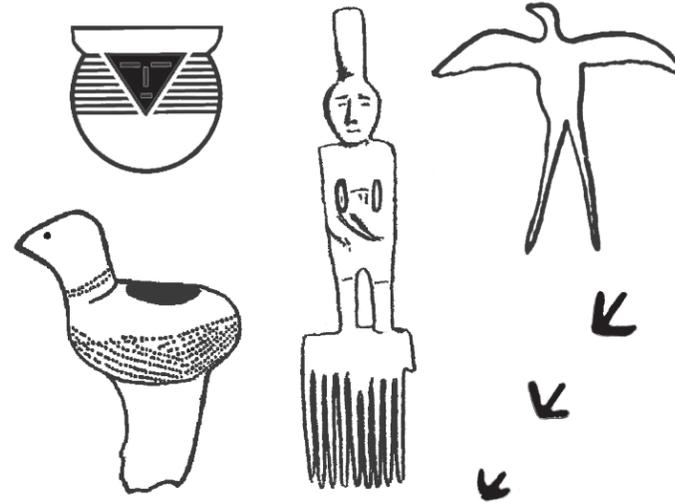


Presents the

## 2016 ANNUAL WORKSHOPS IN ARCHAEOLOGY PROGRAM



### *Understanding Symbols of the Past Objects, Landscapes and Native American Beliefs*

**Saturday, October 29, 2016**

**The State Museum of Pennsylvania  
300 North Street  
Harrisburg, PA 17120-0024**

cosponsored by:  
Society for Pennsylvania Archaeology  
Pennsylvania Archaeological Council  
PA State Historic Preservation Office

## 2016 Annual Workshops in Archaeology Program

What is the meaning behind petroglyphs, effigy mounds, beadwork, and images on pottery and smoking pipes? The Archaeology Section of The State Museum of Pennsylvania invites you to attend the annual Workshops in Archaeology on Saturday, October 29, 2016. This program is designed to provide the general public with an overview of archaeological discoveries and research being conducted in the region. This year's theme will focus on Indian symbolism in artifacts and on the cultural landscape.

Anthropologists have long examined symbols created by past cultures as a way of interpreting and understanding social, political or individual expression. These take the form of abstract designs and depictions of animal, human and supernatural figures, frequently in stone and clay. The arrangement of earthworks and mounds also had meaning to people in the past.

Some of these symbols had religious connotations. Others represented clans or depicted supernatural beings that required appeasement. Although rarely found at archaeological sites, symbols on baskets or beadwork on clothing are also expressions of religious and cultural beliefs. Some designs may have been simply decorative art. Whatever the case, they are reflections of how people perceived and organized their world. Symbolic artifacts recovered from the archaeological record provide a unique resource for examining past cultural behavior. The presenters will examine the archaeological evidence of symbolism in Native American cultures and offer insights into their interpretations.

In addition to the presentations, attendees can share their archaeological discoveries with staff from the State Historic Preservation Office who will provide assistance with identifying artifacts and recording archaeological sites, essential tasks for protecting and preserving our archaeological heritage. An additional offering includes a demonstration by a master flintknapper who will make stone tools using Native American techniques. A reception at the close of the sessions will provide an opportunity for the attendees to meet with the presenters and staff in the Anthropology and Archaeology Gallery of The State Museum

### Session Descriptions

**9:00 a.m.-9:10 a.m.**

**Opening Remarks – Beth Hager, Acting Director,  
The State Museum of Pennsylvania**

**[Session 1] 9:10a.m.-9:50 a.m.**

*Petroglyphs of Pennsylvania – On the Rocks at Parkers Landing*  
Kenneth Burkett  
Executive Director, Jefferson County History Center

The few accessible petroglyph sites in Pennsylvania are the only intact locations where evidence intentionally left by the early Native Americans can be viewed and contemplated in their unaltered natural setting. Among these, the Parkers Landing Petroglyphs (36CL1) stands out as the most intensively utilized rock art location known within the upper Allegheny River basin. The quantity, variable styles and assortment of figures at Parkers Landing suggests that this location was utilized over a long period of time possibly beginning in the Middle Woodland period and extending into the 18th century. But why were they created? This presentation will include an updated review of this important site and discuss its figural groupings, possible usage and apparent relationship to other regional petroglyph sites.

*The Safe Harbor Petroglyphs – Looking for Meaning*  
Paul Nevin

Rock Art Researcher & Authority on Lower Susquehanna River Rock Art

The Petroglyphs at Safe Harbor, Lancaster County, PA have evoked wonder for more than 150 years. These rock carvings are often described as “enigmatic” - difficult or impossible to interpret. Is it indeed impossible, or can we begin to get a sense of their purpose and meaning? Since first visiting the petroglyphs in the 1980's a fascination and desire to understand their meaning has been a challenging task. “How can we ever know what was in the minds of the ancient people who created these images?” Their possible meaning as theorized by Nevin will be presented along with evidence to support them.

**[Session 2] 9:50 a.m.-10:20 a.m.**

*Stone Landscapes in Pennsylvania and the Northeast*  
Daniel Cassedy, AECOM; Jesse Bergevin, Oneida Indian Nation and  
Christopher Bergman, AECOM

The Stone Landscapes of Pennsylvania and adjoining Northeastern states are typically composed of well-crafted stone cairns, casual rock piles, and rock walls, as well as a variety of other dry-laid stone features. Stone Landscapes are a matter of continuing scholarly debate as to their origin, period of construction, and purpose. This paper discusses a number of locations in Pennsylvania and New York and presents data on geographic setting, morphology, methods of construction, and site-specific and regional spatial patterning. Various theories regarding their origins are reviewed with an aim to a better understanding of these enigmatic landscape features, probably resulting from both Native American and Euroamerican activities.

**10:20 a.m.-10:40 a.m. Break – coffee and snacks**

**[Session 3] 10:40 a.m.-11:20 a.m.**

*Ohio Hopewell: Bridging the Sacred and Profane*  
Paul Pacheco  
Associate Professor & Chair  
Anthropology, SUNY Geneseo

The central mystery in understanding the construction and use of the great Central Ohio earthworks and mounds during the Middle Woodland Period is how and why would low density tribal populations, reliant to a large degree on fluctuating natural resources, expend so much energy on what most would classify as ceremonial behavior? This presentation attempts to provide an answer to this question by integrating what we know about Ohio Hopewell settlement and subsistence practices with current attempts to understand the cultural meaning served by the earthwork/mound centers. My perspective is both multi-scalar and landscape focused, looking at symbolism from household to inter-regional scales. My goal will be to provide a bridge across the sacred and profane dichotomy which has come to dominate Ohio Hopewell archaeology in recent decades.

**11:20 a.m.-12:00 p.m.**

**[Session 4] Burial Ceremonialism at Sugar Run Mound (36WA359),  
a Hopewellian Squawkie Hill Phase Site, Warren County, Pennsylvania**  
Mark A. McConaughy, Preservation Specialist  
Pennsylvania State Historic Preservation Office

Sugar Run Mound (36WA359) is a Squawkie Hill phase Hopewellian burial mound located in Warren County, Pennsylvania. There were three separate periods of mound burial construction at this site. The earliest burial phase included production of two effigies of a bird and possible celt/ax made from large stone cobbles, on two sides of a central cobble cist. Multiple cremations were interred under the bird effigy of Mound Unit 1. Mound Unit 2 consisted of two stone box tombs each containing an extended burial with some secondary burials placed around them. Mound Unit 3 had an extended burial laid on the existing ground surface. The different modes of burial and associated grave goods indicate the function of Sugar Run Mound changed through time. This presentation explores those changes.

**12:00 p.m.-1:15 p.m. Lunch on your own - See boxed lunch options.**

**[Session 5] 1:15 p.m.-1:55 p.m.**

*Shell Effigies and Animal Symbolism in Delaware Burial Ritual*  
R. Dustin Cushman  
Adjunct Professor of Anthropology  
Rowan University

This presentation examines the use of effigy grave goods within the context of burial rituals in the Delaware Valley and adjacent regions. Burial ritual among the Delaware evolved from pre-contact forms (before 1620 A.D.) to reinforce group cooperation and network creation during contact times when such behaviors and systems would have been advantageous. Shell effigy beads and pendants tend to be the most abundant forms of animal symbolism found, though effigy pipes, turtle shell rattles, bear teeth and antler

headresses are also present. Many of the animals selected appear in Delaware stories of creation and death; and therefore may symbolize life, death, and the liminality of the in between.

**[Session 6] 1:55 p.m.-2:35 p.m.**  
*Effigies of the Susquehannock*  
 Janet R. Johnson  
 Curator, The State Museum of Pennsylvania

The Susquehannock Indians who lived in the Lower Susquehanna River from about 1575 AD to 1763 are often identified with distinct attributes of ceramic production. Their ceramics have been examined and classified by several archaeologists in developing a typology of Susquehannock pottery attributes. The Washington Boro phase of the Susquehannock sequence which dates from approximately 1610-1630 AD exhibits the greatest number of effigy symbols. Researchers have examined the patterns and placement of effigies on pottery as an expression of social change or acculturation. This presentation will focus on the complexity of these design elements, examining patterns for indicators of individuality or replication across multiple Susquehannock sites.

**[Session 7] 2:35 p.m.-3:15 p.m.**  
*Powerful Pipes: Base Metal Smoking Pipes of the 17th and 18th Centuries*  
 Richard Veit  
 Professor and Chair, Monmouth University

Tobacco pipes are among the most personal and intimate of artifacts. Archaeologists have found them to be valuable tools for dating sites, tracking trade networks, and examining social groupings. This presentation examines an unusual subset of tobacco pipes, the base metal smoking pipes used and possibly made by Native American peoples in the Northeast in the 17th and 18th centuries. Ranging from miniscule to massive, these pipes, which often bear elaborate ornamentation, are found across much of eastern North America. It concludes that metal tobacco pipes were part of a broader suite of artifacts used during the Contact Period that reflect a melding of Old and New World traditions.

**3:15 p.m.-3:30 p.m. Break – coffee and snacks**

**[Session 8] 3:30 p.m.-4:10 p.m.**  
*Beadwork Designs*  
 Rosemary Hill  
 Beaver Clan, a member of the Tuscarora Nation

This presenter will share beadwork designs and techniques of raised beadwork as taught within the Tuscarora community. Traditional designs were acquired through generations from mother, grandmother, great-aunt and several other Tuscarora women beadwork teachers. The session will highlight these beading techniques along with the reason and meaning of patterns, and variety of family connection that the beading brings to the generations of our people. The women of the Tuscarora Nation have preserved their gift of beading by teaching to members in the community, as well as generations of their own families. This session will feature pieces of original Tuscarora bead work examples as well as pieces created by the artist.

**[Closing Summary] 4:10 p.m.-4:50 p.m.**  
 William Engelbrecht  
 Professor Emeritus  
 SUNY/Buffalo State

We are often reluctant to study symbols of the past since we can never know with certainty the complexity of meaning with which they were imbued. Yet, Native Americans were and are spiritual people. When we who study the Native past fail to acknowledge this and ignore possible spiritual symbolism, our reconstruction of this past is impoverished. However, uncritical projection of contemporary beliefs and concerns into the past must be avoided. An approach which weighs multiple lines of evidence including Native oral tradition should be encouraged in assessing the possible meaning of past symbols.

**[Closing Comments] 4:50 p.m.-5:00 p.m.**

## 2016 ANNUAL WORKSHOPS IN ARCHAEOLOGY PROGRAM

- 8:30 a.m. – 9:00 a.m. Registration (Foyer to the Auditorium)
- All sessions listed below will be held in the Auditorium of the State Museum
- 9:00 a.m. – 9:10 a.m. Opening remarks - Beth Hager, Acting Director, The State Museum of Pennsylvania
- 9:10 a.m. – 9:50 a.m. **Session 1** Petroglyphs - Ken Burkett/Paul Nevin
- 9:50 a.m. – 10:20 a.m. **Session 2** Stone Landscapes in the Northeast - Daniel Cassidy, Jesse Bergevin & Christopher Bergman
- 10:20 a.m. – 10:40 a.m. **Break** (Foyer to the Auditorium)
- 10:40 a.m. – 11:20 a.m. **Session 3** Ohio Hopewell - Paul Pacheco
- 11:20 a.m. – 12:00 p.m. **Session 4** Sugar Run Mound Burial Ceremonialism - Mark McConaughy
- 12:00 p.m. – 1:15 p.m. **Lunch** (on your own) See boxed lunch options.
- 1:15 p.m. – 1:55 p.m. **Session 5** Shell Effigies and Animal Symbolism - Dustin Cushman
- 1:55 p.m. – 2:35 p.m. **Session 6** Effigies of the Susquehannock - Janet R. Johnson
- 2:35 p.m. – 3:15 p.m. **Session 7** Powerful Pipes - Richard Veit
- 3:15 p.m. – 3:30 p.m. **Break** (Foyer to the Auditorium)
- 3:30 p.m. – 4:10 p.m. **Session 8** Beadwork Designs - Rosemary Hill
- 4:10 p.m. – 4:50 p.m. **Conclusions/Closing Summary** William Engelbrecht
- 4:50 p.m. – 5:00 p.m. **Closing Comments - questions and discussion**
- 5:00 p.m. – 6:00 p.m. **Social in the Hall of Anthropology and Archaeology**, Second Floor

### Additional Programming

- 9:00 a.m. – 4:00 p.m. *Flintknapping Demonstration - Auditorium Foyer*  
 Steve Nissly  
 This presentation will feature an expert flintknapper who will demonstrate how stone tools were made during the Prehistoric and Contact periods in Pennsylvania.
- 9:00 a.m. – 4:00 p.m. *Site Recording in Cultural Resources Geographic Information System - Susquehanna Room*  
 Noel Strattan  
 State Historic Preservation Office  
 Recording of archaeological sites is an essential task in protecting and preserving our archaeological resources. Assistance in recording your archaeological sites will be provided by these qualified individuals.
- 1:10 p.m. – 3:30 p.m. *Artifact Identification - Susquehanna Room*  
 Doug McLearn and Kira Heinrich,  
 State Historic Preservation Office  
 These individuals have over 50 years of combined experience with archaeological artifacts. Bring in your historic or prehistoric artifacts for identification and analysis by the experts.

Register by completing the attached form. Mail it and your check made payable to **Pennsylvania Archaeological Council** to:  
**Workshops in Archaeology**  
**The State Museum of Pennsylvania**  
**300 North Street**  
**Harrisburg, PA 17120-0024**

### Workshop Registration Form

Registrant Name(s) \_\_\_\_\_

**Note below if you are a student, PA Heritage Foundation, SPA or PAC member**

**Contact Information:** *Please print clearly*  
 Address \_\_\_\_\_

(Street) \_\_\_\_\_ (City) \_\_\_\_\_ (State) \_\_\_\_\_ (Zip) \_\_\_\_\_

Phone (Home) \_\_\_\_\_ (Work) \_\_\_\_\_

Email\* (required for email registration confirmation) \_\_\_\_\_

**Boxed Lunch Option; must preorder and pay in advance.** \_\_\_\_\_ **\$8.20 each.**  
**Both options include potato salad, fruit cup, cookie, chips and beverage**

**Option #1: Wrap - Whole wheat - American cheese**  **Turkey & parmesan garlic spread**   
 **Ham & honey mustard spread**

**Option #2: Kaiser roll - American cheese**  **Turkey**  **Ham**  **Roast beef**

**Total Amount Enclosed:** \$ \_\_\_\_\_

**Registration Fee:**  
 \$25.00 Early Registration (Oct.-21)  
 \$15.00 Student  
 \$15.00 PA Heritage Foundation, SPA and PAC Members  
 Registration at Door \$35.00  
**No Discounts at Door**

Completed registration form and check made payable to:  
**Pennsylvania Archaeological Council (PAC)**  
 should be mailed to: **Workshops in Archaeology**  
**The State Museum of Pennsylvania**  
**300 North Street**  
**Harrisburg, PA 17120-0024**