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Chapter 1 : - Transcending the Cultureâ€“Nature Divide in Cultural Heritage - ANU

1 Collaborative Indigenous Archaeology Troweling at the Edges, Eyeing the Center Stephen W. Silliman Working with descendent communities has begun to assume a notice- able role in contemporary archaeology.

Teaching and Learning in Indigenous Archaeology. Amerind Studies in Archaeology 2. University of Arizona Press. Hall, Martin and Stephen W. Silliman editors Historical Archaeology. Native Americans and the Archaeology of Rancho Petaluma. Reflections on historical archaeology in western Massachusetts. Historical Archaeology, in press. Journal of Social Archaeology 15 3: Hunter, Ryan, Stephen W. Silliman, and David B. Landon Shellfish collection and community connections: Gender and sustenance in eighteenth- and nineteenth-century Native New England. American Antiquity 79 4: A reply to Vitelli. American Antiquity 76 1: Archaeologies of ambiguity, origins, and practice. Journal of Social Archaeology 10 1: A response to McGhee. American Antiquity 75 2: Witt The complexities of consumption: Eastern Pequot cultural economics in 18th-century New England. Historical Archaeology 44 4: Native American persistence in colonial New England. American Antiquity 74 2: American Anthropologist 2: Nineteenth-century subsistence practices on the Eastern Pequot Reservation. Silliman Vegetation and culture on the Eastern Pequot Reservation: Interpreting millennia of pollen and charcoal in southeastern Connecticut. Challenges in the archaeology of Native North America. American Antiquity 70 1: Journal of Field Archaeology 30 1: California Indian life on 19th-century ranchos, Journal of Social Archaeology 1 2: Reconsidering the California missions. Journal of Anthropological Archaeology 20 4: Lightfoot Magnetometer prospecting in historical archaeology: Evaluating survey options at a 19th-century rancho site in California. Historical Archaeology 34 2: An introduction and a guide. Archaeologies of colonialism, community, and collaboration. University Press of Florida. Reflections on the historical archaeology of Indigenous people. Postcolonial archaeologies of Indigenous history in colonial North America. In Decolonizing Indigenous Histories: Hart, and Liam Frink, pp. Ferguson Consultation and collaboration with descendant communities. In Voices in American Archaeology: Society for American Archaeology Press. In Across a Great Divide: Scheiber and Mark Mitchell, pp. Amerind Studies in Archaeology 4. Archaeology as hybrid practice. Proceedings of the 39th Annual Chacmool Conference Archaeological Association of the University of Calgary. Troweling at the edges, eyeing the center. Sebastian Dring Working on pasts for futures: Eastern Pequot field school archaeology in Connecticut. Archaeology of the modern world. Pauketat and Diana DiPaolo Loren, pp. Native American lithic practices in colonial California. University of Alabama Press. Schiff, and Thomas A. Contribution of the Archaeological Research Facility Archaeological Research Facility, University of California. Selections from American Antiquity, , compiled by Christine S. VanPool and Todd L. Sebastian Dring [] Working on pasts for futures: Kimberley points and the technologies of enchantment. The Archaeology of Native-Lived Colonialism: Journal of Archaeological Science A Millennium of Contact, by Alistair Paterson, Journal of California and Great Basin Anthropology 32 2: American Historical Review 1: American Antiquity 73 4: The Early Ethnography of the Kumeyaay, edited by M. News from Native California 21 4 Why the Past Matters, by Barbara J. Journal of Anthropological Research 64 4. Lindsay Baker and Billy R. Harrison, 2nd Printing. Historical Archaeology 37 4: Back from the Edge, edited by Pedro Paulo A. European Journal of Archaeology 4 2: Inigo of Rancho Posolmi: American Antiquity 66 4: UMass Boston Student Magazine: Results of the Amerind Seminar on indigenous archaeology. SAA Archaeological Record 6 2: Society for California Archaeology Newsletter 34 1: Archaeological Research Facility Newsletter 6 1: November â€” February Hayes, Katherine Howlett, Stephen W. Cultural Resource Management Study No. Silliman, CV - 6 c Various chapter sections. Project Archaeologist â€” Geophysical Surveying. Resource Assistant in Archaeology. Member, Faculty Search Committee: University of Massachusetts Boston.

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Stephen W. Silliman. "Collaborative Indigenous Archaeology: Troweling at the Edges, Eyeing the Center" TucsonCollaborating at the Trowel's Edge: Teaching and Learning in Indigenous Archaeology ().

Excerpt - Chapter 1 Rooting in New England: Archaeologies of colonialism, community, and collaboration.. An introduction and a guide. Chapter Disentangling the archaeology of colonialism and indigeneity. Journal of Social Archaeology 15 3: Article Comparative colonialism and indigenous archaeology: University Press of Florida. Reflections on the Historical Archaeology of Indigenous People. Hunter, Ryan, Stephen W. Silliman, and David B. Landon Shellfish Collection and Community Connections: Article Silliman, Stephen W. In Decolonizing Indigenous Histories: Hart, and Liam Frink, pp. University of Arizona Press. A Reply to Vitelli. American Antiquity 76 1: Ferguson Consultation and Collaboration with Descendant Communities. In Voices in American Archaeology: Chapter Silliman, Stephen W. Historical Archaeology 44 4: Left Coast Press, Inc. A Response to McGhee. American Antiquity 75 2: Article Indigenous Traces in Colonial Spaces: Archaeologies of Ambiguity, Origins, and Practices. Journal of Social Archaeology 10 1 In Across a Great Divide: Scheiber and Mark Mitchell, pp. Amerind Studies in Archaeology 4. Chapter Blurring for Clarity: Archaeology as Hybrid Practice. Proceedings of the 39th Annual Chacmool Conference Archaeological Association of the University of Calgary. Chapter Change and Continuity, Practice and Memory: American Antiquity 74 2: Teaching and Learning in Indigenous Archaeology. Troweling at the Edges, Eyeing the Center. Amerind Studies in Archaeology 2. American Anthropologist 2: Sebastian Dring Working on Pasts for Futures: Interpreting millennia of pollen and charcoal in southeastern Connecticut. Cipolla, Craig, Stephen W. Hall, Martin and Stephen W. Silliman Historical Archaeology. Archaeology of the Modern World. Results of the Amerind Seminar on Indigenous Archaeology. SAA Archaeological Record 6 2: Article Struggling with Labor, Working on Identities. Chapter Culture Contact or Colonialism? Challenges in the Archaeology of Native North America. American Antiquity 70 1: Journal of Field Archaeology 30 1: Article Lost Laborers in Colonial California: Native Americans and the Archaeology of Rancho Petaluma. Excerpt Missions Aborted: California Indian Life on 19th-Century Ranchos, Article Social and Physical Landscapes of Contact. Pauketat and Diana DiPaolo Loren, pp. Chapter Using a Rock in a Hard Place: University of Alabama Press. Journal of Social Archaeology 1 2: Article Theoretical Perspectives on Labor and Colonialism: Reconsidering the California Missions. Journal of Anthropological Archaeology 20 4: Lightfoot Magnetometer Prospecting in Historical Archaeology: Historical Archaeology 34 2: Schiff, and Thomas A. Contribution of the Archaeological Research Facility Archaeological Research Facility, University of California.

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Chapter 3 : SelectedWorks - Stephen W. Silliman

Collaborative Indigenous Archaeology: Troweling at the Edges, Eyeing the Center. In Collaborating at the Trowel's Edge: Teaching and Learning in Indigenous Archaeology, edited by Stephen W. Silliman, pp.

Transcending the Cultureâ€™s Nature Divide in Cultural Heritage 7 Exploring the role of archaeology within Indigenous natural resource management: Any level of archaeological research â€™ whether community, research or commercial â€™ requires systems to ensure Traditional Owners are in control of all facets of project development, implementation, and reporting, at the level and context that they demand. This paper outlines the results of a community heritage management project centred on a property bordering Lake Pleasant View, at Many Peaks, southwestern Western Australia Figure 1. The focus here is on the role of archaeology and archaeologists in the design and implementation of the project as led and guided by the local Traditional Owners. An outcome of this programme has been the acquisition of resources in securing a property vested with a Traditional Owner community organisation, that includes a long-term research programme examining the wider archaeological landscape centred around this wetland, and delivering an integrated conservation and management plan. This project was based on the recognition that effective Indigenous cultural heritage management requires protecting and managing both the physical fabric of places and landscapes, as well as the associated values related to community-identified social and cultural activity Byrne et al. In so doing, structures are required to enable these activities to take place, and this necessarily involves moving beyond the assessment or identification of values, and to embedding a mechanism that allows social and cultural activity to take place. Although there are many facets of this dynamic project, this paper focuses on the role of archaeology in embedding community ownership and control of an area for effective management. It is suggested that a significant mechanism for linking diverse fields of archaeology may be found in the integration with methods and objectives that lie within NRM. Image supplied by Gondwana Link. The place The area is dominated by a wetland surrounded by a narrow nature reserve managed by the Department of Environment and Conservation DEC , and is listed as a Wetland of National Significance Environment Australia The moderate-sized sedge lake ha comprises small open areas and extensive areas of sparse sedge. The wetland lies within the Albany-Fraser Orogen geological formation, bounded in the north by the older Yilgarn Craton, somewhat neatly divided by the Stirling Ranges. The major south coast river systems of the Albany area King and Kalgan formed during a southward down-tilting of the Yilgarn Craton, creating an extensive slope known as the Ravensthorpe Ramp, and much of the region was inundated by higher sea levels during the Eocene Age. As a result of these processes, the short rivers were formed and vast sand plains filled with Tertiary sediments were created, forming a low relief plain dotted with small wetlands, with the basement geology visible in various areas as impressive granite domes, such as Mount Clarence, Mount Lindsay, the Porongurup Range and the North and South Sister hills that surround the wetland. A Dreaming Story describes the creation of the wetlands â€™ Lake Pleasant View â€™ and surrounding wetlands and associations with the prominent, surrounding hills Figure 2. This place here, we call Moolyiup, the hill that you see behind me is Moolyiup, and the one behind her is Twertup, they are two sisters. We call all this area Moolyiup. They were promised to the same man, that came from down Cape Riche way south coast , and he travelled up to where the kangaroo people were, picked his two brides out, which happened to be the two sisters, and taken them back down to Warriup, and when they got so far they realised that the fellow that picked them, the bloke that married them was the devil himself Chunuk. The Chunuk lived over at Warriup and they stopped in their tracks when they realised, and they had a bit of a chat and said look we gotta make a run for it. So they ran straight up the foot range over there â€™ they represent the devils footsteps as he followed them along, and he caught them here and their mother is Yoolberup, which is the peak behind you

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“ Mount Manypeaks, her name is Yoolberup. Before they got there he caught them here and turned them to stone. The lake systems themselves were what the Devil left behind, his footsteps “ and the water that you see in the lakes system, the entire lakes system, are the tears from those two girls. Aunty Lynette Knapp, pers. Today, individuals and families use the area for spiritual reflection and passing of their knowledge to their youngsters. Thus, the area is of important historical association and enhances cultural connections today. There is a small area of private land that borders the southern edge of the wetland. On this property, a large granite dome dominates, providing degree views of the vast sedge land, tall woodland, majestic hills, and surrounding open pasture. The associated archaeological landscape includes artefact scatters that occur throughout the property, the adjacent nature reserve, and exposed areas along various access tracks. Gnamma water holes were also located and recorded on the granite hill that extends to the neighbouring reserve to the west. Loose slabs of granite now removed from this area presumably functioned as lizard traps. Indeed lizard traps recorded previously can no longer be found, and so have presumably been destroyed by quarrying discussed below. A putative modified scarred tree is also located on the site. The property and reserve also contain historical significance as a place where Menang people camped and hunted throughout the s and s. The granite dome that dominates the property in question has been subject to major destruction by the previous landholder, as part of past quarrying activities. This includes the complete destruction of a rockshelter that was an important component of the archaeological and cultural landscape Figure 2. These destructive activities represent past failures of compliance-based heritage legislation in protecting a significant cultural place that is a component part in an extended cultural landscape. While the past legislative failures to protect these cultural resources are not the focus of this paper, they provide an important background as the impetus to effect positive outcomes for cultural heritage values at this place. Map of the property, Lake Pleasant View, registered sites, and test excavations. Photo insert is a view south from the middle of the Lake to the granite dome within the community-owned property and Mount Many Peaks in the background. The property has contemporary social significance as an area that should be restored and used for cultural activity and education. Active conservation continues to be carried out on the property as it is now managed by the local Menang community and a variety of partners as outlined below. The Menang Traditional Owners articulated the importance of caring for Country, as part of this project: We also call our mothers, when they nurse us and their milk is running, that is beelia, so that is a part of us. We cherish and respect, when we are on Country, particularly walking in the bush. Both the natural and cultural values of this area have been degraded and were under threat from neglect, poor land-planning, and direct vandalism. The lake system is threatened by eutrophication resulting from agricultural and plantation fertilisers. The spread of non-native flora and fauna species was uncontrolled. Illegal rubbish dumping has taken place along the eastern edge of the lake. The previous landowner has damaged many heritage features associated with the granite outcrop. Sheep have grazed over the property and across culturally sensitive areas. Natural bush land has been cleared, including cultural plants. Quarrying and clearing have damaged natural and cultural heritage features. This precedes a discussion that examines the wider implications drawn from this analysis in terms of the role of archaeology in the dynamic field of Indigenous cultural heritage management and NRM. Cultural heritage ownership and the integration of archaeology This project was implemented under an integrated model that served to overcome some of the limitations of narrowly-defined compliance based CRM processes, within a philosophy to work beyond compliance to a more integrated community archaeology model, as reflected in this statement: There is a genuine desire by many heritage professionals, despite legislative constraints, to work towards a cultural heritage practice that supports the integration of archaeology, cultural heritage and Indigenous knowledge. This required consideration of the need to integrate diverse archaeological frameworks and methods with Aboriginal values and knowledge, adopting a framework similar to that espoused by Prangell et al. Land access and land ownership Following community meetings set up initially to address the impacts caused to the

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registered heritage site by the previous landowner, the local Elders expressed their desire to obtain access to actively use, restore and manage the entire wetland area. These suggestions became the impetus for management that necessarily involved legal access to the area, and a subsequent land purchase application. The AHRGAC is comprised of Elders, Traditional Owners, and representatives of all Noongar families with historical, social, cultural and spiritual attachments to the Albany region and surrounding hinterland. The land acquisition application was developed by co-authors Guilfoyle and Coyne see Guilfoyle et al. Because the property had been privately owned for many years, it had been difficult to access for cultural activities. Thus, following several field visits and planning sessions, one of the first actions was to draft a purchase application, which was submitted on behalf of the Reference Group. The result was a successful submission to the Indigenous Land Corporation in enabling the Reference Group to purchase the property. In order to ensure these objectives, and for the land acquisition and subsequent management programme to be successful, a well-planned structure was required. This necessarily involves extensive planning, and in this case, the development of the incorporated body made up of community members that could manage the property – the AHRGAC. This process and partnership structure was set up to ensure that there were sufficient integrative mechanisms in place to deliver the ongoing management requirements of the property. It has been well argued that collaborative partnerships are critical to long-term sustainability of any community archaeology or CRM project Moser et al. Restrictions in national parks, reserves, and private land mean that the land area for local Traditional Owners to continue cultural practices, such as obtaining wild resources and being on land in a traditional manner, is quite low. This creates an impetus to work towards attaining access, and ultimately ownership of land for cultural purposes, which was the basis of this project. The premise was that heritage should be seen as a cultural and social activity, and it is only through such activity that vibrant cultural connections can be maintained Byrne et al. The archaeologist, heritage officers and Traditional Owners involved in this project knew that the project must address this understanding in order to achieve any level of success, and so each component must serve to address this aspect of cultural heritage management. There is increasing recognition of the importance of heritage in matters of Indigenous identity and wellbeing, for example: There is a fragile grasp on the management of Indigenous culture, which is integral to the identity and well-being of Australian Indigenous peoples. Open Mind Research Group Effective interventions in Indigenous health will require trans-disciplinary, holistic approaches that explicitly incorporate Indigenous health beliefs and engage with the social and cultural drivers of health. Aboriginal peoples maintain a strong belief that continued association with and caring for ancestral lands is a key determinant of health. Internationally, such culturally congruent health promotion activities have been successful in programs targeting substance abuse and chronic diseases. It is interesting to note that it was the incorporation of the cultural heritage values associated with this area that led to the development of the management plan for the wetlands. Despite its ecological and cultural heritage significance, no management plan existed for the Lake Pleasant View Nature Reserve. At the same time, much of the CRM activity implemented in the past in this region, and at this site in particular, has been reactive rather than strategic – focused on identifying options to protect a site such as the now destroyed rockshelter from imminent threat. Thus, it was clear that an effective heritage management system for this place must explore management at a landscape level, and in contexts outside of development-driven or site-threat proposals. In so doing it was necessary to work beyond the basic legislative requirements focused on assessment, and to link both NRM and CRM objectives. These principles are vital if CRM is to contribute to any sense of community wellbeing. Photographs a and b by David Guilfoyle; photograph c by Myles Mitchell. At a broad level, the processes to be met in achieving the management plan targets were articulated within three main objectives that served to link NRM and CRM processes: At a practical level, the AHRGAC approves and facilitates short heritage and natural resource management training courses on the property delivered by a registered training provider , and works with local

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schools in conducting educational trips to examine the natural and cultural values. A weed control programme includes a re-vegetation component, often resourced by the regional NRM body. Another method of securing ownership and control was through access arrangements, whereby any person wishing to visit or work in the area including consultants and land managers is required to obtain approval from the Reference Group. Thus, there was not only a focus on achieving environmental and cultural heritage management outcomes, but the approach ensured the methods contributed to community ownership and sustainable development: Its implementation is guided by the Traditional Owners and supported through partnership agreements linking local land management bodies, and centered on cultural mapping, landscape archaeology, and Indigenous knowledge. As the management plan continues to be implemented, it provides an ideal study area to develop and refine understandings of the integrated landscape. The next section explores this aspect of the project and develops an argument for embedding archaeological projects within NRM processes. The integration of landscape archaeology, Indigenous knowledge, and NRM A major aspect of the discussion with Traditional Owners was the suggestion of a landscape-level approach to management in order to ensure that the intrinsic links between cultural heritage and the wetland ecosystem were recognised. Quite often there is a discord between archaeological methods of site recording and analysis, and the Traditional Owner concept of the integrated cultural landscapes Byrne ; Bradley ; Prangnell et al. Thus, this project required a method to explicitly examine the various components of this integrated cultural landscape and embed a process for assessing, documenting, and managing the associated values. This results in lost opportunities that can be achieved when these strategic connections are made: While it might be difficult to truly understand the complexity of Aboriginal culture and its interconnectedness with the landscape, the holistic nature of Aboriginal culture means that issues relating to natural resource management are interlinked with those of cultural heritage management. Windle and Rolfe

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Archaeological field schools are an ideal setting for students to gain experience in public outreach and to participate in collaborative activities. Despite this, however, only a small proportion of the field training programs offered in the United States during the first decade of the twenty-first century included these types of opportunities. In this chapter, the rewards and challenges of including public outreach and collaboration with descendant communities in the field school experience are discussed. In the American Southwest, however, Indian reservations are a prominent part of the landscape. Many tribes reside on at least part of their traditional homelands, and archaeologists have a long history of interacting with tribal community members. Archaeologists interested in the history of ancestral puebloan people have used oral traditions and cultural practices of contemporary tribes, such as the Hopi, Zuni, Acoma, Laguna, and the numerous pueblos in the Rio Grande River area of New Mexico, to inform their interpretation of archaeological remains for over a century. Tribes in the Southwest also have a long history of interacting with the public through the sale of crafts and tourism that began with the establishment of the transcontinental railway across Arizona and New Mexico in the 1880s. Howard and Pardue Fewkes learned about the sites in the area from Hopi clan migration stories. Archaeologists, the Hopi Tribe Even though their ancestors left these sites roughly five centuries before, the Hopi workmen recognized the layout of the villages from the ruins, which in turn helped Fewkes decide where to excavate. Over the years, many individuals expressed concern about the destruction of these sites. By the early 1900s, Bruce Babbitt, the governor of Arizona at the time, formed an advisory board of Hopi people, archaeologists, and Winslow residents to make recommendations about the best way to protect these sites. The board recommended the creation of a state park, which was approved by the Arizona State legislature in 1909. In conjunction with the formation of the State Park, funds were also allocated to the Arizona State Museum at the University of Arizona for research, management, and interpretation of cultural resources in the Park. Since its inception, volunteers have been included in HRP field programs and laboratory analyses. The formation of the State Park also provided opportunities for the general public to visit archaeological excavations and a chance to interact with archaeologists. During the early years of the project, HRP provided summer internships for several high school students from Hopi, who worked on the excavations and archaeological survey of the Park. Hopi community members also visited the excavations during the field season. These visits provided an opportunity for archaeologists and Hopi people to share their perspective on these ancestral villages with each other, and Hopi community members often offered prayers and cornmeal at the conclusion of the field season. It was in this context that I, as a graduate student supervising excavation units, became aware of just how powerful the connection between Hopi people and these archaeological sites was and still is. Hopi people view archaeological sites as footprints of their ancestors and a living connection to their accomplishments and journeys. The State Park name does not use the apostrophe. Young During the 1990s, visits by community members became less frequent. There are many reasons for this change; elders passed on, and HRP field seasons shortened, often ending during a very busy part of the Hopi ceremonial cycle. As a result, it difficult for Hopi people to find time to visit the excavations. Recent initiatives by the Hopi Tribe to play a more active role in the management of the Park have created new opportunities to expand and reinvigorate these relationships. In addition to myself, the program also included five faculty mentors who were archaeologists or museum studies professionals and a team of graduate students who were excavation crew chiefs, laboratory supervisors, or museum studies interns. Besides learning about archaeology by participating in excavations, students also attended evening lectures and went on weekend field trips to learn

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about the past in northeastern Arizona from archaeological and Native community perspectives, as well as the challenges of interpretation. Incorporating public outreach opportunities and interactions with Hopi tribal members into the field school setting created a dynamic and rich learning environment for students, which enhanced their archaeological field training experience. Field school directors elsewhere have integrated Native community concerns and perspectives in their research objectives and curriculum see chapters in Silliman Although my research questions focused on understanding the organization of ancient communities, this emphasis also made the research accessible to Native communities and the general public. The inclusion and integration of archaeological and indigenous perspectives in a field school curriculum must be predicated on mutual respect for different ways of knowing about the past. Through evening talks and discussions, Hopi archaeologists and individuals with knowledge of clan histories introduced HUROP students to Hopi oral history and perspectives on archaeology. Hopi people, including several youth groups, also came to visit our excavations. On site tours, students were responsible for presenting information on the areas where they were excavating. These contexts provided a forum for visitors to ask questions and for the students to share what they were learning. One of the HUROP faculty mentors, Susan Secakuku, who is a museum professional and a member of the Hopi Tribe, was vital to the collaborative and educational efforts of the project. Although HUROP students participated in a wide variety public outreach opportunities during three field seasons , I focus my discussion on projects that highlight the rewards and challenges of intertwining interpretation and archaeological field training into a field school curriculum. The second example is the construction of a traditional Hopi corn roasting pit, a project which created opportunities for HUROP students to work directly with Hopi community members and to learn how living traditions can be used to interpret archaeological remains. My final example explores how the creation of an exhibit case in the Park visitor center laid the foundation for future collaborative interpretations. The event was also expanded to include booths with a variety of Hopi artists, nonprofit organizations from the Hopi Mesas, and traditional foods. Performances by a local Hopi dance group that included youth were also added to the schedule. Suvoyuki Day attracted hundreds of visitors to the Park, including tourists, local Winslow residents, Hopi people, archaeologists, and anthropologists. I asked the students to help visitors understand what archaeologists can learn from various types of artifacts and to discuss the importance of archaeological context with the underlying message that looting destroys information critical to interpreting the past. Interacting with the HUROP students helped challenge the stereotypes of archaeologists as adventurous treasure hunters and grave robbers. An impor- 14 Suvoyuki Means Joint Effort: Before the start of the run, Hopi perspectives on running were shared. Hopi people traditionally run at sunrise to greet the day, pray for rain, and connect with the land and its resources. Running not only strengthens the individual, but benefits the community as a whole. For the Suvoyuki Day Run, official times were not recorded and no prizes were given to the fastest runners; instead, participants were greeted with shouts of thanks in Hopi as they finished. A HUROP student commented in his field journal that he was initially bothered by the fact that the run was not a competitive race. However, after participating, he viewed running in a different way, specifically that running did not always have to be about being faster or better than others. Originally, archaeologists were the primary presenters of this information. Over the years, the event has become a joint effort with opportunities for visitors to interact with Hopi community members as well as archaeologists. This event is also important because it provides an opportunity for archaeologists, both students and professionals, to come together with Hopi people in a place where they have shared interests. Although Hopi people and archaeologists have a long history of interactions, the agreement between the Hopi Tribe and Arizona State Parks has created a new power dynamic and new opportunities for archaeologists and Hopi people to work together on interpretation and the events at the Park. In this time of state budget crises, these joint efforts have also become increasingly important for preserving the Park. Hopi people traditionally roast corn in a large bell-shaped pit which is lined

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with rocks and has a vent on the side to circulate air within the pit. The roasting begins by lighting a fire in the pit and adding fuel until the sides of the pit turn white in color from the heat. Once the flames die down, the corn is added, the pit and the vent are sealed, and the corn cooks in the pit overnight. In past years, a large hole was dug near the visitor center for the corn roast and then filled in after the roast to avoid erosion and injuries from falls. I offered to have HUROP students help with the construction of the pit, if we could arrange to have a Hopi community member supervise the project. During the course of a hard day of digging, the pit was finished and the inside was left exposed to dry out. They gathered grease wood to use in the roasting, helped seal the pit, and removed the cooked corn from the pit the next morning. In the process of working together, Hopi community members shared aspects of their culture. For example, to celebrate the successful roast it is a Hopi tradition that all share the first ear of corn removed from the pit. As visitors gathered around to watch the corn come out of the pit, the HUROP students explained their role in the roast. Although the creation of the pit and the satisfaction of producing 14 Suvoyuki Means Joint Effort: This pit was not only an important collaborative activity, but it also was an excellent opportunity to use a living tradition to gain insights into the archaeological record. Her paper described the excavation process, pit dimensions before and after the roasting due to portions of the sides that collapsed during the roast, changes in soil color after the roast, and the charred remnants of the roast. This information and subsequent excavation of the pit fill has provided insights into the formation of the layers within bell-shaped pits and the archaeological signatures of roasting activities. This process began with students evaluating the existing exhibits and making suggestions about how to improve them, based on their experiences in exhibits at nearby archaeological parks such as the newly revised exhibits at Wupatki National Monument. None of the signs included the voices of Hopi people or the archaeologists who worked at the Park. The only medium where a visitor could learn about the archaeological research at the Park was through an interactive computer display. Developing new displays that informed the visitor about what archaeologists learn from objects was fairly easy. Students identified topics and archaeological objects for exhibits and then wrote text describing the archaeological interpretive process. The challenge was finding topics or objects where archaeological and Hopi perspectives could be discussed together. Piiki is a paper-thin flat bread and an important traditional Hopi food Kavena Consequently, piiki made an ideal topic for an exhibit that included both archaeological and Hopi perspectives. The process used to develop this exhibit was at times haphazard, but ended up being very important both as an educational experience for the students and for developing a conceptual framework for future exhibits. Young as well as discussions with archaeologists and Hopi women. Susan Secakuku and I edited the content that students wrote. For the Suvoyuki Day, a draft of the exhibit text was installed in an exhibit case with two archaeological piiki stones and a piiki bowl made by a contemporary potter. The student who wrote the text asked visitors for their impressions and revised the text based on these suggestions. During the next summer, an intern from the University of Michigan Museum Studies Program helped to design the exhibit layout, using the content written by the students and a picture of the piiki-making demonstrations at Suvoyuki Day. Although it took a long time to complete a single exhibit panel, the process of developing this exhibit proved very important. The student involvement also facilitated knowledge sharing between archaeologists and Hopi community members. The mother was very excited about the exhibit but was puzzled by the fact that the piiki stones were broken and left behind at the site. Contemporary Hopi woman consider their piiki stone a family member and would never discarded it. This comment provided a very different perspective on these tools and raised a series of questions about the differences between the past and present that the HUROP students, the Hopi intern, and I discussed. I knew that the piiki was a Hopi food, but had not really understood its importance as a living tradition until this opportunity to learn about it with my students. One of the field school learning objectives was for students to gain a deeper understand of how archaeologists interpret the past by participating in fieldwork and then sharing what they learned about this process with the public. The

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student evaluations at the conclusion of each field season suggested that these educational goals had been met. Students were asked to assess the program and specifically to discuss whether they felt the integration of archaeological field work with public outreach was a valuable experience. All the student participants wrote highly favorable comments about this aspect of the project, and their subsequent career choices highlight this success. Over three-quarters of the students who participated in HUROP expanded on their interest in archaeology, museum studies, or heritage management through attending graduate school, finding a job, or pursuing an internship in these fields. One disappointment of HUROP was that college students from the nearby reservations did not apply for the paid internships offered as part of HUROP, despite my contacts with individuals in the cultural resource management and heritage preservation programs of all of these tribes as part of the consultation process required for the archaeological excavations. Each year, recruiting materials were sent to these individuals and offices. Difficulties attracting undergraduate students who grew up on reservations to apply to an archaeological field school are not unique to HUROP Mills et al.

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Chapter 5 : Topics - Archaeological Theory - LibGuides at University of Akron

Collaborative Indigenous Archaeology: Troweling at the Edges, Eyeing the Center Collaborating at the Trowel's Edge: Teaching and Learning in Indigenous Archaeology ().

While serving as Edward E. Elson Artists in Residence this past fall, Triple Candie worked with biology, physics, and art students to conceptualize and create objects that might express the idea of uncertainty. The objects were later displayed in custom-built glass vitrines erected outside Paresky Commons in Flagstaff Courtyard. In fall , she launched the Strong Girls afterschool program for elementaryschool-age girls, teaching them sports fundamentals in a supportive environment. She laid the groundwork in fall â€”arranging funding, connecting with a local elementary school, recruiting volunteersâ€”and oversaw the first Strong Girls sessions in nearby Whitesboro last spring. This past fall, Kreider and volunteers repeated the program; she hopes to expand it to other communities in the future. A team of scientists recently used a 5-year-old ear of corn from the Robert S. Peabody Museum of Archaeology to learn more about the development of this important food. An article published in the journal *Current Biology*â€”and widely reported in other media outletsâ€”provides details from the new study. Here is a sampling of the many offerings that were available during the fall term. Her current and previous roles involve a range of expertise that weaves together both academic and residential areas of education. Data Mining Computer science Philosophy and religious studies We live squarely in the information age. Through programming and the manipulation of data sets, students learn to become data-literate and to leverage the incredible quantities of information around them to assist in decision making. This course explores the Holocaust through diaries, memoirs, film, works of fiction, and nonfiction reflections. Living in the Tomb The Long Civil Rights Movement English History and social science This course traces trends in Gothic forms, from their origins in the damp, dark castles of Europe to the aridity of the contemporary American landscape. Students identify Gothic conventions and themes such as the haunted house, family dynamics, apparitions, secrecy, and the sublime. Readings include *Dracula* and *The Turn of the Screw*. Offering a different approach to the history of the Civil Rights movement, this course moves beyond the traditional narrative. The collection includes more than physical artifacts plus thousands of photos and documents. Abbot Academy Bulletin, May 1 14 Abbot Gymnasium, 2. Abbot students practicing archery, Pennant belonging to Sarah Field, Class of 3. Griffin beanie, representing one of the two Abbot athletics intramural teams, the other being the Gargoyles 13 3 12 The baseball team 4 5 6 11 5. Invitation to an breakfast in honor of Philena McKeen, principal of Abbot Academy from to 7 9 9. Gym uniform dating from the mids 8. Gargoyle pennant see 3 8 7. The Distinguished Service Awards are presented annually to volunteers whose service to the Academy is marked by commitment, uniqueness, and effectiveness. Presidential Politics on the Hill Well, not that hill. Though few students were eligible to vote we did hear that Head of School John Palfrey drove a few first-time voters to the polls! Instructor in history and social science Nile Blunt gave a presentation that took students on a tour of past presidential races, 10 Andover Winter noting that alumnus George H. Providing election resources and a speaker series on social justice and race relations, the Oliver Wendell Holmes Library served as a nonpartisan campaign headquarters of sorts. The Freeman Room of the library turned into the election-night campus viewing location, with students invited to tweet, blog, and share their reactions. With CNN playing continuously on a big screen TV and enormous American flags draping the windows, students chatted in groups, blogged, and snacked on pizza and cupcakes. New Yorker staff writer Evan Osnos, who had covered the election for the magazine, joined the group via Skype, answering questions about media coverage, relations with China under a Trump presidency, vetting of presidential candidates, and the future of the Republican Party. Although many of the events were organized by the Academy, students also took action. In September, students organized a voterregistration campaign in

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Paresky Commons and many took to The Phillipian to share views about the presidential debates and the candidates themselves. He also worked with a journalism class prior to his talk. An adjunct researcher at the University of Reading and a research fellow at Harvard University, Riddiford specializes in the relationship between people and the environment. Rana el Kaliouby Artificial Intelligence Innovator and CEO What kinds of advancements would businesses make if they introduced emotion into the artificial intelligence equation? Andover Winter 11 Submitted Photos In early , Mihara, then 9, and his family were forced from their home in San Francisco and relocated to Heart Mountain, an internment camp in northern Wyoming. Mihara came to campus in October to discuss life as a survivor of a Japanese-American internment camp. The visit was sponsored by the Department of History and Social Science, Office of Community and Multicultural Development, and Tang Institute, in collaboration with instructor in history and social science Damany Fisher. Funding was provided by the Lana Lobell Lectureship Fund. I always have to put my right sneaker, sock, knee pad, and ankle brace on first. If you could meet any professional athlete, who would it be and why? Enquiring minds want to know: What do Big Blue fall athletes do before each competition? Here, in short form, are their varied answers. I would want to meet Kerri Walsh Jennings. Her work ethic is really inspiring. What is your premeet ritual After we do warm-ups, do I like to take some time to diminish my focus leg swings and. We always wear our uniform skirts to class the day of or the day before a game. This year was exciting because it was the first time we won back-to-back championships. Jerry West from the LA Lakers. He was the ultimate competitor. What is your favorite fall activity? If you could meet any professional athlete, who would it be, and why? My freshman year, there were five of us who were all around the same speed. Our teammates nicknamed us the Fab Five. At our dual meet against Choate, we all ran together and crossed the line holding hands. Before each game, we all huddle up together and take a deep breath. If you could meet any professional athlete, why? Her dedication and optimism inspire me. If you could meet any professional athlete, who would it be?

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Chapter 6 : Notice. Les rÃˆles contemporains de la culture matÃ©rielle â€” â€” Ã‰tudes/Inuit/Studies â€”

CONTENTS Foreword, by Larry J. Zimmerman vii Acknowledgments xi 1 Collaborative Indigenous Archaeology: Troweling at the Edges, Eyeing the Center i.

In the course of his digging at the site, Scott uncovered ceramic vessels, ceramic pipes, large chipped stone knives, polished celts, marine shell ornaments, mussel shells including a mussel shell hoe, and clay pigments. His digging techniques were rudimentary, because when A. There are many ethnographic and archaeological reasons to presume that the funerary objects placed in the graves of Caddo individuals at the Clements siteâ€”or indeed in the grave of any Caddo individualsâ€”principally represent in a symbolic and material sense the items used by those individuals in life, as well as the range of special goods needed to accompany the deceased on their journey to the other world e. In historic times, Caddo ceramic vessels, primarily bowls of various forms, jars, and bottles, held liquids and foods. They were also used for cooking and serving foods, such as corn, atole, a corn gruel pounded into a flour and mixed with water or milk Chapa, We begin our discussion of the W. Scott collection artifacts with the ceramic vessels, many of which are exquisitely formed and decorated by Caddo potters, followed by ceramic pipes, clay pigment, chipped stone knives, ground stone celts, mussel shell tools and unmodified shell valves, the many marine shell ornaments pendants, ear pins, ear discs, and conch shell beads, and European glass trade beads. We were able to study the W. Ceramic Vessels There are 34 ceramic vessels in the collection, including bottles, an olla, jars, bowls, compound 19 bowls, and carinated bowls. Scott collection from the Clements site are fine wares i. In terms of the ceramic types represented in the funerary vessels, the principal types are Hodges Engraved, Taylor Engraved, and Simms Engraved. Overall, the range of decorated ceramic vessels in the W. Scott collection, and in the TARL collections, from the Clements site most closely share stylistic relationships with both the 17th-century Nasoni Caddo groups living due west of Texarkana, Texas see Hamilton, ; Pertulla, a; Pertulla and Nelson, and other Caddo peoples in the lower Big Cypress Creek basin see Thurmond, We look to the upper Nasoni Caddo villages on the Red River for the direction of the strongest bonds of kinship, interaction, and lineal relationships with the Nasoni Caddo living in the vicinity of the Clements site. The 15 bottles in the W. Scott collection occur in three different sizes: Most of the bottles have a bulbous spool neck with a globular body figs. Many of the bottles have had a red clay pigment rubbed in the engraved lines. Certainly the most unique bottles are the two small and narrow engraved vessels fig. Scott mentioned had been found in association with a necklace of blue glass beads. Two other bottles, probably a previously unrecognized variety of Hodges Engraved, have the same meandering scroll motif, but they are executed instead with incised lines. One of these also has four small triangular zones on the vessel body that are filled with small circular tool punctations. The Bailey Engraved bottle has four sets of engraved concentric arcs on the vessel body. In the TARL collections from the Clements site, there are four Taylor Engraved vessels, but none are bottle forms; rather, they include three large compound bowls and a red-slipped deep bowl. The one Keno Trailed bottle fig. Pine Ridge, bottle Brain, ; Brown, Fatherland Incised vessels are found in historic ca. Girard, August, personal commun. Because the paste, temper, and surface treatment of this vessel are much Fig. Drawings of principal kinds of engraved bottles in the W. Drawings by Bobby Gonzalez. Keno Trailed and Fatherland Incised bottles: Glendora, bottle that has the foundational engraved spiral whorls but lacks the flanking design elements that would have covered the entire bottle body Ann Early, October, personal commun. Glendora, bottle from the Glendora site in northeastern Louisiana see fig. The two small and narrow engraved bottles fig. Scott collection stand between One has a series of four vertical engraved and hatched zones on its body fig. The hatched scroll dividers, like the Hodges Engraved bottles, have small negative circles or ovals within them. This unique bottle form is not represented in any of the vessels in the TARL collection from the

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Clements site, and in our recent examination of the large vessel collections several thousand from northeastern Texas Caddo sites at TARL, we saw no other vessels like these in the W. It has been suggested that these small, narrow engraved bottles may be good examples of Poynor Engraved Ann Early, October , personal commun. The vertical and hatched engraved panels on one of the small and narrow engraved bottles see figs. There are red-slipped scrolls and triangular areas in relief across the body and at the base of the vessel, and red-slipped areas around the scrolls; triangular areas have been scraped away showing the original color of the vessel before 23 it was slipped to emphasize the distinctive red scrolls. We have named this form of decorated bottle Hatinu Engraved, because of the red, raised scrolls. A, narrow engraved ; B, narrow engraved ; C, Hatinu Engraved A , in the Battle site John E. Miller, , personal commun. It appears that Hatinu Engraved is a late 17th-and early 18th-century Caddo pottery type that was probably made in the Great Bend area along the Red River, and traded or exchanged with other contemporaneous Caddo and non-Caddo groups. The one olla fig. It would have held approximately 1. Clements Brushed olla The 10 carinated bowls in the W. Scott collection include five Taylor Engraved vessels fig. Hamilton, with its distinctive inverted rim, and an unidentified small carinated bowl with a rectilinear engraved design. This latter vessel had poorly executed hatched and crosshatched panels repeated five times around the vessel rim. The Taylor Engraved carinated bowls range from 0. The broad rim area of each of the vessels is decorated with gracefully sweeping and interlocking engraved scrolls; one of the Taylor Engraved vessels was also red-slipped see fig. The Simms Engraved carinated bowls, on the other hand, have compressed or short inverted-flat rims with horizontal scrolls divided by sets of short vertical to curvilinear lines. The scrolls have both upward and downward-pointing tick marks and a red clay pigment was smeared in the engraved lines of one of the Simms Engraved carinated bowls see fig. Simms Engraved is also the most abundant decorated ceramic type in the Clements site vessel collection. There are four Taylor Engraved vessels in the TARL collections, but three are large compound bowls and the other is a shell-tempered and red-slipped deep bowl. This latter vessel is probably an import from Caddo groups living in the vicinity of the Roitsch site 41RR16 on the upper Red River see fig. The compound bowls in the W. Scott collection both belong to the Simms Engraved type fig. These particular vessels occur in two sizes, small 0. Both compound bowls have notched lips and discontinuous engraved scrolls with downward-pointing tick marks; a red clay pigment has been smeared or rubbed in the engraved lines and tick marks. The first Simms Engraved compound bowl has a scroll motif repeated six times around the lower rim panel see fig. Scott collection are in private collections from the Hatchel site in the Texarkana Museum Systems. Darco Perttula and Nelson, Other early historic Caddo sites with var. Both bowls are moderate in size, with estimated 0. The first is a very distinctive Keno Trailed, var. Phillips, bowl with a notched lip, and the second is a bird effigy bowl with a single horizontal engraved line around the rim fig. Schambach and Miller Phillips, bowl from the Clements site burial Two others are in the collections from the Goode Hunt site, and we have documented similar trailed bowls in private collections from the Hatchel site in Bowie County, Texas. There is one horizontal engraved bowl in the TARL collections, but it lacks the appended effigy figure. Scott collection had only four jars Taylor Engraved carinated bowls: A, ; B, Drawings of selected carinated bowls and bowls in the W. Phillips ; E, bird effigy bowl TARL collections from the same site, a number of which had to be reconstructed. It seems likely that Scott made little effort to collect sherds from broken vessels, or sherds from vessels that he broke during his digging, and he left most of them behind to be found in later investigations by A. All of the jars have everted rims, and are medium to large in size, and would have been able to hold substantial amounts of foodstuffs or liquids. One of the jars in the W. Scott collection is a large 2. The others include 1 a Cass Applied jar fig. Shaw one vessel , and two neck banded jars La Rue Neck Banded. Regional Comparisons of Caddo Mortuary Vessel Assemblages How do the Clements site and Goode Hunt mortuary vessel assemblages compare in vessel form with broadly contemporaneous Caddo sites in northeastern Texas, southwestern Arkansas, and

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northwestern Louisiana see fig. By contrast, the domestic ceramic assemblage from the Joe McLelland site, on the Red River in northwestern Louisiana, and dating ca. The ceramic mortuary assemblages from the Clements and Goode Hunt sites are quite similar to that seen in the Red River Late Caddo and early Historic Caddo cemeteries in the following respects: Ollas are not generally well represented in the vessel assemblages from other Late Caddo cemeteries, other than from Titus phase sites in northeastern Texas. Fundamental differences in morphology, shape, decorative style, and sometimes even vessel size, between different classes of ceramic vessels have been recognized for many years in Caddo archaeological research, and these differences seem to have functional, symbolic, Fig. Simms Engraved carinated bowls: Simms Engraved compound bowls: A, ; B, ; C, drawing of With respect to vessel form i. In particular, an examination of Late Caddo and early Historic Caddo mortuary vessel assemblages from some 40â€”50 cemetery sites and about vessels, including from the Clements and Goode Hunt sites³ discloses consistent differences among contemporaneous Late Caddo and early Historic Caddo groups table 3 in the following areas: As already noted, there is not much difference between the Clements and Goode Hunt sites and contemporaneous Belcher phase and Chakanina phase cemeteries on the Great Bend of the Red River in the character of mortuary ceramic vessel assemblages.

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Chapter 7 : the clements site (41cs25): a late 17th- to early 18th-century nasoni - theinnatdunvilla.com

Collaborative indigenous archaeology: troweling at the edges, eyeing the center / Stephen W. Silliman --Field schools without trowels: teaching archaeological ethics and heritage preservation in a collaborative context / Barbara J. Mills [and others] --The tribe and the trowel: an indigenous archaeology and the Mohegan archaeological field.

Silliman Working with descendent communities has begun to assume a noticeable role in contemporary archaeology. Whether collaborating with a community of Indigenous people, individuals sharing class or labor histories, or stakeholders of various lineages and cultural heritages, archaeologists have developed ways of meshing archaeological histories with the interests and concerns of the descendants of those pasts Colwell-Chanthaphonh and Ferguson a; Damm ; Kerber b; McDavid , ; Singleton and Orser The latter welcomes the input of various publics rather than just presumes them to be an audience interested in hearing final reports on archaeological information. Sometimes this collaboration changes the kinds of questions asked by archaeologists; other times, it alters the answers assumed by communities. Yet it almost always brings about more responsible historical narratives and research practices that ramify into representations of the past, issues of the present, and concerns about the future. The challenge undermined the core assumption in traditional archaeology that archaeologistsâ€”typically non-Native in ancestryâ€”had the primary authority to tell, evaluate, and control Indigenous histories and heritage objects. Its germination in North America lies in early, but relatively few, attempts by archaeologists in the s and s to incorporate Native American perspectives and participation e. A similar growth can be seen in Australian archaeology with the impact of recent Native Title legislation Lilley ; McNiven and Russell A better term is perhaps indigenous archaeologies, since the practices of such approaches remain fluid and situational and thankfully dodge any attempts at systematization or universal codification Smith and Wobst b. Doing indigenous archaeology does not exclude those archaeologists without Native ancestry or tribal affiliation Atalay a: Rather, doing indigenous archaeology means embracing an archaeology for, with, and by Indigenous people Nicholas ; Smith and Wobst a: At their core, indigenous archaeologies respect openness, multivocality, personal engagement, ethics, sharing of authority and interpretation, local and cultural knowledge, and the fact that history matters to people. Contrary to some views of its detractors, indigenous archaeologies also seek rigorous, high-quality research. These goals are shared by many collaborative archaeologies e. This frequently requires a number of reflexive elements beyond the scope of this short summary, such as on-site specialists, videography, daily presentations, free data access, and often a hefty budget Hodder , but a key conceptual and practical feature involves permitting and, in fact, encouraging different voices to be heard during archaeological research. Silliman excavation recovery to laboratory analysis, from interpreting to writing. In particular, these incorporations should also be fundamental elements of archaeological field schools that focus on Indigenous pasts, for in these complex intersections of teaching and research lies real potential to change the discipline. Those who become archaeologists learn some of their first real archaeological habits in field school; those who choose other career paths can take with them a new way of looking at the past and the present. Finding this pulse in the body of North American archaeology can be difficult at times given the sheer scale of projects taking place in academic, cultural resource management, historic preservation, avocational, and tribal realms and the subtle and not-so-subtle legacies and contemporary realities of archaeological practice in colonial and postcolonial settler nations. Yet, when detected, the palpitations are decisive and, in some cases, long lived. They have already impacted mainstream archaeology and should continue to do so. In fact, other edited volumes already have begun to capture some of this global diversity Colwell-Chanthaphonh and Ferguson b; Smith and Wobst b. The book takes stock of how far we have come on this indigenous archaeology path and how far we still have left to travel. This collection of works has five

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emphases that serve as a prism, simultaneously drawing together the chapters into the agenda of collaborative indigenous archaeology while allowing them to differentiate into unique illuminations of this broader project as they play out in local contexts. These themes are 1 positive and future directions; 2 process, not just product; 3 diversity and flexibility; 4 longevity and sustainability; and 5 pedagogy. Silliman sequence but rather summon them in the appropriate themes under discussion. It has found its strongest footing in the United States, Canada, and Australia. Certainly, the issues surrounding repatriation and the control of cultural patrimony and ancestral remains set most of the context for the rise of indigenous archaeology, particularly with the passage in of the federal law known as NAGPRA in the United States and the subsequent and contested implementation of that law Mihesuah ; Swidler et al. In most cases, Indigenous people were reacting to archaeology as a damaging enterprise, as a Western cultural practice that continued to colonize, appropriate, and take away. Although indigenous archaeological perspectives helped to reveal the negative sides of North American and other continental archaeologies and to summon practitioners to acknowledge and admit the history of animosity, exclusion, and appropriation Thomas , it also set a course to take the discipline in new, enriching, and positive directions, partly through a decolonizing process. This book focuses on these new developments rather than on reworking the history of troubled relationships between archaeologists and Native people e. This perspective on the archaeological process attempts to balance the mantra that we are taught to abide by, teach to students, and share with the publicâ€”that archaeology is inherently destructive. This is not a call to ignore preservation needs, nor should it deflect attention from the terrible destruction wrought by archaeologists over the years on Indigenous sites, materials, and ancestral bodies. For those of the former persuasion, collaborative indigenous archaeology can involve very little physical destruction while otherwise producing useful results Lightfoot, Mills et al. To others, archaeology may be a cultural way to care for ancestral sites Two Bears, this vol. Collaborative indigenous archaeology must be about something decidedly different than consultation if it is to succeed in these positive directions. Consultation involves legal mandates, procedural steps, and compliance, whereas collaboration emphasizes social relationships, joint decision-making, equitable communication, mutual respect, and ethics Smith and Jackson ; Watkins and Ferguson Although consultation may explicitly recognize sovereignty that is, government-to-government interactions whereas collaboration only implies it Gonzalez et al. Silliman federal archaeologists adhering to NAGPRA, as bureaucratic and formulaic rather than as something that archaeologists desire, enjoy, and encourage. The contributors to this volume partake of collaborative indigenous archaeology out of that desire and enjoyment. In fact, many of them see collaboration as a form of advocacy Rossen, this vol. A final word of clarification about positive directions is in order. We must be careful in this age of developing and flourishing indigenous archaeology projects to not become too self-congratulatory or to believe that collaboration must bring about harmony and unity in perspectives. We should certainly feel proud to see the discipline of archaeology coming to terms with its tortured past and attempting to develop a more sustainable practice Nicholas, this vol. Similarly, archaeologists should breathe some sighs of relief that the efforts to change the field have not gone unnoticed by Native communities whose members might have refused to even talk to us a few years ago. These all suggest an improving disciplinary health. Still, we will need to develop a variety of self-assessment mechanisms to diagnose and prognose that growing body of work. The chapters in this book hopefully have begun that process. At the same time, we must be careful not to expect collaborative indigenous projects to reach a point where all collaborators agree on everything and develop a kind of cultural or intellectual unity. These projects offer places where archaeologists and Indigenous people and Indigenous people who are archaeologists! Instead, we should keep our ears open to hear many voices Ferguson and Colwell-Chanthaphonh Conflict and differences may arise, but as long as the differences and their bearers are treated respectfully Kuwanwisima , the tensions and contradictions are acknowledged McGuire , and the relationships are rendered honestly even in their disagreements Brown and Robinson , we all

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stand to benefit. These products serve as valuable currency in academia where administrators and colleagues track scholarly productivity and in the cultural resource management realm where agencies and companies need rapid results and clear recommendations. Such a focus on products may well explain the protectiveness that archaeologists have displayed when some of the more tangible products—viewed as their products, won through physical and intellectual labor—were repatriated to a descendent community. This book takes a different approach to archaeology and seeks to emphasize the process of archaeological practice, generally, and of collaborative indigenous archaeological practice, specifically. Such an orientation does not in any way devalue the products or the need for them to be rigorously produced, but it does pay significant attention to the paths that collaborators travel toward such products. For example, a promising format is joint writing by indigenous archaeologists who reveal their own personal narratives in the broader process of doing collaborative archaeology Nicholas et al. Focusing on process underscores the journey, so to speak, of collaborative indigenous archaeology as an anthropological, cultural, and social undertaking. This has implications for academic and Indigenous communities alike. Recent ethnographies of archaeological practice attempt just that Edge-worth Silliman historical, cultural, and personal milieus that help to make possible the final product. In fact, it is often the process of research more so than its product that must be evaluated in terms of ethics, for an ethical product requires ethical production. They may differ in the results and interpretations as a result of multiple perspectives during the research process, in their impacts on and relevance to descendent communities as a result of the collaborative input and Indigenous perspectives, and in their influence on students through a revamped pedagogical approach in university classrooms and field schools. Yet, narrating that process and evaluating its ethics takes precedence for many chapters in this book, well in advance of those anticipated products Rossen, Lightfoot, this vol. Collaborative indigenous archaeology is, in some ways, more of an anthropological undertaking than some of its archaeological counterparts because of the noticeably ethnographic and, some might say, hybrid qualities Damm ; Meskell ; Silliman

Participants involved in this kind of archaeology have to be attuned to their interlocutors, must be aware of the ways that interactions and collaborations influence the scope and outcome of research, and have to document the subtleties of this process. Gone are the days when students could claim: In many cases, archaeologists seek Indigenous participants as coproducers of their own history rather than as informants on a closed repository of such knowledge. It behooves us as anthropologists to document and reflect more upon that process. In one instance, projects may offer building blocks for future impact. Even projects that do not produce the most exciting archaeological results still have significant value for building relationships between archaeologists and Native communities and for positioning archaeology to be a positive force Jerome and Putnam ; Nicholas, this vol. In another instance, the relationships established between archaeologists and Indigenous communities deserve cultivation and attention in their own right. Because these collaborations often become, if they do not start out immediately as, much more than a professional, business, legal, or academic set of relationships, new communities and interactions sometimes arise that have cultural or social implications, if not resulting in full transformations Clarke Diversity and Flexibility Reflecting on process involves discussing the specifics of collaborative indigenous archaeological projects. Improvement in our collaborative methods will come both from explicit and enumerated advice by long-term participants Watkins and Ferguson ; see Harrison for cultural anthropology and from the consideration of unique cases that highlight the complex terrain of ongoing projects. The goal does not entail providing additional local recipes for a global archaeological cookbook on collaborative methods, but rather elucidating the key contexts that frame when, where, how, and why collaborative indigenous archaeologies work. Those projects that succeed and those that fail, those that last for weeks and those that endure for many years, those that do all the right things and those that make fatal wrong turns—all provide guideposts for future researchers. The best adjective to describe the contexts in which collaborative indigenous archaeologies operate is diverse. The

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cultural, historical, linguistic, economic, political, geographic, and demographic diversity might be rich enough to weigh against any overarching recommendations for archaeological best practice, other than the useful tips provided by Watkins and Ferguson and Smith and Jackson. This diversity certainly requires considerable flexibility on the part of archaeologists and Native people to find ways to work together on projects. Whether about time, space, money, personnel, research questions, project scope, methods, curation, or interpretation, this flexibility encourages participation and critical dialogue. However, this does not undermine the need for what Lightfoot this vol. Such flexibility holds significant promise for shaking archaeologists out of their disciplinary comfort zones and for making them confront their own black-boxed methodologies and perspectives. I imagine that this flexibility does the same for Indigenous people working with or as archaeologists, but we must be aware that personal life experiences may render the process more disruptive for Native collaborators and scholars. But as Two Bears, this vol. At the risk of excluding other important variables, I have opted to restrict my discussion here to the following critical features: Practices that work in one permutation of these variables may not work in others. It would be difficult to underestimate the importance of federal recognition in Indian Country and the implications that the process and outcome have for archaeological research. The Office of Federal Acknowledgment in the U. Federal acknowledgment does not bring about identity security for Native communities since they do not need the U. Archaeology can intersect this issue in complex ways. Those tribal nations with federal acknowledgment often have their own historic and cultural preservation offices and hire archaeologists from inside and outside their community to handle cultural resource management issues, particularly during construction. In these cases, archaeologists who work on tribal lands may be of Native American ancestry and frequently do their work as employees of the nation itself. In some cases, these open up interesting venues for collaboration; in others, they offer tribal communities the option to do indigenous archaeology without collaboration. A critical feature of archaeology by federally recognized tribes is that they do not have to mobilize archaeology in service of being treated as sovereign nations by the government, but they do have to balance internal economic development plans with their frequently assumed roles as tribal historic preservation offices under federal cultural heritage legislation Two Bears, this vol. For those Indigenous communities who seek federal acknowledgment or do not have it, having been denied or having not yet completed the process, collaborative archaeology takes place in a different setting. Rarely do these tribal nations have standing historic preservation offices or even archaeological staff because tribal government funds are limited and often directed toward the production of the federal acknowledgment petition itself. In these contexts, collaboration with archaeologists may be done to initiate historic preservation and archaeological programs that involve low start-up costs and donated services Silliman and Sebastian Dring, this vol. As a result, university-based archaeologists can often establish these ties since cultural resource management archaeologists have no financial flexibility to do so.

Chapter 8 : CiNii ʌ³æ, - Collaborating at the trowel's edge : teaching and learning in indigenous archaeology

Silliman Stephen W. Collaborative Indigenous Archaeology: Troweling at the Edges, Eyeing the Center. In Collaborating at the Trowel's Edge: Teaching and Learning in Indigenous Archaeology, edited by, Silliman S. W., pp. 1 -

Chapter 9 : Stephen Silliman's Historical Archaeology at UMass Boston

Stephen Silliman, University of Massachusetts, Boston, Anthropology Department, Faculty Member. Studies Archaeology, Archaeological Fieldwork, and Archaeology and politics. My archaeological and anthropological research has several components.