

Spring 2021
ANTH-3300
Ancient North America
New College of Florida

Professor Uzi Baram

Canvas course: YAD - Full Distance Learning Course

Class Meets on Tuesday and Thursday 9 am to 10:30 am

Office Hours: Monday 10-11 am & by appointment

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Catalogue Description

What do you know about the Indigenous history of Turtle Island, of North America? And how do you know it. This course offers a post-colonial perspective on the construction of history and continuities of heritage across the continent. As a survey focused on the archaeology (broadly defined) of a continent, the major archaeological debates and the significant heritage sites will be presented, discussed, and assessed. Primarily attention will be given to the Southeastern part of the continent, including Florida. Topics include the peopling of the Americas, the origins of agriculture and the rise of social complexity, the Mississippian societies, the impact of European contact and conquest, and indigenous rights. Survivance will be woven through the analysis of the archaeological research into North America. Background in Anthropology recommended but not required.

Fulfills: Diverse Perspectives, Social Sciences LAC; Gender Studies Eligible; thematic archaeology elective for the Anthropology AOC

Course Description

The course examines the history of Native America, focused on the periods from the peopling of the Americas up to the European conquest of the continent. The course is both the pre-Columbian history of North America and a survey of archaeological approaches to the investigation of the past of a continent. The intersection of the two components will be critically evaluated over the term in terms of the politics of the past and its consequences.

The geographic breadth of the course is immense, and the cultural, social, and ecological diversity is similarly enormous. Typically, courses on the archaeology of North America or North American prehistory survey the continent, choosing archaeological sites that exemplify certain processes of change or cultures. Usually only the biggest sites are presented and the major material events considered. The result is typically an overview of cultural processes with focal points in the Midwest and Southwest. This course follows the standard chronological organization, starting at the Paleo-Indian period, moving to the Archaic Period and through complex societies, European Contact, and concluding with the continuing histories of Native Peoples in North America but giving special attention to the US Southeast and Florida in particular and situating the past not as prehistory but as antiquity.

Course topics will focus on the major contemporary debates on the North American past. Covering the sequence for each major time period, the course will focus on four issues

currently at the fore in both scholarly and popular discourse. The question of origins continues to be one of the most exciting debates in anthropology today. History, ethics, and epistemology are being re-examined, recovered, and discussed regarding the peopling of the Americas. We will examine the latest data and evaluate the arguments and their implications. The second topic is the emergence of agriculture. The scholarly debate has focused on the evidence from the Middle Eastern Neolithic, yet there are significant new insights from paleoethnobotany and from feminist archaeology that are opening up new understandings of the transition that V. Gordon Childe labeled a revolution in human history. We will consider its significance for both North American history and global heritage. The third topic focuses on the cities "hidden in plain sight" (to use Alice Kehoe's phrase): the meaning and implications of the complex societies of mid-continental America. The fourth topic is the history of European contact and Indigenous survivance. Since the 1990s, the story of European-Native American interactions has been re-told in terms of domination, genocide, and disease and struggle and survival. We will evaluate the history in light of the archaeological finds related to the European-Native American interactions.

We argue that an archaeology that remains a discipline unto itself cannot be decolonized, and practitioners should seek ways to "undiscipline" it.

Jim D. Schneider and Katherine Hayes 2020

Epistemic Colonialism: Is it Possible to Decolonize Archaeology?

Understanding the lifeworlds of the ancient peoples of North America in terms of history rather than process is the goal. The collaborative approaches toward recovering that history will be explored in discussions. Throughout the semester, ethics and social justice will be central themes.

As we examine these topics and study the data produced by archaeology, we will critically evaluate ways of knowing the past. The connection between past and present should haunt our discussions. Understanding better the history and peoples of the Americas should be our central goal.

Texts

- Chip Colwell 2017 *Plundered Skulls and Stolen Spirits: Inside the Fight to Reclaim Native America's Culture.*
- Jenny Ellerbe and Diana M. Greenlee 2015 *Poverty Point: Revealing the Forgotten City*
- Timothy Pauketat 2009 *Cahokia: Ancient America's Great City on the Mississippi*

To forget would be not only dangerous but offensive; to forget the dead would be akin to killing them a second time.

Elie Wiesel, 1960

Course Requirements

A satisfactory evaluation for this course requires successful completion of all of the below elements. Details will be discussed in a timely manner during the term.

1. Attendance: Members of the class are required to attend and participate in each and every class meeting. Reading the course materials and figuring out the connections among arguments and data is part of attending the class. Asking questions is an expected component of class participation. The professor is willing to honor all reasonable request for absences but only if informed prior to the class meeting (via email, telephone message, etc.).

2. Written Work:

A. Response to Colwell book: *Plundered Skulls and Stolen Spirits* focuses on objects, but has no images of them. Please seek out an image from one of the people discussed - Zuni, Sand Creek, Tlingit, or Calusa/Miccosukee – and represent the object in its cultural context, in the spirit of Chip Colwell’s argument.

Format: an image for the point you wish to make (territory, performance, ritual item in appropriate context, daily life, political message [you will not be evaluated on your politics], history, museum presentation, et al – the professor is not limiting you) and enough text to demonstrate knowledge the Indigenous background for the grouping and the meaning of the representation in the context of the course. Bonus: can you craft an Indigenous Land Acknowledgement for the group based on Colwell and your research? Due: February 17th by 10 am

B. Class Presentation on the mounds of Poverty Point. On March 9th, a presentation on one of the mounds discussed in Part II of the Poverty Point book. Your task is to explain the findings and expand on the analysis and interpretation provided in the concise chapters; articulating how the mound fits within the larger site, particularly in terms of pilgrimage is the goal of the class presentation.

C. Response paper to Pauketat’s *Cahokia* and the Challenge of Indigenous Urban History Evaluate Pauketat’s argument for 1050, urban life at Cahokia, and the legacy of Cahokia’s “big idea.” What are the implications for recognizing Cahokia as a major urban center for North American history and for adding the Mississippian as one of the world ancient civilizations? Explain clearly using the evidence in *Cahokia* and supporting materials from course readings and presentations. Bonus: can you connect that legacy to contemporary Native American life and history within a paragraph?

Format: Four to six pages. Due April 12th by 10 am, uploaded to Canvas

D. A Representation of the Materiality of North America’s Complex Societies

A creative project, presented in class and organized for viewing, to conclude the semester: a virtual museum exhibit on survivance for a Native American city or other heritage locale discussed over the semester. The presentation on May 6th is the opportunity to share your concept and initial materials with the professor and classmates.

Format: a ten-page paper, a video, powerpoint, or virtual poster with at least six images from course materials (i.e., course examples of Poverty Point, Cahokia, et al) and enough text to showcase the dynamic history from archaeology. Due May 13th by 10 am

*My Father, King Philip, told me that I was made of the sands of Florida,
Coacoochee (Seminole) 1841*

Learning Outcomes

1. Anthropological Analysis: archaeologists advocate for material culture as a resource for remembering and interpreting what happened in the past and this course offers pathways for analysis and interpretation of the material record for North America to lay out and encourage more research into disseminating the history for the continent's peoples. Students will be able to engage in original research in North America
2. Civic Engagement: as residents and citizens of the United States of America, the Constitution provides a framework for nation-to-nation relations between the federal government and the sovereign nations known as tribes. Students in this course can use the deep history and enduring heritage for ensuring cultural relativity with and for Native American tribes and other Indigenous groups and individuals
3. Diversity: Native American, Indigenous, American Indian and other terms generalize for hundreds of groups and tens of thousands of years of history. Students will be able to use anti-racist discourse, recognizing structures of inequality and providing productive alternatives in the dissemination, representation, and engagement with Native America

Narrative Evaluations

There are no grades for this course; the satisfactory/unsatisfactory designation allows a great deal of flexibility for assignments but requires that students complete all course requirements in a timely manner to meet the course objectives. Written work for the course will receive comments and students can assume the work is satisfactory unless a revision is requested. For discussion, quality not quantity is the key. The course is predicated on the notion that students in the class want to engage, study, and learn the course materials and meet the class goals.

Rematriation is the act of reclamation and returning our Ancestors' belongings, knowledge and seeds back to their original, natural and spiritual context...

*Shannon Martin, director of Ziibiwing Center of Anishinabe Culture and Lifeways,
October 27, 2020 Facebook post Association on American Indian Affairs*

All New College Policies will be followed:

- A student claiming a need for special accommodations because of a disability must work with the Counseling and Wellness Center, which will establish the need for specific accommodations and communicate them to the instructor.
- Any suspected instance of plagiarism will be handled in accordance with the College's policy on academic dishonesty.
- No student shall be compelled to attend class or sit for an examination at a day or time when they would normally be engaged in a religious observance or on a day or time prohibited by their religious belief. Students are expected to notify their instructors if they intend to be absent for a class or announced examination, in accordance with this policy, prior to the scheduled meeting.

"When asked by an anthropologist what the Indians called America before the white men came, an Indian said simply "Ours."

Vine Deloria Jr. (Standing Rock Sioux)

Outline of Topics and Readings

Mini-class

What's in a Name: Decolonizing the Archaeology of North America

Week 1 Contemporary Issues for the North American Past

North America as a Place and a Discourse

Tuesday, February 2, 2021

Readings:

1. N. Scott Momaday 1991 "The Becoming of the Native: Man in America Before Columbus" From *America in 1492: The World of the Indian Peoples before the Arrival of Columbus*, pp. 13-19.
2. Barbara Kingsolver 1996 The Spaces Between. From *High Tide in Tucson*, pp. 146-157.
3. Megan C. Kassabaum 2015 Monumental Grandeur of the Mississippi Valley. *Expedition* 57(2):6-16.

Thursday, February 4, 2021

Indigenous Acknowledgement and Acknowledging Indigenous History and Heritage

Readings:

1. Colwell Part I Resistance: War Gods
2. Roger Echo-Hawk 2007 In Which the Problem with Race is that It has Died. From *The Enchanted Mirror: When the Pawnees Became Indians*, pp. 2-12

Week 2 Colonial and Decolonized Archaeology

Tuesday, February 9, 2021

Explorers of the North American Past

Readings:

1. Jerald Milanich 2000 "Prolific Pioneer or Mound Mauler?" *Archaeology* 53(4):56-58.
2. Tsim Schneider and Katherine Hayes 2020 Epistemic Colonialism: Is it Possible to Decolonize Archaeology? *The American Indian Quarterly* 44(2):127-148
3. Myrna Pokiak (Inuvialuit) 2010 "Being an Inuvialuit Archaeologist and Educator from Tuktyoaktut" *Being and Becoming an Indigenous Archaeologists*, pp. 252-257.

Thursday, February 11, 2021

More than Three Decades of NAPGRA: Bridges, Collaboration, and Partnerships

1. Wayne Curtis 2010 The Development of Indigenous Archaeology. *American Archaeology* 14(3):37-43.
2. Read through NAPGRA, available at http://www.nps.gov/history/local-law/FHPL_NAGPRA.pdf
3. Sonya Atalay, Jennifer Shannon, and John G. Swogger 2017 *Journeys to Complete the Work* <https://scholar.colorado.edu/concern/books/s7526d43c>
4. Kristina Killgrove 2017 "How One Anthropologist Balances Human Skeletons and Human Rights" *Forbes* <https://www.forbes.com/sites/kristinakillgrove/2017/03/17/how-one-anthropologist-balances-human-skeletons-and-human-rights/#537ff49c2a1f>
5. Colwell Chapter II Regret: A Scalp from Sand Creek

Week 3 Origins Research

Tuesday, February 16, 2021

Why Origins Matter

Readings:

1. Colwell Chapter III Killer Whale Flotilla Robe
2. Colwell Chapter IV Respect: Calusa Skulls
3. Colwell Conclusion
4. Ross Andersen 2017 “Welcome to Pleistocene Park” *The Atlantic*
<https://www.theatlantic.com/magazine/archive/2017/04/pleistocene-park/517779/>

Thursday, February 18, 2021

The Revolution in Origins Research: the Pre-Clovis Sites

Readings:

1. Look through K. Kris Hirst 2018 Guide to the Pre-Clovis Culture. ThoughtCo.
<https://www.thoughtco.com/guide-to-the-pre-clovis-americas-173068>
2. Mike Toner 2010 “The Clovis Comet Controversy” *American Archaeology* 14:12-18.
3. David Reich et al 2012 “Reconstructing Native American Population History” *Nature*
doi:10.1038/nature11258

Week 4 Clovis and the PaleoIndian Epoch

Tuesday, February 23, 2021

Coastal Routes, Polynesian Chickens, and European-style Projective Points: New Views on Clovis

Readings:

1. Lizzie Wade 2018 Ancient DNA confirms Native Americans’ deep roots in North and South America. *Science* <https://www.sciencemag.org/news/2018/11/ancient-dna-confirms-native-americans-deep-roots-north-and-south-america>
2. Jack Anawak 1996 “Inuit Perspectives of the Past” *Contemporary Archaeology in Theory*, pp. 646-651.

Thursday, February 25, 2021

The PaleoIndian: Burials and Megafauna Extinctions

Readings:

1. Paul Martin 2005 “Digging for the First People in America” *Twilight of the Mammoths*, pp. 129-147.
2. Roger Echo-Hawk 2000 "Ancient History in the New World: Integrating Oral Traditions and the Archaeological Record in Deep Time" *American Antiquity* 65(2):267-290.

Week 5 Early Histories, According to Archaeology: Gather-Hunters to Farmers

Tuesday, March 2, 2021

Paleo-Indian and Archaic Diversity: Increasing Populations

Readings:

1. Listen to oral histories at Native Foodways <http://www.nativeland.org/native-foodways>
2. Watch Experimental Archaeology - Atlatl New College 2018
<https://youtu.be/Kn3cwhIWgXQ>

Thursday, March 4, 2021

The Late Archaic: Stabilizing Coastlines

Readings:

1. Look through *Archaic Shell Rings of the Southeast U.S.* Southeast Archeological Center, National Park Service, Tallahassee

<http://www.npshistory.com/publications/nhl/theme-studies/archaic-shell-rings.pdf>

2. Ellerbe and Greenlee Part I

Week 6 Archaic-Period Poverty Point

Tuesday, March 9, 2021

The Archaic and Poverty Point: Complex Histories

Readings:

1. Ellerbe and Greenlee Part II

2. S. Margaret Spivey, Tristram R. Kidder, Anthony L. Ortmann, and Lee J. Arco 2015 "Pilgrimage of Poverty Point?" *The Archaeology of Events*, edited by Z. Gilmore and J. O'Donoghue, pp. 141-159.

Thursday, March 11, 2021

Life at Poverty Point in the Archaic and Beyond

Readings:

1. Ellerbe and Greenlee Part III

2. Ellerbe and Greenlee Part IV

Week 7 Expanding Social Complexities, Seen Archaeologically

Tuesday, March 16, 2021

Gardening to Farming, Gender and Social Complexities

Readings:

1. Ellerbe and Greenlee Epilogue

2. Patty Jo Watson and Mary C. Kennedy 1991 "The Development of Horticulture in the Eastern Woodlands of North America: Women's Role" In *Engendering Archaeology*, pp. 255-269.

3. Robert Mainfort 1989 "Adena Chiefdoms?: Evidence from the Wright Mound" *Midcontinental Journal of Archaeology* 14:164-178.

Thursday, March 18, 2021

Hopewell: burials, mounds, and territory

Readings:

1. Benjamin J. Barnes and Bradley T. Lepper 2018 Drums Along the Scioto: Interpreting Hopewell Material Culture Through the Lens of Contemporary American Indian Ceremonial Practices. *Archaeologies* 14(1):62-84

2. Look through Hopewell Culture National Historical Park Ohio

<https://www.nps.gov/hocu/index.htm>

3. Owen Jarus 2017 "Hopewell Culture: Moundbuilders of the Midwest" LiveScience <https://www.livescience.com/58897-hopewell-culture.html>

The land is sacred. These words are at the core of your being. The land is our mother, the rivers our blood. Take our land away and we die. That is, the Indian in us dies.
Mary Brave Bird (Lakota), 1993

Week 8 Ethics and Archaeo-Understandings of Civilization

Tuesday, March 23, 2021

Ethics in practice for American Archaeology

Readings:

1. SAA Code of Ethics <http://www.saa.org/aboutsaa/committees/ethics/principles.html>
2. WAC Code of Ethics http://www.worldarchaeologicalcongress.org/site/about_ethi.php
3. Andrew Curry 2006 "Anaszi in the Backyard" *Archaeological Ethics*, pp. 64-70
4. Mark Michael 2006 "Banned Books" *Archaeological Ethics*, pp. 76-77
5. Joe Watkins 2006 "Writing Unwritten History" *Archaeological Ethics*, pp. 225-234

Thursday, March 25, 2021

The Rise of Complexity in the Southwest

Readings:

1. Dean Saitta 1997 "Power, Labor, and the Dynamics of Change in Chacoan Political Economy" *American Antiquity* 62(1):7-26.
2. Stephen Lekson 2008 "A History of the Ancient Southwest" From *A History of the Ancient Southwest*, pp. 225-248.

Week 9 Cahokia

Tuesday, March 30, 2021

The Year 1050 CE for Cahokia: The site and Its Chronology

Readings:

1. Timothy Pauketat 2005 "The Forgotten History of the Mississippians" In *North American Archaeology*, pp. 187-211.
2. Alice Kehoe 1998 "Cahokia: Hidden in Plain Sight" From *The Land of Prehistory*, pp. 150-171.
3. Pauketat Chapters 1-4

Thursday, April 1, 2021

Cahokia's Big Idea, Seen through Its Material Culture

Readings:

1. Pauketat Chapters 5-9
2. Paul Radin 1972 "Winnebago Mythology and Literary Tradition" From *The Trickster*, pp. 118-124.
3. Larissa Thomas 2000 "Images of Women in Native American Iconography" In *Interpretations of Native North American Life: Material Contributions to Ethnohistory*, pp. 321-357.

Week 10 The Mississippian

Tuesday, April 6, 2021 – No Classes

Thursday, April 8, 2021

The Mississippian and the Southeastern Ceremonial Complex

Readings:

1. Pauketat Chapters 10-12
2. Marisa Miakonda Cummings 2015 “An Umonhon Perspective” In *Medieval Mississippians* edited by T. Pauketat and S. Alt, pp. 43-47.
4. Mike Toner 2008 “City Beneath the Mounds” *American Archaeology* pp. 31-35.

Week 11 Complex Societies of Eastern North America

Tuesday, April 13, 2021

Beyond the Mississippian: The Views from the Northeast

Readings:

1. Dena F. Dincauze and Robert Hasenstab 1989 "Explaining the Iroquois: Tribalization on a Prehistoric Periphery" In *Centre and Periphery*, pp. 67-87.

Thursday, April 15, 2021

Complex Societies of Florida: Mesoamerican and Mississippian Influences?

Readings:

1. Nancy White and R. Weinstein 2008 “The Mexican Connection and the Far West of the Southeast” *American Antiquity* 73:227-277.
2. Brent Weisman 2003 “Why Florida Archaeology Matters” *Southeast Archaeology* 22(2):210-226.

Week 12 Survivance

Tuesday, April 20, 2021

Contact, Conquest, and Colonialism and Renewal

Readings:

1. Robert Poole 2011 “What Became of the Taíno?” *Smithsonian* October 2011. <http://www.smithsonianmag.com/people-places/What-Became-of-the-Taino.html>
2. Christopher Stojanowski 2009 “Bridging Histories: The Bioarchaeology of Identity in Postcontact Florida” From *Bioarchaeology and Identity in the Americas*, pp.59-81.

Thursday, April 22, 2021

Archaeology of Native Americans: Revealing Enduring Traditions

Readings:

1. Willie Johns and Stephen Brinestine 2017 “When is Enough Enough?” *We Come for Good*, pp. 1-19.
2. Leigh Bloch 2020 Animate Earth, Settler Ruins: Mound Landscapes and Decolonized Futures in the Native South. *Cultural Anthropology* 35(4):516-545

Week 13 Baccalaureate Days

Tuesday, April 27, 2021 – Bacc Days: Class does not meet

Thursday, April 29, 2021 – Bacc Days: Class does not meet

Week 14 Lessons from the North American Past

Tuesday, May 4, 2021

Water and Land: Rising Sea Levels and the Future

Readings:

1. Charles Riggs 2017 Confronting Cultural Imperialism in Native American Archaeology” *Sapiens* <https://www.sapiens.org/archaeology/native-american-archaeology/>
2. Edward Valandra 2019 Mni Wiconi: Water Is [More Than] Life. In *Standing With Standing Rock: Voices From The #NODAPL Movement*

Thursday, May 6, 2021

Class Presentations

Week 15 Conclusions

Tuesday, May 11, 2021

Archaeology Today: Heritage as Social Action

Readings:

1. Eric Griffins, Jeffrey Sepanski, and Jack Chalfant 2017 “Tribal Archaeology: Changing Perceptions of Archaeology within the Seminole Tribe of Florida” *We Come for Good*, pp. 102-115.
2. David Schaepe, Bill Angelbeck, David Snook, and John Welch 2018 “Archaeology as Therapy: Connecting Belongings, Knowledge, Time, Place, and Well-Being” *Current Anthropology* 58(4):502-533.

The concept of survivance is elusive, imprecise by definition, translation, comparison, and by catchword histories, but the sentiment of the word is invariably true and just in native stories, practice, and company. Survivance is as complex as the notions and course of dominance.

Gerald Vizenor 2019 Native Provenance: The Betrayal of Cultural Creativity