will include fostering communication and cooperation among Park Service field offices, especially among archeologists, ethnographers, and other preservation professionals in parks, centers, and system support and field offices. Our goal will be to enhance the abilities of the broad network of NPS professionals to protect, preserve, and interpret archeological and ethnographic resources within and beyond park boundaries. The program emphasis, though broadened, will continue to focus on effective cultural resource management, through resource protection, public outreach, interagency cooperation, and information exchange.

As evidence of our broadened perspective, watch for the retitled *Federal Archeology* in the next issue. *Common Ground: Archeology and Ethnography in the Public Interest* will be coming soon to a mailbox near you!

Francis P. McManamon is Chief, Archeology and Ethnography Program, and Departmental Consulting Archeologist, National Park Service, Department of the Interior.

Farewell

With this issue, *Federal Archeology* closes its doors. We bid a fond adieu.

Meanwhile, we've been in the shop tooling up a new vehicle—one that will go even farther in serving you, our readers. With the very next issue, *Federal Archeology* will reemerge as *Common Ground: Archeology and Ethnography in the Public Interest*.

As Program Chief Francis McManamon explains in the article opposite, what prompts the change is the formal merger of archeology and ethnography here at the National Park Service. That means new audiences to serve. From where we sit, it also means new opportunities to do an even better job with the publication. Starting with issue one, we plan to maximize *Common Ground* as a communications medium for all of its readers. Look for links to and from sites on the World Wide Web, developed here and elsewhere. Look for new departments. Look for new kinds of news and features. And look for the same quality we've delivered in the past.

Obviously, we can't do it without you, our readers. That's why we are looking for your feedback and ideas now. If you have any suggestions—or, better yet, material—for feature stories, web items, or news coverage, by all means contact us at the address and phone number on the next page. We hope to hear from you.

David Andrews and Joseph Flanagan
EDITORS



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FEDERAL ARCHEOLOGY is published by the National Park Service Departmental Consulting Archeologist and Archeology and Ethnography Program.

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Cover: Decaying schoolhouse, Byron, AR. From *One-Room Schoolhouses of Arkansas as Seen through a Pinhole*. THOMAS HARDING



THOMAS HARDING

"After making inquiries along Highway 27, I stopped at the Ozark National Forest facility to ask if they knew of any one-room schoolhouses," says Thomas Harding in *One-Room Schoolhouses of Arkansas as Seen through a Pinhole*. "The ranger made several calls and referred me to an older man at Nogo, a community in Pope County, 18 to 20 miles up the road from Hector. Unfortunately, this man could give me no information other than that the building was 'just up the road on my left.'" The *Eakins school, above, is what Harding found, just one of many stops along his photographic sojourn through the state's past.* Page 14.

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Uncivil Legacy

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The War Between the States saw a young nation's rapidly growing technological ingenuity turned to its basest purpose. Two premier artifacts of the era—the CSS *Hunley* and USS *Monitor*—challenge preservationists determined to save the legacy of the earliest steps toward modern warfare.

BY JOSEPH FLANAGAN

Arkansas Schoolhouses as Seen through a Pinhole

In rural Arkansas of the 19th and early 20th centuries, they were a symbol of hope and conviction: one-room schoolhouses. Photographer Thomas Harding captures the contrast between their simplicity and the spirit in which they were built.

PHOTOGRAPHS BY THOMAS HARDING PAGE 14



Fish Tale

PAGE 22



Legend has it that Atlantic salmon were once so plentiful in New England that you could walk across a river on their backs. Did industrialization bring an end to the reign of the "king of freshwater fish?" Archeology challenges efforts to restore salmon to the region's waters.

BY CATHERINE C. CARLSON

Digging's

News, Views, and Recently Noted

American Express Underwrites Global Preservation

The World Monuments Fund, a private, non-profit organization, has announced a campaign to identify and preserve the world's most endangered cultural landmarks. The World Monuments Watch, as the program is called, was launched in August with a \$5 million gift from the American Express Company.

Sites around the world are threatened by an increasing number of causes, from population growth and industrialization to natural disasters. In targeting selected properties for immediate action, the Watch hopes to encourage innovations that can be used to protect places elsewhere.

The Watch program has two parts: an annual list of the 100 most endangered monuments and a World Monuments Watch fund. This list will be selected by a panel of international experts from nominations submitted by governments, concerned individuals, and the preservation community at large. The panel will recommend about 30 of the sites for funding.

WMF is inviting nominations and preservation proposals now. Cultural sites of all types are eligible, including monuments, historic structures and districts,

PARK SERVICE THEME STUDIES FORGE FORWARD

On the Publishing Front

Drawing on an unprecedented volume of documentary, archeological, and ethnographic data, NPS anthropologist Robert S. Grumet has produced a definitive history of early Indian-white relations. *Historic Contact: Indian People and Colonists in Today's Northeastern United States in the Sixteenth Through Eighteenth Centuries*—an offshoot of a National Historic Landmarks theme study—was developed as a reference work as well as a planning tool for evaluating and protecting sites.

Historic Contact divides native northeastern America into three subregions, the North Atlantic, the Middle Atlantic, and the Trans-Appalachian, with the histories of 34 "Indian Countries" mapped and described. Sidebars focus on the 17 properties designated NHLs as a result of the study.

Historic Contact, 544 pages, 71 illustrations, 37 maps, and 37 tables, is available for \$47.50 at local bookstores or from the University of Oklahoma Press, 1005 Asp Ave., Norman, OK 73019.

In related news, the Park Service journal *CRM* has published a special issue on the study, discussing, among other topics, relationships between research and preservation, the Indian perspective on the properties, and overlooked sites of national significance.

Inviting Comment on the Earliest Americans

Meanwhile, the NHL theme study "The Earliest Americans" continues to move forward, with a draft version of a nationwide assessment of Paleoindian period properties in progress.

The draft will describe the archeological aspects of the study as well as its geographic, chronological, and cultural scope. Types of properties to be studied will be listed, as well as current and potential National Historic Landmarks. A suite of questions has been developed to assess a property's ability to yield the information needed for an NHL or National Register nomination.

Comments elicited by last spring's progress report will be incorporated into the draft, along with feedback from participants in the "Earliest Americans" symposium at the Society for American Archaeology's annual meeting last May.

For more information, contact Robert S. Grumet, National Park Service, 200 Chestnut St., Room 251, Philadelphia, PA 19106.

archeological sites, and cultural landscapes. Selection criteria are based on the site's significance, the dan-

ger's urgency, and the proposal's feasibility. There must be a clear link between the peril and the proposed

project. Activities considered include strategic planning, emergency and technical assistance, educational programs, local fund raising, and conservation work.

Approximately \$1 million will be distributed annually over the next five years. Large conservation treatment projects must obtain at least three times a WMF grant from other sources.

For more information contact the World Monuments Fund, 949 Park Avenue, New York, NY 10028, (212) 517-9367, fax 517-9494.

Berkeley Collections Conference

A conference entitled "Partnership Opportunities for Federally Associated Collections" will be held in Berkeley, California, June 5-7. Sponsored by the Department of the Interior and the Hearst Museum of Anthropology, the conference will provide a forum for addressing major issues related to the long-term management of federally associated collections.

For more information, contact Fritz Stern, University of California, Berkeley, Phoebe Hearst Museum, 103 Kroeber Hall, #3712, Berkeley, CA 94720-3712, fax (510) 642-6271, e-mail <fstern@uclink3.berkeley.edu>.

Protecting the Nation's Archeological Heritage

Agents "Outstanding" in First NAGPRA Criminal Investigation

On November 1, the U.S. Attorney for Virginia's eastern district presented public service awards to nine federal agents for outstanding investigative work in the first prosecution to use a criminal provision of the Native American Graves Protection and Repatriation Act.

At a ceremony in Alexandria, Virginia, U.S. Attorney Helen F. Fahey praised the agents, whose casework led to the conviction of Richard P. Maniscalco, who pled guilty to charges of violating the Archaeological Resources Protection Act (16 U.S.C. 470ee) and a criminal provision of NAGPRA that makes trafficking in Native American human remains a federal crime. Of the nine agents honored, four are from the National Park Service, three are from the Bureau of Land Management, and one is from the Federal Bureau of Investigation.

Maniscalco, of Rappahannock Academy, Virginia, sold Native American human remains as well as other items to an

undercover agent from the BLM (see spring issue). United States v. Maniscalco (No. CR-94-1139-M [E.D. Virginia 1995]) was prosecuted in the eastern district of Virginia by Assistant U.S. Attorney Dennis M. Kennedy following a referral from the district of Montana and the BLM, which, with the cooperation of the NPS, FBI, and U.S. Park Police, led the investigation.

A federal magistrate sentenced Maniscalco in March to a year's probation and a total of \$2,000 in fines stemming from the NAGPRA and ARPA violations. He has paid for the cost of the disposition of the Native American human remains (\$1,500) to the affiliated tribes. In addition Maniscalco agreed to forfeit to the U.S. illegally obtained archeological items valued at \$5,000. The sentence reflected the fact that Maniscalco provided information leading to the indictment and ARPA conviction of Charles E. Snyder in the eastern district of Kentucky (United States v. Snyder, No. CR-95-23-S [E.D. Kentucky (Covington 1995)]). Snyder, a Bowie, Maryland, resident and

international militaria dealer, was convicted of attempting to sell dozens of artifacts from Little Bighorn Battlefield through a Kentucky auction house.

Britain Launches Underwater Protection Effort

Britain's Royal Commission on the Historical Monuments of England has taken a big step forward in preserving shipwrecks and other archeological sites in the waters off its coasts. The RCHME's Joint Nautical Archaeology Policy Committee has established a set of guidelines for seabed development that puts underwater archeology in the forefront. The Code of Practice for Seabed Developers was officially presented this January, and members of the British Marine Aggregates Producers Association have agreed to cooperate.

The code was drawn up in response to the growing threat to underwater sites posed by such activities as mineral extraction, civil engineering projects, and marina construction. Though the code's recommendations do not have statutory force, they are backed by Britain's

Department of Natural Heritage. Nonetheless, airing these concerns and getting commercial mineral producers to recognize them is considered no small achievement.

An important part of the code is its request that developers report any discoveries they make that could be of value. Another part requires them to consult the appropriate National Monuments Record (for England, Wales, or Scotland) before work begins to determine if any archeological sites are known to be nearby. When possible, companies will invite archeologists to witness surveys and dredging operations.

The RCHME began compiling England's national inventory of underwater sites in 1992. The initial stage is nearly complete, with some of the west coast yet to be covered. The inventory includes the whole of English territorial waters to the current limit of 12 nautical miles and has a cut-off date of 1945. All the data compiled so far is available online.

Britain's Code is important for the United States because both nations share a

maritime history through wars, commerce, and immigration. Among others, two confederate ships—modified by the British to serve as blockade runners—are known to lie in U.K. waters.

For more information, contact Ben Ferrari, National Monuments Record Centre, Kemble Drive, Swindon SN2 2GZ, England, UK.

Military Helps Nab Death Valley Duo

U.S. military aircraft on drug interdiction patrol over Death Valley helped make an unexpected catch this April when a flight crew observed a pickup truck on a road closed to vehicles around Mesquite Flat. The Flat, a Native American winter encampment until the early 1900s, contains over 400 known archeological sites in an 8-by-12 mile area.

The crew notified Death Valley park rangers, who encountered two men at the site. One, attempting to flee on foot, stashed a woven bowl and winnowing tray beneath a creosote bush. The two later admitted to having removed the artifacts (dating from about the late 1800s) from a sandy knoll.

The U.S. Attorney's office for the eastern district of California charged Robert M. Beach and Wright L. Jones with a misdemeanor violation of ARPA (16 U.S.C. 470ee[a] and [d]). Both pled guilty and received probation for two years. They were also ordered to pay \$3,000 in fines and court costs. The case is the third involving

New Compendium of State Archeology Laws

While the fight to save the nation's irreplaceable archeological heritage continues, so does the systematic looting and vandalization of sites across America. And with the increasing commercialization of the historic and prehistoric record, these places are becoming strong attractions for the looter and the relic hunter, who all too often strike with impunity.

Now, thanks to the National Park Service and the National Trust for Historic Preservation, there is a new tool to combat the problem. A *Survey of State Statutes Protecting Archeological Resources*, published jointly by the Trust and the NPS archeology and ethnography program, has been developed specifically to help state land managers, law enforcement officers, and prosecutors apply the full range of legal options at their command. Not only does the survey offer them ready access to their own statutes, but shows how other states are dealing with the issue as well.

The hoped-for result, says author Carol Carnett, an attorney with the Legal Aid Bureau of Maryland, is that more looters and vandals will be charged and prosecuted. The survey's state-by-state summary of laws and legal citations, coupled with its descriptions of precedent-setting cases, will better inform land managers and law officers while encouraging attorneys to take on prosecutions.

Current archeological protection statutes vary greatly from state to state in regard to their scope, provisions for enforcement, and penalties. Traditionally, states with the highest concentrations of remains, such as those in the Southwest, have had the most sophisticated laws. But as other states grow more aware of their archeological heritage, the need for developing stronger statutes elsewhere becomes apparent. This publication can serve as a resource for preservationists and legislators by illustrating statutory alternatives throughout the country.

The summaries are listed alphabetically, with each briefly describing the scope of the state's program and penalties for violations. The legal citations are organized in the categories found in typical law code indices. The case descriptions are fully referenced. A glossary is also included.

A Survey of State Statutes Protecting Archeological Resources—a significant contribution to the sparse literature on the laws guarding the nation's archeological heritage—is available from the National Trust for \$5 per copy. Contact Andrew Carroll, National Trust for Historic Preservation, 1785 Massachusetts Avenue, NW, Washington, DC 20036, (202) 673-4036, fax 673-4038.

archeological resources that the eastern district has prosecuted successfully in the last six months.

Looters Hit Lava River Cave, Citizens Respond

Three persons found guilty of looting Oregon's Lava River Cave were sentenced recently for violating ARPA. In U.S. District Court in Eugene, Charles Thomas Foster, Michael Scott Barker, and Jerry D. Chapman were each sentenced to three years probation, Baker and Foster were fined \$1,000 each, and Chapman was ordered to perform 100 hours of community service. The case was prosecuted by Assistant U.S. Attorney Jeff Kent.

The looting was discovered in December 1989 when a sheriff responded to a report of minors drinking alcohol on Forest Service land, where the cave is located. There the officer encountered the defendants emerging from Oregon's longest lava tube with artifacts and bone material.

The Lava River Cave incident was the latest in a looting trend that has prompted the Archaeological Society of Oregon to establish a force of citizen stewards to protect the state's archeological treasures. Working with the Forest Service, the Bureau of Land Management, and the Confederated Tribes of Warm Springs Indians, the group will function in much the same way as Arizona's site stewards (see story in the spring issue). Volunteers will monitor sites, report suspicious activity, and assist in

such protective measures as building fences.

The society has demonstrated its commitment by pushing to acquire custodianship of one of the state's premier archeological sites: Fort Rock Cave. Used as shelter by humans as long as 11,000 years ago, the cave is on private property, but looks likely to wind up under the jurisdiction of Oregon's state park system via roundabout negotiations between the landowner and the park system. But the state, according to ASCO's president Tom Pilling, "does not have the manpower to take care of it." ASCO, therefore, is campaigning for the right to watch over the site, which has been a target for looters.

Fort Rock Cave figures prominently in Oregon archeology, having yielded important information about the Archaic period. A number of sandals and other artifacts have been removed from the site. More recently cow manure lining the floor of the cave was ignited when a visitor dropped a cigarette. Members of ASCO would like to erect fences to keep out the cattle that have used the cave freely for decades.

Pilling says his organization is trying to raise public interest through newspapers and by working with Bend's High Desert Museum and tribal groups.

Glen Canyon Case Leads to Civil Penalty

A civil penalty has been successfully brought in the looting of the Seldom Seen Alcove Site in Utah's Glen Canyon National Recreation

SITEWATCH HOTLINES

reporting vandals and looters

PART TWO

Arkansas	(501) 324-9880
Florida	(904) 487-2299
Georgia	(404) 656-2840 (800) 241-4113
Idaho	(208) 334-3847
Illinois	(217) 785-4999 (correction to number given in the summer issue)
Indiana	(317) 232-1646 (correction to number given in the summer issue)
Iowa	(319) 335-2389 (319) 281-4358
Louisiana	(504) 342-8200
Maryland	(410) 514-7600
Massachusetts	(617) 727-8470
Mississippi	(601) 359 6940
Nebraska	(402) 471-4745 (800) 833-6747
New Hampshire	(603) 271-3483
Ohio	(614) 297-2470
Oklahoma	(405) 325-7211
Oregon	(503) 378-6508, x231
South Dakota	(605) 394-1936
Tennessee	(615) 741-1588 (615) 532-1550 (corrections to numbers given in the summer issue)

Area. An October 5 announcement was the culmination of a case that began in April of 1990, when park rangers discovered that someone had disturbed the site and stolen artifacts.

An individual whose name was not released in exchange for his cooperation acknowledged involvement in the theft. He was fined \$3,000 and forfeited a number of artifacts, including moccasins, sandals, wooden shovels, pottery, arrowheads, and a backpack frame made of reed and juniper. Some of the items were taken from sites other than Seldom Seen.

Archeologists documented the Seldom Seen Alcove Site in 1987, making note of items left by the shelter's occupants some 750 years ago, including ceramic vessels, corn cobs, the reed and juniper backpack frame, and evidence that the site was used as a granary.

When rangers checked on the site in April 1990, they found it looted. The Park Service printed posters offering up to \$5,000 for information about the stolen artifacts. A poster of a ceramic vessel produced the lead investigators needed. A confidential informant came forward, and in February of last year the vessel was recovered. Several months later, an individual admitted his involvement in the theft and disturbance.

With the statute of limitations for a criminal prosecution having run out, the Park Service opted to pursue a civil penalty. The case is the third completed civil

penalty case dealing with archeological violations. At least two others are pending.

Ojibwe Exhibit Items Stolen

On August 24, six Ojibwe items from Minnesota's Bemidji State University Lanham Collection of Native American Artifacts were stolen while on exhibit at Bemidji Community Arts Center.

The Indian community, working with law enforcement authorities, has managed to bring about the return of four of the items: a beaded dance vest, leggings, a beaded pipe bag, and dance apron.

A woman's jingle dress and a beaded deer hide are still missing. The dress is made of black cotton with tin jingles and two rhinestone pins. The deer hide has five beaded sections.

The university is offering a \$1,000 reward for the return of the remaining items, no questions asked. Recent similar thefts in adjacent states have been reported, but authorities and the Indian community are looking into local leads also. A flyer with black and white images is available. Contact the Indian Studies Program, Bemidji State University, Bemidji, MN 56601-2699, (218) 755-3977. Collect calls will be accepted.

Would-Be Artifact Dealers Sentenced in New Mexico

Two Arizona men have been sentenced for their part in an attempt to sell stolen Zuni cultural property. Don Edwin Stephenson of Pason pled guilty in U.S. District Court

for the district of New Mexico to one count of illegal trafficking in Native American cultural items (18 U.S.C. 1170[b]). Rodney Phillip Tidwell, also of Pason, pled guilty to two NAGPRA counts and was sentenced on October 31.

On September 25, Stephenson received two years' probation and a fine of \$2,500. Tidwell was sentenced October 31 to three years' probation and a fine of \$10,000. A third defendant, Thomas Dawson Boone, died of cancer in September before he was to testify in the case. Boone, a Zuni, allegedly stole items from his family and sold them to Tidwell, who then used Stephenson as a connection to the art collectors' network.

Stephenson aroused suspicion when he contacted a Dallas couple offering to sell an Acoma shield and a Hopi snake mask. To vouch for the shield's authenticity, Stephenson produced a written analysis from a professional ethnologist. He offered to sell the shield for \$40,000 and the mask for \$16,000.

At the same time, Zuni police were investigating the thefts from the Boone family. When Thomas Boone emerged as a suspect, he led authorities to Tidwell. A search of Tidwell's residence produced the mask, the shield, and evidence implicating Stephenson.

The case was prosecuted by Assistant U.S. Attorney Rhonda Backinoff. It is the third conviction nationwide for a violation of the criminal provisions of NAGPRA

and the second prosecuted by Backinoff. Assistant U.S. Attorney Dennis M. Kennedy of the eastern district of Virginia prosecuted the other NAGPRA case (see awards story, p. 6).

Tennessee Looter Gets Prison Term

Troy D. Flatt, 29, of Portland, Tennessee, was sentenced June 16 in the U.S. District Court for Kentucky's western district to eight months in prison and \$1,000 in restitution for violations of ARPA. Flatt had previously pled guilty to charges of transporting bone fragments, arrowheads, and spear points in interstate commerce between Kentucky and Tennessee.

An accomplice, Albert Andrews, was sentenced to two years' probation. The case was prosecuted by U.S. Attorney Randy Ream after an investigation by the Logan County sheriff's office, coroner, and the FBI.

Flatt and Andrews were caught digging at Savage Cave in Daniel Boone National Forest, a National Register property, on July 3, 1993. An individual apprehended while trying to enter the cave said that Flatt had been digging there for two months and had occasionally been assisted by Andrews.

The witness revealed that Flatt had sold artifacts to a party in Tennessee and another in Kentucky. Those persons admitted to purchasing the artifacts from Flatt.

Daniel Boone National Forest archeologist Cecil Ison assessed damage to the site at \$62,475.

Un Civil War Legacy

Resting on the floor of the Atlantic Ocean, the broken, encrusted hulks of the *CSS Hunley*

and the *USS Monitor* are more than

just Civil War curiosities. They are

two of the most inspired products of a

grim heritage: the lethal union of warfare and technolo-

gy. Recent events illustrate the forces allied against pre-

serving these fearsome vessels, whose legacy lives on in

L navies around the world.

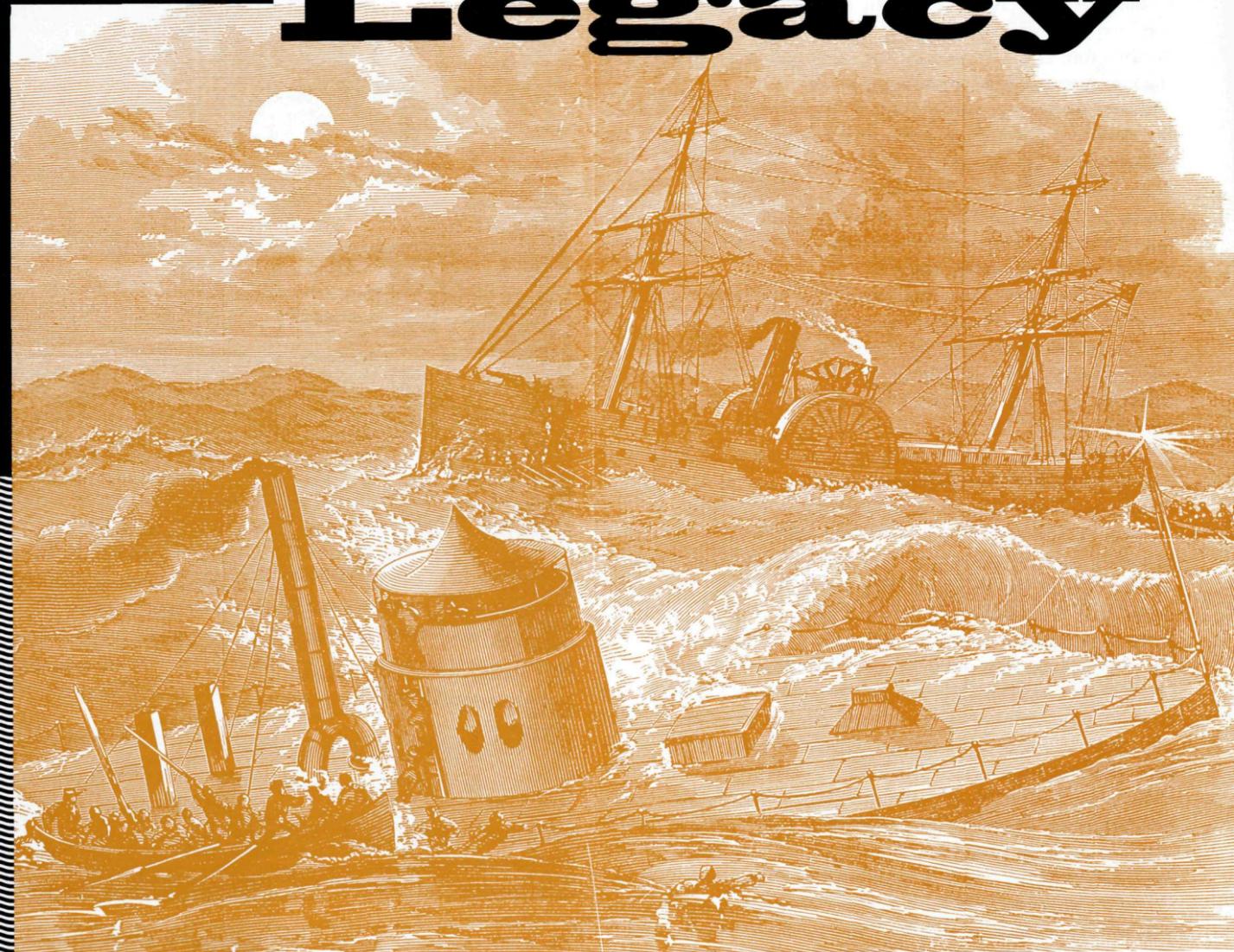
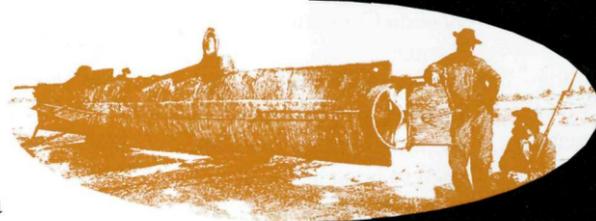
Last May, the first submarine to sink an enemy vessel—the *CSS Hunley*—was discovered 130 years after vanishing in the waters off South Carolina’s coast. Since then the lure of the Confederate sub, coupled with conflicting interests, has threatened to torpedo its preservation.

Listed on the National Register of Historic Places since 1978, the *Hunley* went down on February 17, 1864, shortly after sinking the *USS Housatonic*, the largest federal warship in the fleet blockading Charleston. The government-licensed, privately owned *Hunley*—built by Alabama investors—was the leading edge in naval technology at the time. Seven members of its military crew turned a crank to power a propeller, with an explosive charge mounted on a spar at the bow.

Last spring, divers hired by novelist and amateur archeologist Clive Cussler located the wreck, source of a string of custody claims since the early 1970s. Cussler withheld the exact coordinates until plans were made to protect the site.

The discovery of what Park Service historian Ed Bearss calls “a vessel of tremendous historical significance to the entire world” has attracted a variety of interests, some inimical to its survival. According to NPS sources, word went out on the illegal Civil War artifact collectors’ network that a hatch cover from the *Hunley* would fetch \$50,000, its propeller \$100,000. The Coast Guard immediately established a security zone around the site. With its

BY JOSEPH FLANAGAN



Artists’ recreations of the *CSS Hunley* under guard (left) and the *USS Monitor* (right) going to its watery grave on New Year’s Eve 1862. The *Monitor*, centerpiece of the nation’s first marine sanctuary, is also a National Historic Landmark; the *Hunley*, first submarine to sink an enemy vessel, is being studied for possible designation as an NHL.



During the last week of August, in an unprecedented effort to stabilize the deteriorating remains of the Civil War ironclad *USS Monitor*, researchers and divers from the National Oceanic and Atmospheric Administration and the U.S. Navy descended 230 feet beneath the Atlantic before being run off by bad weather. The expedition, originally slated for August 14, had already been postponed once due to Hurricane Felix.

The progenitor of the steel and steam navy lies upside down on its gun turret, where it came to rest after sinking in a gale 17 miles off Cape Hatteras, North Carolina, on December 31,

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continued from page 10

location pinpointed, the vessel was at heightened risk. The wreck site is a mere 20 feet underwater.

Meanwhile, a custody fight promises to prolong the danger. A bill proposed to Congress requests that title be transferred from the federal government to the state of South Carolina. "A lot of Confederate property passed to the federal government after the war," explains William Dudley of the Naval Historical Center in Washington, D.C. Technically, the Navy manages the wreck for the Government Services Administration.

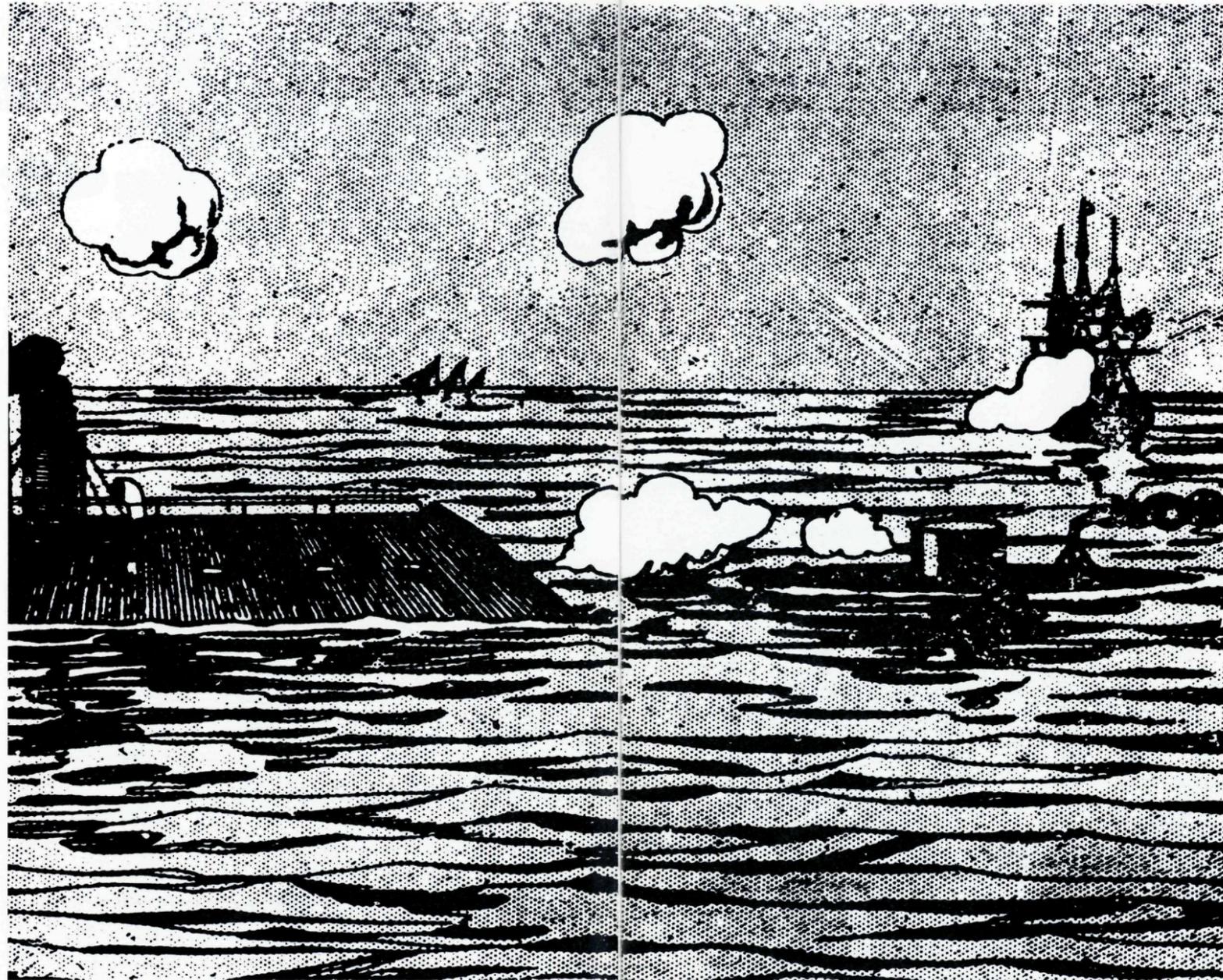
Federal agency representatives from the Navy, the Park Service, the Advisory Council on Historic Preservation, the GSA, the Department of Justice, and the National Oceanic and Atmospheric Administration met and determined a course of action to protect the *Hunley*. The meeting confirmed that existing professional preservation requirements provided the best protection for this important site.

The parties agreed that administration of the *Hunley* should be passed to the Navy. Naval management would provide greater protection for the vessel, they say, since federal penalties for looting and destruction of government property are stiffer than those called for by South Carolina law (the *Hunley* is reputed to be outside state waters). The Navy could also provide engineering expertise, a recovery ship, trained salvage personnel, and the equipment for a recovery effort. Naval facilities could be used for securing, stabilizing, and conserving the vessel should it be recovered.

The group also agreed that, in the best interests of preservation, any work done on the wreck should comply with conditions of section 106 of the National Historic Preservation Act. This means that any recovery project will require a permit from the Navy showing competence to carry out a professional archeological project, including retrieval, handling of human remains, and educational and exhibit plans. Also essential would be a detailed financial plan to cover retrieval and conservation of the ship from start to finish. U.S. Army Corps of Engineers and Coast Guard permits might also be required.

The federal representatives came to a consensus that since Charleston was where the sub achieved its greatest significance it would be the most appropriate home for it. "We think it would be a mistake to display it here in Washington," Dudley says, in a nod to South Carolina's proprietary interest. National Register guidelines require that artifacts be kept in their state of origin or the area where they achieved significance. The Charleston Museum, Fort Moultrie, Patriots Point, Fort Sumter, and the Charleston Navy Yard have been suggested as possible repositories should the *Hunley* be recovered.

Meanwhile, state and local interest in the wreck is at a fever pitch. South Carolina has formed a *Hunley* commission in the state legislature to oversee efforts regarding the submarine. The commission is seeking to raise private funds for recovery, as is the non-profit *Hunley* Foundation of Charleston. In the absence of Cussler's coordinates, the South Carolina Institute for Anthropology and Archaeology has requested state funds to verify the wreck location and assess its condition using the assistance of treasure salvor E. Lee Spence, who claims to have found the *Hunley* in the 1970s.



The *Monitor* battles the *Merrimac* (CSS *Virginia*)

In written comments to a congressional subcommittee considering the proposed legislation, Bearss recommends establishing a federal oversight committee led by the Department of the Interior. Bearss cites the success of the Franco-American scientific team that made recommendations for the CSS *Alabama*, the celebrated raider sunk in the English Channel off Cherbourg in 1864, as a model for intergovernmental cooperation. So far, three proposals to salvage the *Hunley* have been offered to the Navy by various parties, including SCIAA.

Saving Civil War shipwrecks is expensive and difficult. Of five recovered in the last 40 years, four have severely deteriorated and one has been lost. With that in mind, federal agencies say that it will take all the parties working together to save the *Hunley*. ☺

continued from page 11

1862, with 16 aboard. Since then, the wreck has had its share of assaults: would-be looters dragging the bottom and a possible mistaken depth-charging during World War II. But the most serious threat remains natural deterioration coupled with the tremendous weight of the propeller and skeg, designed to shield prop and rudder from the danger of running aground. With a combined weight of 6,000 pounds, the two threaten to collapse the rusting hull.

The plan to stabilize the vessel called for a concerted effort by NOAA, the Navy, and the Mariners' Museum of Newport News, Virginia. The *Monitor*—the first national marine sanctuary in the United States—has been under NOAA care for 20 years, but the agency lacks the expertise to preserve it. "There aren't many divers in the world who can get to [the ship]," says NOAA

spokesman Justin Kenney. Enter the Navy.

A crew from the USS *Edenton*, trained for deep underwater salvage, made the descent with the goal of removing the skeg and cutting the prop loose. Staff from the Mariners' Museum were to lend their expertise in conserving the artifacts.

The Navy team was lowered on a platform, employing what is known as the MK 21 system. Wearing reinforced helmets and special gear, each diver was tethered to the surface with three lines, one for air, one for communication, and one for warmth—with hot water circulated through their suits.

NOAA scuba divers also swam to the wreck, shooting videotape and surveying. John Broadwater, head of NOAA's marine sanctuaries division and site manager of the *Monitor*, arrived on the bottom at the same time as the Navy divers. Watching them plod to the wreck in their cumbersome gear, he says, "was like the astronauts meeting the cosmonauts."

After fastening Kevlar straps to the propeller shaft, the divers found that even a white-hot cutting torch could not remove the encrusted overgrowth. By the time they chipped through the coral and sponge, Hurricane Garry was making its presence felt. Another attempt to reach the *Monitor* in October was called off due to strong subsurface currents. Because the *Edenton* expects a tight schedule coming up, it is uncertain when the project will resume.

Famous for its 1862 battle with the CSS *Virginia* (formerly the USS *Merrimack*), the *Monitor* is a specimen of the leap in martial technology during the Civil War, which is the primary reason the wreck is so important to preservationists. According to Kevin Foster of the National Park Service, the *Monitor* could produce "the best diagnostic sample of a section of hull that could be removed for conservation."

A 1993 dive had made it clear that the vessel was in trouble. Data from that investigation shaped the current stabilization project, which received considerable review from the archeological community.

Aside from being the first marine sanctuary, the *Monitor* is also the first shipwreck to be declared a National Historic Landmark. The twin designations, says Kinney, gave NOAA's sanctuary program some early momentum by dovetailing natural and cultural stewardship at one site. "A shipwreck can be just as important as a coral reef," he says. ☺

The wreck has had its share of assaults: would-be looters dragging the bottom and a possible mistaken depth-charging during World War II. But the most serious threat remains natural deterioration.



Through a —

pin **H**

“There is an undefinable but compelling sensation one has upon coming across, in a clearing or along a barren road, a structure that was once a thriving enterprise,” writes photographer Thomas Harding in his *One-Room Schoolhouses of Arkansas*. For three years, Harding roamed the countryside in search of these disappearing relics of Arkansas’ rural past, seeking out the forgotten places where, for the most part, they sat in ruin and neglect. 🌿 And yet they figure prominently in the state’s heritage, a testament to the hope and values of early Arkansans. Settlers, pioneers, and homesteaders often built schoolhouses soon after they had completed shelter for themselves and their livestock. 🌿 The little buildings were a personal curiosity of Harding’s until an architect friend suggested he contact the Arkansas historic preservation program, where he found a great deal of enthusiasm and support. The encouragement and the wealth of documentation he was given were a large part of what made the book possible. 🌿 The pursuit of his subjects took him to the lonely corners of the state that could be the geographic counterparts of far memory: back in the tall grass off Highway 160; two miles east of Delight; across Moccasin Creek on a dirt road. 🌿 The photographs owe their dreamlike quality to Harding’s pinhole cameras, which are fitted with a simple homemade device—a shoebox or oatmeal container—pierced with a pin. The effect is a slight blurring of the edges, which creates a mood suited to the subjects. 🌿 They range from rough 18th century log structures to stone buildings constructed by the federal Works Progress Administration during the Depression. A few are preserved and well cared-for; others are collapsing under the weight of time, their histories little more than a rumor. Thanks to Harding, their memory will be preserved for the next generation of Arkansans. Nearly half of the schoolhouses in the book are now gone.

🌿 *One-Room Schoolhouses* is available from the University of Arkansas Press, 201 Ozark Ave., Fayetteville, AR 72701, (800) 626-0090. Photos © 1993 University of Arkansas Press.

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One-Room Schoolhouses of Arkansas as Photographed by Thomas Harding

With Text by the Photographer

🌿 The location of this old schoolhouse [left] was given to me by Carolyn Marshall and Fred Garcia, both National Park Service rangers at Tyler Bend (Searcy County) on the Buffalo River. According to the rangers the structure was moved from its original location by the flooding of Cane Creek in 1982. It was swept from its original foundation and swung around 90 degrees, finally lodging against a tree. As one area resident put it, ‘It floated up in the hills.’”





A B O V E :

Behind the Thomas Hess house in Stone County sits the old Marcella log schoolhouse. The actual construction date is unknown, but according to Jerry Jones, who lives in the Hess house, the school was built well before the turn of the century. The logs are large and hand hewn with square-notched corners. It is now used as a hay barn.”



T O P :

This schoolhouse is located in the vicinity of Highland on a dirt road off Highway 26 in Pike County. The structure was built around 1920 to serve primarily the children of the peach growers in that area. Judging by its size, it appears to have been a two-room schoolhouse. The front wall is the only one still standing, because when the wood-shingle roof collapsed it took the other three walls with it.”

B O T T O M :

According to History of Randolph County by Lawrence Dalton, this cave is reputed to be the first school in Arkansas and was organized by Professor Caleb Lindsey. The cave is in a gorge that runs through the town of Ravenden Springs and, because of the loose rocks and sharp angle of the gorge walls, is somewhat difficult to reach. The temperature was well below freezing on the morning I drove from Little Rock to Ravenden Springs. Had it not been for a young couple who helped me, I would not have been able to find the cave nor to negotiate the descent. The small stream at the bottom was partially frozen over, and the protruding rocks were covered with ice. Several years ago a wooden barrier covered the mouth of the cave but has since been replaced by a concrete wall that does not completely cover the opening. However, it was impossible to climb up to see inside the cave. Etched in the concrete is the information that the school there was organized by Professor Lindsey.”



A B O V E :

The ruins of this stone and brick building in White County along with its well house can be seen from the highway. I could find out nothing of its history. It could have been a two-room school, but with the roof and interior rooms caved in, there was no way to tell. It was probably abandoned in the 1940s because of school consolidation. No cornerstone was visible. The well house was in reasonably good condition, but the pump was gone.”



F R O M T O P :

About 10 miles north of Guion (Izard County), on Highway 58, a dirt road runs to the east for nearly a half mile and there sit the remains of this old schoolhouse, with its well close by. It is full of hay bales, and thus very little could be seen of the interior."

According to Arnel Hughes of Mountain Home, this structure, located on Highway 201 about 12 miles south of Mountain Home, was built between 1884 and 1886. This is unusual since very few two-room schools were constructed before 1900. Trash is scattered about the interior."

This old schoolhouse, surrounded by tall weeds, trees, and vines, is located on the outskirts of Atkins (Pope County) on Highway 324. According to Mrs. Paul Sweeden of Atkins, the building was constructed in 1884 and was used as a school until 1920, serving the first through the eighth grades."



A B O V E :

This little schoolhouse is located near Boxley (Newton County), about six miles from Highway 21 on a dirt road up Cave Mountain. I passed probably four houses and a church on the way up the mountain, and no one could give me any historical background on the school. Upon going inside, I saw an old piano in one corner on a raised platform. The blackboard stretching across the width of the room was still in good condition. Piles of dead leaves were on the floor, blown in through the open door and broken windows. There was a hole in the ceiling for the flue, but it was long gone, as was the wood stove. All of the other furniture was missing. I suppose at some time it could have been a church or community building, but I saw no evidence of it."

The

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of

ATLANTIC SALMON

IGNIFICANCE

COMMON FOLKLORE IN NEW ENGLAND HOLDS THAT ATLANTIC SALMON (*SALMO SALAR*), A HIGHLY PRIZED GAME AND FOOD FISH IN BOTH EUROPE AND NORTH AMERICA, WERE ONCE SO ABUNDANT IN THE RIVERS THAT EARLY COLONISTS COULD WALK ACROSS THE BACKS OF THE FISH AS THEY RAN UP THE RIVERS IN SPRING TO SPAWN.

THERE ARE TALES THAT PEOPLE BECAME SO TIRED OF EATING THEM THAT A LAW WAS PASSED REQUIRING POOR SERVANTS AND LABORERS TO BE FED THE FISH NO MORE THAN TWICE A WEEK.

Based on such accounts, restoration biologists have written that "the Atlantic salmon rivaled the cod as an important and reliable source of protein to the early New England colonists."¹ The anthropologist Erhardt Rostlund argued that "there is theoretical reason for thinking that Atlantic salmon, per unit area, was at least as plentiful as Pacific salmon."²

food resource that the fish would have provided the native peoples of the area long before the Europeans arrived. In the Pacific Northwest, where vast runs of Pacific salmon have survived up to the present day, aboriginal peoples harvested, preserved, and stored enormous quantities of the fish such that it enabled them to free their time from the everyday sub-

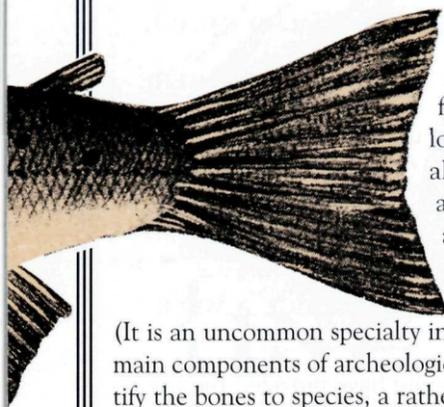
When Europeans first arrived in northeastern North America, the Atlantic salmon was reportedly found in every river not barred by impassable falls, from northeastern Labrador to the Housatonic River, and possibly into the Hudson River.³ John Smith commented in 1616 that "on the western shores of the Atlantic, it [salmon] is found from Greenland to the Hudson, but is exceedingly rare in the latter river, and never penetrates farther south."⁴ Common belief holds that at the turn of the 19th century, increasing pollution in the rivers (sewage, mills, etc.), weir fishing at the mouths of the rivers, and the construction of large main stem dams across the rivers (for example, at South Hadley and Turners Falls on the Connecticut River in 1794 and 1798) caused salmon to become extinct in the rivers of southern New England and severely depleted in northern New England. Fisheries biologists contend, on the basis of their interpretations of historical accounts, that the Atlantic salmon resource today is a mere remnant of the fishery prior to the introduction of dams and pollution in the rivers; for this reason, restoration programs to "bring back the salmon" have been, and continue to be, an extensive and ongoing effort supported by an effective sports fishermen's lobby.

To an anthropologist, the importance of the reportedly dense salmon runs of New England in the past is the valuable

sistence activities typical of most hunter-gatherers without agriculture. This contributed to the development of highly complex cultural and social institutions, art, ritual ceremonies, sophisticated technologies, trade networks, and permanent villages; it also supported high population densities. The basic cultural pattern of the Northwest Coast aboriginal peoples was impacted by Europeans so much later than in the New England region that most of their traditional culture survived to be described by ethnographers as late as the turn of the 20th century. This is unfortunately not so for the Atlantic seaboard where introduced European diseases had such a devastating impact on the aboriginal peoples as early as the 15th century that little remained of their way of life, culture, and population.⁵ Hence, it is mostly only through archeology that we can attempt to reconstruct the cultural traditions in this region. The possibility that the New England aboriginal cultures may have had access to a salmon resource comparable to that in the Pacific Northwest is therefore of interest in archeological reconstructions, and the past presence of a salmon resource has been assumed by numerous archeologists working in the region.⁶

In 1980 the author began a study of the prehistoric fisheries of the Boothbay region of the Maine coast through archeological analysis of the fish bones excavated from pre-

BY CATHERINE C. CARLSON



historic middens. The initial study involved the analysis of the fish remains from 21 archeological sites located in the estuaries and along the coast of Maine adjacent to the Sheepscot and Damariscotta rivers.⁷ Fish bone had never been analyzed for New England.

(It is an uncommon specialty in zooarcheology.) One of the main components of archeological faunal analysis is to identify the bones to species, a rather technical process, but one that produces, minimally, a species list and relative abundances, eventually providing an understanding of the relative importance and abundances of certain fish species to the diet of prehistoric aboriginal peoples. Analysis of 30,000 fish bones revealed a lack of salmon bones in the site assemblages, an unusual circumstance in view of the quantity and dominance of salmon bones at similar sites in the Pacific Northwest (British Columbia). A possible explanation was

ed archeologically? If there really were no salmon, then what were the implications for archeological reconstructions based on analogies with the Pacific Northwest?

Essentially the problem was one of a discrepancy between historical accounts of vast quantities of salmon in New England rivers and the archeological record that showed virtually a complete absence of the fish. The possibility that aboriginal peoples lacked suitable technology for harvesting salmon, or that they found them disagreeable as a food item, could not be supported.¹² Likewise, the suggestion that the bones do not survive in the soils of New England was also discredited because of the fact that so many other fish species with equally fragile bones have been preserved, and salmon certainly have been preserved in great quantities in archeological sites in the Pacific Northwest. How then to account for the absence?

One part of solving the problem was to review critically the primary historical documents about fish. The sources claim-

DID THE SALMON RUNS NOT REALLY EXIST IN THE RIVERS OF NEW ENGLAND? THEN WHAT WERE THE IMPLICATIONS FOR ARCHEOLOGICAL RECONSTRUCTIONS BASED ON ANALOGIES WITH THE PACIFIC NORTHWEST?

that the small drainages of the Sheepscot and Damariscotta rivers did not support salmon runs (even though there were historical accounts of runs in the Sheepscot), and that cod, rather than salmon, were the principal seafood resource for the aboriginal peoples of the region.

However, the lack of salmon in the Maine sites remained an unanswered question requiring a broader regional approach to the study of prehistoric fishing.⁸ As research proceeded, it became apparent that there were no salmon bones in site after site in New England, although bones of numerous other species were recovered. Eventually, the analysis or review of bone remains from over 75 New England sites⁹ revealed only two possible salmon vertebrae at Kidder Point and Lindquist¹⁰ and possibly two at Frazer Point¹¹ (all of which may be trout). How could this be, given that the historic accounts describe such vast quantities of the fish? Did aboriginal peoples not catch them, perhaps because they lacked suitable fishing gear, or because they did not like them as a food item? Do the bones not survive in the soil conditions of New England? Were the historical accounts of salmon grossly inaccurate, embellished fish tales? Did the salmon runs not really exist in the rivers of New England, or were they so minimal as to be undetect-

ing vast quantities of salmon were 19th- and 20th-century syntheses and compilations made long after fishing events, and frequently based on hearsay, and were therefore subject to bias or error in interpretation due to their derivative nature. Anthony Netboy's unreferenced statement that in colonial New England, salmon "were sometimes so thick in the rivers that they overturned small boats,"¹³ or A. G. Huntsman's report of an 1879 account in Lake Ontario that the salmon were once so abundant that women "seined them with flannel petticoats"¹⁴ are undoubtedly examples of embellishment—the classic "fish story"—that cite nothing other than hearsay. Likewise, the story that poor laborers should not be made to eat salmon more than twice a week because of its cheap abundance was investigated by Newton Brainard and discredited: "Let us review the old story of the apprentice agreements which were supposed to have protected the poor by a clause stipulating that he was not to be required to eat salmon more than twice a week. This story was intended to show how plentiful and cheap salmon was here [Connecticut River], and has been generally accepted as true. As a matter of fact, it is an English or Scotch tradition which is not true, even in the land of its origin. As long ago as 1867 the *London Field* offered a reward of

THE QUESTION OF THE ABUNDANCE OF ATLANTIC SALMON IN NEW ENGLAND PRIOR TO ITS DEMISE AROUND A.D. 1800 HAD ESSENTIALLY NEVER BEEN THOROUGHLY INVESTIGATED THROUGH A CRITICAL ANALYSIS OF PRIMARY DOCUMENTS.

five pounds to anyone who would produce one of these agreements. The reward was withdrawn a year later, unclaimed."¹⁵

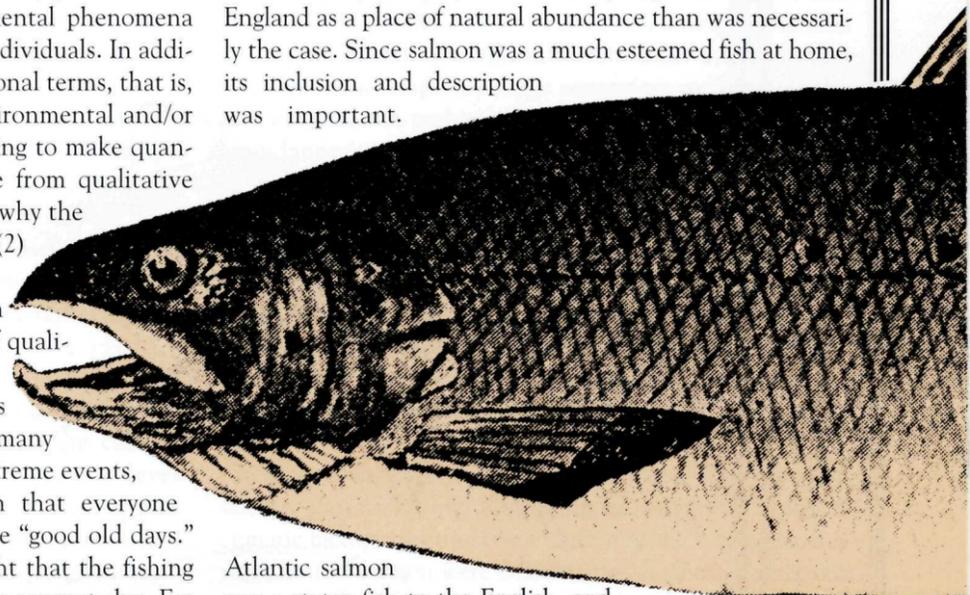
It was clear that the question of the abundance of Atlantic salmon in New England prior to its demise around A.D. 1800 had essentially never been thoroughly investigated through a critical analysis of primary documents.

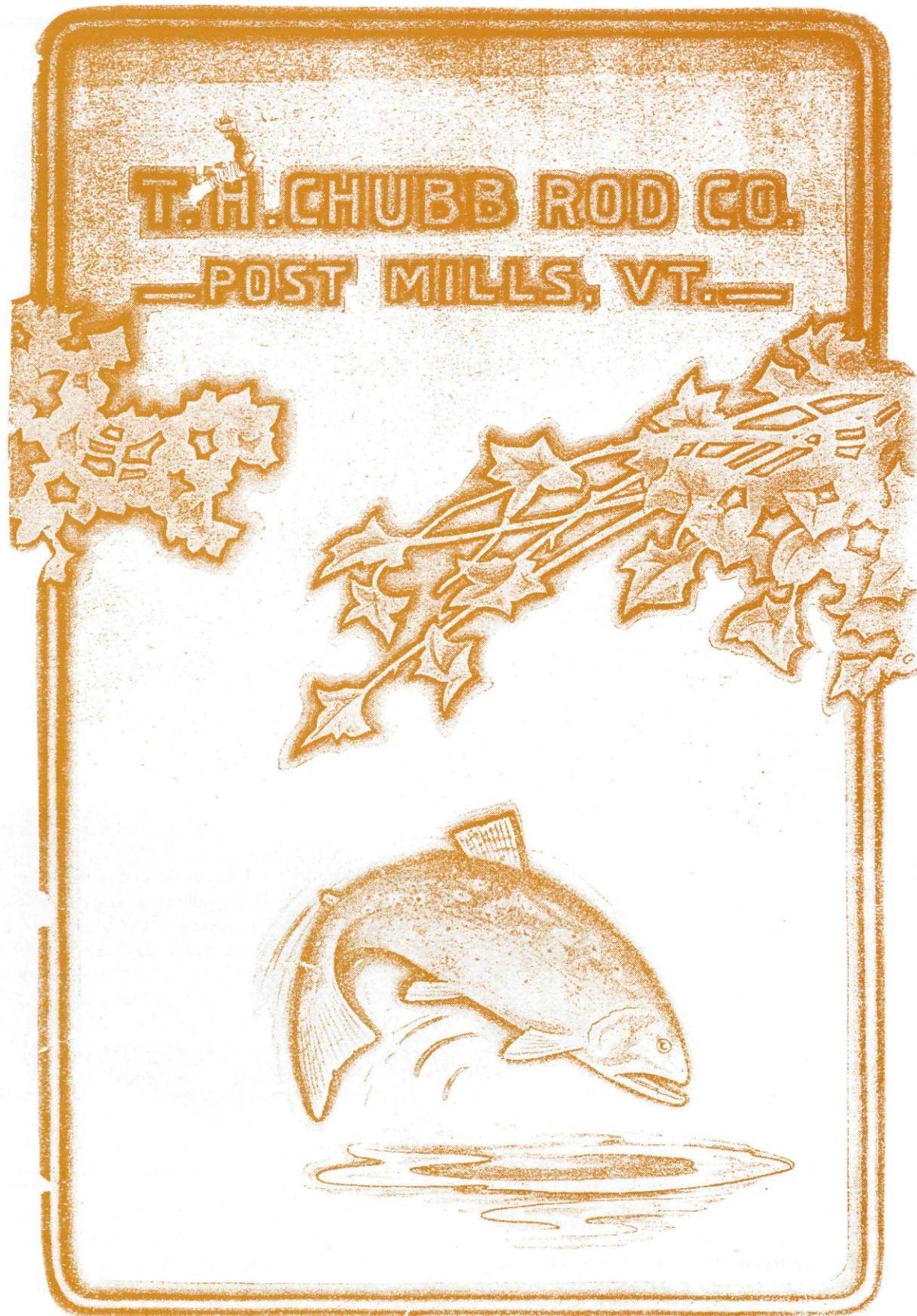
Numerous problems can also exist for primary documents, and all historical written sources are not equally reliable. M. J. Ingram and others have described how even in the case of first editions of published manuscripts, there can be error. Authors of natural history accounts "often copied earlier [unpublished] manuscripts, mostly without acknowledgment, frequently misunderstanding and distorting the earlier materials . . . Legends, rumors and downright fabrications were on occasion included to swell the story."¹⁶ One of the major problems in attempting an analysis of the relative abundances of salmon in the New England rivers during the colonial period is that the primary accounts are not quantitative (i.e., measured or counted systematically). Therefore the task was to make quantitative-like interpretations from highly subjective qualitative accounts that were influenced by personal and cultural biases. Perception of environmental phenomena can vary among different societies and individuals. In addition, they can change over time in relational terms, that is, in comparison with other changing environmental and/or social conditions. Therefore, in attempting to make quantitative estimates of salmon abundance from qualitative sources, it was necessary to evaluate (1) why the material was originally documented; (2) how the phenomena were categorized, and how the categories fit into modern ones; and (3) what the significance is of qualitative terms of degree, as, for example, such statements as "once salmon runs were as great as . . .," given that many accounts are biased toward recording extreme events, such as the one good run of salmon that everyone remembers years later as the norm in the "good old days." People throughout the ages have thought that the fishing in earlier times was better than in their present day. For example, as early as 1753, Peter Kalm noted that in New England "many old people said that the difference in the quantity of fish in their youth in comparison with that of today was as great as between day and night."¹⁷

A further problem relates to the use of language because early descriptions of fish drew on a variety of vernacular terms applied before the Linnean system of binomial classification came into use after 1735. There was often a lack of vocabulary to describe particular North American species, and attempts were made to relate them to familiar Old World fish. For example, two 17th-century explorers' lengthy accounts of fish in the region—those of John Josselyn¹⁸ and James Rosier¹⁹—cite "white salmon," which were undoubtedly shad. The latter were probably mistaken for salmon by early explorers and colonists with some frequency, creating "salmon inflation" in early and later derivative accounts. By the time that major systematic study of the natural history of the fishes of North America began in the 19th century, the Atlantic salmon runs of southern New England had long since disappeared.

Could the accounts of salmon also have been subject intentionally to embellishment? This is highly likely because the earliest writers were in reality "promoters" who would be biased in having strong motives for presenting to the folks back in the old country a considerably brighter image of New England as a place of natural abundance than was necessarily the case. Since salmon was a much esteemed fish at home, its inclusion and description was important.

Atlantic salmon was a status fish to the English, and any amount of salmon occurring in New England would be praised and potentially embellished. It was esteemed by both gourmets and sports fishermen among the gentry. R.W. Dunfield remarks that Izaak Walton's *The Compleat Angler*





began “the campaign to set both angler and salmon apart from common man and common fish.”²⁰ Walton accounted salmon the “king of fresh-water fish.”²¹

To evaluate objectively the issue of salmon abundances, a survey was made of the primary historical documents of the 17th and 18th centuries, the time prior to extensive dam construction reputedly responsible for the salmon’s demise.

more than a minor species. He wrote that “the sparse early records fail to indicate any excessive number of salmon in the Connecticut River, even in the early days.”²³ It is likely that the romantic folklore of once vast salmon runs is in fact myth and legend, a tall fish tale that has influenced all thinking about salmon in this century.

IT IS LIKELY THAT THE ROMANTIC FOLKLORE OF ONCE VAST SALMON RUNS IS IN FACT MYTH AND LEGEND, A TALL FISH TALE THAT HAS INFLUENCED ALL THINKING ABOUT SALMON IN THIS CENTURY.

Since actual figures on numbers of salmon are nonexistent in these accounts, the statements regarding salmon abundance were compared with those of other fish species in order to achieve a general impression of relative abundance within the larger context of fish abundances—an issue that secondary historical syntheses have not addressed since they were reading the accounts from the perspective of assumed great salmon abundances.

In general, the primary accounts reviewed included entries by explorers and merchants (“promoters”) and miscellaneous diaries and travelers’ descriptions. The evidence indicated that while a number of accounts demonstrate that some salmon were present historically (and that is certainly a quantitative leap over the prehistoric record, both archeological and paleontological), they do not support the notion of abundant salmon runs in New England in the way that they are often made out to do.

For example, when the species of fish are listed or described, salmon, if mentioned at all, tend to fall towards the middle or end of a species list, suggesting their lesser significance. Some of the accounts go into considerable detail in describing each particular species of fish, and all are much more brief in their references to salmon than to other species. Furthermore, it was interesting to note that a number of sources did not even mention salmon.

Put within the context of cod, or shad, or alewives, or sturgeon, salmon appears to have been quite minor. It was not even commercially marketable, as was the case for the Pacific salmon for which a major industry was developed in the Northwest. William Douglass in 1749 reported that “this salmon [of the Merrimack and Connecticut rivers] is not of a good quantity and is not so good quality and is not so good for a market as the salmon of Great Britain and Ireland.”²²

Of all the secondary accounts of salmon, only one, Brainard’s two page article in the Connecticut Historical Society *Bulletin* presents the idea that salmon were never

While a conclusion that salmon was not a major, but a minor, resource is interesting, it only goes part way to explain why the prehistoric archeological record of fish indicated its virtual absence. One hypothesis is that salmon did not begin to colonize New England streams until the historic period, corresponding to a more favorable period of climatic cooling known as the Little Ice Age (A.D. 1550-1800).²⁴ At the end of this period, the climatic warming created less favorable environmental conditions for salmon, and hence their range retracted. Salmon are basically a cool water species that have a very narrow temperature tolerance range for developing eggs and smelts, and New England is the southern extent of its range. The idea that initial colonization did not occur until this time, and then only as a temporary range expansion, explains (1) the lack of salmon in prehistoric sites, (2) the apparent limited abundances of salmon historically, and (3) the extinction/depletion of the fish at the end of the 18th century. Since this is fundamentally a natural climatic explanation for both salmon appearance and disappearance as opposed to an anthropogenic one (dams and pollution), its implications for the modern salmon restoration programs should not be ignored. Fish biologists maintain that the resource can be restored by improving salmon habitat in the rivers through pollution control and construction of fish ladders.

In order to investigate a climatically induced hypothesis for salmon appearance and disappearance, environmental and climatic factors affecting range shifts and the mechanisms of migration in salmon were studied. Harsh glacial conditions during the Pleistocene (the last period of the great Ice Ages ending 12,000 years ago) resulted in an environment not conducive to salmon survival until about 10,000 years ago when modern warm Holocene environmental conditions began. Salmon must have migrated from Europe after the

end of the Pleistocene, across Atlantic currents, during periods of suitable ocean conditions of temperature and food. Immediately prior to the Little Ice Age, the medieval warming period known as the Little Climatic Optimum (A.D. 900-1300) diminished sea pack ice around Iceland and Greenland.²⁵ It is possible that salmon may have migrated during this time to Davis Straits between Labrador and Greenland, an area that today is still an important feeding ground for both European and American salmon populations. This got them to the shores of North America; then as the medieval warming waned, and the Little Ice Age set in, cooler conditions south of the Labrador coast initiated salmon range expansion into the waters of the New England region. Unfortunately, the mechanisms by which Atlantic salmon colonize new streams are poorly understood and there is little reported research on the subject. Nevertheless, salmon do have the ability,



out migrating to the sea, also required investigation. There has been some suggestion that they may have become introduced to inland lakes at the end of the Pleistocene when sea levels were higher as the ice sheets were melting and then subsequently have been trapped or "landlocked" as sea levels dropped, making them what biologists call "glaciomarine relicts," a possibility that would override the negative paleontological record. Only in four lakes in Maine (Sebago, Green, Sebec, and Grand lakes) are there natural indigenous landlocked populations; the rest have been introduced through fish stocking. In all four lakes, the fish had free access to the sea prior to the construction of dams. These fish are therefore considered to be voluntarily landlocked, a natural process poorly understood, but nevertheless, not the result of Pleistocene sea level changes.

Recent research by geneticists on the composition of

THE ENVIRONMENTAL IDEOLOGY THAT GRANTS OMNIPOTENCE TO HUMANS . . . CAN BLIND US FROM RECOGNIZING THAT NATURAL ENVIRONMENTAL FLUCTUATIONS . . . ARE PROBABLY MORE SUBSTANTIVE ON A LONG-TERM SCALE THAN HUMAN-INDUCED ONES.

despite their innate programming, to return to the stream of their birth to spawn, to colonize new streams. Research on salmon in Swedish rivers indicates a "rate of strays" of around 2 percent, suggesting that colonization of new drainages can occur relatively rapidly in suitable environmental conditions.²⁶

Paleontological fossil specimens of fish add empirical evidence by extending the record of northeastern fish further back in time than archeological specimens and provide evidence of the fish fauna in the region during the end of the Pleistocene. Many fossil fish specimens come from the Green Creek nodules in glacial Lake Champlain deposits near Ottawa, Ontario.²⁷

The fossils provide information on what fish species survived the harsh glacial conditions of the Pleistocene. To date, smelt, cod, sculpin, whitefish, lake trout, lump fish, stickleback, and sturgeon are the predominant species; there is no evidence from paleontology that salmon were present during the Pleistocene, which supports the later archeological record of the Holocene (post-glacial conditions).

The issue of landlocked salmon, those populations of fish that remain in inland lakes throughout their life cycle with-

European and Atlantic salmon stocks indicates no genetic markers differentiating the two geographical populations, supporting the idea that the evolutionary divergence of the two stocks is recent. The possibility that salmon colonized the rivers of New England only in the last 600 years cannot be refuted by the genetic data that support a recent origin of the fish to North America.²⁸

In summary, Atlantic salmon are likely to be very recent colonizers to North America, particularly to New England, and their presence short and relatively insignificant. Their initial colonization and subsequent retreat may have been due largely to climatic fluctuations over the last 1,000 years from the medieval-period Little Climatic Optimum to the Little Ice Age and to the modern 19th and 20th centuries, that controlled habitat conditions in both the marine and riverine environments for migration, stream colonization, and range retraction.

It is fashionable in western culture today to view human impact on the natural environment as often the major contributing factor in environmental change. Faunal and floral extinctions, ecological "imbalance" due to exotic species

THE GENERAL LACK OF SUCCESS IN SALMON RESTORATION PROGRAMS, DESPITE FISH LADDERS AND HABITAT IMPROVEMENT, SUGGESTS A MORE FUNDAMENTAL ECOLOGICAL CAUSE FOR IMPOVERISHED SALMON RUNS IN NEW ENGLAND.

introductions, deforestation, greenhouse gases for climate change, and even in the archeological literature blaming the extinction of the North American Pleistocene megafauna on over-hunting by Paleoindian hunters—are just a few examples. It is also fashionable to suggest that science can "fix" or undo anthropogenic environmental change. While humans unarguably have impacts on the natural environment, and have done so for as long as their four-million-year evolutionary history on the earth, the environmental ideology that grants omnipotence to humans over the environment can blind us from recognizing that natural environmental fluctuations in climate and species distributions or extinctions are probably more substantive on a long-term scale than human induced ones. One needs only to look at the paleoenvironmental, paleobotanical, and zooarcheological records of the past to fully appreciate this.

This article ultimately is concerned with how the issue of disappearing Atlantic salmon in southern New England, and its considerable depletion in the north, is an example of too great a focus on anthropogenic environmental change. Today's fish and wildlife managers appear to have largely ignored the paleoenvironmental databases that present long-term records of climatic change in concert with animal and plant species range changes, and even total extinctions, because of their preoccupation with the effects of industrialization. While biologists such as D. W. Lufkin have stated that "the circumstances causing the demise of *Salmo salar* are relatively simple to identify. . . [as] dams, pollution, logging practices, and over-fishing,"²⁹ this article argues that causes behind its demise are more complex, with ecological and climatological bases. If pollution and dams were the major cause of their extinctions, then why were the runs not made extinct on the Penobscot, a heavily dammed and polluted river in Maine? Also unaccounted for is why salmon runs became extinct downstream of the dams on the Connecticut River. The general lack of success in salmon restoration programs over the last two centuries, despite fish ladders and habitat improvement, suggests a more fundamental ecological cause for impoverished salmon runs in New England than an anthropogenic one.

We also need to examine more closely how social and cultural values can fashion a natural creature, in this case the salmon, in ways that identify it with high-ranked social positions such that it unwittingly influences our thinking in everything from the establishment of fisheries societies and restoration facilities to archeological reconstructions of pre-

historic societies. The romantic allure of the king of fish colors the visions of prestigious sportsmen, biologists, and politicians. The political correctness of "environmental awareness," in which salmon has become the symbol for clean rivers, whether justified or not, becomes a factor in the judgments being made. The lowly codfish appears to be a more appropriate fish symbol for New England and one that is presently environmentally threatened; the politicians supporting salmon restoration have apparently forgotten about the "great cod" that hangs in the halls of the Massachusetts statehouse and its historical significance.

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Implementing the Native American Graves Protection and Repatriation Act

The Future for the Unidentifiable?

The NAGPRA Review Committee, convening in Anchorage October 16-18, addressed the issue of what to do with culturally unidentifiable human remains and funerary objects.

The committee's *Draft Recommendations on the Disposition of Culturally Unidentifiable Human Remains and Funerary Objects* had prompted 120 comments from museums, tribal groups, and the scientific community. Committee members expressed their gratitude to those who took the time to provide their observations, which will be taken into account as the second draft is composed. The committee hopes to have this document ready to discuss at the next meeting and will publish another request for comments at a later date.

Other business at the committee's tenth meeting included the review of written documentation on two disputes and a first-hand look at NAGPRA's progress in Alaska. The first dispute involved the Oneida Tribe of Indians of Wisconsin, the Oneida Indian Nation (of New York), and the Field Museum of Natural History. Formal testimony will be heard at the next committee meeting. The

second was among representatives of Chief Satanta (White Bear) Descendants and the Phoebe A. Hearst Museum of Anthropology at the University of California, Berkeley. The committee deferred further action on this dispute pending additional information and consultation among the parties.

Also reviewed was a request from the Hood Museum of Art, Dartmouth College, for a recommendation regarding disposition of culturally unidentifiable human remains believed to be affiliated with the Missisquoi Abenaki Tribe (Western Abenaki), a non-federally recognized Native American group in Vermont. The committee recommended that the museum publicize the Western Abenaki's repatriation request in local New Hampshire and Vermont newspapers as notification to other possible claimants. If no other claimants express interest in repatriating the remains, the committee suggested that the Hood proceed with the repatriation process.

Ten representatives from Alaskan museums and Native communities described to the committee the broad range of NAGPRA involvement in the state. Awareness of NAGPRA in Alaska varies from groups that are actively researching claims and nego-

tiating repatriations to those that are still trying to come to terms with the idea of dealing with the remains of long-dead ancestors. All of the speakers commented on the difficulties peculiar to Alaska, with numerous culturally distinct groups spread across vast distances.

Plans for the next review committee meeting (tentatively scheduled for early spring) are in progress.

NAGPRA Rule Published

The final rule implementing the Native American Graves Protection and Repatriation Act was published in the *Federal Register* on December 4.

The rule establishes procedures for protecting and determining disposition of Native American human remains, funerary objects, sacred objects, and objects of cultural patrimony that are intentionally excavated or inadvertently discovered on federal or tribal lands. It also establishes procedures for conducting summaries and inventories and repatriating human remains, funerary objects, sacred objects, and objects of cultural patrimony in museum or federal agency collections.

The final rule was prepared by the DOI departmental consulting archeologist for the Secretary of the Interior in consultation with the

Native American Graves Protection and Repatriation Review Committee as directed by section 8 (c) (7) of the act. The rule was initially published in the *Federal Register* as a proposal on May 28, 1993, to solicit public comment. The extensive preamble to the final rule addresses each of the substantive comments received during the comment period.

The text of the final rule is available on the National Archeological Data Base (<http://www.cast.uark.edu/d.cast/nadb.html>). The *Federal Register* is also available at most large libraries.

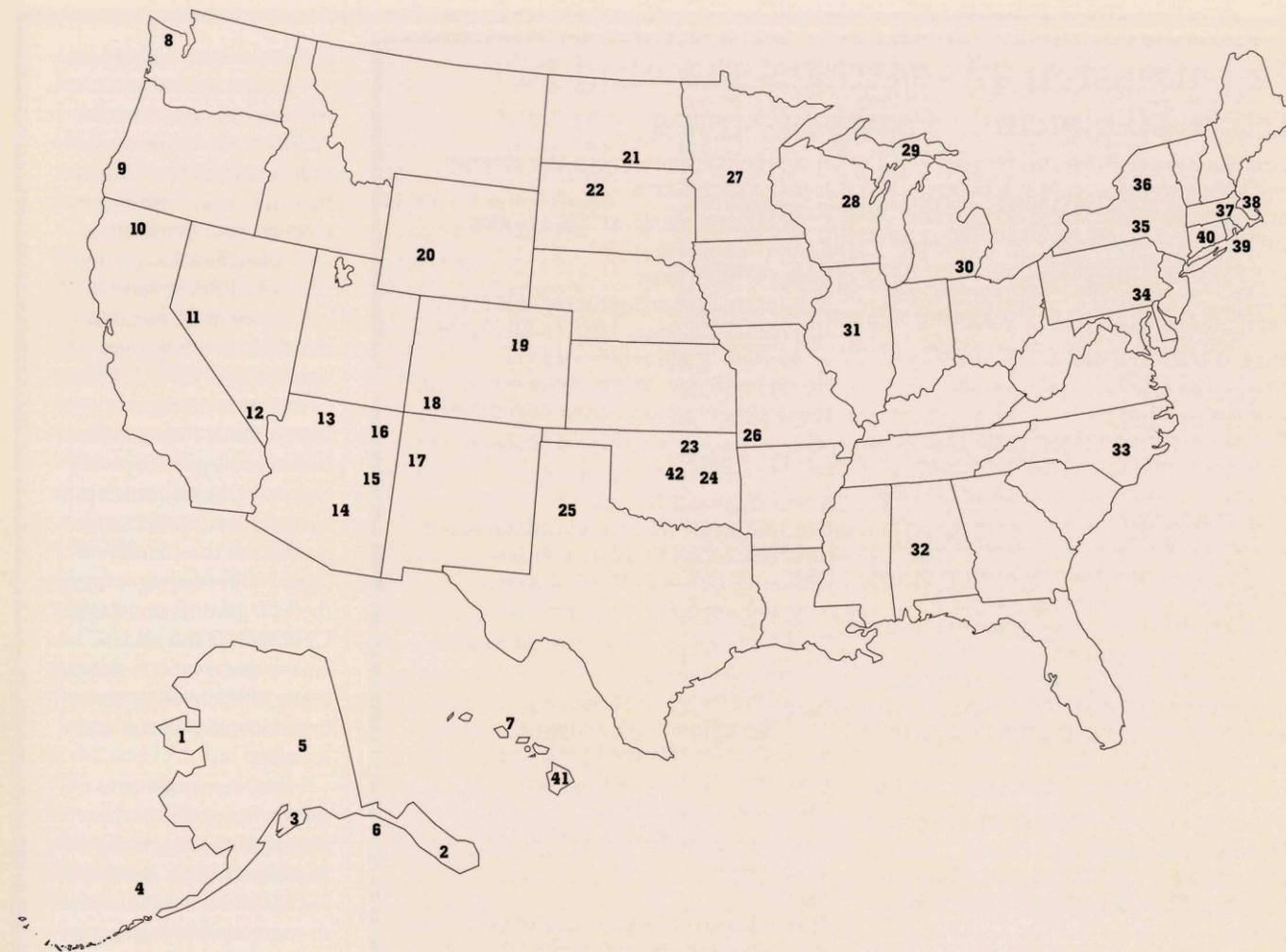
Native Federation Proposes Steering Group, Closing Smithsonian 'Loophole'

The Alaska Federation of Natives, also meeting in Anchorage in October, authorized the creation of a statewide steering committee to examine the question of what is to be done with unidentified or unclaimed ancestral remains. The first of three NAGPRA-related resolutions by the federation, it also calls on the Keepers of the Treasures, Alaska, to act as a liaison with the committee. Alaska native organizations were urged to participate in the planning and coordination for the disposition of such

NAGPRA Grants FY95

- 1. Coordination for Bering Straits Villages and Corporations.** Bering Straits Foundation. Contact Vernon Olson: (907) 443-5252.
- 2. Documentation of Tlingit Shamanic Practices, Procedures, and Sacred Objects.** Central Council of Tlingit and Haida Indian Tribes of Alaska. Contact Cheryl Eldemar: (907) 586-1432.
- 3. Endi'ina Ya Ida'ina ("Where are our Friends").** Kenaitze Indian Tribe, IRA, with Kenai Native Association, Salamatoff Native Association, and Salamatoff Tribal Council. Contact Rita Smagge: (907) 283-3633.
- 4. Documentation and Summary Assessment.** Tanadgusix Corporation. Contact Ron Philemonoff: (907) 278-2312.
- 5. Consultation with Hooper Bay and Pastolik Elders.** University of Alaska Museum. Contact Gary Selinger: (907) 474-7505.
- 6. Documentation and Summary Assessment.** Yakutat Tlingit Tribe. Contact Frances Lekanof: (907) 784-3238.
- 7. Mea Kapu: Native Hawaiian Cultural Objects Documentation.** Office of Hawaiian Affairs, with Hui Malama I Na Kupuna 'O Hawai'i Nei. Contact Linda Delaney: (808) 586-3777.
- 8. S'Klallam Collaboration.** Jamestown S'Klallam Tribe, with the Lower Elwha S'Klallam Tribe and Port Gamble S'Klallam Tribe. Contact Elizabeth Mueller: (360) 683-1109.
- 9. Documentation and Summary Assessment.** Coquille Indian Tribe. Contact Troy Anderson: (503) 756-0662.
- 10. Documentation and Summary Assessment.** Quartz Valley Indian Reservation. Contact Cora Thom: (916) 468-5409.
- 11. Consultation and Inventory.** Nevada State Museum, with the Nevada State Historical Society, Lost City Museum, Washoe Tribe of Nevada and California, Pyramid Lake Paiute Tribe, Moapa Band of Paiute Indians, Las Vegas Tribe of Paiute Indians, Lovelock Paiute Tribe, Paiute Tribe of Utah, Summit Lake Paiute Tribe, Walker River Paiute Tribe, Yerington Paiute Tribe, Paiute-Shoshone Tribe of the Fallon Reservation, Fort McDermitt Paiute and Shoshone Tribes, Shoshone-Paiute Tribes of the Duck Valley Reservation, Te-Moak Tribe of Western Shoshone, Duckwater Shoshone Tribe, Ely Shoshone Tribe, Yombe Shoshone Tribe, Winnemucca Indian Colony, Reno-Sparks Indian Colony, and the Hopi Tribe. Contact Amy Dansie: (702) 687-4812.
- 12. Consultation and Inventory.** University of Nevada, Las Vegas. Contact Vicki Cassman: (702) 895-3590.
- 13. Southern Paiute Collaboration.** Kaibab Band of Paiute Indians, with Las Vegas Paiute Tribe, Paiute Tribe of Utah, and Moapa Band of Paiutes. Contact Angelita Bullets: (602) 643-7214.
- 14. Gila River and Salt River Pima-Maricopa Collaboration.** Gila River Indian Community with Salt River Pima-Maricopa Indian Community. Contact John Ravesloot: (602) 562-3301.
- 15. Western Apache Collaboration.** White Mountain Apache Tribe, with San Carlos Apache Tribe, Yavapai-Apache Community, Tonto Apache Tribe, and Fort McDowell Mohave-Apache Community. Contact Ramon Riley: (602) 338-4625.
- 16. Consultation and Inventory.** Field Museum of Natural History, with the Hopi Tribe. Contact Jonathan Haas: (312) 922-9410 ext. 641.
- 17. Documentation and Summary Assessment.** Zuni Pueblo. Contact: Roger Anyon: (505) 782-4814.
- 18. Four Corners Consultation.** Fort Lewis College, with the Pueblos of Acoma, Cochiti, Hopi, Isleta, Laguna, Nambe, Picuris, Pojoaque, Sandia, San Felipe, San Ildefonso, San Juan, Santa Ana, Santa Clara, Santo

- Domingo, Taos, Tesuque, Zia, and Zuni, and the Jicarilla Apache Tribe, Navajo Tribe, Southern Ute Tribe, Northern Ute Tribe, Southern Paiute Tribe, and Ute Mountain Ute Tribe. Contact Philip Duke: (303) 247-7346.
- 19. Consultation and Inventory.** Denver Art Museum, with Colorado Historical Society, Apache Tribe of Oklahoma, Fort Sill Apache Tribe, San Carlos Apache Tribe, White Mountain Apache Tribe, Jicarilla Apache Tribe, Yavapai-Apache Community, Tonto Apache Tribe, Mohave-Apache Community, Mescalero Apache Tribe, and the Pawnee Tribe of Oklahoma. Contact Nancy Blomberg: (303) 640-7572.
 - 20. Consultation and Inventory.** Field Museum of Natural History, with the Arapaho Tribe of the Wind River Reservation and the Cheyenne-Arapaho Tribe of Oklahoma. Contact Jonathan Haas: (312) 922-9410 ext. 641.
 - 21. Tiospaye Nagi Wicagloku (Bring Home the Spirit of Our Relatives).** Standing Rock Sioux Tribe. Contact LaDonna Brave Bull Allard: (701) 854-2120.
 - 22. Wotakuye Wicaglokupi (Bringing Our Relatives Home).** Cheyenne River Sioux Tribe. Contact James Picotte: (605) 964-2542.
 - 23. Documentation and Summary Assessment.** Kaw Nation of Oklahoma. Contact Steve Pensoneau: (405) 269-2552.
 - 24. Muscogee NAGPRA Initiative.** Muscogee (Creek) Nation, with the Alabama-Quassarte, Kialegee, and Thlopthlocco Tribal Towns. Contact Alan Cook: (918) 756-8700.
 - 25. Southern Plains and Southwestern Apache Consultation.** Museum of Texas Tech University, with Carlsbad Museum and Art Center, Centennial Museum, New Mexico State Museum at Las Cruces, Panhandle-Plains Historical Museum, Fort Sill Apache Tribe, Jicarilla Apache Tribe, Mescalero Apache Tribe, and Apache Tribe of Oklahoma. Contact Mei Wan Campbell: (806) 742-2442.
 - 26. Joint Shawnee Repatriation Project.** Eastern Shawnee Tribe of Oklahoma, with the Absentee-Shawnee Tribe of Oklahoma, and Loyal Shawnee Tribe of Oklahoma. Contact Lamont Laird: (918) 666-2435.
 - 27. Documentation and Summary Assessment.** Mille Lacs Band of Chippewa Indians. Contact Brenda Boyd: (612) 532-4181.
 - 28. Documentation and Summary Assessment.** Oneida Tribe of Indians of Wisconsin. Contact Susan Daniels: (414) 869-2768.
 - 29. Potawatomi Collaboration.** Hannahville Indian Community, with Citizen Band Potawatomi Indian Tribe of Oklahoma, Forest County Potawatomi Community, Potawatomi Indian Nation, Inc. (a.k.a. Pokagon Band of Potawatomi Indians), Prairie Band of Potawatomi Indian Tribe of Kansas, Huron Potawatomi, Inc., and Walpole Island First Nation. Contact Patricia Peterman: (906) 466-5561.
 - 30. Consultation with Winnebago and Sac and Fox Indian Tribes.** Detroit Institute of Arts, with the Winnebago Tribe of Nebraska, Ho-Chunk Nation, Sac and Fox Tribe of the Mississippi in Iowa, Sac and Fox Nation of Missouri, and Sac and Fox Nation of Oklahoma. Contact David Penney: (313) 833-1432.
 - 31. Consultation with Illinois Tribes.** Illinois State Museum, with the Kickapoo Tribe of Kansas, Kickapoo Tribe of Oklahoma, Kickapoo Traditional Tribe of Texas, Miami Tribe of Oklahoma, Peoria Tribe of Oklahoma, Citizen Band of Potawatomi Indian Tribe of Oklahoma, Forest County Potawatomi Community, Hannahville Indian Community, Pokagon Indian Nation, Inc. (a.k.a. Pokagon Band of Potawatomi Indians), Prairie Band of Potawatomi Indians of Kansas, Sac & Fox Tribe



- of the Mississippi in Iowa, Sac & Fox Nation of Missouri, Sac & Fox Nation of Oklahoma, Ho-Chunk Nation, and the Winnebago Tribe of Nebraska. Contact Robert Warren: (217) 524-7903.
- 32. Consultation with Alabama Tribes.** University of Alabama, with the Choctaw Nation of Oklahoma, Mississippi Band of Choctaw Indians, Chickasaw Nation of Oklahoma, Cherokee Nation of Oklahoma, Eastern Band of Cherokee Indians, United Keetoowah Band of Cherokee Indians, Poarch Band of Creek Indians, Muskogee (Creek) Nation of Oklahoma, Alabama-Quassarte Tribal Town, Thlopthlocco Tribal Town, Kialegee Tribal Town, Seminole Tribe of Florida and Seminole Nation of Oklahoma. Contact Eugene Futato: (205) 371-2266.
 - 33. Consultation with North Carolina Tribes.** University of North Carolina at Chapel Hill, with the Cherokee Nation, Eastern Band of Cherokee Indians, United Keetoowah Band of Cherokee Indians, Catawba Indian Nation, and Tuscarora Nation. Contact Vincas Steponaitis: (919) 962-6574.
 - 34. Barrow, Alaska Consultation.** University of Pennsylvania Museum of Archaeology and Anthropology. Contact Jeremy A. Sabloff: (215) 898-4000.
 - 35. Consultation and Inventory.** Research Foundation of SUNY — Binghamton, with the New York State Museum, Roberson Museum, Onondaga Nation, St. Regis Band of Mohawk Indians, Tonawanda Band of Seneca Indians, Seneca Nation of New York, Tuscarora Nation of New York, Cayuga Nation, Oneida Tribe of Indians of Wisconsin, Stockbridge-Munsee Community of Mohican Indians of Wisconsin, and Seneca-Cayuga Tribe of Oklahoma. Contact Nina Versaggi: (607) 777-4786.

- 36. Onondaga Consultation and Inventory.** Rome Historical Society, with the Onondaga Nation. Contact Barbara Schafer: (315) 336-5870.
- 37. Eastern Massachusetts and Rhode Island Museum Consortium.** Children's Museum, with Fruitlands Museum and Museum of Art at Rhode Island School of Design. Contact Joan Lester: (617) 426-6500 x261.
- 38. Central and Southern New England Consultation.** Peabody Museum of Archaeology and Ethnology, with the Narragansett Indian Tribe, Wampanoag Tribe of Gayhead (Aquinnah), Mashpee Wampanoag, Assonet Wampanoag, Pakanoket Wampanoag, Mohegan Tribe of Connecticut, Mashantucket Pequot Tribe, and Abenaki Nation. Contact John Stubbs: (617) 495-2248.
- 39. Consultation with Narragansett and Wampanoag Tribes.** Haffenreffer Museum of Anthropology, with Rhode Island Historical Society, George Hail Free Library, Museum of Natural History at Roger Williams Park, Wampanoag Tribe of Gayhead (Aquinnah), the Narragansett Indian Tribe, the Mashpee Wampanoag, the Pokanoket Wampanoag, and the Assonet Band of the Wampanoag Nation. Contact Thierry Gentis: (401) 253-8388.
- 40. Documentation and Summary Assessment.** Mohegan Tribe of Connecticut. Contact Melissa Fawcett: (203) 848-6108.
- 41. Hawaiian Consultation.** Peabody Essex Museum, with the Office of Hawaiian Affairs, Hui Malama I Na Kupuna 'O Hawai'i Nei, and other Native Hawaiian organizations. Contact John Grimes: (508) 745-1876.
- 42. Pawnee Repatriation.** Pawnee Tribe of Oklahoma. Contact Helen Norris: (918) 762-3649.

Repatriation Inventories Flowing in from Museums, Parks, Others

Completed inventories of human remains and associated funerary objects have begun to flood into the Park Service archeology and ethnography program office. The following 11 notices of inventory completion have been published since the last issue:

The Bernice Pauahi Bishop Museum

Honolulu, Hawaii
Two hundred and twelve sets of human remains and 6 associated funerary objects identified as culturally affiliated with Hui Malama Pono 'O Lana'i, Hui Malama I Na Kupuna 'O Hawai'i Nei, the Office of Hawaiian Affairs, and the Maui/Lna'i Island Burial Council.

The museum also completed its inventory of 85 human remains and 32 associated funerary objects identified as culturally affiliated with the Kaua'i/Ni'ihau Island Burial Council, Hui Malama I Na Kupuna 'O Hawai'i Nei, and the Office of Hawaiian Affairs.

Pipe Spring National Monument

Mocasin, Arizona
Four human remains identified as culturally affiliated with the Kaibab Paiute Tribe.

The Utah Field House of Natural History State Park

Vernal, Utah
A single individual's remains identified as culturally affiliated with the Standing Rock Sioux Tribe.

Bandelier National Monument

New Mexico
Seven human remains identified as culturally affiliated with the Pueblos of Santa Clara, San Ildefonso, Tesuque, Cochiti, Santo Domingo, San Filipe, Jemez, Zuni, Isleta, Laguna, Acoma, Ysleta del Sur, Santa Ana, Sandia, Zia, and Hopi.

Fort Hood Archeological Laboratory

Fort Hood, Texas
Sixty-one human remains and one associated funerary object identified as culturally affiliated with the Comanche Tribe.

The Colorado Historical Society

Denver, Colorado
A single human remains identified as

culturally affiliated with the Pawnee Tribe of Oklahoma.

The University of Nebraska State Museum

Lincoln, Nebraska
Eighty-six human remains and 5,717 associated funerary objects identified as culturally affiliated with the Northern Ponca Tribe of Nebraska and the Southern Ponca Tribe of Oklahoma.

Knife River Indian Villages National Historic Site

Stanton, North Dakota
Nine human remains identified as culturally affiliated with the Three Affiliated Tribes of North Dakota (Hidatsa, Arikara, and Mandan).

The Robert S. Peabody Museum of Archaeology

Andover, Massachusetts
A single individual's remains identified as culturally affiliated with the Penobscot Indian Nation and the Passamaquoddy Tribe.

Glacier Bay National Park and Preserve

Alaska
Three human remains and nine associated funerary objects identified as culturally affiliated with the Hoonah Indian Association.

Publication of the above brings the total to 47 published notices of inventory completion describing 2,733 human remains and 91,060 associated funerary objects.

Letters of notification, which summarize the contents of the accompanying inventory in enough detail to help individuals or groups to identify cultural items to which they can reasonably be believed to be affiliated, were published in the *Federal Register* as required by section 5 (d)(3) of the act. A 30-day period following publication of each notice was allowed for any additional lineal descendants or culturally affiliated Indian tribes to contact the appropriate museum or federal agency official regarding proper treatment and disposition of sensitive cultural items.

human remains and objects.

A second resolution addresses the problem of Alaska Native, American Indian, and Native Hawaiian human remains and cultural property held in museums and collections internationally. NAGPRA covers U.S. collections and museums, but the U.S. has not yet signed the UNIDROIT Convention on the International Repatriation of Stolen or Illegally Exported Cultural Objects, which provides for repatriation under the laws of the country of origin. This resolution urges the U.S. government to sign UNIDROIT, and also encourages a central clearing house of information on international holdings and searches.

A third resolution aims to close a "loophole" in the National Museum of the American Indian Act that has allowed the Smithsonian to continue studying human remains despite the request of affiliated tribes not to do so. The resolution calls on the Alaska congressional delegation to seek policy changes at the repatriation office of the Smithsonian National Museum of Natural History.

Apaches Unite to Protect Intellectual Property

Nine Apache tribes, meeting November 4 at an NPS/NAGPRA-funded summit on repatriation, signed the first agreement in the country that aims to protect the intellectual property of a distinct cultural group. The agreement is far-ranging—asserting legal protection for the name "Apache" as well as for tribal

signs, symbols, stories, songs, depictions, re-enactments, characterizations, and more—which could provide recourse against unauthorized or inappropriate use.

The tribal members, representing the nine Apache tribes of Oklahoma, New Mexico, and Arizona, also adopted measures to address the potential for repatriation disputes among themselves. An all-Apache cultural committee was created to provide a forum for discussion on cultural protection. Its primary task will be to sort through the more than 35,000 objects belonging to Apache tribes and held by various federal agencies and museums throughout the country.

It was a common practice in the late 19th and early 20th centuries to categorize remains and items as Apache without a more particular designation, a practice which has contributed to disputes over cultural affiliation in the past. It is hoped that the new agreement among the Apache tribes will make a potentially sensitive issue easier to resolve.

Inuits Take the International Stage

Representatives of the 115,000 Inuit living in the Arctic regions of Alaska, Canada, Greenland, and Russia have resolved to facilitate the repatriation of Inuit ancestral remains and cultural property on an international level. Meeting in July in Nome, Alaska, for its seventh general assembly, the Inuit Circumpolar Conference addressed the fact that much Inuit cultural heritage is held

by other nations' governments, institutions, and citizens. Even in the United States, according to conference members, the existence of NAGPRA is not always adequate due to uneven enforcement.

The ICC will prepare a draft policy on the issues of grave protection and repatriation, which will be presented for consideration at the next general assembly. The organization has also resolved to lobby those nations to enact and enforce legislation to guarantee protection of the graves of all ancestral Inuit and other indigenous peoples.

Representatives at the conference also called for the governments of Russia, the U.S., Canada, Greenland, and Denmark to ratify the UNIDROIT Convention on the International Return of Stolen or Illegally Exported Cultural Objects.

Other plans include documenting the locations of all Inuit human remains and cultural property and possible cooperation with other peoples to facilitate repatriation of these materials. The ICC will attempt to solicit the funds and assistance necessary to carry out these tasks. The ICC hopes to use its non-governmental status to develop working agreements with similar organizations and UN countries.

Other business saw the election of Rachel Craig, a member of the NAGPRA Review Committee, as president of the ICC's Elders' Conference. The Elders' Conference provides a forum for elders from all member regions to take an active role

Training

Representatives from the NPS archeological assistance division will make presentations, conduct workshops, or teach classes on NAGPRA implementation at the following locations:

NAGPRA: Implications and Practical Application (3-day course offered by the University of Nevada-Reno). New Orleans, LA, April 14-16; and Minneapolis, MN, May 2-4 [Leanne Stone: (702) 784-4062]

Society for American Archaeology annual meeting. New Orleans, LA, April 10-14

American Association of Museums annual meeting. Minneapolis, MN, May 4-8

For additional information contact the identified person or Jean Kelley of the NAGPRA staff.

in the development of key initiatives and to provide direction to the ICC.

For more information, contact the Inuit Circumpolar Conference, 170 Laurier Ave. West, Suite 504, Ottawa, Ontario K1P 5V5, (613) 563-2642, fax 565-3089.

Knife River Historic Site to Repatriate

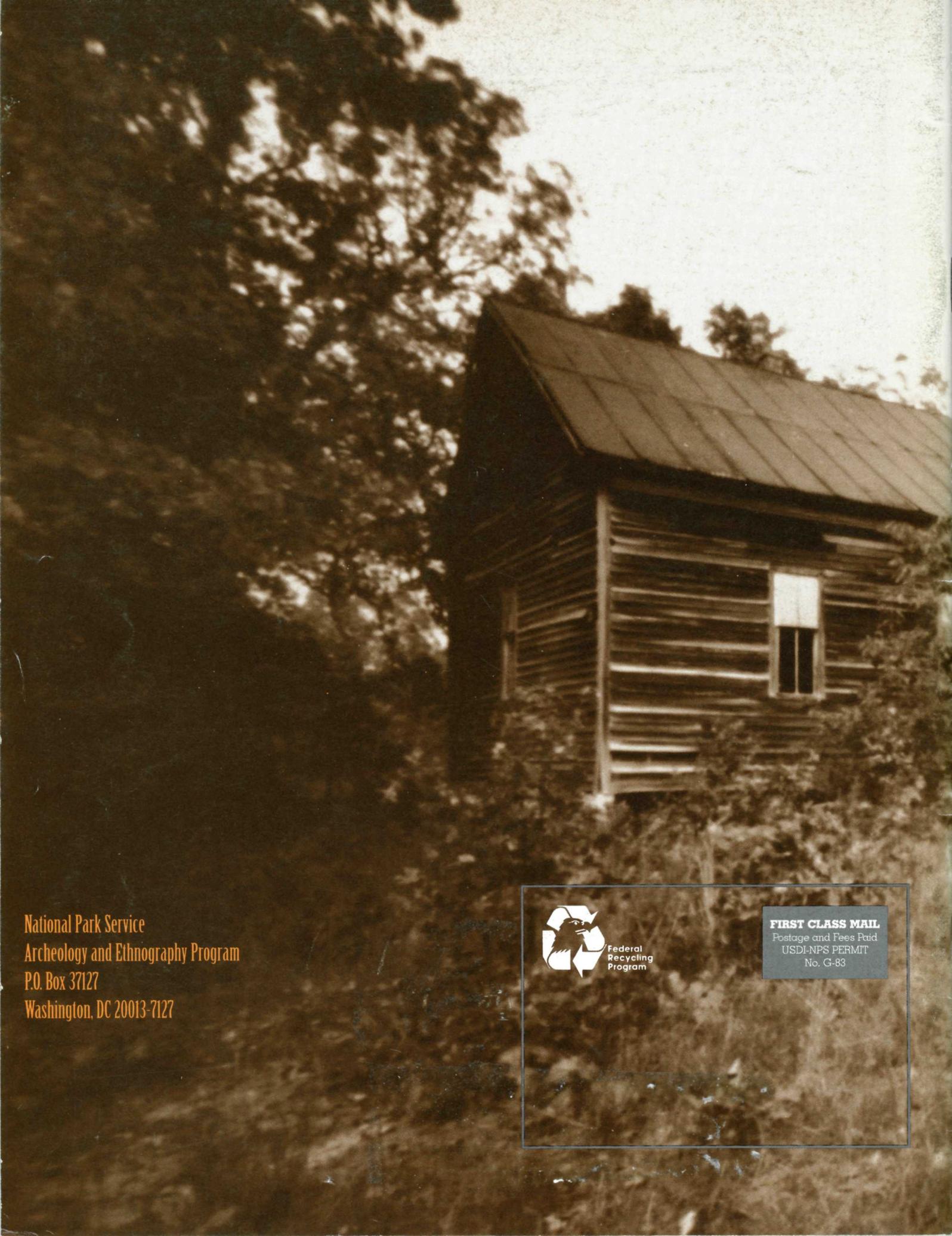
North Dakota's Knife River Indian Villages National Historic Site recently announced its intent to repatriate sacred and funerary objects as well as objects of cultural patrimony. The notice of intent to repatriate, published in the *Federal Register*, identifies four pipe fragments as unassociated funerary objects and six pipes, three pipe bags, and two dance sticks as sacred objects culturally affiliated with the Three Affiliated Tribes of North Dakota. A

total of 20 Notices of Intent to Repatriate have appeared in the *Federal Register*, representing 31,655 unassociated funerary objects, 203 sacred objects, and 16 objects of cultural patrimony (12 objects are identified as both sacred objects and objects of cultural patrimony).

Notices of intent to repatriate also allow a 30-day period for additional lineal descendants or culturally affiliated tribes to contact the appropriate institution or federal agency.

For More Information

Contact Timothy McKeown, NAGPRA Team Leader, Archeology and Ethnography Program, National Park Service, P.O. Box 37127, Washington, D.C. 20013-7127, (202) 343-4101, fax (202) 523-1547.



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