

ANT 3153 - North American Archaeology

Fall 2012

Section 6362

Tuesdays, Period 4 (10:40-11:30)

Thursdays, Periods 4-5 (10:40-12:35)

Turlington L011

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Upper left: artist's rendition of Cahokia (Illinois) at height of its history, ca. A.D. 1200; upper right: aerial view of Pueblo Bonito in Chaco Canyon (New Mexico), a ritual center of the Ancestral Pueblo during the 12th century A. D.; bottom left: artist's rendition of an Iroquois longhouse, ca. A.D. 1600, New York; bottom right: aerial view of Serpent Mound in Ohio, built ca. A.D. 1070.

Required Text: Sutton, Mark Q. 2011 *A Prehistory of North America*. Prentice Hall, Boston

Description: ANT 3153 is an interpretive survey of the ancient history of North America and archaeological approaches to its investigation. The geographical breadth of the course is immense and you will have the opportunity to learn something about the pre-Columbian past of every region of the continent. Equally immense is the cultural, social, and ecological diversity of the continent's regional archaeologies.

A framing theme of this course is the observation that all inhabitants of North America, modern and ancient, were immigrants. American Indians, Amerindians, or Native North Americans have the deepest histories of immigration, but ultimately they originated from continents of the eastern hemisphere (primarily eastern Asia), and before then Africa, the

cradle of humanity. More recent immigrants from Europe, Africa, Asia, or South America (who also trace root ancestry to Africa) mark the convergence of histories separated by millennia of human experience. Modern people tend to think of the “contact” between Europeans and Native Americans as a unique and transformative process, but in this course we will explore the effects of intercultural contacts long before modernity, those shaping the cultural disposition of peoples as diverse as ancestral Pueblos of the Southwest, Paleoeskimos of the Arctic, and the forebears of moundbuilders of the Eastern Woodlands.

A colleague and I from the University of Illinois¹ are preparing a new textbook on North American archaeology, to be published in 2014. This course is therefore an opportunity to develop and test drive new material for the book. You will be a valuable part of the process of evaluating new concepts and modes of learning, and you will be able to earn points toward your grade (see below) by submitting input on the quality and relevance of the various resources used in this course. In the meantime, we will use an existing textbook to structure this course, as well articles and chapters, exercises, films, lectures, and assignments that aim to convey the diversity and complexity of native North American experiences to an interested yet nonspecialized audience.

Format: Powerpoint illustrated lectures will be presented at most meetings of this class, supplemented by interactive web materials, films, and open discussion. All supplemental readings for this course will be posted on the e-learning Sakai site (<https://lss.at.ufl.edu>), as will assignments and exams, links to other web sites, and other postings.

As is the case with most courses that utilize e-learning for readings and assignments, you may have the urge to skip class knowing that materials are available on line. That would be a mistake. Lecture content will not be posted in literal form on line, and your exams will draw heavily from that content. To earn a good grade in this course you will have to attend class regularly and take notes on lectures. Much of the information presented in lecture will be in graphic form. First-hand viewing of this material is necessary to internalize the information and use it effectively on exams and in assignments. Archaeology is a highly visual field, so come to class with good vision and be prepared to take notes on what you see and hear.

Grading: Your grade will be calculated on performance in three types of assignments. The first is an analysis of an archaeology website, the addresses of which will be posted on the e-learning site. I will provide a set of related questions dealing with content and style that you will answer via the website, and you will have the opportunity to add your own questions. The actual length of this assignment is nominal, only three double-spaced pages. The assignment is worth 20 percent of your final grade. The grading rubric for this assignment will be posted on the e-learning site. This assignment is due on September 25.

The second type of assessment is more standard fare. Two objective exams will be administered via the website and they will be based on material presented in lecture and

¹ Professor Timothy Pauketat, chief architect of the forthcoming book, wrote much of the description of course topics that follow below.

the readings. Each exam is worth 30 percent of your final grade, or 60 percent combined. Exams will be administered on the e-learning site during non-class hours. You will have plenty of time to schedule each of the hour-long exams at your convenience. Exam 1 will be administered on October 11; Exam 2 on December 4.

The balance of your grade will be determined by participation in a questionnaire I will post on line, the responses to which will be used to refine the course material for the forthcoming textbook. In this sense you are operating as a member of a focus group. There will be no right or wrong answers, just opinions, and all will count. However, I will be looking for sincere and thorough efforts to help me assess how North American archaeology is regarded by your average (or above average) university student. This will be worth 20 percent of your grade and is due on December 12. I will post protocols for completing the questionnaire successfully, as well as the rubric for grading.

You will have the opportunity to earn a maximum of 100 points toward your final grade. Letter grade values for points will be determined as follows:

93.0-100	A	90.0-92.9	A-
87.0-89.9	B+	83.0-86.9	B
80.0-82.9	B-	77.0-79.9	C+
73.0-76.9	C	70.0-72.9	C-
67.0-69.9	D+	63.0-66.9	D
60.0-62.9	D-	<60.0	E

Classroom Decorum: All students are required to comply with the student conduct code, which can be found at www.dso.ufl.edu/studentguide/studentconductcode.php. Any behavior that interferes with my ability to conduct the class or the ability of other students to benefit from the learning environment will not be tolerated. Please turn off cell phones and all other electronic devices before class. Texting during class is not allowed. Laptops may be used only to take notes. Disruptive students will be asked to leave.

Special Accommodations: Students requesting classroom accommodation must first register with the Dean of Students Office. The Dean of Students Office will provide documentation to the student who must then provide this documentation to me when requesting accommodation. The Disability Resource Center is located in Reid Hall, Room 001. More information can be found at www.dso.ufl.edu/drc/

Academic Honesty and Integrity: All students must comply with the University of Florida's Student Honor Code, which can be found online at www.dso.ufl.edu/judicial/honorcode.php

"We, the members of the University of Florida community, pledge to hold ourselves and our peers to the highest standards of honesty and integrity."

On all work submitted for credit by students at the University of Florida, the following pledge is either required or implied: "On my honor, I have neither given nor received unauthorized aid in doing this assignment."

Course Outline

Date	Topic	Readings
<p><u>Earth History, Social History, and Cultural Evolutionism</u>: The slow and gradual processes that have shaped the North America continent and its associated biota have parallels in native history when viewed through the analytical lens of natural science. Overlooked by such uniformitarian logic are the sharp twists and turns of historical events, as well as the input of humans as agents of environmental change.</p>		
Aug. 23	North American Natural History as Evolutionary Backdrop	Sutton Chap. 1, pp. 1-12
Aug. 28	Social History, Unintended Consequences, and Fate	Cobb 2005

<p><u>A Social History of North American Archaeologists and Native Americans</u>: This section situates the reasons that we do archaeology in North America by examining how those reasons have changed over the years. Through the use of key characters, both archaeologists and American Indians, we pay special attention to the Smithsonian and the Bureau of American Ethnology, Harvard's Peabody Museum, New Deal Archaeology, the GI Bill, Cultural Resources Management, and the practice of archaeology in the last 20 years in the context of the Moundbuilder Myth, the Civil War, westward expansion, the Depression and WWII, McCarthyism, the Cold War, the American Indian Movement, the ecological turn of the 1970s, and the recent commodification of Native identity.</p>		
Aug. 30	Changing Practice of North American Archaeology	Sutton Chap. 1, pp. 12-17
Sept. 4	Natives as Objects, Subjects, Agents	Deloria 1992

<p><u>Contact and the Colonial Experience</u>: This section begins with the initial Spanish contacts and proceeds to the processes whereby people engage each other in diverse settings: Norse-Eskimo, De Soto-Mississippians, Coronado-Pueblo, Powhatan-Jamestown, as well as native resistance to domination and other intercultural contestations. The section will also make the case that the historical processes we observe in colonial context have parallels throughout native history in the comings and goings of people of distinct cultural disposition.</p>		
Sept. 6	Film: <i>We Shall Remain (After the Mayflower)</i>	Sutton Chap. 14
Sept. 11	Archaeology of Contact	Lightfoot et al. 1998

<p><u>The First Migrants</u>: Inspired by native myth that alludes to epic migrations, this section is launched with a brief fly-over of the cultural diversity found worldwide at the time of the America's earliest immigrations (ca. 40,000-15,000 years ago). From there the obsolescence of a single-migration/single-people model is exposed in the litany of new discoveries throughout the</p>		

hemisphere. From the outset of migrations to North America, the cultural landscape was highly contoured – consisting of multiple core populations with unique experiences and histories. Some of the elaborate cultural traditions of classic Paleoindian times (Clovis, Folsom, Dalton) embody contests of alterity, with claims of cultural authority over some “other” resulting in conspicuous displays of identity. The case of Kennewick Man is reviewed to illustrate the multiculturalism implicated by perceived biocultural diversity.

Sept. 13 Peopling a New World I Sutton Chap 2, pp. 18-33; Smith 2009-10

Sept. 18 Peopling a New World II Sutton Chap 2, pp. 33-50; Chap 3, pp. 51-58

Sea Changes: In examining human experiences with major environmental change, a review of current projections for global warming and sea level rise encourages us to consider the value of long-term, large-scale perspectives for coping with inevitable change. Cultural adjustment to such grand environmental change is the dominant theme in archaeologies of the early and middle Holocene in North America, with rational actors responding by diversifying diets, decreasing mobility, and innovating technology. After reviewing some of the more prominent ecological developments, it is worth considering, as few do, that the varied cultural dispositions of regional populations determined to a large extent the direction and pace of change, somewhat independent of the forces of nature. Returning to the theme of modern global warming, we can see how certain western dispositions both encourage and undermine meaningful collective, international change, and in so doing, underscore the power of ideas to motivate (or thwart) action.

Sept. 20 Late Pleistocene Developments Sutton Chap 3, pp. 58-67

Sept. 25 Holocene Change Sutton Chap 11, pp. 249-255; Chap. 12, pp. 275-281
Website Analysis Due Walthall 1998

Gender, Kinship, and the Commune: The Great Basin, Interior Plateau, and Early California: This section takes up the recent critique of natural sciences perspectives on hunter-gatherer sociality, notably the presumed existence of an egalitarian precedent. It begins with the classic Great Basin groups who inspired Julian Steward to attribute variations in social organization to environmental constraints. It moves to review many of the more prominent hunter-gatherer traditions across the continent that have been fitted, conformably or not, to ethnographic ideals of egalitarian society. In recalibrating our notion of “simple” society, we foreground gender as an essential dimension of social differentiation, and show, through examples of gender-specific technologies and practices, how gendered divisions are metaphorically transposed over higher levels of social differentiation (clan, ethnic group).

Sept. 27 Hunter-Gatherer Archaeology in the Great Basin Sutton Chap 8, pp. 154-175

Oct. 2 A Gendered Past: California Sutton Chap 7, pp. 127-144; Jackson 1991

Oct 4. Monticello Trip – No Class

Animism, Shamanism, and Inequality: Arctic, Northwest Coast, and Subarctic: Some of the continent's richest cultural regimes are those situated at the edge of ice and water. The constraints on human nature are very real in places of prolonged cold, and both technological and ideological innovations abound. Conditions were ripe for assertions of authority when ecological acumen was hard earned and seldom achieved. Rendered meaningful and given inertia in animistic practice, ethnoecological knowledge was highly charged with social value. These same conditions within an environment of seasonal abundance, such as the salmon runs of the Northwest Coast, become the basis for institutionalized social ranking. The section closes with a consideration of privileged ecological knowledge today, notably its role in political debates, as well as its significance in an emergent "ecology of religion."

Oct. 9 Abundance and Scarcity as Factors in Social Change Sutton Chap 4; Sutton Chap 13

Oct. 11 The Supernature of Nature Sutton Chap 5, pp. 90-99; Losey 2010
Exam 1 (online, that evening)

Building Mounds, Building Communities: In this section we will treat the various examples of pre-Mississippian mound-building traditions in the American Midwest and South as exercises in writing history. We mean this in the literal sense of representing in material form a perceived past, or, more to the point, an asserted history. These material expressions of purposeful action cannot be understood as merely the crescendo of gradually changing local populations, but rather as historical disjunctures of immigration, realignment, and, in some cases, confederation that were aggressively memorialized and reworked in mounding practices, only to be interrupted or superseded by practices that shifted the emphasis and derivation of historical writing (i.e. mounding). Although Archaic and Woodland period places such as Watson Brake, Poverty Point, Hopewell, Newark, Pinson, and Marksville were at the hearts of vastly regional phenomena, buttressed in many cases by elaborate exchange and mortuary practices, we consider how they were manifest at the level of community formation, which recapitulated, in select cases, regional-level inequalities. The making of community memory is especially relevant in this regard.

Oct. 16 Early Mounding and Other Ritual Sutton Chap. 12, pp. 282-290
Sutton Chap 11, pp. 255-262; Sassaman 2010

Oct. 18 Community Making: Woodland Religion Sutton Chap 11, pp. 262-270

Mesoamerican and Caribbean Pulses: This section situates early major developments in the Southwest and East in terms of Mesoamerica and the Caribbean. Among the trans-continental changes within the "Classic" period (ca. 150 BCE-600 CE) are the beginnings of maize agriculture, the adoption of tobacco, and increased ideological focus on corporate persons. Those of the "Post-Classic" (ca. 900 to 1400 CE) period are more religious and organizational, evidenced in things ranging from the colonnades and plaza arrangements of sites in the Southwest and East to specific icons and iconographies (such as the Katsina cult). More than a rehash of old diffusionist arguments, we want in this section to examine the sociality of North American peoples as defined by long-distance travel and trans-continental exchange—across the northern and southern Plains, the St. Lawrence basin, the Sierra Madre, and the Gulf of Mexico.

Oct. 23 Origin of Agriculture Sutton Chap 9, pp. 194-195; Chap 8, pp. 175-182

Order and Chaos in the Southwest: The Hohokam and Puebloan Worlds: Picking up where the previous section left off, we examine the home-grown dynamics of the Hohokam irrigation networks and town life, Chaco's rise and fall, and later ancestral Puebloan developments. Cultural areas and great sites—Snaketown, Casa Grande, Chaco Canyon, Aztec, Mesa Verde, etc.—figure prominently in this section, which will draw more heavily on the landscape theories of contemporary archaeology. The centerpiece of this section will be the Chacoan phenomenon that allows us to tack between tantalizingly rich glimpses into migration, the experience of place, and the embodiment of personhood on the one hand (through ethnoastronomy, Great House construction details, settlement patterns and landscape phenomenology, and bioarchaeology) and the historically significant shifts in cultural identity, violence, and political-religious power on the other. We consider the standard ecological arguments but also explore the ways that the convergence of specific people in places produces a historical dynamic not unlike that seen in Mesopotamian cities.

Oct. 30 Southwest 1 Sutton Chap 9, pp. 183-210

Nov. 1 Southwest 2 Sutton Chap 9, pp. 210-225

Alternate Realities: The Late Pre-Columbian West Coast versus Northeastern Iroquoia: Far western and northeastern histories do not feature the macro-communities of the Puebloan or Hopewellian sort. Instead, late period California, Oregon, Washington and British Columbia saw a social landscape that, in some ways (religious practices focused on mortuary rites, relatively high localized population densities, totemic corporate households, interior hunter-gatherers, village-scale polities) paralleled those in the Northeast. In other ways, though, connected to subsistence practices and gendered kin relations, the two areas diverged markedly, and the specific history of settlement and community in Ontario, New York, and New England permitted the later Iroquois confederacy, while the southern California's and the Northwest Coast's extensive exchange network inhibited confederation, leading to radically dissimilar results during European colonization.

Nov. 6 Pacific Nodes and Networks Sutton Chap 7, pp. 144-153; Arnold and Bernard 2005

Nov. 8 Film: *The Mystery of Chaco Canyon* Van Dyke 2007

Nov. 13 Northwest Coast Sutton Chap 5, pp. 99-110

Nov. 15 Iroquoian Community and Interaction Sutton Chap 11, pp. 270-274

Heartland Histories: Late Woodland and Mississippian: In this section, the central importance of place-making in human history is revealed through a reading of the Late Woodland to Mississippian period eastern North American evidence. We will see that places, persons, and identities initially correspond in ways that explain the importance of platform mounds, elevated feasts, and public or corporate performance in the south and corporate territories and effigy mounds in the north. A good deal of this section will examine Cahokia's Big Bang and its effects,

with particular emphasis on the localized differences that were produced. The great sites are reviewed and the social-historical and iconographic-ideological divergences are examined at Mississippian centers in the Southeast.

Nov. 20 Cahokia's Big Bang Sutton Chap. 12, pp. 290-307; Pauketat 2005

Nov. 22 Thanksgiving

Nov. 27 Mississippian Developments Elsewhere Knight 1998

People Without Places: Displacement, Migration, and Ethnogenesis in the Plains: Because the history of the central-valley Mississippians culminates in an expansion and migration westward, we pick up the story of the Plains in this section, beginning with a flash back to the beginnings of agriculture and early Plains village complexes. In our discussion of the various complexes and traditions of archaeologists we foreground the relationship between the ritual practices, sacred sites, and temporary villages of the High Plains and the densely populated settlements, elaborate ceremonies, ethnoastronomies, and violent conflicts of the eastern and southern Plains.

Dec. 29 Plains Villages Sutton Chap. 10; Ahler and Geib 2007

Indigenous Nations through the Looking Glass: Today, archaeology students get little in the way of a straight-forward American Indian ethnology course that effectively links the past and the present. This final lecture is an attempt to do just this while also reiterating heritage concerns discussed earlier. Pursuing this final issue, we will pull together the theoretical strands about history, places, culture-making, authenticity, and identity and turn towards an examination of heritage and the purposes of archaeology. Rather than being a critique of archaeology's colonizing of American Indian heritage, we instead consider why North American archaeology is relevant in the broadest of senses for all people and students of world history in the 21st century.

Dec. 4 Whose Past Is It Anyway? Watkins 2001; Zimmerman 2001
Exam 2 (online, that evening)

Dec. 12 **Questionnaire Response Due**

List of Additional Readings

Ahler, Stanley A., and Phil R. Geib. 2007. Investigations at Double Ditch Village, A Traditional Mandan Earthlodge Settlement. In *Seeking Our Past: An Introduction to North American Archaeology*, edited by Nesius, S. W., and G. T. Gross, pp. 442-451. Oxford University Press, New York.

Arnold, Jeanne E., and Julienne Bernard. 2005. Negotiating the Coasts: Status and the Evolution of Boat Technology in California. *World Archaeology* 37:109-133.

- Carr, Bob. 2008. Florida's Earliest Caribbean Contact. Florida Humanities Council *Forum*, Fall 2008:36-39.
- Cobb, Charles R. 2005. Archaeology and the "Savage Slot": Displacement and Emplacement in the Premodern World. *American Anthropologist* 107:563-574.
- Deloria, Vine, Jr. 1992. Indians, Archaeologists, and the Future. *American Antiquity* 57:595-598.
- Jackson, Thomas. 1991. Pounding Acorn: Women's Production as Social and Economic Focus. In *Engender Archaeology*, edited by J. M. Gero and M. E. Conkey, pp. 301-328. Blackwell, Cambridge.
- Knight, Vernon J., Jr. 1998. Moundville as a Diagrammatic Ceremonial Center. In *Archaeology of the Moundville Chiefdom*, edited by V. J. Knight Jr. and V. P. Steponaitis, pp. 44-62. Smithsonian Institution Press, Washington D. C.
- Lightfoot, Kent G., Antionette Martinez, and Ann M. Schiff. 1998. Daily Practice and Material Culture in Pluralistic Social Settings: An Archaeological Study of Culture Change and Persistence at Fort Ross, California. *American Antiquity* 63:199-222.
- Losey, Robert. 2010. Animism as a Means of Exploring Archaeological Fishing Structures on Willapa Bay, Washington, USA. *Cambridge Archaeological Journal* 20:17-32.
- Pauketat, Timothy R. 2005. The Forgotten History of the Mississippians. In *North American Archaeology*, edited by T. R. Pauketat and D. D. Loren, pp. 187-211. Blackwell, Malden, MA.
- Sassaman, Kenneth E. 2010. *The Eastern Archaic, Historicized* (portion of Chapter 3, pp. 51-78). AltaMira Press, Lanham, MD.
- Smith, Julian. 2009-10. Proof of a Pre-Clovis People? *American Archaeology* 13(4):38-44.
- Van Dyke, Ruth. 2007. *The Chaco Experience: Landscape and Ideology at the Center Place*. School for Advanced Research Press, Santa Fe. (Chapter 3).
- Walthall, John A. 1998. Rockshelters and Hunter-Gatherer Adaptation to the Pleistocene-Holocene Transition. *American Antiquity* 63:223-238.
- Watkins, Joe. 2001. Yours, Mine, or Ours? Conflicts between Archaeologists and Ethnic Groups. In *The Future of the Past: Archaeologists, Native Americans, and Repatriation*, edited by T. L. Bray, pp. 57-67. Garland, New York.
- Zimmerman, Larry J. 2001. Usurping Native American Voice. In *The Future of the Past: Archaeologists, Native Americans, and Repatriation*, edited by T. L. Bray, pp. 169-184. Garland, New York.