HOW DO WE REACH MORE?

Sharing Cultural and Archaeological Research with Others

Edited by Darby C. Stapp and Julia G. Longenecker
Design and Production by Victoria M. Boozer

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Journal of Northwest Anthropology Special Publication 4

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POLICY

The *Journal of Northwest Anthropology*, published semiannually by Northwest Anthropology LLC, in Richland, Washington, is a refereed journal and welcomes contributions of professional quality dealing with anthropological research in northwestern North America. Theoretical and interpretive studies and bibliographic works are preferred, although highly descriptive studies will be considered if they are theoretically significant. The primary criterion guiding selection of papers will be how much new research they can be expected to stimulate or facilitate.

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MANUSCRIPTS

Manuscripts can be submitted in an electronic file in Microsoft Word sent via e-mail to the Richland, WA, office. An abstract must accompany each manuscript. Footnotes and endnotes are discouraged. Questions of reference and style can be answered by referring to the style guide found on the website or to *Journal of Northwest Anthropology*, 47(1):109–118. Other problems of style can be normally solved through reference to *The Manual of Style*, University of Chicago Press. All illustrative materials (drawings, maps, diagrams, charts, and plates) will be designated "Figures" in a single, numbered series and will not exceed 6 x 9 inches. All tabular material will be part of a separately numbered series of "Tables."

How Do We Reach More? Sharing Cultural and Archaeological Research with Others

CONTENTS

CONTENTS (cont.)

CONTENTS (cont.)

INTRODUCTION

Darby C. Stapp and Julia G. Longenecker

This collection of essays is a spinoff from our previous collection, *Why Don't We Write More? Essays on Writing and Publishing Anthropological Research in the Pacific Northwest* (Stapp, Longenecker, Fulkerson, and Tushingham 2019). In this volume, we focus on going outside our typical cultural and archaeological work audiences to reach others—the public, Tribal communities, other cultural groups, agencies, and many segments of the population. Drawing on the experiences of old and new friends of the *Journal of Northwest Anthropology*, our primary purpose is to provide recent examples of ways that have been tried for reaching these audiences. Our hope is that the creative approaches exemplified here will help inspire others to design their own approaches for working with external audiences.

The problem being addressed—educating others about our cultural and archaeological efforts—is a longstanding one. For decades professionals have known that if we are to be successful in achieving our various visions, support from the public and various segments of the population would be critical, and getting that support would involve education and involvement. The reasons are simple. From a practical standpoint, in most cases, the solutions to the problems we seek involve people and organizations outside our projects and specializations. In addition, much of the funding for our work comes from the public sector; if continued funding is to be expected, we need to have external understanding of what we do, how we do it, and why it is necessary.

Most of us dealing with cultural and archaeological matters in the Pacific Northwest have experience sharing our work with others. School talks, presentations to civic groups, an occasional story in a newspaper are common approaches. All of the professional societies have public education committees, which provide guidance and often sponsor activities. Each State Historical Preservation Office sponsors an Archaeology Month, helping coordinate dozens of activities, some one-time events, others ongoing for the month, and some continuing for years. Another successful effort led by various state historic preservation groups is Meet Your Legislator Day, when representatives of historic preservation groups travel to Washington, D.C., to meet their congressional representatives and senators and explain the issues of the day. Reaching out is a professional responsibility, mostly

involving relatively small groups and without fanfare, thus not always known by our colleagues. This is nothing new. Indeed, since the nineteenth centruy those conducting cultural and archaeological work have been reaching outside the discipline to share their knowledge.

Sharing cultural and archaeological information with others involves four elements: the educators, the audience, the message, and the mechanism. Each of these areas has grown in complexity in recent decades:

- The Educators. In the past, the ones presenting the information were typically the cultural specialists and archaeologists. While this continues to be true for certain types of projects, for example, writing projects, it is also true that many, if not most, public projects involve a consortium of groups and organizations.
- The Audience. In the earlier period, "public education" was targeted at the general public; today, many efforts continue to target the general public, but many "public" efforts are aimed at the cultural group(s) under study. In other cases, "public education" efforts may be directed at subgroups of the public, such as school kids, or community leaders, or law enforcement, or at segments that have been involved in the project (e.g., federal, state, and local agencies; developers; local businesses).
- The Message. In the past, the message was typically high level and one-directional, as professionals sought to share their knowledge with the general public. Today, in addition to the traditional public education efforts, professionals will seek to involve various audiences in collaborative efforts in order to obtain information, learn about interests and expectations, or generate synergy. In addition, as the audiences have become more sophisticated, so have the messages.
- The Mechanism. The mechanism of involving the public(s) is perhaps the most dynamic and exciting aspect of the public education process today, mostly due to technological advances in communication. Earlier public education efforts typically involved writing, presentations, and face-to-face meetings. Technology such as blogs and PowerPoint have enhanced these traditional forms of education, while new technologies such as Zoom have forced new ways to communicate.

While there is a rich body of literature relevant to the method and theory of sharing cultural and archaeological information, it is beyond the time we have available to provide a comprehensive history and overview, though some discussion can be found in several of the essays.

One important point: there is reason to be cautious in our presentations to others. Our intercultural work often involves sensitive matters. Archaeologists are typically well-versed in the need to keep archaeological site information secret, lest some scoundrel learn of a location and desecrate it in search of artifacts; this reason alone is largely responsible for the reticence of archaeologists to share their information. Likewise, cultural information can often be sensitive, if not sacred, and needs to be handled carefully. Understanding the nuances of these sensitivities requires working with the people who understand the information and the ways it can or cannot be used.

Who is this Volume For?

This edited volume is for any professional or non-professional looking for inspiration and models for sharing or receiving cultural or archaeological information. Twenty-four short and easy-to-read essays have been produced and presented. With the trend toward multiple groups and organizations working side-by-side to learn from cultural and archaeological projects, any participant, regardless of experience, will benefit from exploring the diversity of projects described here. Whatever the mission at hand, it will need to be customized to address the message, the audience, the mechanism, and the educators involved.

The Contributors

The professionals who answered our call represent a diverse group. Most were trained in anthropology—cultural, social, archaeology—while others were trained in history, ecology, and other disciplines. They work for universities and community colleges, agencies, Tribes, cultural resources firms, museums, and themselves. The group of authors, however, should not be viewed as representative or comprehensive. We simply reached out to people we knew who had

conducted public-oriented efforts. While the collection may not be representative or comprehensive, it certainly reflects a substantial and diverse body of work. We are confident that the collection will assist others in visualizing and designing educational strategies appropriate for their own situation.

Organization of the Essays

We have grouped the essays that were submitted into the following six parts:

Part I: Annual Events, Associations, and Conferences
Part II: Cultural Programs
Part III: Writings and Presentations
Part IV: Archaeological Excavations and Gatherings
Part V: Developing Curriculum
Part VI: Suggestions and Recommendations.

We hope this collection will spur the creative juices within our colleagues and lead to new and innovative approaches for involving the public and segments of the public in the work we do.

REFERENCE CITED

Stapp, Darby C., Julia G. Longenecker, Tiffany J. Fulkerson, and Shannon Tushingham
2019 *Why Don't We Write More? Essays on Writing and Publishing Anthropological Research in the Pacific Northwest*. Special Publication 3, *Journal of Northwest Anthropology*. Richland, WA.

PART I.

ANNUAL EVENTS, ASSOCIATIONS, AND CONFERENCES

People generally want to hear stories of the past, particularly the kinds of stories that only archaeologists can tell: stories that historians didn't record, or recorded incorrectly or only in partial detail.

Scott S. Williams
Essay 4

1. Ten Years On: Engaging the Public Through the Archaeology Roadshow

Virginia L. Butler, Lyssia Merrifield, Virginia Parks, and Shelby L. Anderson

Public engagement is a critical part of archaeologists' tool kit for encouraging people to look beyond the glittering but superficial appeal of "artifacts" to appreciate and respect the peoples and cultures that made them. Engagement takes many forms—from museum exhibits, archaeological site tours, K–12 curriculum, and social media to heritage tourism, documentary films, and more (Little 2002; Cressey et al. 2003; Skeates et al. 2012; Richardson and Almansa-Sánchez 2015). Whatever the medium or approach, a common goal is to increase the public's understanding of the broader values archaeology strives to promote (e.g., scientific literacy, cultural diversity, civic engagement, critical thinking) and to open the door for discussion of the ethical and moral issues surrounding the destruction of the archaeological record. At a practical level, most archaeology conducted in the U.S. is publicly funded in accordance with federal and state legislation. However, the products of this work remain largely invisible to the public (Resnick 2021), and the potential public benefit of archaeology is often under- or un-realized. Finding ways to share what we learn from these expenditures, to communicate why cultural heritage *matters*, is critical to gaining and sustaining public support for heritage projects.

One successful engagement model involves creating an "Archaeology Day," a multi-hour fair-like experience, where professional and avocational archaeologists and heritage specialists share temporary exhibits and hands-on activities designed to educate adults and children about a range of cultural heritage topics (Thomas and Langlitz 2016). Inspired by this model, Portland State University (PSU) faculty and students launched the first Archaeology Roadshow in 2012. Now an annual event, we invite community members from Tribes, federal and state agencies, private companies, and avocational organizations to develop interactive interpretive experiences for visitors. Such exhibits showcase

findings from recent cultural resources management (CRM) projects; explain how we create chronologies; provide hands-on experience in faunal analysis, stone tool making, fire making, and spear throwing (Figures 1-1–1-3); or illustrate how archival records or oral traditions can teach us about the past. Many show how our current lives are shaped by the past or what connects us all—past and present. Visitors meet *real* archaeologists and heritage specialists and learn, often for the first time, about the range and diversity of public and private entities engaged in cultural heritage activities.

In addition to exhibits, the Roadshow features "artifact identification." Visitors are invited to bring artifacts to a panel of experts (with backgrounds in lithic artifacts, ceramics, zooarchaeology, historical archaeology, geology, paleontology) who examine and provide understanding about artifact function or age (Figure 1-4). The main goal of this component is to establish personal connections between archaeologists and collectors in order to highlight, in a non-judgmental way, the issues around artifact collecting. The Roadshow provides an opportunity to educate visitors about the ethical and legal implications of artifact collecting, including why collecting hurts our ability to learn about the past and personally degrades the heritage of descendent communities with direct ties to archaeological remains. The Roadshow also provides a venue where visitors can share their knowledge about archaeology on private land (e.g., Pitblado 2014). Connections established at the Roadshow have led to subsequent visits to private lands where professionals recorded sites, which were entered into state records. Collections are also in the process of being donated and curated as a result of those positive contacts (Tipton 2020).

How did the Archaeology Roadshow begin? Archaeology fairs are typically hosted by museums, parks, or agencies where archaeology and public engagement is part of the organization's core mission (Thomas and Langlitz 2016). Our model is different in that a university, PSU, has the leadership role, due to several factors. One primary reason is the absence of heritage organizations in the City of Portland with the interest or capacity to lead such an effort. PSU faculty Virginia Butler discovered this while teaching a Public Archaeology class for anthropology students in 2012. In reading about various public outreach models (including a fair hosted by Sonoma State University, which

Figure 1-1. Interactive booth hosted by Dennis Griffin (State Archaeologist, Oregon), Portland Archaeology Roadshow, 2019. Photograph by Kathryn Berg.

Figure 1-2. Practice with stone-tool making, hosted by Archaeological Investigations Northwest, Inc., Portland Archaeology Roadshow, 2017. Photograph by Corey James.

Figure 1-3. Interactive booth hosted by Fio Law (PSU student), Portland Archaeology Roadshow, 2019. Photograph by Alexis Crow.

Figure 1-4. Artifact Identification Table, Portland Archaeology Roadshow, 2013. Photograph by Kendal McDonald.

is the namesake for our event), the class perceived the potential of organizing a fair on PSU campus. Realizing that there was no existing heritage organization to collaborate with on an outreach fair, Butler and the class decided to assume a lead role and organize the first Archaeology Roadshow. After about seven weeks of planning, the first Archaeology Roadshow was held on a Saturday in mid-March. Local CRM companies, agencies, Tribes, and avocational organizations were invited to create their own interactive exhibits about their organization's heritage projects, and an "artifact identification" panel was staffed by PSU faculty. By design the event coincided with the popular downtown Portland Farmers Market held on PSU campus, with the vision that visitors to the market would find their way to the Roadshow through signage and leaflets.

We regarded our first Roadshow as a success. PSU students and seven community partners participated, and 180 visitors came to the event (Table 1-1). Students gained firsthand public outreach experience through creating their own activity and working on the planning and logistics of the event. Community partners welcomed the chance to share their projects with the public and visitors were surprised and enthusiastic to learn about archaeology happening close to home. The event was even featured in *The Oregonian* (Budnick 2012).

We interpreted the positive feedback as an invitation to cultivate the project. We have hosted the Archaeology Roadshow annually in

Table 1-1. Overview of the Archaeology Roadshow, 2012–2021.

Year	Location	# of Visitors	# of Exhibits	# of Volunteers*	Theme
2012	Portland—PSU	180	7	-	-
2013	Portland—Museum of Science & Industry	575	~20	-	-
2014	Portland—Museum of Science & Industry	475	~25	35	-
2015	Portland—PSU	~800	40	40	Archaeology of Food
2016	Portland—PSU	728	34	70	Archaeology of Dwellings
2017	Portland—PSU	1100	~35	65	Archaeology of Travel and Trade
2017	Harney County	~375	~25	30	Archaeology of Travel and Trade
2018	Portland—PSU	1200	~40	40	Archaeology of Change
2018	Harney County	150**	~30	30	Archaeology of Change
2019	Portland—PSU	1200	~40	-	Archaeology of Daily Life
2019	Harney County	350	~35	-	Archaeology of Daily Life
2019	Central Oregon	~250–400***	~30	-	Archaeology of Daily Life
2020	COVID-19 Pandemic: Events planned for Portland, Harney County, and Central Oregon cancelled				
2021	Virtual	****	35	-	-

* In most years, volunteer counts include individuals who helped with the overall day-of logistics not for individual booths or activities.

** Extreme weather (rain, hail, high winds, etc.) affected attendance.

*** Difficult to estimate as visitors entered the event space from multiple sides.

**** The Archaeologyroadshow.org website was visited a total of 3.7 k times from June 1 until June 30, 2021. Site hosts 35 videos and blogs; recordings of 12 live presentations presented in Zoom; and a dynamic map of Oregon, showing places the public can visit.

Portland since 2012 (with the exception of 2020); and community participation and visitor counts have increased through time (Table 1-1). Our latest in-person event in Portland in 2019 attracted 1200 visitors that engaged with exhibits and activities hosted by 40 partners (Table 1-1). After five years of hosting the Portland event, we recognized the potential value this format offered for sharing Oregon's heritage across the state. In 2017, we expanded our outreach efforts in partnership with sister communities who expressed interest, taking the event to Harney County in 2017–2019 and to Bend starting in 2019 (Table 1-1) (Attachment 1-A and 1-B are examples of "day-of" brochures, which illustrate the range of activities hosted in Portland [2016] and Harney County [2017]).

The core components of the Roadshow have changed little over time. The events occur outside in late spring to coincide with the academic calendar and optimal weather. Students in PSU's Public Archaeology class remain central to the project, creating individual or group exhibits and activities which they share both in Portland and at one of the rural communities; they also help with the planning, publicity, and logistics. All of these efforts help them develop skills rooted in the ethics and practice of public engagement that they will take into the workforce. The Roadshow is made possible through the efforts of dozens of community partners and an army of volunteers that return to participate each year because they have fun and enjoy sharing their passions with visitors. Group photos taken at the end of the three events in 2019 illustrate the scale of commitment and volunteerism (Figure 1-5a–c).

We have typically organized each year's event around a theme, with past examples including *Archaeology of Food*, *Archaeology of Dwellings*, *Archaeology of Trade and Travel*, the *Archaeology of Change*, and the *Archaeology of Daily Life*. New themes each year offer heritage partners a lens through which to highlight new stories that are unique to their area and to the organization's mission. It also incentivizes visitors to return each year and find out more.

Another common element to the Roadshow experience is an interactive guide designed for children (Figure 1-6). The scavenger hunt-style handout encourages young visitors and their parents to interact with exhibitors, to ask questions, and to process what they learn. The card includes a tear-off strip through which we collect

Figure 1-5a. Volunteers at the Archaeology Roadshow event in 2019—Portland, Portland State University Campus. Photograph by Brian Crabtree.

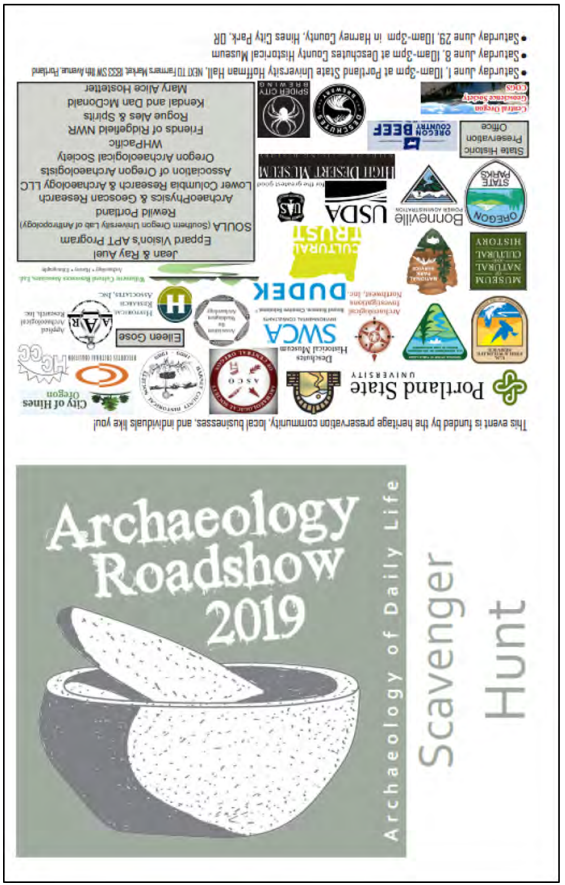
Figure 1-5b. Volunteers at the Archaeology Roadshow event in 2019—Central Oregon, Deschutes Historical Museum, Bend. Photograph by Scott McKenzie.

Figure 1-5c. Volunteers at the Archaeology Roadshow event in 2019—Harney County, Hines, Oregon. Photograph by Lyssia Merrifield.

non-identifying information that helps us gauge participation. The children's experience culminates with creation of a souvenir such as a trade bead necklace or a button featuring their own artwork.

What is the organizational structure of our project? At the core are PSU faculty, our long-time agency partner—U.S. Fish and Wildlife Service, and one part-time paid staff along with a volunteer Planning Committee, which provide organizational and logistical leadership and general support for both the Portland Roadshow and the sister Roadshows in Harney County and Central Oregon (Bend) (Attachment 1-C). This central "umbrella" organization serves several functions, including: creating and maintaining a webpage including online registration forms (part of PSU-Anthropology https://www.pdx.edu/anthropology/archaeology-roadshow) (Attachment 1-D); creating t-shirt designs and publicity materials tailored for each venue (Attachment, 1-E); creating and implementing visitor surveys (Attachment 1-F); and developing children's interactive activities (Figure 1-6). The PSU-based organization works collaboratively with each sister community through online meetings and conference calls throughout the year leading up to the annual events. PSU staff and faculty help to set agendas, review action items, and address questions and concerns that arise throughout the event planning process. The centralized Roadshow organizational structure supports economies of scale and a unified "brand" across the Roadshow venues.

The outreach value of the Archaeology Roadshow is demonstrated in myriad ways. First, the events provide a platform to communicate the importance of Oregon's rich heritage and need for stewardship to a broad range of Oregonians. Second, visitors gain an appreciation of local archaeology and heritage, and citizens' role in stewardship. Visitors have come to know the heritage specialists in their own area with whom they can communicate as they have questions about heritage. Third, the Roadshow provides organizations a mechanism for communicating what they *do* in the public interest, i.e., through public funds. Without the Archaeology Roadshow, many of the insights and values of archaeology and heritage funded by the public would remain locked away in academic articles, technical compliance reports, and museum basements. Fourth, as we have witnessed in both Harney County and Central Oregon, hosting an outreach celebration focused on heritage helps the local partners build their own community



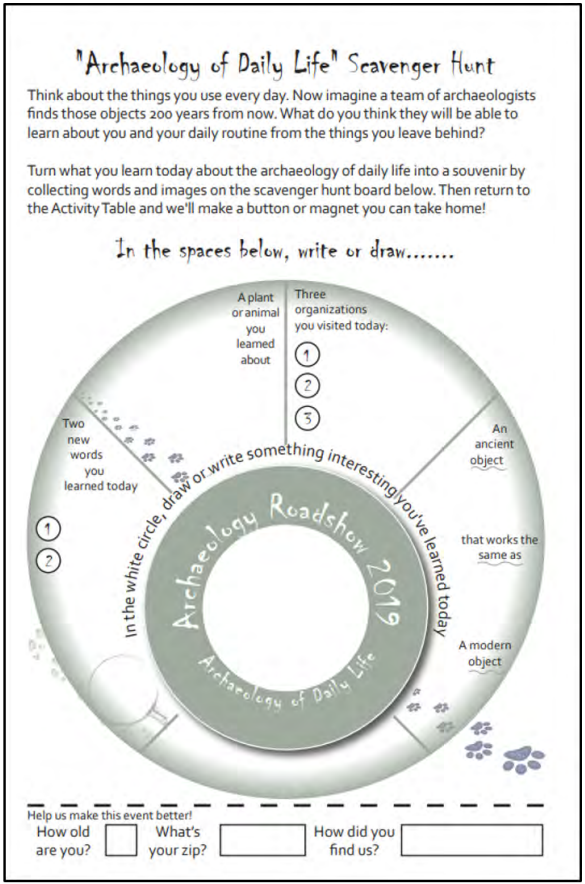


Figure 1-6. Example of the 2019 children's interactive guide and souvenir.

support for heritage activities after the Roadshow event is over. In addition, because the sister Roadshows require the collaboration of urban and rural professionals, volunteers, and students, the event has had the effect of building bridges across the state, joining people with common interests in heritage education and stewardship. Last but not least, participating in the Roadshow has provided hands-on public outreach experience to the next generation of archaeologists and heritage specialists who will pursue their careers imbued with the ethos that public archaeology is a professional responsibility.

A project like ours is always a work in progress and we have several goals for the future. Indigenous voices are essential to telling the stories of Oregon's heritage, and increased Tribal involvement is a key goal. Expanding the Roadshow to other communities in Oregon is another goal, along with developing a sustainable funding model to ensure continuity and increase confidence for organizations who may use the Archaeology Roadshow model as part of mitigation featuring public outreach.

Postscript: Coping with the Coronavirus

The COVID-19 pandemic has affected the Roadshow in two main ways. First, federal and state rules issued in March 2020 restricting large public gatherings forced cancellation of our planned spring events. Then in fall 2020, continuing uncertainties associated with the coronavirus prompted the Planning Committee—which includes members from the Portland area, Harney County, and Central Oregon—to pivot once again and host a *virtual* Roadshow during the month of June 2021.

Over multiple Zoom calls, our group developed a plan for a new website (archaeologyroadshow.org) where we hosted virtual exhibits (videos, blogs) created by community partners and PSU students as an alternative to the usual face-to-face exhibits; and a dynamic map featuring Oregon's cultural heritage locations that will be accessible to the public once COVID restrictions are relaxed. We hosted a speaker series for the month of June, including 12 real-time public Zoom presentations on topics such as Indigenous views about archaeology and heritage, ancient coprolites, citizen science to protect coastal Scotland's heritage, and new insights from recent projects across Oregon. The talks were recorded and are freely accessible

on our website. We also hosted two real-time Zoom-based "artifact identification" panels where visitors met virtually with specialists in archaeology and geology to learn more about their personal objects.

While we knew a virtual experience wouldn't replace our live celebrations, we wanted to keep the Roadshow spirit alive during this challenging time. Looking for silver linings, we also hoped that a virtual Roadshow might generate more public participation and perhaps encourage more organizations from around the state to host events since people could join in without having to drive long distances. Also, since we'd be able to host our virtual activities long after June, the public (both in Oregon and around the world) could keep engaging with the Roadshow project long after June's events ended. Our website garnered 3.7 k visits during June 2021; a total of 378 visitors attended our Zoom presentations and panels. As we plan for 2022 and hopefully a return to face-to-face events, we will consider ways to include elements of our virtual Roadshow in future events.

ACKNOWLEDGMENTS

We are extremely grateful to the many individuals and organizations that have made the Archaeology Roadshow possible: the dozens of volunteers who have helped out in countless ways over the years; the Tribes, agencies, companies, schools, and heritage organizations who have participated as exhibitors and financial sponsors; the local businesses who have contributed funds and in-kind materials and services; the Planning committees in Portland, Harney County and Central Oregon for the great ideas and practical solutions they brought to all of our meetings; PSU staff, students, and faculty who have supported this project from the beginning; and the PSU Foundation for help with administrating funds. The Archaeological Roadshow has received financial support from the State of Oregon (Oregon Heritage Grant; the Cultural Trust of Oregon); and Sigma XI. Staff from the Oregon State Historic Preservation Office were instrumental in helping us develop a strategic plan.

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ATTACHMENT 1-A. "Day-of" brochure and visitor guide for 2016, Portland Archaeology Roadshow.

Thanks to our Contributors!

Association of Oregon Archeologists

Applied Archaeological Research, Inc.

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Historical Research Associates, Inc.

PORTLAND PARKS & RECREATION
Healthy Parks, Healthy Portland

Willamette Cultural Resources Associates, Ltd.
Archaeology • History • Ethnography

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Mary Rossi and Eppard Vision
Amanda Taylor and Matthew Saunders
Oregon Historical Society
Bonneville Power Administration
Oregon Archaeological Society
Cathlapotie Plankhouse
Field and Vine Events
Southern Oregon Laboratory of Anthropology
Archaeological Services LLC
Peet's Coffee
Architectural Heritage Center
Laurelwood
ChefStable
Gerber Gear
SWCA
Rewild Portland
Dr. Cameron Smith
Rogue

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Archaeology Roadshow 2016

"The Archaeology of Dwellings"

Portland State UNIVERSITY

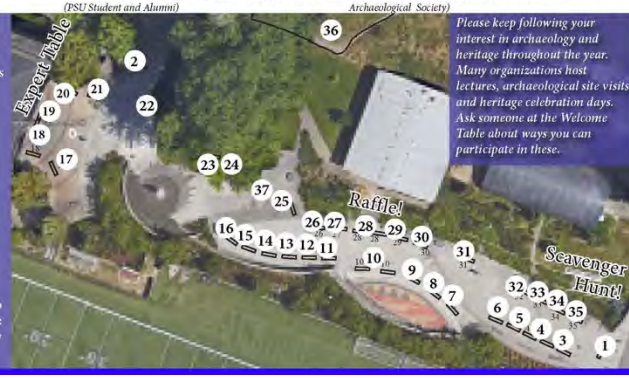
SANCTIONED 2016 EVENT

Table # Exhibit Name

1. Welcome Table 1
2. Welcome Table 2
3. History of Household Fabrics *(PSU Student)*
4. Aurora County Archaeological Site *(Willamette Cultural Resources Associates, LTD)*
5. *Grand Ronde Tribes Historic Preservation Department*
6. Natural Resources of NW Tribal Regions *(Southwest Charter School)*
7. Stump Houses *(Historical Research Associates)*
8. *Bureau of Land Management*
9. Powering Your Home *(Bonneville Power Administration)*
10. Recreating a Recipe: A Refreshing Look at Beer History *(Oregon Hops & Brewing Archives/Green Dragon)*
11. Dwell on Ceramics & Glass *(PSU Student)*
12. Tribal Plankhouse Technologies of Western Oregon *(David Lewis,Grand Ronde Tribes; Greg Archuleta, Clackamas Chinook, Santiam Kalapuya, Shasta, & Grand Ronde Tribes)*
13. *Oregon State Historic Preservation Office*
14. *SWCA Environmental Consultants*
15. Architectural Plank House Styles of the Southern NW Coast & Archaeology *(Lower Columbia Research & Archaeology LLC)*
16. Survival Arts: Making Fire, Baskets & More *(Rewild Portland)*
17. Constructing a Plankhouse & Flintknapping *(Archaeological Investigations Northwest, Inc.)*
18. Making Baskets *(Robert Kentta, Confederated Tribes of Siletz Indians)*
19. **Expert Table- Bring your personal artifacts for ID!** *(No Financial Valuation)*
20. Insects in Archaeology *(Paleoinsect Research)*
21. Chinookan Foods & Tools *(Cathlapotle Plankhouse/ Friends of the Ridgefield Natl. Wildlife Refuge)*
22. Explore Archaeological Field Methods! *(PSU Student)*
23. Historic Sites in Clark County *(Clark County Historic Preservation Commission)*
24. Household Archaeology *(Archaeological Services, LLC)*
25. *Oregon Archaeological Society*
26. Photo Booth: Tell us What Archaeology Means to You *(PSU Student and Alumni)*
27. Portland Heritage Trees & Your History *(Urban Forestry, Portland Parks & Recreation)*
28. **Raffle Table - Help us take the Archaeology Roadshow to the rest of Oregon!!**
29. *Know Your City*
30. Sustainable Architecture? Fur Trade Houses & WWI Tents *(Natl. Park Service)*
31. Excavate a Northern Fur Seal *(Boxcavations)*
32. Archaeology of Houses Occupied by Chinese in Jacksonville (OR) *(Southern Oregon University Laboratory of Anthropology/ Oregon Historical Society)*
33. Dwellings of Chinese Miners in Southern & Eastern Oregon *(U.S. Forest Service, Malheur Natl. Forest)*
34. Dwelling on the Past - Historic Living & Working *(U. S. Forest Service - Gifford Pinchot & Mt. Hood Natl. Forests)*
35. Scavenger Hunt Adventure *(Association of Oregon Archaeologists)*
36. Atlatl & Dart Throwing Activity *(U.S. Fish & Wildlife Service)*
37. Flintknapping with Dennis Torresdal *(Oregon Archaeological Society)*

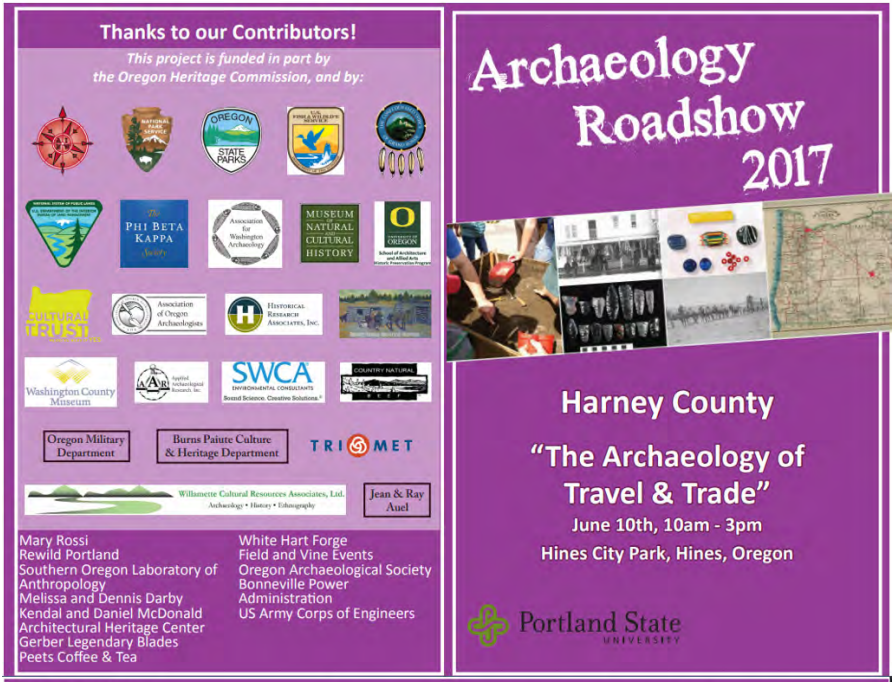
Thank you for joining us for the 5th annual Archaeology Roadshow! This event, hosted by universities, tribes, government agencies, private companies and avocational organizations, is our chance to share our knowledge and passion for humanity's past with the public.

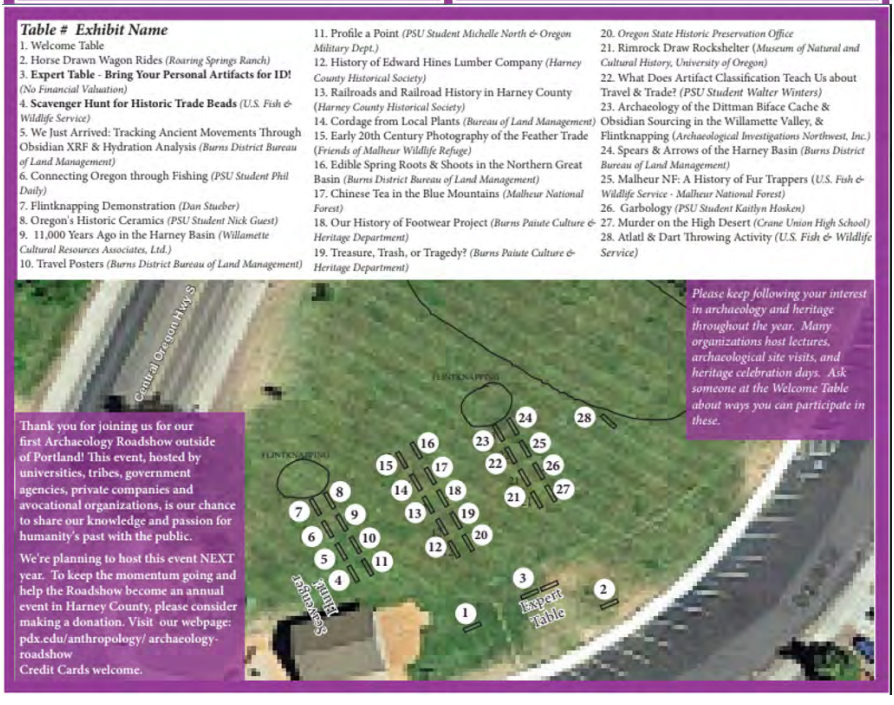
Our goal is to host this event every year and keep it free and open to the widest public possible. We're even planning to take the Roadshow "on the road" in 2017, partnering with organizations in Burns, OR to host a mini-Roadshow there. Since all our funding comes from donations and grants, we need financial support from visitors that can help us. Consider purchasing a raffle ticket or go on-line and support us via our webpage: pdx.edu/anthropology/archaeology-roadshow Credit Cards welcome.



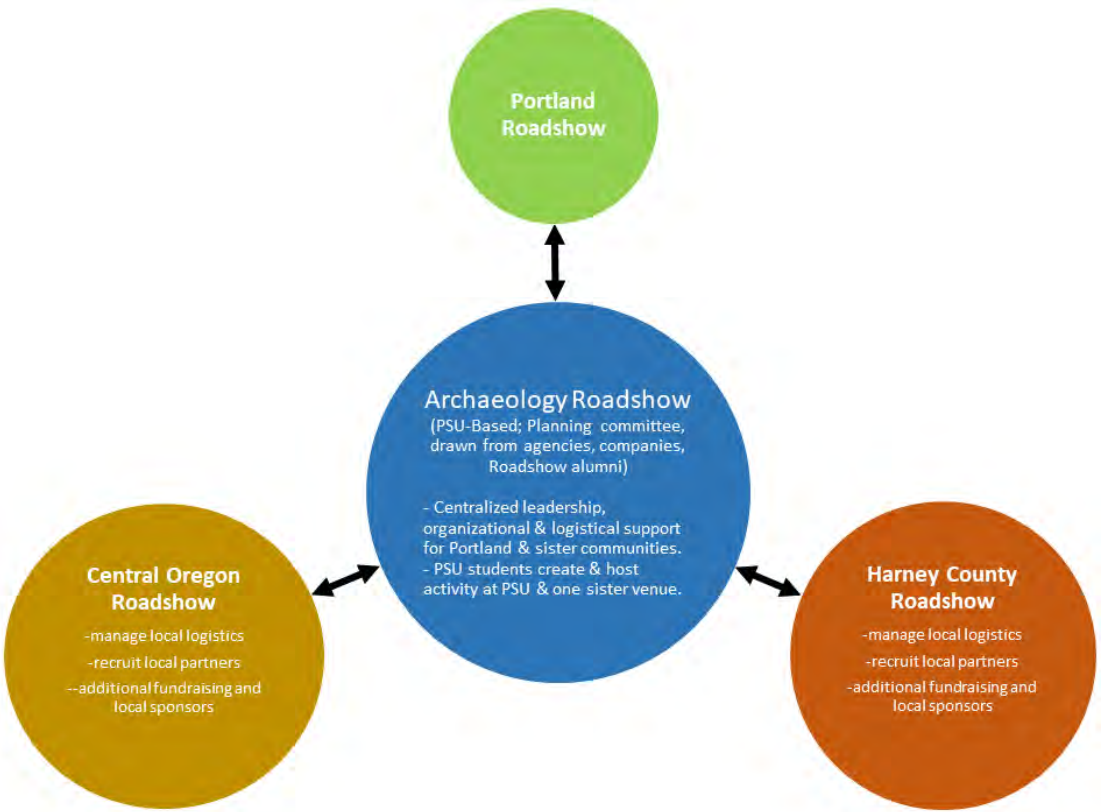
Please keep following your interest in archaeology and heritage throughout the year. Many organizations host lectures, archaeological site visits, and heritage celebration days. Ask someone at the Welcome Table about ways you can participate in these.

ATTACHMENT 1-B. "Day-of" brochure and visitor guide for 2017, Harney County Archaeology Roadshow.





ATTACHMENT 1-C. Organizational chart, illustrating the relationship between PSU-based Archaeology Roadshow, which provides leadership, staff, and a volunteer planning team to support events in Portland and sister communities, hosted by local planning committees.



ATTACHMENT 1-D. Screen shots of 2019 Archaeology Roadshow webpage, and links to sister events for 2019.

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PSU » College of Liberal Arts & Sciences » Anthropology » News & Events » Archaeology Roadshow

- Anthropology Professor Dr. Jeremy Spoon completes National Disaster Recovery Workshop in Nepal
- American Research Center in Egypt (ARCE)
- **Archaeology Roadshow**
  - Central Oregon Archaeology Roadshow
  - Harney County Archaeology Roadshow
  - FAQ – Portland Roadshow
  - Press and Past Events
- Not-for-Credit Courses
- Department Newsletters, Assessment, and External Reviews
- NSF Recommended for Funding

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Archaeology Roadshow

2019 Donors ◆ Registration Forms ◆ Directions to the Portland Archaeology Roadshow

Archaeology Roadshow

-- Three Free Events in 2019!

Portland: (PSU Campus) Saturday June 1st, 10am - 3pm

Central Oregon: (Bend) Saturday June 8th, 10am - 3pm

Harney County: (Burns/Hines) Saturday June 29th, 10am - 3pm

This Year's Theme: "The Archaeology of Daily Life"

We're now gearing up for the 2019 Archaeology Roadshow and are excited to announce 3 events this year! In addition to the 8th annual Archaeology Roadshow at PSU campus in downtown Portland, Harney County will host their 3rd annual Roadshow -- joining forces with the Cultural Coalition's Cultural Crawl. And for the 1st year, Central Oregon is also working towards their own event in Bend!

Registration Forms:

Portland OR Archaeology Roadshow

Exhibitor and Volunteer registration for the 2019 Portland Archaeology Roadshow has closed.
View the Exhibitor Registraion form for reference.
If you have any questions please email us at archshow@pdx.edu
Please donate to the Roadshow to keep it free and open to widest audience possible:

GIVE

Having trouble or have any questions? Please email us at archshow@pdx.edu

Central Oregon Archaeology Roadshow

Exhibitor registration for the 2019 Central Oregon Archaeology Roadshow has closed. View the *Exhibitor Registration* form for reference.
Interested in Volunteering? Register here: Volunteer Registration by May 7th
Please donate to the Roadshow to keep it free and open to widest audience possible:

GIVE

Having trouble or have any questions? Please email us at archshow@pdx.edu

Harney County Archaeology Roadshow

Interested in Exhibiting? Register here: *Exhibitor Registration* by March 15th– Deadline Extended! Register Now!
Interested in Volunteering? Register here: Volunteer Registration by May 7th
Please donate to the Roadshow to keep it free and open to widest audience possible:

GIVE

Having trouble or have any questions? Please email us at archshow@pdx.edu

ATTACHMENT 1-E. Publicity posters for three events in 2019, showing the unified theme tailored for local community. PSU-based organization designed and produced the copy—the sister community funded local production.

ATTACHMENT 1-F. Example visitor survey used in 2019 Portland Event.

Archaeology Roadshow 2019

PDX Participant Survey

Thank you for taking the time to answer these questions. Your responses will help us improve the event in future years! Please note that we are not collecting or sharing any personal identification information.

Turn this in at the survey booth to receive a FREE raffle ticket!

Zip Code		**Your Age**	
# Adults in Group 18 & older		**# Youth in Group** 17 & younger	
Is this your first visit to Archaeology Roadshow?	☐Yes ☐No	**If no, how many times have you attended?**	

How did you hear about Archaeology Roadshow? (check all that apply)					
Sandwich Board/ Farmers Market ☐	Just walking by ☐	Social Media: *Facebook* ☐ *Reddit* ☐	Friend ☐	☐ Flyer Where posted?	☐ Print media Which publication?
☐ Other (describe):					

What was your favorite thing at the Roadshow?

What would you suggest we do to improve it for next year?

What Theme would you like to see for next year's Archaeology Roadshow?

What is one thing you learned about archaeology today?

ABOUT THE AUTHORS

Virginia L. Butler earned a B.A. in Anthropology from the University of Georgia, and an M.A. in Anthropology and a Ph.D. in Interdisciplinary Studies from the University of Washington. She joined the Department of Anthropology at Portland State University in 1995 and retired in 2020. Her primary research focuses on the long-term relationships between people and animals, especially fishes, which she has addressed mainly through zooarchaeology. Her regional focus is the Pacific Northwest, but she has also carried out work in Oceania and the Great Basin of western North America. Since 2012, Butler has been the lead organizer of the Archaeology Roadshow, an annual large-scale public outreach event that takes place on PSU campus and sister communities in Oregon.

Lyssia Merrifield is the Project Manager for the Archaeology Roadshow, a public outreach event series celebrating archaeology and Oregon's cultural heritage. For 9 years she has worked to grow the Roadshow from a single event to a series of events across Oregon and helped create a new virtual event platform and web hub for archaeology and cultural heritage. She is a graduate of Portland State University with a B.A. in Anthropology and of Linfield College with a B.A. in Studio Art and Creative Writing.

Virginia Parks has been an archaeologist with the U.S. Fish and Wildlife Service (FWS), Pacific Northwest Region, in Portland, Oregon for 25 years. After earning a B.A. in Classical Archaeology from Bryn Mawr College and a MAT in Museum Education at George Washington University, she headed west to develop teaching curriculum and resources focusing on the site of Cathlapotle at Ridgefield National Wildlife Refuge in Washington. She has been conducting cultural resource compliance and public education and outreach for the FWS ever since.

Shelby L. Anderson is an Associate Professor in Anthropology at Portland State University. She obtained her B.A. from Western Washington University, and her MS and PhD from the University of Washington. Her research interests include human eco-dynamics; food preparation technologies; applied archaeology; and archaeology of the Arctic, Subarctic, and Pacific Northwest.

2. The Cultural Resource Protection Summit: From Tragedy to Collaborative Transformation

Mary Rossi

Over the past fourteen years, the Cultural Resource Protection Summit, an annual gathering produced by the nonprofit Eppard Vision and hosted by the Suquamish Tribe, has evolved into an ongoing discussion influencing cultural resource management (CRM) in Washington State and beyond. Despite its current role in advancing regional CRM, the Summit is rooted in tragedy. Rather than succumb to it, however, the core planning team recognized the tragedy as a mandate to raise the bar for meeting our responsibilities to protect cultural resources.

Since its inception in 2008, the Summit mission, inspired by that tragedy, has remained the same: *The primary goal in organizing the annual Summit has been to facilitate amongst all affected parties an open, frank discussion about the intersection between cultural resources and land use. The Summit is designed to promote collaborative cultural resource planning as an effective means of finding resolution to issues before they escalate into emotionally-charged, divisive, and expensive stalemates or law suits.*

While reflecting on the Summit's evolution from tragedy to collaborative transformation, I was reminded in a new way of the metaphor of a tree. While rooted in tragedy, the trunk of the tree (hope) and its limbs (collaboration across disciplines and with the public) support an ever-growing number of leaves (individuals… YOU!) Through collaboration, we can turn tragedy into a transformative future of more effective cultural resource management (CRM) and true protection for our irreplaceable cultural resources. The Summit is envisioned as a key catalyst for this critical transformation.

ROOTS (Tragedy)

In 1999, the Lummi Nation established the *Semiahmah* Recovery Effort in response to the large-scale destruction of a village and

cemetery site located on the Semiahmoo Spit in Blaine, Washington. During expansion of the municipal wastewater treatment plant, originally built in the late 1970s on a registered archaeological site, City contractors removed approximately 10,000 cubic meters of sediment containing ancestral remains and artifacts, some stockpiled onsite and the majority of the rest transported to a secondary site 10 miles away. Construction excavations were conducted under the supervision of an archaeologist and crew according to a Treatment Plan established during Section 106 review; however, the City and its contractors failed to follow the Treatment Plan over the course of nearly 6 weeks of construction excavations. During that time, numerous boxes containing ancestral remains were transported across state lines to the archaeologist's Colorado office. Informal notification was finally provided to the Lummi Nation, and Cultural Department staff visited the construction site. Staff then alerted the Washington State Department of Archaeology and Historic Preservation (DAHP), and the Federal funding agency (USDA-Rural Development) issued a rare stop-work order. All parties involved, including the citizens of Blaine and the general public, then faced a disaster on all fronts.

The Lummi Nation's *Semiahmah* Recovery Effort included a crew of Tribal members and archaeologists, myself among them, who worked together to recover the ancestral remains and artifacts using basic archaeological methods. The data gathered by the crew facilitated the return of the remains and artifacts to their original resting place on the Semiahmoo Spit and supported several lawsuits filed against the responsible parties.

Along the way, participants in the Recovery Effort observed first-hand the negative effects of the destruction on many different parties, including the Lummi Nation, the City of Blaine, the Federal and State permitting and funding agencies, the City's contractors, the citizens of Blaine, and the general public. Impacts to these parties were felt on many different fronts, including political, economic, legal, scientific, and relational. The earliest days following informal notification and the necessary stop-work order were very grim. Trust had been shattered. Silver linings were nonexistent. There was no shortage of pain, devastation, and despair.

TRUNK (Hope)

As the work of the Recovery Effort began to provide a better understanding of the desecration and the lawsuits drew to a close, the focus of Recovery Effort leadership began to shift to ways to learn from the tragedy and create a better system of cultural resource protection for the Lummi Nation and, eventually, beyond. Lummi leadership directed the Crew Supervisors, of which I was one, to come in from the field and establish a program to prevent the kind of desecration that occurred at Semiahmoo and ensure it never happened again. I was young enough at the time to accept that charge.

Staff and leadership soon identified Tribal Historic Preservation Office (THPO) status as one possible tool for preventing such devastation. We crafted the required Program Plan, which appointed me the first Lummi Nation Tribal Historic Preservation Officer, and submitted it to the National Park Service (NPS). In 2003, the NPS recognized the Lummi Nation THPO as the 41st THPO in the country. As of July 2021, there are 202 THPOs nationwide.

In order to receive notification of upcoming land use projects and have an opportunity to raise any cultural resource concerns early and often, the Lummi THPO focused on learning the various land use processes at all levels of government (i.e. Tribal, federal, state, and local), including review processes like Section 106 and NEPA. THPO staff quickly learned that none of the cultural resource regulations include prescribed outcomes; rather, they hinge on consultation and collaborative problem solving. As a result, one of the keys to successful participation is collaboration with all responsible parties. The Lummi THPO worked hard to learn the rules and regulations and work with regulatory agencies, cultural resource consultants, and other involved parties to protect the ancestors and Tribal resources. We were now working with some of the same parties that had been negatively affected by the disaster on the Semiahmoo Spit.

In 2005, THPO staff recognized it was time to hand the THPO program over to Tribal members. As with the Recovery crew, Tribal leadership and staffing of the THPO had always been the goal, as this would represent the fullest expression of Tribal self-governance. After six months of training the next Lummi THPO, it was time to move on.

LIMBS (Collaboration)

My time at Lummi changed me profoundly, both professionally and personally. As a result, I still felt compelled to work on improving CRM in this region and beyond. Needing a business structure for the next phase of my work, the former Deputy THPO and I established a program (APT—Applied Preservation Technologies) under the nonprofit Eppard Vision. We had continued to meet periodically with one of our former bosses from the Recovery Effort days who had become a mentor and friend. He suggested that if we wanted to continue to work in Indian Country, we should share our knowledge and help others learn how to be more effective, perhaps through things like trainings, workshops, or even a conference. The idea for the Summit was born. Mutual friends working for a nonprofit serving Tribes nationwide had gained considerable experience producing large conferences, and they agreed to partner with us and teach us how to produce such an event.

While looking for an event venue, we recalled conversations with the Chairman of the Suquamish Tribe during a 2007 statewide study on grave and cemetery protections. We had learned that the Chairman has a rare combination of experience as both a former archaeological consultant and a Tribal leader. The Suquamish Tribe's Kiana Lodge (2008–2012) and House of Awakened Culture (2013–present), as well as the beautiful Clearwater Resort hotel, provided a perfect spot on the Salish Sea just a short ferry ride from Seattle (Figures 2-1 and 2-2).

The inaugural Cultural Resource Protection Summit was held in 2008, and we recently wrapped the 14th Annual Summit in May 2021 (Attachment 2-A). Due to the COVID-19 global pandemic, the 13th and 14th Annual Summits were held virtually, which was quite a learning experience, especially for an event known for its in-person benefits (Figure 2-3). Over the years, the Summit has evolved into an annual, two-day gathering of cultural resource professionals working throughout the region; virtual Summiting served to increase our reach to other regions of the country and to Canada. Examples of the speakers, presentations, and breakout groups from each Summit are provided in Attachment 2-B.

The three primary Summit demographics are cultural resource specialists working for Tribes, Government Agencies, and Consulting

Figure 2-1. A typical presentation being given at the Cultural Resource Protection Summit in the House of Awakened Culture, Suquamish, WA.

Figure 2-2. Conference participants relaxing and conversing with others during small group discussions.

Figure 2-3. The Cultural Resource Protection Summit went virtual in 2020 in response to the COVID-19 pandemic.

Firms. However, as we had learned during the Recovery Effort, many other parties are, in fact, responsible for and affected by CRM, including developers, bankers, lawyers, private property owners, land trusts, conservationists, educators, and students. The list grows longer the more we learn and refine our vision of what effective, transformational CRM truly involves, and we are slowly but steadily expanding the makeup of the Summit Family.

One way to gauge our reach is by tracking Summit attendance, which has grown steadily over the years, including the last two virtual Summits. During the first five years at Kiana Lodge (2008–2012), attendance held steady in the 75–90 range. Upon moving to the House of Awakened Culture (2013–2019), attendance rose to between 145 and 195. To my great relief, the two most recent Summits (2020–2021), which were completely virtual, clocked in at 172 and 204 attendees, respectively; so, in a completely virtual era, our planning team and our attendees rose to the occasion and notched the first and third highest registration numbers in our 14 years of Summiting. A huge and very sincere *Thank You* to all our attendees!

We have also benefitted from the generosity of our sponsors, and their numbers have increased steadily, as well. Five brave sponsors supported the first Summit back in 2008. As the word spread and attendance rose, so did the support. From 2015–2020, we averaged 25 sponsors with a high of 29 in 2019. At the most recent and virtual Summit in 2021, a record 31 sponsors bravely stepped up to keep us all Summiting despite what was happening in the world. Another huge and very since *Thank You* to all our sponsors over the years!

LEAVES (Individuals…YOU)

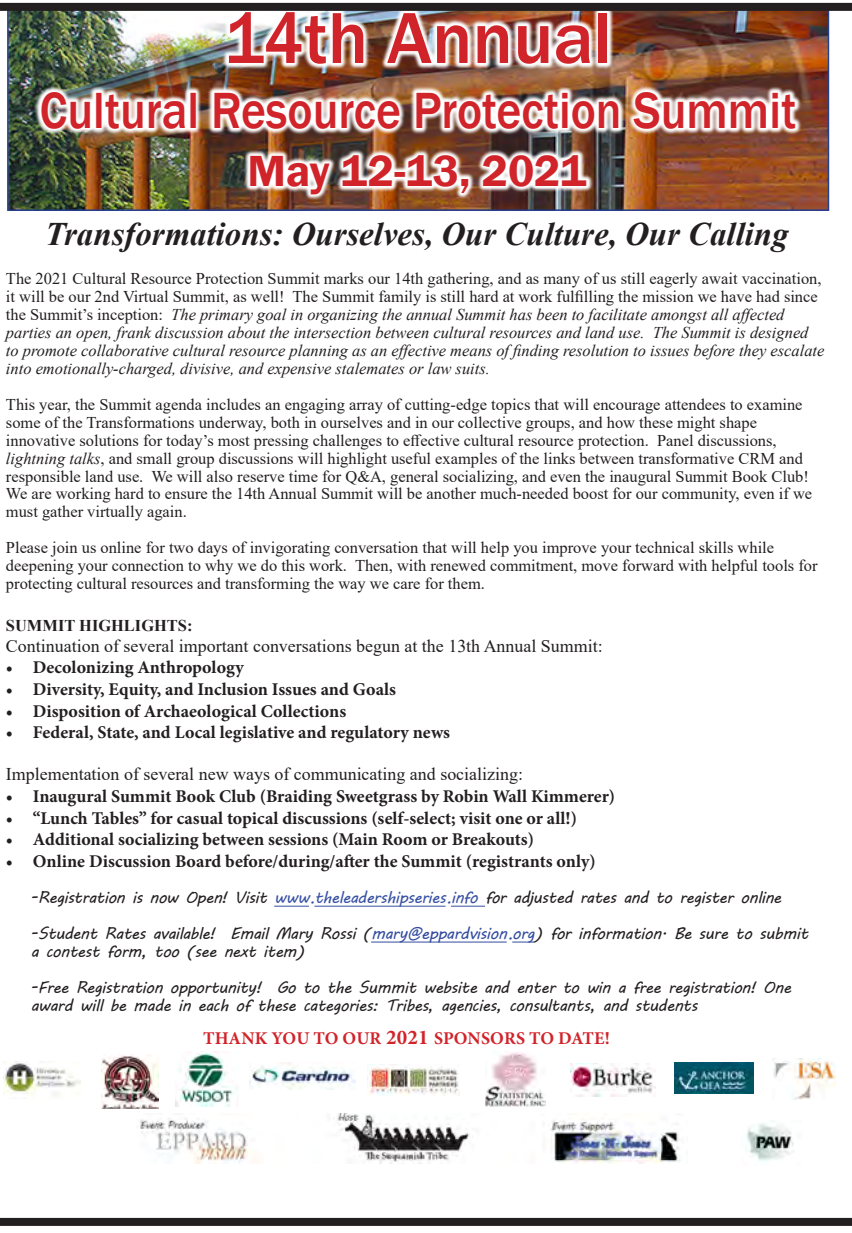
Experiencing the destruction at Semiahmoo and the resulting Recovery Effort, serving as a THPO, and producing the annual Summit have been quite the education in CRM (and many other things!). One of the central questions my friend and mentor posed very early on was, "Who is responsible for protecting the ancestors and cultural resources?" The answer, of course, is, "All of us," from the level of the "involved parties" right down to the level of the individuals staffing those entities. This has led us to other questions, like, "Why are you doing this important work?" and "How are you doing it?" We have

held many Summit discussions around "lessons learned" and "best practices," but we are also interested in "What *else* can we do?"

Lately, as our Summit conversations mature and, in keeping with the current zeitgeist, they turn to more complex considerations, I have been thinking about the mandate to raise our bar. While planning the last two Summits, a phrase kept coming to mind: "Do More, Do Better." I have been inspired by the progress we have all made, particularly in terms of collaborative problem solving. We must all continue to work hard, individually and collaboratively, to make a better future. As my friend and mentor said years ago, "Keep going; this is a 'long burn,' not a short one, and the ancestors need us."

The theme of the 14th Annual Summit was "Transformations: Ourselves, Our Culture, Our Calling." The efforts we take to reach out and involve others are a critical part of such transformation. We have to bring others along with us, and this work is worth the effort. We're all part of the same tree. Let's all keep growing. There's no telling the heights we can reach together.

ATTACHMENT 2-A. Flyer announcing the annual Summit, including theme, teaser, highlights, registration details, and sponsors to date.



ATTACHMENT 2-B. Web link to all 14 Summit agendas chronicling keynotes, panelists, topics, and sponsors.

Each Cultural Resource Protection Summit typically consists of keynote addresses, topical sessions, small group discussions, entertainment, and great food. Summit agendas, which include descriptions of all events and sponsor acknowledgments, are available for each year and can be accessed at http://www.theleadershipseries.info/past_agendas.html.

ABOUT THE AUTHOR

Mary Rossi currently serves as Program Director for APT—Applied Preservation Technologies, a program of the Bellingham-based nonprofit Eppard Vision. She provides cultural resource consulting services and educational programming to a wide range of clients, including Tribal communities, government agencies, engineers, developers, and cultural resource professionals. Her primary mission-based service and labor of love is producing the annual Cultural Resource Protection Summit. Mary has over twenty-five years of cultural resource planning experience, including six years as an employee of the Lummi Nation, first as an Archaeological Field Crew Supervisor on the Semiahmah Recovery Effort and then as the Tribe's first Tribal Historic Preservation Officer (THPO). She is currently serving on the City of Bellingham's Historic Preservation Commission and is a past Board member of the Association for Washington Archaeology (AWA) and the Planning Association of Washington (PAW). Mary received a Master's Degree in Anthropology from Western Washington University in 1998.

mary@eppardvision.org

3. Pacific Northwest Archaeological Society (PNWAS): Reaching the Northwest Advocational Public for 36 Years

Dale R. Croes

As originally stated in our founding in 1985, PNWAS is a membership organization that "offers a means for individuals and organizations to declare their support for the preservation of the rich archaeological resources in our region and help to bring public archaeology programs to people of the Pacific Northwest. Benefits of membership include timely information on Northwest archaeological research, a bi-monthly lecture series, and opportunity to participate in professionally supervised research in the Northwest." PNWAS was incorporated at that time as a non-profit organization in the State of Washington and has remained true to these original objectives. I have been the Executive Director throughout these 36 years, with a President, Vice-President, and other Officers on our Board.

The Washington Archeological Society (WAS) was the first public/professional program, mostly in Western Washington, developed in 1957, and often conducting their own archaeological projects—most notably the Snoqualmie River/Biderbost wet/dry site (45SN100)—and produced *The Washington Archeologist* newsbulletin, Volumes 1–25 from 1957 through their closing twenty-five years later in 1982. The WAS often prided itself in producing professional reports from the fieldwork they conducted.

Shortly before WAS curtailed operations, a new group was forming as a non-profit, the Association for Washington Archaeology (AWA) founded in 1981. It provided a non-university affiliation of archaeologists, especially with the rise of contract archaeology companies in our state, to continue many of the goals of WAS, including the publication of peer reviewed articles and reports in the *Archaeology in Washington* series (Vol. 1, 1989–Vol. 20, 2021). The AWA also provides a rapid communication service to archaeologists through their newsletters.

A different direction taken by PNWAS, as mostly non-professionals, was to **not** allow conducting their own archaeological field projects, but, instead, provide a forum for professional archaeologists to present their work in the Northwest and promote volunteer work with professionally run and supervised archaeological field projects to help often under-staffed student and professional crews. PNWAS also sponsored workshops in lithic, bone, and basketry technologies and field trips to visit professional excavations in B.C., Oregon, and Washington (Figure 3-1).

To begin a non-profit organization, local advocates met and formed the PNWAS Board, which began the work of becoming incorporated and developing educational programs. Gerald Fritts, the original President, stated in a newspaper article, "we formed the society because there was no public forum for people interested in the past humanity of this area, which is a shame, because so much of it is so close by." Gerald had recently moved from eastern to western Washington and had enjoyed being involved in the *Columbia Basin Archaeological Society*, and initiated efforts to develop a new west-side program. He tracked me down (at the time I was Director of the Washington Archaeological Research Center (WARC, based at Washington State University (WSU)), proposed the idea, and we worked together with a group of advocates to initiate PNWAS. Barbara McGee, who had become vice president of PNWAS, argued for including some Northwest archaeology to be taught in elementary schools; unfortunately, curricula were already crammed with more subjects than teachers have time to teach. This reflects one of the educational bents of the newly forming PNWAS. In the original development, as stated in our 1985 goals above, a focus was on involving the interested public and not an attempt to conduct any of our own fieldwork or professional publications. We felt the archaeological professionals had several outlets to get their work published and would appreciate a west-side forum to present their work to the interested public. This remains the objective of the PNWAS program.

I was known to have tried to develop a public forum and volunteer group to support my ongoing fieldwork on the northwest tip of the Olympic Peninsula at the Hoko River wet/dry and rockshelter sites through a membership program and newsletter: *Hoko Archaeological Project News* (1981–1983: https://www.academia.edu/40506139/

Figure 3-1. PNWAS member Brandy Rinck with her recently completed cedar bark basket; member Kerrie Murphy working on her's in the background. This 2015 PNWAS Cedar Bark Basketmaking Workshop was taught by master weavers and members Jan Smith and Kay Harradine with assistant Dale Croes.

Hoko_Archaeological_Project_News_1981_1983). I knew we could transfer this interested public group into the initial membership of PNWAS as it formed in 1985 (some of these Hoko members are still active members in PNWAS today!).

As part of the new PNWAS public orientation, our first presentation was by popular novelist Jean M. Auel, author of best-selling books *The Clan of the Cave Bear*, *The Valley of Horses*, and her 1985 book *The Mammoth Hunter*. Jean and husband Ray had been supporters of the Hoko River project since the beginning and continue to this day supporting PNWAS as members. Seattle newspapers headlined that Jean Auel would launch the archaeological society, giving us access to a wide audience of potential members.

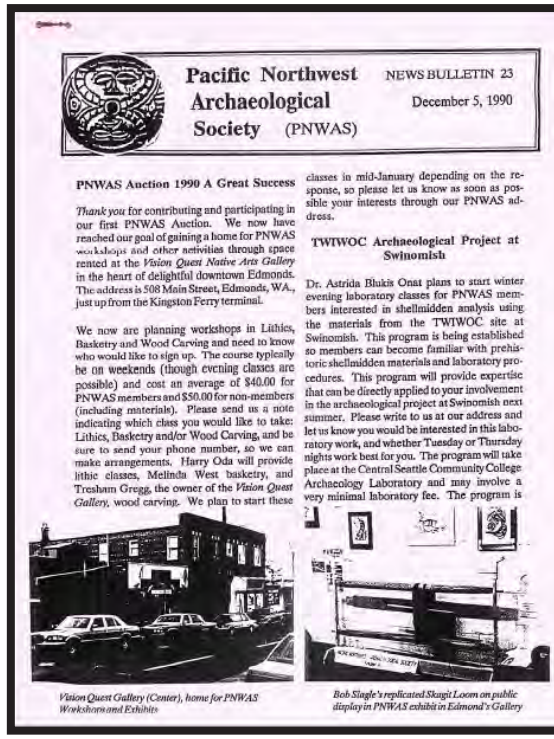
Our next popular public talk was *The Scientific Evidence of Sasquatch*, by Dr. Grover Krantz, WSU at the Museum of History and Industry (MOHAI) auditorium, followed by talks on Marmes Rockshelter by Drs. Carl Gustafson and David Rice. In 1986 we also discussed plans to conduct the *Circum-Pacific Prehistory Conference* for our Washington State 1989 Centennial; PNWAS would be the backbone staff volunteers for this large international conference,

held at the Seattle Center, making it possible (see the description of this 1989 international conference and a link to its program in Attachment 3-A, below).

The best way to view the overall history of PNWAS activities is to review our spreadsheets and 150 PNWAS News Bulletins scanned and compiled in this link: https://wsu.academia.edu/DaleCroes/Talks. The spreadsheets are sorted by year, event type, and lead speaker. I summarize highlights of PNWAS programs and efforts over 36 years in Attachment 3-A.

In addition to regular presentations, PNWAS has played a role as public activists for Washington archaeology. The East Wenatchee Clovis debacle is one noteworthy effort undertaken by PNWAS. Our members visited the East Wenatchee Clovis site in 1990. At that time, the site was being re-opened by a crew under Dr. Michael Gramly, after having been backfilled to protect it by WSU excavators. We also began a relationship and had speakers from the Confederated Tribes of Colville Reservation (CCT), whose traditional territory contains the Clovis site, largely because the controversial project seemed to sidestep this important recognition. We sent the CCT a draft document stating how the Colville Tribe and PNWAS would work together on any archaeological project. The signed agreement caught international attention and was published as *Shared Principles* in the foremost archaeological journal, *Antiquity* [65(249), December 1991], in Cambridge England: https://www.academia.edu/40393246/Shared_Principles_a_cooperation_agreement_between_a_Native_American_group_and_archaeologists (Figures 3-2 and 3-3).

In 1991 we initiated a fundraiser for the acquisition of the site and Clovis-period artifacts and began a series of talks across the state discussing the importance of acquisition and repatriation of the site/artifacts to affected Tribes. Instead, Washington State unilaterally passed legislation to purchase the East Wenatchee Clovis artifacts at the tax-payer's cost of $250,000, to be paid to the private property owner. PNWAS President, Jeff Mangel, spearheaded the PNWAS Board response, and we published a society *Position Statement* (March 9, 1992), in line with archaeological concerns throughout the country, concerning this unilateral action by our state:



Pacific Northwest Archaeological Society (PNWAS)

NEWS BULLETIN 23

December 5, 1990

PNWAS Auction 1990 A Great Success

Thank you for contributing and participating in our first PNWAS Auction. We now have reached our goal of gaining a home for PNWAS workshops and other activities through space rented at the *Vision Quest Native Arts Gallery* in the heart of delightful downtown Edmonds. The address is 508 Main Street, Edmonds, WA., just up from the Kingston Ferry terminal.

We now are planning workshops in Lithics, Basketry and Wood Carving and need to know who would like to sign up. The course typically be on weekends (though evening classes are possible) and cost an average of $40.00 for PNWAS members and $50.00 for non-members (including materials). Please send us a note indicating which class you would like to take: Lithics, Basketry and/or Wood Carving, and be sure to send your phone number, so we can make arrangements. Harry Oda will provide lithic classes, Melinda West basketry, and Treshann Gregg, the owner of the *Vision Quest Gallery*, wood carving. We plan to start these classes in mid-January depending on the response, so please let us know as soon as possible your interests through our PNWAS address.

TWIWOC Archaeological Project at Swinomish

Dr. Astrida Blukis Onat plans to start winter evening laboratory classes for PNWAS members interested in shellmidden analysis using the materials from the TWIWOC site at Swinomish. This program is being established so members can become familiar with prehistoric shellmidden materials and laboratory procedures. This program will provide expertise that can be directly applied to your involvement in the archaeological project at Swinomish next summer. Please write to us at our address and let us know you would be interested in this laboratory work, and whether Tuesday or Thursday nights work best for you. The program will take place at the Central Seattle Community College Archaeology Laboratory and may involve a very minimal laboratory fee. The program is

Vision Quest Gallery (Center), home for PNWAS Workshops and Exhibits

Bob Slagle's replicated Skagit Loom on public display in PNWAS exhibit in Edmond's Gallery

Figure 3-2. PNWAS Newsletter for December 5, 1990.

Figure 3-3. "Five PNWAS groups purchases visits to see the Clovis Dig from our Auction"[photograph and caption taken from December 5, 1990 News Bulletin]. PNWAS attendees include President Gerry Fritts, Vice President Larry Tradlender, Director Dr. Dale Croes, Board Member Vic Kucera, Board Member Senator Nat Washington, Dr. Alex Krieger (UW; who helped originally define Clovis after the 1920s discovery), Dr. David Rice (COE), and Seattle Times Science Writer, Hill Williams.

1. "A price tag of $250,000.00 for the artifacts alone is exorbitant and unprecedented. If unaccompanied by the balance of the package plan, it could… destroy the guidelines under which archaeologists have been able to operate with landowners and private individuals in the past.
2. The State should not put itself in the position of buying artifacts from landowners and 'entrepreneurs.' To do so would be to condone conduct which could, in some cases, be unethical or even illegal.
3. Many archaeologists who have contacted PNWAS have indicated their belief that the 1990 excavation was, at best, substandard in terms of scientific investigation….
4. State employees have argued that the price is not exorbitant because the artifacts are unique; in fact, they are far from it…. What's unique is the site; it is the first undisturbed Clovis site to be discovered in North America…. This is why remaining portions of the site are so important; the cultural and environmental knowledge that could be gained are potentially incalculable….
5. The State has already set another dangerous precedent by allowing the landowner to dictate the terms of past and future archaeology on his property. To quote one archaeologist quite simply, 'The landowner can own the land, but he can't own the science.'
6. In this age of repatriation… and recognition of Native American rights in relation to ancestral sites, any step backward would be totally counterproductive. Washington State has traditionally taken the lead in this area; with such positive alternatives, there is no need to backslide now.

…The scientific, ethical, and cultural issues involved… are of primary importance in our view and must take precedence over the unilateral acquisition of 11,000-year-old art objects for a centerpiece in the new Washington State Historical Society Museum. Nonetheless, we still believe that, by again entering into a spirit of cooperation, each of the principals can achieve its goals while affirming and furthering the goals of all the others…." (*PNWAS News Bulletin* No. 30, November 9,

1992 with the expanded overview in the News Bulletins link: https://www.academia.edu/50287270/PNWAS_NEWS_BULLETIN_30_1992)

Following this, the State opted not to buy the artifacts for $250,000, and the property owner donated them to the State, and instead was paid $250,000 for excavation rights to the site. The property owner further stipulated that excavations could not take place for 15 years, which the Department of Archaeology and Historic Preservation accepted, and they continue to hold the rights to excavation.

Concluding the First 36 Years of PNWAS

In reaching the interested advocational public, we have shown that such an engaged audience exists through the Pacific Northwest Archaeological Society, and we can provide a creative public platform to advocate for the region's archaeological resources and to help support ongoing presentation and research. We believe the interested public does not want to (because of their time constrains) or need to become too engaged professionally in producing an in-house journal such as attempted by WAS and continues through AWA and especially the able work of this *JONA* platform (recognizing these professional publication avenues already exist). PNWAS instead provides a platform for archaeologists and Tribes to present their current works (now through Zoom) and provide volunteer opportunities for members with professionals. We believe this effort will continue well into the future as long as the goals provide the interested and advocational public a way to stay involved—some of our most active members have been with us since 1985, and new members should continue the support into the future of our region's unique human past.

ATTACHMENT 3-A. Highlights of PNWAS programs and efforts over 36 years.

PNWAS conducts the 1989 *Circum-Pacific Prehistory Conference, Bringing a Million Years of Human Heritage to Washington State*, held at the Seattle Center April 1–6, 1989. PNWAS was the infra-structural group for this international conference held as part of our Washington State 1989 Centennial Celebrations. The conference brought together 800 attendees to hear 225 presenters from August 1–6, 1989 (from 18 different countries outlining human evolution and archaeology in 40 countries from around and within the Pacific Basin). We also had a 5-day session on Indigenous People's perspectives of their own origins from throughout the Pacific—all organized and conducted by Native Peoples. PNWAS members conducted conference registration, coordinated the distribution of travel funds, set up slide projection equipment (donated by U.S. West), monitored sessions, and assisted with the field trips and banquets. Without the PNWAS public organization, this Seattle-based conference would not have been possible. To best recognize the conference complexity, programs, public events, and abstracts, please view: https://www.academia.edu/45109693/1989_Circum_Pacific_Prehistory_Conference_Program_and_Abstracts.

PNWAS testing Hypotheses. In 1995 Director Croes got an Exceptional Faculty grant from his college South Puget Sound Community College (SPSCC) to begin testing what was called the Chehalis River Hypothesis (CRH) proposing that First Peoples coming down the glaciated coast would have found first access into the entire American Continent up the Chehalis River drainage. This PNWAS involved field testing and pondering through public presentations of the first Americans continues to this day (see final entry, below).

1998 public program with Seattle Society for American Archaeology (SAA) meeting. PNWAS programs moved to the Seattle R.E.I. Auditorium. That year the national SAA planned their large national meeting in Seattle. We initiated a panel discussion of experts on mammoth extinction at the spacious R.E.I. auditorium (in walking distance from the conference) which was lead off by Dr. Peter Ward and his new book *The Call of Distant Mammoths, Why the Ice Age Mammals Disappeared*.

PNWAS provides 10 years of summer volunteers (2000–2009) at the SPSCC field school excavations of the Mud Bay/*Qwu?gwes* shellmidden and wet site with the Squaxin Island Tribe. Director Croes and the Squaxin Island Tribe Cultural Resources Department welcomed PNWAS volunteers to help screen and excavate with professional supervision at the ongoing summer archaeological excavations.

PNWAS helps host its second international conference at SPSCC in 2003. Director Croes was asked by the England-based Wetland Archaeology Research Project (WARP) to host their tenth international conference in Olympia, Washington (https://www.academia.edu/45113880/Wet_Site_Connections_WARP10_Conference_2003_Program_and_Abstracts). PNWAS again provided the volunteers with students at South Puget Sound Community College. The international attendees visited the Mudbay/*Qwu?gwes* wet site and visited the projects co-sponsor's newly opened Squaxin Island Tribe Museum Library and Research Center, featuring the ancient nets, baskets, woodworking and other artifacts from the ongoing wet site investigations.

PNWAS hosts Lower Elwha Tribe presentations at R.E.I. Seattle for their perspective on the controversial *Tse-whit-zen* site excavations from 2005–2007. The Washington Department of Transportation began excavating a graving yard in Port Angeles to build pontons for their floating bridge projects. Soon they encountered a Lower Elwha Tribe ancient village, *Tse-whit-zen,* and large cemetery. Efforts to mitigate the impact on this site and cemetery were initiated, but the problem continued to expand. PNWAS hosted three presentations by the Lower Elwha leadership to give them a Seattle platform to express their own concerns, through the final stopping of the project and State settlement to the Tribe.

PNWAS continues to promote a theme of presentations on the Chehalis River Hypothesis (CRH) and the First Americans. Director Croes and founding member Vic Kucera published a paper on the CRH in The *Journal of Northwest Anthropology* (*JONA*) (https://www.academia.edu/40393271/Entering_the_American_Continent_The_Chehalis_River_Hypothesis) and Kucera created a video on the hypothesis that was featured at a meeting and later at a Zoom virtual meeting following the stop of in-person meetings with the COVID-19 pandemic.

In retirement in 2013, Director Croes coordinates with Ed Carriere, Suquamish Elder and Master Basketmaker in replicating 2,000-year-old wet site basketry from the Snoqualmie River/Biderbost site (45SN100; excavated by WAS). Carriere and Croes presented a series of talk on this distinct synergy of Culture and Science, which included their international travel to England to attend a WARP Conference and a visit to northern Japan to work with Ainu basketmakers. This work culminated in the production of a publication of this work in 2018 and a book release and signing at a PNWAS program (https://www.academia.edu/40402883/ReAwakening_Ancient_Salish_Sea_Basketry_Table_of_Contents_and_Prefaces_available_on_Amazon_).

After 35 years of PNWAS in-person meetings, the 2020 COVID-19 pandemic required a transition into virtual meetings through the Zoom platform. Sadly, we had to curtail our in-person gatherings and summer Makah Days campouts and try to establish virtual presentations and gatherings through the Zoom platform and recorded programs on a PNWAS YouTube Channel website (greatly facilitated by our current President, Matt Barclay, M.A. Computer Science). With our on-going Chehalis River Hypothesis testing theme, presentations by regional geologist and archaeologists continued and remain popular with a robust membership. We initiated, with interns from the Evergreen State College, exploration of megafauna at regional west-side museums to see what the post-glacial environments were experienced by First Peoples. To initiate this part of the research we got an initial grant from the Squaxin Island Tribe 1% Charitable Fund to obtain C14 dates from interesting megafauna examples. This effort continues, with membership donations through a Date-a-Mammoth fund raiser, with our first date of 18,300 years old from a mammoth ulna found in Kelso, Washington (https://www.academia.edu/45629317/Dating_a_Mammoth_with_help_from_Squaxin_Island_Tribe_1_Charitable_Fund).

ABOUT THE AUTHOR

Dale R. Croes received his B.A. in anthropology from the University of Washington (UW), specializing in archaeology. He did his Ph.D. dissertation research on basketry and cordage artifacts from the Ozette Village archaeological wet site (Croes 2019, 2021: see these and other references below at: https://wsu.academia.edu/DaleCroes?from_navbar=true); conducted post-doctoral research with the Makah Tribal Nation at the Hoko River wet site (Croes 1995) and Hoko Rockshelter shell midden (Croes 2005); at Hoko he started a public program with a membership newsletter—*The Hoko Archaeological Project News* (see link to Hoko newsletters above)—and this membership program became the core group in starting The Pacific Northwest Archaeological Society (PNWAS) in 1985. Since the Hoko Archaeological Project continued until the summer of 1989, Society members had an opportunity to visit and participate at Hoko with professional supervision. Other projects Croes directed include excavations of the *Qwu?gwes* wet and dry site with the Squaxin Island Tribe from 1999 to 2009; Society members visited and participated in 11 years of summer excavations and screening at that project (Croes et al. 2013). Croes involved PNWAS members in the first-ever archaeological excavations at the National Historic Landmark wet site of Sunken Village, Portland, Oregon, from 2006–2007 (Croes et al. 2009). All these projects were featured in annual update presentations at PNWAS meetings in Seattle. Dale currently is an Adjunct Professor of Anthropology at Washington State University and continues as the Director of the Pacific Northwest Archaeological Society, now for 36 years.

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4. Thoughts on Public Outreach: The Maritime Archaeological Society Success Story

Scott S. Williams

I think one of the biggest and most frustrating challenges to practicing archaeology in the Pacific Northwest in general and in Washington State in particular is the difficulty of getting the public engaged. This is not the fault of the public; in my experience, most people are fascinated by archaeology, whether it's pre-contact or historical, sites on land or shipwrecks, or even relatively recent archaeology of the twentieth century. I have found that when I do public talks, the turnout is pretty good, and for venues that are established and well-publicized (and supported) like the McMenamins History Talks, the turnout can be in the hundreds. Likewise, I don't think I've ever given an archaeology talk at a grade school and not had the kids be fascinated regardless of the topic. People generally want to hear stories of the past, particularly the kinds of stories that only archaeologists can tell: stories that historians didn't record, or recorded incorrectly or only in partial detail. Also, people like to see and interact with artifacts such as projectile points, old bottles, and other items.

If people are so willing to hear and learn about archaeology, what are some of the issues preventing archaeologists from doing a better job of reaching out to the public? There are several that I see, and these are my observations based on over twenty years of practicing archaeology in Washington and Oregon in a variety of roles. I have worked at the Washington State Historic Preservation Office (WA SHPO), for federal and state agencies, taught at community colleges, done private consulting, and am actively involved on the boards of several non-profit archaeological organizations such as the Association for Washington Archaeology (AWA) and the Maritime Archaeological Society (MAS). I have spent nearly forty years as a practicing archaeologist, and as one who enjoys public speaking and giving presentations outside professional conferences.

My involvement with the Maritime Archaeological Society and its research on the Beeswax Wreck of Oregon and other wrecks have

led to the thoughts in this essay. I should state at the outset that these are my opinions, not those of the Maritime Archaeological Society or my current or past employers.

The biggest problems with reaching out to the public and getting them interested are time, support, and the culture of cultural resources management. Time is probably the easiest to understand and the hardest to deal with, because most practicing archaeologists in the Pacific Northwest work for private consulting firms or government agencies rather than academic institutions. For those with full-time jobs, it can be difficult to find the time to do public outreach if it is not part of the job, which gets us to support—most agencies and private firms can't support their staff to do non-project work. There are, of course, exceptions but for many firms and agencies supporting public outreach outside of project delivery is difficult either due to cost, or in the case of public agencies, the lack of resources and the perception that any non-project work could be viewed as a potential waste of taxpayer funds. For example, speaking as a former staff member at the Washington State Department of Archaeology (DAHP), it is the ideal agency to be doing public outreach to increase the awareness of archaeology in Washington State. Unfortunately, DAHP is not funded to do this, and DAHP staff struggle to complete the high volume of reviews and permits the agency receives and processes each year. This workload leaves the staff very little time for public outreach unless they want to conduct it on their own time and at their own expense.

The third problem I noted, the culture of cultural resources management, is a more difficult issue to address and is not unique to the Pacific Northwest. It is instead a product of the development of the field of archaeology, with its colonialist roots, and cultural resources management with its regulatory roots. I call this the "we'd love to tell you about archaeology but then we'd have to kill you" problem. By that I mean archaeological data are generally locked down (in several ways), and archaeologists are actually discouraged from talking about archaeology to the public. There are several forms that data lock-down takes shape. First, if we are honest with ourselves, we all know archaeology's roots are in colonialism. The field began by predominantly rich, White males in the West wanting to study the curious "others," primarily outside of Western societies. While much has changed in the field in the last twenty years or so to make it more

inclusive of Indigenous perspectives and Indigenous practitioners, those of us who are not Indigenous to the cultures we study need to be aware of and respectful to concerns about intellectual property rights, traditional knowledge, and not sensationalizing archaeological finds into some kind of "curiosity" that reinforces stereotypes held by the dominant culture. The data may be there, but we must consider how to present it or if it is appropriate for non-Indigenous archaeologists to present it.

Additionally, in our modern society, where everything is a cash-commodity, is the reality that knowledge of archaeological sites can be exploited by looters who want to sell artifacts for profit, or those who want to damage sacred sites out of a twisted sense of domination or spite. The result is that as a profession we are discouraged from discussing site locations or revealing too much information about sites and their contents—and that makes it hard to get the public interested in archaeology. If you can't talk about what is being found or where anything is located, other than in general terms, it is hard to get the public interested. But there are successes, such as the Archaeology Roadshow in Oregon. Another I want to share is the story of the public outreach efforts of the Maritime Archaeological Society.

The Maritime Archaeological Society is a regional avocational group and a registered non-profit formed in 2015. The purpose of MAS is to seek out, investigate, and document shipwrecks and other maritime archaeological sites; conserve artifacts from those sites, when appropriate; and educate the public in areas of maritime cultural heritage, historic shipwreck preservation, and the science of maritime archaeology (maritimearchaeological.org) (Figure 4-1). A board of 8 volunteers runs the Society, with membership fluctuating between 40 and 60 people. The Society trains members in archaeological ethics and basic survey techniques (both above and underwater) and organizes field projects to record shipwrecks both on the beach and nearshore areas that require no underwater work, and on offshore wrecks. The Society runs several projects each year, ranging from one-day projects to record exposed shipwrecks in tidal areas to multi-day surveys with sonar and magnetometer remote-sensing gear in deeper water. In addition to field projects, Society members give several public presentations each year on Northwest shipwrecks and maritime history. These presentations, done for various museums, schools, and public

Figure 4-1. Maritime Archaeological Society volunteers in the field mapping remains of the steamer T. J. Potter on the tide flats of Astoria, Oregon.

venues in Oregon, Washington, and British Columbia, have reached more than a thousand people since the Society's founding. The Society also produced the book *Shipwrecks of the Pacific Northwest*, written by Society members and published in early 2020. By all measures the Society has been very successful in reaching out to the public and generating interest in maritime history and archaeology. Examples of talks that have been given over the years is provided in Table 4-1.

That success has come because of a small group of dedicated volunteers willing to spend the time to make the public outreach happen (Figure 4-2). Despite that success we still occasionally run into the attitude from various state agencies of "don't talk about shipwrecks because that will get people interested in them and that could cause problems." We *can* get the public more engaged despite the lack of time and resources. I would argue that trying to minimize public knowledge of archaeological sites, whether they are shipwrecks or terrestrial sites, is much worse than publicizing them. Looters already know about more archaeological sites and where to find them than many archaeologists, and trying to keep a site secret from the public to protect it is more likely to backfire by causing a negative public

reaction than making a site public and engaging the public to help protect it. And ultimately, that is what is going to protect archaeological sites—not secrecy, not overstretched and understaffed regulatory agencies, but an interested public that cares about protecting sites.

Table 4-1. Examples of Efforts Sponsored by the Maritime Archaeological Society.

"The Manila Galleon Wrecks of North America," Zoom lecture for the Vancouver Maritime Museum, 2021.
Published in 2020 *Shipwrecks of the Pacific Northwest: Tragedies and Legacies of a Perilous Coast*. Maritime Archaeological Society, edited by Jennifer Kozik. Guilford, CT: Globe Pequot.
Developed and hosted the Annual Northwest Shipwreck Conference in 2019 and again in 2020 at the Columbia River Maritime Museum (the 2021 conference was canceled due to the pandemic).
"Mystery Wrecks of the Pacific Northwest," History Pub talk, McMenamins Anderson School, 2020.
"Mystery Wrecks of the Pacific Northwest," Foss Waterway Seaport, 2020.
"Mystery Wrecks of the Pacific Northwest," History Pub talk, McMenamin's Elks Temple, 2019.
"Mystery Wrecks of the Pacific Northwest," History Pub talk, McMenamin's Edgefield Winery, 2019.
"The Wreck of the Beeswax," Cannon Beach History Center, 2018
"Shipwrecks, Legends, and Lost Treasures—Historical Archaeology on the Oregon Coast," Public presentation, Seaside Library, 2018.
"Shipwrecks, Legends, and Lost Treasures—Historical Archaeology on the Oregon Coast," History Pub talk, McMenamin's Olympic Club, 2018.
"Shipwrecks, Legends, and Lost Treasures—Historical Archaeology on the Oregon Coast," History Pub talk, McMenamin's Hotel Oregon, 2018.

Figure 4-2. MAS volunteers record shipwreck remains at low tide in Lewis and Clark National Park, Oregon.

ABOUT THE AUTHOR

Scott Williams is a professional archaeologist with over thirty-five years of experience in government and private sector cultural resources management in the Pacific Northwest and the Pacific Basin. Scott received his Master of Arts (M.A.) focused in Anthropology from Washington State University in 1989. He has worked for a variety of government and private sector archaeology positions, including the Washington State Departments of Transportation and Archaeology and Historic Preservation, the U.S. Department of Agriculture, the Bishop Museum in Honolulu, and private CRM firms. He helped found the non-profit Maritime Archaeological Society in 2015 and serves as its Vice President, and is on the board of the Pacific Northwest Archaeological Society. For the past 15 years he has been the Principal Investigator of the Beeswax Wreck Project.

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PART II.

CULTURAL PROGRAMS

The most important thing we do at Fort Walla Walla Museum (FWWM) in Walla Walla, Washington, is connect kids with their heritage... Possessing a strong sense of place and belonging, as well as a feeling of great potential, helps lay the groundwork for community-minded individuals.

James Payne
Essay 8

5. *stəl̓ǰxwáli*, Place of Medicine: Cultural Anthropology in a City Park

Thomas W Murphy

The fourth Saturday of October in 2010 more than one hundred community college students gathered in the City of Lynnwood's Gold Park for a service-learning project to help build stəl̓ǰxʷáli (Place of Medicine), an ethnobotanical garden designed over the past year and half by anthropology students in collaboration with the Indian Education Program in Edmonds School District, Snohomish Tribe, City of Lynnwood, and REI. My voice, captured on video, welcomes the students: "This is Make a Difference Day… a national day of service throughout the country… hundreds of thousands of people are gathering at neighborhood parks and areas doing a day of service. So you're part of this huge national movement" (Clairmont 2010). The first college sponsored event in the park began with just a half dozen students and staff on Make A Difference Day in 2007. Beginning in 2009, Martin Luther King, Jr. National Day of Service and Earth Day joined a quarterly sequence of three service-learning events attracting between one and two hundred students and community members hosted by the Center for Service-Learning at Edmonds Community College (now Edmonds College) and the Snohomish Tribe (Figure 5-1).

For twelve years quarterly events, coinciding with the academic schedule, brought Snohomish Tribal members to a city park just a few blocks from campus to share songs, traditional teachings, commemorative t-shirts, and ethnobotanical knowledge while students removed invasive species, replaced them with native plants, built and maintained trails, installed interpretive signs, removed trash, and collected oral histories. Local businesses such as Ivar's and Caffe Ladro help provide clam chowder, coffee, tea, and other snacks to the hungry service-learners from anthropology and other courses across campus. The college, city, and Tribe have negotiated, implemented, and renewed interlocal agreements underpinning this partnership that provides municipal recognition and a place to gather for a landless Tribe. These events continued unabated until a global

Figure 5-A. Snohomish Tribe shares songs at Gold Park on Make A Difference Day, 2014.

pandemic struck the community, and the park remained silent on Earth Day and Make A Difference Day in 2020. The college's remote operations and COVID-restrictions disrupted plans for events in 2021 as well. The Snohomish Tribe, however, insisted that they had lost too much by the absence of these events and resiliently hosted their own socially-distanced and masked gathering on Earth Day 2021 where members of the Blue Heron Canoe family shared Ivar's clam chowder, coffee, donuts, fresh fruit, songs, and stories in the park that had become anew, a "Place of Medicine."

This pandemic resistant public anthropology project in a city park, now in its fifteenth year, illustrates four key ingredients to successful reaching out: community need, reciprocal partnerships, reliable funding, and engaging stories. The project began when the City of Lynnwood reached out to me as the director of the Learn and Serve Environmental Anthropology Field (LEAF) School, founded in 2006. Students in Human Ecology courses had been touring Lynnwood's new Heritage Park to learn about an interurban trolley and Alderwood Manor's back to the land movement in the early twentieth century bringing settlers into a landscape recently denuded of its Douglas Fir dominated forest. City staff and members of the Historical and Parks Commission hoped that the college would consider adopting

another park, much closer to campus. Gold Park is named for the Barbara and Morris Gold family who had operated a medical clinic on the property from the 1950s through the 1980s and negotiated its sale, at a reduced price, to the city in the late 1990s which purchased it with Conservation Futures funding for green space and use as a passive park (Murphy and Speer 2016).

The community need coincided with an educational desire for an ethnobotanical garden close to campus that might allow students to study relationships with plants both within and outside of class activities. LEAF School students had been helping maintain the Bernie Whitebear Ethnobotanical Garden at Daybreak Star Indian Cultural Center in Seattle's Discovery Park. We requested permission to install an ethnobotanical garden in Gold Park in return for adopting and cleaning up the park. The first interlocal agreement in 2009, initially between just the city and the college, formalized and set parameters for the garden and a reciprocal partnership. REI, the Indian Education Program in Edmonds School District, and the Anthropology Department at Seattle University became consulting partners who advised students and staff on design of the garden. In the early years, REI expressed a vested interest in reaching out to ethnically and economically diverse community college students. They co-sponsored events, brought their staff as volunteers, and provided free t-shirts to service-learners. Their support, though, waned as new leadership redesigned community engagement programs at REI. One of the leaders of the Indian Education parent program initiated the partnership with the Snohomish Tribe whose enthusiastic engagement gave a name to the ethnobotanical garden, brought an infusion of traditional knowledge and volunteers, and resulted in formal acknowledgment through joining the interlocal agreement in 2011 (Murphy and Speer 2016).

Grants from State Farm Youth Service America, Hazel Miller Foundation, and indirect support from AmeriCorps and Learn and Serve America provided initial funding for the creation and installation of the ethnobotanical garden. Student fees attached to anthropology classes and administrative support from the college's Center for Service-Learning have provided longer-term sustainability to the project. Ongoing costs are small but do require funding for paid staff overseeing the event, rental of a portable restroom, honoraria for Tribal leaders, and purchase of some of the snacks (most are donated).

An early service-learning student who happened to come from the Gold family introduced us to a rich repertoire of stories that complemented the Snohomish accounts linking this area to an old trail between the beach in Edmonds and Halls and Ballinger Lakes. Snohomish Tribal members described the area in and around the park as a place for gathering medicine, in the vicinity of the old trail. The Gold family, Snohomish Tribal members, and neighbors in the community shared such fascinating stories that we tasked Cultural Anthropology students with documenting them through oral histories. The stories of a Red Scare and anti-Semitism driving the Gold family out of Seattle, the central place of the medical clinic in the local and national natural birth movement, a setting for a child-birthing film, Dr. Gold's decision to offer reproductive choices to women after the legalization of abortion, the conversion of the former medical clinic to a church and apartment building before its razing, and the homeless community seeking shelter in the park provide ample linkages to course materials in anthropology classes and a variety of other disciplines across campus (Armstrong et al. 2015; Barojas et al. 2015; Brown et al. 2015; Tarrach et al. 2015; Murphy 2020).

Community needs, reciprocal partnerships, reliable funding, and engaging stories are critical ingredients for the success of a public anthropology project that continues to breathe life into a city park hosting an ethnobotanical garden whose name exemplifies its past, present, and future purposes: stəl̓ǰxʷáli, Place of Medicine, reaching out even in the midst of a COVID-19 pandemic.

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ABOUT THE AUTHOR

Thomas W Murphy is an environmental anthropologist at Edmonds College in Lynnwood, Washington. His work at Gold Park and similar projects earned him selection as the 2011 Washington State Conservation Educator of the Year by the Washington Association of Conservation Districts and a 2014 Voice of the Community award from KSER radio. He has an M.A. (1996) and Ph.D. (2003) in sociocultural anthropology from the University of Washington.

6. *Tamánwit*: The Guiding Force of the Confederated Tribes of the Umatilla Indian Reservation's First Foods Management Approach and Educational Outreach Efforts

Wenix Red Elk

First Foods Management Approach

The Confederated Tribes of the Umatilla Indian Reservation's Department of Natural Resources developed the First Foods mission and management approach to be responsive to the community's request for the restoration of sustainable and accessible First Foods and cultural resources. The Department of Natural Resources (DNR) has been successful in implementing the First Foods management approach and is providing crucial education and outreach to the public.

The Confederated Tribes of the Umatilla Indian Reservation (CTUIR) DNR's First Foods management approach encompasses: 1) Reciprocity between humans and the environment as reinforced by the creation belief and ritual of the serving order for culturally significant foods; 2) Departmental mission and structure organized by First Foods approach; 3) Emphasis on the ecological ordering of First Foods; 4) Spatial identification of linkages between the serving order and the Treaty; 5) The use of visions to implement First Foods management; and 6) Shifts in planning and goals among tribal environmental staff.

First Foods are part of a covenant that we often refer to as our "Indian law" or "natural law" or *Tamánwit*. Tribal people are bound by the promise we made with the First Foods at the beginning of time. We are obligated to care for the First Foods as the First Foods cared for us when they named and gave themselves to the people at the time of creation. To this day we celebrate the First Foods and give back to them through religious ceremonies, feasts, cultural practices, and teachings passed on to our children to gather and care for the resources and to be their voice and fight for them to be able to have a place on this earth.

The DNR First Foods Mission guides the CTUIR in the protection, restoration, and enhancement of the First Foods, which include čú*us* (water); *nú*s*ux* (salmon); and all other aquatic species; *yáamaš* (deer) and all other game and waterfowl species; *xáwš* (biscuitroot) and all below ground rooting plant species; and *wíwnu* (huckleberry) and all above ground fruiting plant species for the perpetual, cultural, economic, and sovereign benefit of the CTUIR. We accomplish this by utilizing 1) traditional, ecological, and cultural knowledge and science to inform the public about population and habitat management goals and actions; and 2) natural resource policies and regulatory mechanisms.

The DNR First Foods management approach assists the CTUIR in promoting awareness of our culture through public education and outreach to the public. DNR gives First Food presentations to our Tribal community and to external audiences and partners who directly or indirectly manage or impact our First Food resources. Federal and state agencies are critical partners because they manage the lands where many of the First Foods are located and where CTUIR Tribal members can exercise reserved Treaty rights to harvest and gather our First Foods. In order for the First Foods to be available to CTUIR Tribal members in the future, the CTUIR has to work cooperatively to proactively co-manage the cultural landscapes within our ceded, traditional and usual and accustomed use lands (Figure 6-1).

In the last 13 years, DNR has given over 1,250 First Foods-related presentations on behalf of the CTUIR. The DNR Public Outreach and Education Specialist works with DNR staff to provide essential educational outreach to the public and Tribal community. One of the major funding sources for this outreach work comes from the Pacific Coast Salmon Recovery Fund (PCSRF). The focus of this funding is aquatic and First Foods public education and outreach with an emphasis on current issues affecting the CTUIR's ceded lands in northeast Oregon and southeast Washington. Public outreach efforts include information about anadromous fish and aquatic species, healthy watersheds, wildlife, and First Foods management and restoration to rebuild ecosystem diversity across the landscape. PCSRF project goals are completed by hosting: 1) "Make a Splash," a public event held in partnership with Walla Walla Community College. The annual event hosts 500–700 fifth grade students participating in indoor/

Figure 6-1. First Foods and Foods Systems Working Group, CTUIR and Yellowhawk, First Foods Tribal Community Forum, January 9, 2020. From left to right—Adrienne Berry, Community Garden, Yellowhawk Community Health; Carrie Sampson-Samuels, Community Wellness Director, Yellowhawk; Teara Farrow Ferman, Program Manager, CTUIR CRPP; Talia Tewawina, Food System and Garden Specialist, Yellowhawk Community Wellness; Wenix Red Elk, CRPP Public Outreach and Education Specialist, CTUIR CRPP; Shoshoni Walker, Health Educator, Community Wellness Department, Yellowhawk.

outdoor hands-on learning experiences focusing on natural resources, anadromous fish populations, healthy watersheds, First Foods, CTUIR Tribal sovereignty and culture (Figure 6-2); 2) "Return to the River Salmon Festival," a public event celebrating the return of the spring chinook to the Walla Walla River after 80 years of extinction—the event educates the local community on how the CTUIR and other partnering agencies in the basin are working together to restore natural resources within the Walla Walla Valley and surrounding areas; and 3) public education and outreach to the general public, local schools, and higher education institutes to learn about CTUIR's efforts to protect, preserve and restore aquatic and First Foods.

The Public Outreach and Education Specialist and key staff utilize traditional ecological knowledge and language to promote cultural continuity. They work to emphasize the importance of passing on First Foods cultural teachings, the preservation of the traditional practices associated with First Foods procurement and

Figure 6-2. Teaching Tribal community to locate, identify, harvest and associated language of First Foods upon our landscape. Thomas Morning Owl, Umatilla Master Speaker, CTUIR, Educational Department Language Program .

focus on cultural preservation by utilizing technology. DNR staff are documenting critical First Food resources with GPS for mapping and predictive modeling of the distribution of First Foods on Tribal, ceded, and usual and accustomed use lands. Additionally, DNR has successfully secured additional access opportunities through, and on private lands for First Food harvesting of plant resources. Information gathered is shared with CTUIR tribal members. The preservation of information gathered is essential in assisting in resource conservation and restoration and in identifying new strategies to revitalize CTUIR's First Food cultural heritage.

Utilizing Top Chef to Expand the First Foods Education and Outreach Initiative

DNR is always looking for a new angle to promote our First Foods management approach and educate a larger audience on the importance of our First Food resources, our reserved Treaty rights, and opportunities for cultural perpetuation. When the

CTUIR was asked by Bravo TV producers to participate in an upcoming episode of its Top Chef Television series, the CTUIR Board of Trustees (BOT) approved the request and assigned the DNR Public Outreach and Education Specialist as the lead staff to coordinate. Part of that assignment also included providing a First Foods presentation to educate the competition chefs and the production cast and crew about the significance of the First Foods, provide a history of the CTUIR, the importance of place, our on-going relationship with the Columbia River, and our reserved Treaty rights.

Bravo's Top Chef Season 18, Episode 6 featured the CTUIR's First Foods with an Indigenous "Surf and Turf" challenge. DNR worked with the production staff to acquire two gallons each of *xáwš* (cous), *wáptu* (wapato), *tmíš* (chokecherries), *mitíp* (elderberries), and five half-pints of baked *x̣máa*š (camas). In addition to the First Foods presentation, CTUIR staff provided an overview of the First Foods that would be used in the competition which gave the chefs additional information to consider in their preparation. The chefs learned about the importance of our traditional First Foods, the religious significance, and the respect that must be given so the foods continue to return. At the end of the presentation each chef participated in the ceremonial ritual of taste. The ceremony is a re-creation of the Creation Story and encompasses the act of placing each traditional food on the plate, and then tasting each food as their name is called. The order comes directly from our Creation Story. The experience turned out to be a great step forward in expanding our outreach goal to Top Chef's estimated 15 million viewers.

Cultural Continuity, Preservation, Education and Outreach Project

The DNR's outreach and education goals include cultural continuity, preservation, community First Foods harvesting excursions, and associated cultural activities for CTUIR Tribal members. DNR provides First Foods Excursions for the Tribal community where they learn about: 1) DNR's First Foods Mission, projects, and restoration activities; 2) Diversity and availability of First Foods; 3) How to locate, identify, harvest, and procure First Foods including seasonal timing

of when and how to process and store foods; 4) Reserved Treaty rights directly connected to the First Foods; 5) History, language, cultural knowledge and traditions; and 6) Procurement classes of First Foods and medicines (Figure 6-3).

The sustainability of First Food resources is a top priority for the CTUIR. Gathering activities are dependent upon the availability of harvestable resources ensuring that we will not over harvest an area. Resource availability and the timing of the First Foods is dependent upon weather and climate—we monitor the food and the weather to ensure they are ready to harvest.

Revitalization of Tribal Cultural Lifeways: Huckleberry Cedar Root Basket Project

The goal of the Huckleberry Cedar Root Basket Project was to restore, preserve, promote, and perpetuate this cultural weaving art form back to the Tribal community because it had not been taught for over 40 years in our area. DNR sought out Master Weaver Ramona Kiona, a Yakama Tribal member, who has been weaving cedar root baskets for over 45 years and learned from her grandmother how to gather the cedar root, bear grass, and natural dyes used to make the baskets.

DNR designed the project for Ramona to teach up to ten CTUIR Tribal members who would then pass on their teachings to future students the importance of huckleberry cedar root basketry. She discussed the hard work it takes to learn the knowledge and importance of this teaching from one generation to the next. Ramona taught workshops related to cedar root gathering and a two-day basket weaving workshop. The elder's knowledge was critical in restoring this vital huckleberry basketry knowledge back to our Tribal community. We documented each workshop by taking photos and videos so it could be stored within our archive for future use.

This is one example of how we are identifying critical cultural knowledge for preservation and perpetuation. This knowledge will also assist DNR staff with the importance of conservation management related to cedar root, bear grass, and other related resources associated to basket making. These are resources not available on the Umatilla Indian Reservation and consequently, we have to travel to our ceded and usual and accustom areas to gather these resources.

Figure 6-3. CRPP First Foods Excursion with CTUIR Department of Children and Family Services Department with BOLSTER and Family Youth Program, May 2019

Conclusion

Tamánwit, our first law has been the fundamental foundation of the DNR's First Foods Management Approach. This approach has guided DNR's management vision for resilient and functional river ecosystems, and subsequent shifts in management goals and planning. Revitalization of sustainable First Foods resources back to the landscape is a vital step required so we can practice and pass down our cultural teachings to the community. DNR staff strive to reestablish cultural and traditional ecological knowledge to identify undervalued and endangered First Food resources. We then gather data to inform policy development and management guidelines to protect and preserve the First Foods resources.

Tribal elders pass traditional knowledge to family, local community members, and CTUIR staff. CTUIR staff accepts the tremendous responsibility to protect, restore, and enhance First Foods back to the landscape. Staff members take on the important task of educating the public and working to improve intergovernmental and interagency

understanding and collaboration. First Foods Management relates humans to the functional and resilient First Foods ecosystems, and assists with personal understanding and the direct connections to the environment. The First Foods Mission provides cultural and ecological frameworks for a combination of research and culture-based management and natural resource restoration. The CTUIR people are a foods associated culture, and if one of the First Foods are threatened, it effects people and their reciprocal responsibility to each other. The loss of even one of the First Foods is detrimental to the CTUIR's culture because it effects language, stories, memories, and connection to landscape. We are restoring our people's sovereign rights to practice their Treaty rights of fishing, hunting, gathering and harvesting, and sharing their knowledge with future generations. First Foods is our way of life, our *Tamánwit* (first law). As long as we breathe, it's our responsibility to be their voice and keep the promise we made to the foods at the beginning of time.

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Wenix Red Elk is the Public Outreach and Education Specialist for the Confederated Tribes of the Umatilla Indian Reservation's Department of Natural Resources, Cultural Resources Protection Program where she educates the public on the First Foods management approach and coordinates and implements First Food related educational events, presentations, and cultural preservation excursions. Wenix has a AFA and BFA in Museum Studies from the Institute of American Indian Arts from Santa Fe, New Mexico and a Masters in Organizational Management from the University of Phoenix. Wenix also enjoys working in all medias of art and instructs First Food and associated cultural classes such as food gathering and preparation, mat making, and other traditional art forms.

7. From Static Repository to Active Advocate: The Asian American Comparative Collection's First Four Decades

Renae Campbell and Priscilla Wegars

Introduction

From the 1950s onward, the archaeological recovery of everyday objects that were made in China and Japan led to an increase in studies of people of Asian ancestry who had immigrated to the West during the nineteenth and early twentieth centuries (Wegars 2002:410). The need to understand these artifacts, their uses, and the people who owned them led to the establishment, in 1982, of the Chinese Comparative Collection (CCC) in the Alfred W. Bowers Laboratory of Anthropology at the University of Idaho, Moscow. Subsequently known as the Asian Comparative Collection (ACC) and now the Asian American Comparative Collection (AACC), the AACC serves as a repository of artifacts and bibliographical materials useful for understanding Asian American archaeological sites, economic contributions, and cultural history.

As a research facility, the AACC relies on scholarly and public engagement to make use of the materials in the collection. The AACC also relies on public support and charitable donations to fund its operations. While the University of Idaho provides space to house the Collection, no University or State funding is available to conserve or expand it. Even its Curator is a volunteer, though, in 1988, a group of friends established the AACC Endowment Fund with the hope that its income will eventually support a full-time curator position, acquisitions, translation activities, educational exhibits, research, conservation, and publications. To date, the fund contains just under $500,000.00, all of which represents charitable donations or investment earnings and none of which will be used to cover expenses until the endowment reaches one million dollars.

Donations from individuals and organizations, subscriptions to the *AACC Newsletter*, and the purchase of AACC publications provide

the financial assistance needed to cover operating expenses and to obtain the materials that increase the AACC's scope and usefulness. Acquired through excavation, purchase, or donation from interested persons, the AACC now contains nearly 11,000 objects, including a variety of Asian food and beverage containers, table ceramics, medicinal and opium-smoking paraphernalia, and other personal and domestic objects; more than 5,000 bibliographical materials emphasizing site reports, artifact identification, and historical documentation; and over 1,000 slides and photographs (Figure 7-1). Unlike curated museum and archaeological artifacts, the AACC objects provide a "hands on" approach to understanding Asian American material culture from the early 1860s through the mid-1960s.

Figure 7-1. Artifact shelves in the AACC, showing a portion of the more than 11,000 objects now in the collection. These items are used by researchers and members of the public to identify artifacts found at archaeological sites and to conduct specialized studies on Asian-manufactured materials.

Projects That Have Used AACC Resources

Undergraduate and graduate students, faculty members, employees of government agencies and private firms, museum curators, and public-school students have studied the AACC to answer a broad range of questions about Asian American sites and artifacts. The AACC website, <https://webpages.uidaho.edu/aacc/>, generates frequent requests for information on Asian American topics. While sharing collections with community and educational groups is fairly typical of repositories, over the years, AACC staff have also expanded their educational, advocacy, and engagement efforts in an attempt to reach a more diverse public. The AACC has become an advocate for accurate descriptive terminology and sensitive museum exhibits, as well as a crusader for changing racist or insensitive geographic names and "busting" anti-Asian legends, myths, and stereotypes.

Advocating Accurate Terminology

In the early days of research on Asian artifacts, there was much confusion about what Chinese and Japanese artifacts should be called. Descriptive names proliferated, often made up without reference to what people of Asian descent actually called the artifacts or their motifs. For example, a particular blue-on-white Chinese rice bowl was once called as many as five different names, most often, "Three Circles and Dragonfly" (Wegars, compiler, 2019a:5) rather than the appropriate Cantonese translation for the pattern: "Bamboo" (Sando and Felton 1993:160; Choy 2014:3). Inaccurate terminology also frequently reflects misunderstandings of the artifact. Chinese liquor bottles have received a truly amazing number of names in the archaeological and collector literature, most notably "wine bottle" and "wine jug." These artifacts are called *tsáo tsun* in Cantonese ["liquor bottle"] (Hellmann and Yang 1997:182), reflecting the fact that their original contents were distilled liquor; not fermented, as wine.

The proliferation of names for Chinese artifacts stands in contrast to the scarcity of terms archaeologists use to describe Japanese artifacts. As interest in these materials has increased, the AACC has been a part of efforts (see, especially, Bibb 2001, 2013; Ross 2009, 2012, 2013; Campbell 2017, 2019) to promote classification that incorporates

Japanese language terminology and concepts, particularly for Japanese ceramics. The artifacts discussed above are all pictured on the AACC website and are included in terminology leaflets available from the AACC at a nominal cost (Wegars, compiler, 2019a, 2019b). In 2018, the AACC also began collaboration on the Historical Japanese Ceramic Comparative Collection (HJCCC), a digital resource available at <www.lib.uidaho.edu/digital/hjccc/>, to further disseminate information on identifying and describing Japanese ceramics. To date, the HJCCC contains 80 items and has been visited nearly 15,000 times.

The AACC also advocates for the accurate and appropriate use of non-archaeological terms. For example, lecture audiences and website visitors learn the history of terms such as "Chinaman," "coolie," and "joss house" in order to understand why they are disrespectful or even racist. Likewise, in referring to World War II facilities for the enforced incarceration of Japanese American citizens, the AACC suggests that people reject the euphemism "relocation camps" and the misleading phrase "internment camps" in favor of the more accurate term, "concentration camps."

Encouraging Sensitive Exhibits

Museums commonly have problems with artifact identification and terminology. This is especially prevalent with reference to opium smoking, a former Chinese custom that has been greatly oversensationalized and much misunderstood. When actual opium-smoking paraphernalia is displayed, it is often assembled incorrectly, as in one exhibit in an Idaho public library. Elsewhere, Chinese water pipes, for tobacco, are often incorrectly labeled "opium pipes" and small medicine vials are frequently called "opium bottles." In addition to confronting such misconceptions when they are encountered, the AACC has also attempted to raise awareness of these issues, most recently in a series of Instagram posts (@aacc_uidaho) comparing opium-related artifacts with those that are consistently misidentified as such (Figure 7-2).

Although everyone appreciates the many small, local museums run by hardworking people, often volunteers, who "mean well" and who feel they are doing the best they can with limited resources, some problems are overwhelming. One Oregon example included an

Figure 7-2. Photograph of a Chinese medicine vial, catalog number CCC-82-15, from the AACC's Instagram page. Mistakenly called "opium bottles" for many years, these small vials actually contained Chinese medicines, which is supported by paper labels, such as the one seen here, and by chemical analyses of remnant contents.

actual Chinese gravestone probably "liberated" from a local cemetery. Another insensitive display once encountered elsewhere in Oregon contained ceramic fragments and other artifacts that someone had collected from the local Chinese cemetery. An inquiry regarding the lack of a comparable display of items collected from the local Christian cemetery led to the removal of the Chinese graveyard objects. To help prevent unintentional but nonetheless insensitive displays from appearing in museums in the first place, the AACC regularly consults, often without financial compensation, with planning committees for museum exhibits and memorials dedicated to Asian Americans.

Revising Racist or Insensitive Geographic Names

The AACC has also advocated for greater awareness of racist or insensitive geographic names. AACC personnel have circulated petitions, called attention to some of these in the *AACC Newsletter*, and written letters in support of proposed name changes. When one community group wanted to downplay a certain Chinese massacre

in Oregon by giving its site a name other than the proposed "Chinese Massacre Cove," the AACC assisted proponents in making a successful presentation to the Oregon Board on Geographic Names. After the AACC called attention to "Chinaman's Arch," a rock feature at the Golden Spike National Historic Site (*Asian American Comparative Collection Newsletter* 2004:3), outraged individuals from all over the United States pressured the Utah and U.S. Boards on Geographic Names to change its name to "Chinese Arch."

"Busting" Legends, Myths, and Stereotypes

Legends, myths, and stereotypes are other areas in which more cultural sensitivity is needed. One manifestation involves the so-called "Chinese tunnels" that are purported to exist underneath nearly every American city that historically had Chinese residents. "Chinese tunnels" are urban myths, based on modern misinterpretations of underground or aboveground features, most often storm drains, steam tunnels, basements, and sidewalk voids/vaults (Dicker 1979:19; Lai 1991:36–39; Lim 2002; Williams and Camp 2007:212–213; Manning 2015:19–23; Wegars 2020a:92–103). Unfortunately, some of these features have been turned into tourist attractions that popularize myths and racist stereotypes rather than local history. AACC staff have tackled these and other myths, such those related to so-called "Chinese ovens" and to Idaho Chinese American pioneer Polly Bemis, in academic and popular publications (Wegars 1991, 2003a, 2003b, 2020a, 2020b; Campbell and Wegars 2021).

Engaging a Diverse Community

Partially in response to critiques from scholars and archaeologists (see, for example, Choy et al. 1986; Fong 2006, 2020), Asian American archaeology has, increasingly, begun to involve local descendant communities in decisions regarding the latter's heritage. For example, the Market Street Chinatown Archaeological Project in San José, California, collaborated with the local community to learn their hopes and expectations for the project (Voss 2005:434). In smaller, rural places, like Moscow, Idaho, however, local communities often retain only a small percentage of the ethnic diversity they once had, making collaboration a less straightforward task.

As archaeologists strive to include Asian Americans in their research, they must be mindful that this is not a homogeneous group. Besides descendants of nineteenth century Chinese and Japanese pioneers, many Asian American communities since 1965 also include people with South Asian (such as Indian and Bangladeshi) and Southeast Asian (such as Filipino and Vietnamese) ancestry. Even within groups from the same country or region, differences exist. For example, in 1986, Choy, McCunn, and Yung cautioned that "just because a person is Chinese does not necessarily mean s/he is a good resource on matters Chinese and/or Chinese American" (Choy et al. 1986:33). Indeed, in many places, modern Asian American communities may not have direct ties to the historical population of the area, though they may still be impacted by, and thus invested in, the telling of local Asian American history.

The AACC faces these challenges in several ways. Its volunteer curator and staff members have joined the local Palouse Asian American Association (PAAA) and also subscribe to regional Asian-emphasis periodicals and listservs. The *AACC Newsletter*, published four times a year, has been a crucial means of outreach. Published continuously since 1984, the newsletter announces regional and national events, reviews recent publications, disseminates requests for information, and shares updates on research happening around the region. Subscribers to the *AACC Newsletter* predominantly live in Northwest America but have included readers from 43 states and 11 countries.

Engaging with this diverse readership helps the AACC connect with a larger community of Asian Americans, historians and archaeologists, and members of the general public who may or may not live in the immediate area. Especially in the last year, as more events have moved online, it has become easier to collaborate with a dispersed Asian American community and to reach a larger public audience. AACC staff have, for example, given presentations subsequently posted to YouTube, contributed videos to the Tadaima! Virtual Pilgrimage, and presented at conferences traditionally held outside of the United States.

Conclusions and Future Directions

Although the AACC began as an archive of artifacts and bibliographical materials useful for studying Asian Americans in the West and elsewhere, in the ensuing four decades it has moved well

beyond being simply a static repository. The AACC actively advocates for accurate terminology, sensitive museum exhibits, and non-racist geographic names. It seeks to expose inaccurate legends, myths, and stereotypes and to encourage involvement of diverse groups, especially Asian Americans. Outreach to various communities has traditionally been accomplished through the *AACC Newsletter* but has also begun to broaden as digital formats allow for more collaboration and engagement opportunities with geographically distant individuals.

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Priscilla Wegars, Ph.D., founded the University of Idaho's Asian American Comparative Collection (AACC), a unique resource of artifacts, images, and documentary materials essential for understanding Asian American archaeological sites, economic contributions, and cultural history, http://webpages.uidaho.edu/aacc/. She wrote *Polly Bemis: A Chinese American Pioneer* (2003; Honorable Mention for Idaho Book of the Year); *Imprisoned in Paradise: Japanese Internee Road Workers at the World War II Kooskia Internment Camp* (2010); and *As Rugged as the Terrain: CCC "Boys," Federal Convicts, and World War II Alien Internees Wrestle with a Mountain Wilderness* (2013; Co-Winner for Idaho Book of the Year). She edited *Hidden Heritage: Historical Archaeology of the Overseas Chinese* (1993) and co-edited *Chinese American Death Rituals: Respecting the Ancestors* (2005, with Sue Fawn Chung). She has recently written a full-length biography of Polly Bemis, *Polly Bemis: The Life and Times of a Chinese American Pioneer* (Caxton, 2020; co-winner of the Mining History Association's Mary Lee Spence Documentary Book Award for 2021).

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8. The Latino Heritage Program at Fort Walla Walla Museum: Building a Stronger Community

James Payne

The most important thing we do at Fort Walla Walla Museum (FWWM) in Walla Walla, Washington, is connect kids with their heritage. Whether having local roots going back multiple generations or having just moved to the Walla Walla valley, all of these children are part of the region and benefit from understanding where they fit into the cultural history. Thus, our admission-free school tour program helps an average of 4,500 kids annually develop a sense of place and belonging. Learning about the contributions and accomplishments of those who grew up in this area helps today's kids develop a can-do attitude. Possessing a strong sense of place and belonging, as well as a feeling of great potential, helps lay the groundwork for community-minded individuals.

Our museum opened in 1968 with a focus on preserving stories about horse-era agriculture. At that time, we covered regional history through 1930, the year when most of the remaining horses and mules used in agriculture were exchanged for diesel-powered machinery. The museum was formed by descendants of the pioneers and retired farmers who saw the changing world and sought to preserve the past—specifically, their family histories and agricultural knowledge and equipment that was quickly becoming obsolete. While agricultural equipment utilizes 60% of our display space, we also share the stories of pioneer families, regional military activities, the Homeland Tribes, plus Chinese and African American settlers. We have recently expanded our period of coverage through the 1940s, which allows us to share stories surrounding the effects of World War II on the region.

One of FWWM's biggest challenges has been and continues to be a lack of adequate funding. While an unsustainable amount of our budget comes from gift and grant income, we have managed to finish each year in the black before depreciation. Fortunately, as a not-for-

profit organization, we do receive strong support from local businesses and community members. Thanks to these strong partnerships, we have broadened the types of programs we can offer our community.

For the last twenty years, we've expanded our efforts to share stories reflecting a greater diversity of perspectives to become more inclusive of the people who have called this region their home. We shared more stories through special programs, exhibits, and living history programs about the Homeland Tribes and the early Chinese, African Americans, and Latinos who lived in this region.

We are fortunate to have a strong, productive relationship with Tamástslikt Cultural Institute (TCI), the cultural center and museum of the Confederated Tribes of the Umatilla Indian Reservation (CTUIR). Our first decade of partnership with TCI led to a reciprocity agreement with the CTUIR where both of our memberships can visit each other's museums for free. The leaders of FWWM and TCI were honored with the 2007 Peace and Friendship Award from the Washington State Historical Society. Our museums actively continue to support the other's mission to preserve and share the history of this region.

The Latino Heritage Program

A key goal of our 2016–2019 Strategic Plan was to continue expanding services to better reflect the cultural diversity of our region. During this period, we established a Latino Heritage Program to increase the feelings of inclusivity for a large part of our community that we had not been adequately serving. It is our desire to better connect Latino people to our region's history and share local Latino stories for everyone's benefit.

We began this program by consulting with our local not-for-profit partners on appropriate steps. This resulted in partnerships with organizations like Commitment to Community (builder of capacity for Walla Walla-area Latino neighborhoods) and Blue Mountain Action Council (provider of a wide assortment of social services.) We received additional assistance from Whitman College's student fellowship and intern programs, plus volunteers from the Walla Walla Public Schools.

In November of 2016, we invited local Latino elders to a meeting to discuss our interest in sharing more stories about Latino history. Our Whitman College fellow interviewed six of these people and

prepared oral histories. He also assembled a brief history of regional Latino people, and some of this information was used to prepare a panel exhibit. A second Whitman fellow worked on translating our visitor guide into Spanish for self-touring visitors.

First Bilingual Exhibit

Still needing the information, photographs, and artifacts to tell regional stories in the context of a larger exhibit, we started with a display of Latino Folk Art in 2017. *The Colors of Life/Los Colores de la Vida* was supported by local collectors and grant sources (Figures 8-1 and 8-2). Experienced by more than 23,500 people, this was our first exhibit to be fully bilingual with signage in both English and Spanish. This colorful, high-energy exhibit announced to our community our intent to share more of the Latino perspective. This undertaking was very well received by our community and appreciated by the many Latino students participating in our annual school tours.

Expanding our period of coverage through the 1940s was crucial. This enabled us to cover the influx of Latinos into our region as a part of the federal government's Bracero Program. A shortage of agricultural and canning workers during World War II led to a stream of Mexican workers from Texas. According to some of our oral histories, workers were both paid and treated better in the Walla Walla area. Thus, the workers returned the following year, and more joined them. Some of these families settled locally and started businesses.

Reaching Out to the Latino Community

We then partnered with Community Bank and Walla Walla Public Schools to offer a free event for the three local elementary schools with the highest percentage of Latino students. The bank sponsored the event, and the school district hired a local Mexican restaurant to supply a sit-down meal to all those who attended. In addition, the school district helped produce and distribute bilingual flyers and messaging to the families with children in those elementary schools.

As part of the program, we invited students to illustrate elements from their heritage for display at the museum during the Free Family Day. The students shared an array of topics within this theme, from family and holidays to flags (Figure 8-3). This exercise was designed

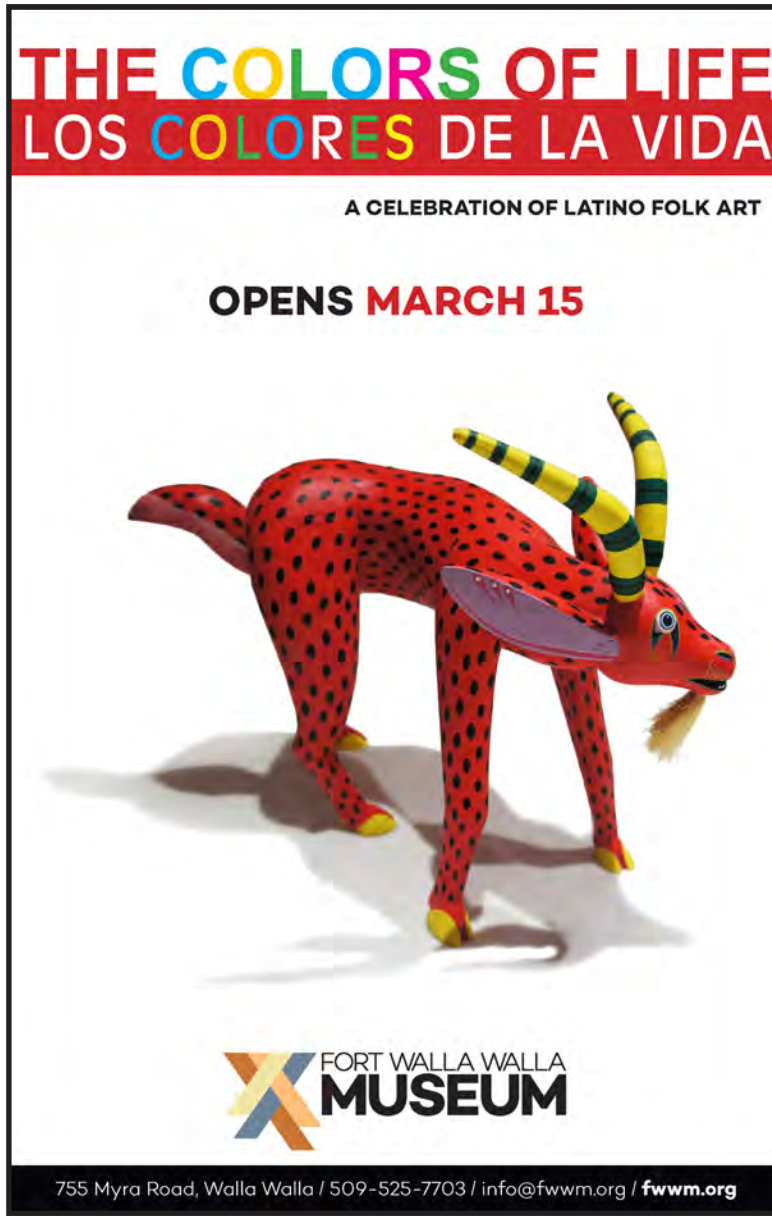

Figure 8-1. Exhibit advertising poster for *The Colors of Life/Los Colores de la Vida* (Courtesy Fort Walla Walla Museum).

Figure 8-2. A patron photographs a painting by local Chicano artist Daniel DeSiga during the exhibit opening of *The Colors of Life/Los Colores de la Vida* (Courtesy Fort Walla Walla Museum).

to foster a sense of pride in the students and personal ownership in their community museum.

On the day of the event, we gave a short PowerPoint presentation on our plans to expand Latino programming and distributed free copies of our museum guidebook in both English and Spanish. Prior to the event, we trained students from the Walla Walla High School Latino Club to serve as bilingual tour guides for the families who wished to tour our facility and supervise old-fashioned games. Attendance this first year was 215 individuals. The following years surpassed 300, then 800 as we expanded outreach and included more local schools. Many of the people who attended one of these events had never been to the museum before.

In 2018 and 2019, we partnered with Walla Walla Public Schools Bilingual Programs and Public Outreach for our second and third Free Family Day events. This included a new partnership with several Latino singers and a local *Ballet Folklórico* group that performed traditional dances (Figure 8-4). Local not-for-profit organizations were invited to set up booths to share information about their services with visitors.

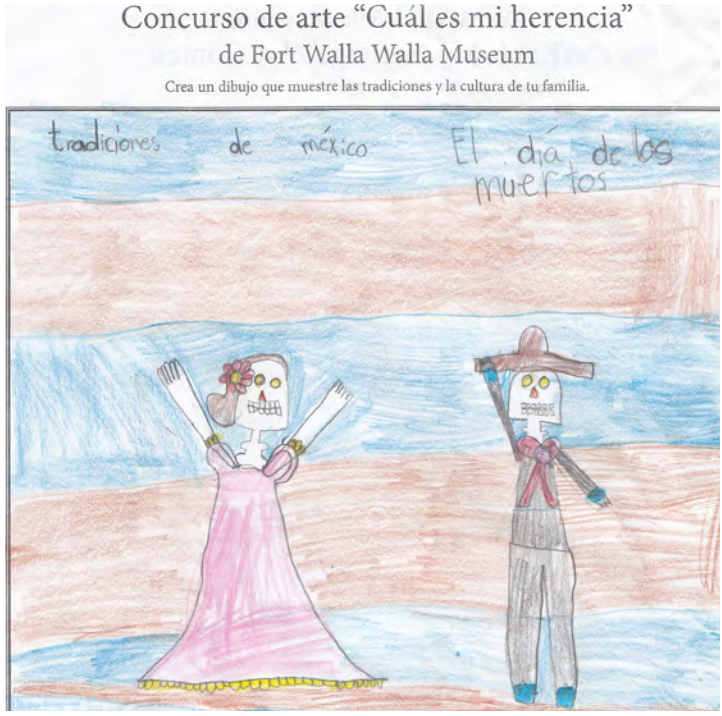

Figure 8-3. Fort Walla Walla Museum invited students to illustrate elements from their heritage for display at the museum during the Free Family Day. The students shared an array of topics within this theme, from family and holidays to flags. This exercise was designed to foster a sense of pride in the students and personal ownership in their community museum.

Figure 8-4. Members of the Walla Walla Ballet *Folklórico* showing off their colorful dresses prior to a demonstration of traditional dancing (Courtesy Fort Walla Walla Museum).

Our early traction allowed us to get a small grant from the Blue Mountain Community Foundation to support assorted costs of our Latino outreach. Subsequent Whitman interns interviewed more Latino elders and continued compiling oral histories. However, our goal of accessing photographs and artifacts to support exhibits covering local stories has proven challenging.

One poignant experience that came out of this program was when FWWM staff visited a local middle school to speak to the newly formed Latino Club. The students became very excited about the museum's efforts to discover, preserve, and share local Latino history. Nearly all of the students in attendance said they were interested in volunteering at the museum's second Free Family Day. On the day of the event, 19 students turned out, which was even higher than the attendance of the original meeting. What makes this even more exciting is that this was the club's first volunteer activity in our community.

Progress on our Latino Heritage program slowed when external factors diverted essential staff time to other projects. Before plans could be finalized for the fourth Free Family Day, COVID-19 made it necessary to cancel our 2020 event. A recent partnership with Terry Gottschall, a retired history professor from Walla Walla University, rejuvenated the project. In addition to continuing our research, Gottschall agreed to help train and supervise future interns who will be compiling information and conducting interviews.

Our 2021 Latino Heritage Program intern has already added several significant historical references to our database. We are excited about the many ways we can present this information in the future, from articles and timelines to updated exhibit interpretation.

Building a Stronger Community

At a recent civics class designed to connect citizens with community resources, the museum was able to share several stories about the contributions of minorities in our area. We included the Mexican mule packers who supplied miners in the goldfields of Idaho and Latinos who saved the crops in the Bracero Program during World War II. We also discussed the Homeland Tribes who have lived here since the late Pleistocene, African American Buffalo soldiers who served at Fort Walla Walla, Chinese truck farmers who were not allowed to own land but labored to supply fresh vegetables for local residents, and others.

Our regional history is everyone's history, and it is important that we continue our outreach to collect and share the stories that haven't yet been heard. It is not only necessary to acknowledge the validity of past perspectives that may have been ignored; we must also ensure that the descendants of those people can find their own histories preserved here as well. To be inclusive is to house the histories of all, and we want everyone in our community to feel welcome and represented when they walk through our doors. We firmly believe that only through strengthening community can we bring people together to make meaningful and significant change. This work is just the beginning. We are now preparing for a new strategic plan that will outline how we will continue this work into the future.

ABOUT THE AUTHOR

James Payne has served as the Executive Director of Fort Walla Walla Museum for more than 20 years. During this time, he has greatly expanded the museum's capacity, programming, and infrastructure. Payne's training in anthropology and quaternary studies showed him the value of an interdisciplinary approach, which fueled his desire to learn more perspectives to gain a better understanding of history. He has a passion for sharing knowledge to help enhance equity, inclusion, and diversity to strengthen our local communities.

Before working at the museum, he taught anthropology courses at Saginaw Valley State University for a decade. As a Ph.D. candidate at the University of Michigan, he supervised NAGPRA compliance, ran the cultural resource management program, and taught Stone Age technology. His research includes excavations on more than 100 archaeological sites that date between the late Pleistocene through the early twentieth century on project locations from Nova Scotia to Mexico to Washington State.

PART III.

WRITINGS AND PRESENTATIONS

Changing peoples' minds doesn't happen by hitting them over the head and yelling, "You're wrong!" Instead, we must work with peoples' beliefs, find common ground, and appeal to their humanity.

Mark Mansperger
Essay 12

9. Why I Present Archaeological Programs for the General Public

Gary Wessen

I spent a lot of my time in graduate school working for Dr. Richard Daugherty's Ozette Archaeological Project. For 11 years, the Ozette site hosted large summer archaeological field schools and smaller crews who were present the rest of the year. The site was frequently in the news in the 1970s, and many people made the 4 mile hike to Cape Alava to see what we were doing. During the summer, we offered up to five scheduled tours of the site every day. All field school students took turns as tour guides. For the rest of the year, tours are offered to visitors pretty much whenever they showed up. This public access and presentation was an important part of Daugherty's view of our role. He frequently explained this policy by saying: "the people are paying for this and we need to show them what we are doing." While archaeology and the funding of archaeology have become more complex since the 1970s, I still believe this is true.

When I got my degree from Washington State University in 1982 and needed to decide what I would do with it, I chose to work in cultural resource management. I did so because I wanted to do archaeological field work 12 months a year. To a significant degree, this meant leaving academia and the communities that I interacted with most regularly were the Indian Tribes and non-Indian property owners of Western Washington. In working with these two groups, I found that, to varying degrees, both have an interest in archaeology. Not all archaeology, but specifically in the archaeology of where they live. Beyond archaeology itself, they are interested in its implications for local history and for contemporaneous issues including natural resources and the treaty rights of the region's Native people.

The adoption of Archaeology Month programs in the 1990s was a significant advancement which addresses this interest. I quickly recognized the value of these forums and have given numerous Archaeology Month talks since that time. My programs, offered in various parts of Western Washington, typically have included both a

session to help identify objects which may—or may not—be artifacts and a presentation summarizing the archaeology, what we think we have learned, and the current and likely threats to archaeological resources in the portion of Washington where the talk was given. The latter would be supported by either slides or a PowerPoint presentation because everyone wants to see what has been found. In fact, the artifact identification portion of the program often draws as much interest as the presentation.

More recently, after having moved to Port Townsend and reduced the amount of culture resource management consulting I do, I have made more efforts to increase this type of public outreach. In 2016, I developed a 20 hour class for Peninsula College which summarized the archaeology and culture history of the Northwest Coast from the perspective of Western Washington. As much as possible, the class focuses on sites from Western Washington. More recently I have offered this class and other programs on local archaeology on behalf of the Jefferson County Historical Society (Figure 9-1). With the onset of the COVID-19 pandemic, these programs have been presented online supported by PowerPoint presentations. So far, I have been both surprised and pleased by the turnout for these events. Several dozen people typically sign up for them, and the Historical Society has expressed support for and interest in continuing with them.

I have conducted these programs for several related reasons which go beyond Daugherty's original view that the people paid for this and deserve to know what is being done. The most important reason is that I believe the environment for the preservation of archaeological resources is more challenging now and will continue to be so for the foreseeable future. Development pressure, environmental issues (including rising sea levels due to climate change), and changing economic conditions (now complicated by the impacts of the pandemic) have exacerbated the threats to archaeological resources. Increasingly, I believe that the survival of these resources depends upon them having a constituency—a body of politically active people who are both knowledgeable of their significance and committed to their protection.While I know that both professional archaeologists and the traditional Native communities will act in this way, I don't think that they will be enough. I also want to enlist the general public, whether or not they are property owners. I believe that the programs I

Figure 9-1. Advertisement by the Jefferson County Historical Society for classes taught by Wessen during Archaeology Month 2020.

This eight-session course offers an overview of the pre-contact archaeology of the Northwest Coast, emphasizing archaeological sites and studies in western Washington. Participants will review background subjects including Northwest Coast culture, local environmental history, archaeological resources, and local research history. The course will examine what is known about the archaeological resources and cultural history of the region, briefly considering several specific archaeological sites including the site at Ozette. We will conclude with a discussion of the present and likely future of this region's archaeological resources.

Instructor Gary Wessen holds a M.A. and a Ph.D. in Anthropology from Washington State University and has operated as an archaeological consultant in the Northwest since 1983. He has 50 years of archaeological fieldwork experience in western North America, having worked in Mexico, California, Oregon, Idaho, Washington, and southeast Alaska. Most of his experience, however, has been in coastal and lowland forest settings in western Washington. To date, Wessen has worked with or conducted ten large-scale excavation projects, 96 small-scale site testing and evaluation projects, and more than 500 archaeological site survey projects.

Jefferson County Historical Society
540 Water Street
Port Townsend, WA 98368
360-385-1003

offer play a role in educating people about these issues and challenges and what they might do about them.

In a related vein, the programs I present for Jefferson County Historical Society are donated and they raise money for the society. County historical societies can be important players in generating the constituency I want to help develop, and from my experience, these groups are frequently underfunded. In the last year, programs that I conducted on behalf of the Jefferson County Historical Society have raised more than $3,000 for this group. They in turn use this money to support a range of other activities which also educate people and build awareness for cultural issues.

Finally, teaching people about the culture history represented by the local archaeological record is a natural pathway into talking about the nineteenth century history of Western Washington, and particularly the early history of contact and conflict between the region's Euro-American and Native American populations. In my years as a consultant, I've come to recognize that many of the region's current non-Native residents know relatively little about the details of these interactions. Discussion of these issues as part of the presentation on local archaeology results in a greater appreciation of what actually happened around here, and I believe that this knowledge facilitates better communication and working relationships between the two groups. This makes them better neighbors and more effective allies.

ABOUT THE AUTHOR

Gary Wessen is an archaeologist with more than 50 years of experience working in western North America. He has a Ph.D. in Anthropology from Washington State University and has operated a small CRM consulting firm in western Washington since 1984.

10. Sharing :~: Diva, Digitals, and Disaster Recovery

Jay Miller

"Share & save" are key watchwords among Tribes and allies, doing whatever they/we can to preserve traditions. Along the way, I have been involved with masterful people and processes that have carried the goals of this message and me along.

Decades of involvement with Vi Hilbert around Seattle taught valuable lessons, even as she fondly referred to herself as a "bossy old Indien." As her driver, I had access throughout Indian Country to witness and record Tribal activities and her own. Her focus, which gained her local, national, and international fame, was fully documenting her language, Lushootseed, and her culture, especially its varied faiths and spiritualities, first and foremost, for her own people, relying on academics, committed students, and supporters to get "her" work done. She learned to write down Lushootseed using International Phonetic Alphabet letters, and then to transcribe reel-to-reel tapes luckily made with early massive mechanical recorders of the elders of her youth, who spoke a more complex, revered, and sophisticated version of Puget Salish and told stories in it. Uniquely qualified by family ties, prestige, and dedication, she taught at universities, but also at Tribal venues at night, where whole families attended, using textbooks designed for college that were not satisfactory for such open ended Tribal settings. Observing her family and Tribal students, she realized they listened and watched much more than they read, so she began making copies of the early recordings and putting them in the hands (and ears) of descendants and others with a sincere interest. In time, she recruited videographers to record her telling stories, musing in Lushootseed, and attending public rites like the First Salmon Ceremony. These, some done commercially, were welcomed into Native homes.

Ever willing to share with those interested—Tribal or not, foreign or domestic—she broadened her outreach at national and international story telling events, which eventually earned her state and national awards and honors. She was known for her public efforts, much more than her academic ones, though she remained committed to her slogging

work of transcribing, translating, editing, and publishing—through university presses—of an extensive dictionary and annotated texts.

These bed rocks of language revival, however, left her unsatisfied as she tried—with a band of former students, friends, family, and technicians—various projects, such as "Adopted a Story" that recognized family copyrights while allowing stories to continue to live in public settings. Finally, her most ambitious plan was to commission a symphony based on the songs of Chief Seattle and a famous shaman and kinsman, performed in Seattle on 20 May 2006. The filming of that event is only now being edited for public release. In continuing recognition, Seattle University named in her honor its newest building, ten stories tall and providing services and housing for its students. A decade after her death, her efforts continue to bear fruit, especially as Tribal language programs have switched to actively using Lushootseed, often in terms of clusters of favorite words called "domains," instead of studying it from books.

Throughout all of her efforts, I gave support when, where, and how I could, usually as typist, translator, and editor. We progressed from an IBM Selectric electric typewriter with a special ball of linguistic IPA letters, to bulky Terak computers, to more comfortable desk tops, to portables. Vi continued to type, challenged by two brain aneurisms and other medical ills, using gallons of Wite-Out to correct typos. The transition to computers made for much cleaner final copies, which she continued to hand out to descendants. She called it her version of "archiving" (Figure 10-1).

Vi also remained in the area while I worked in Chicago, Mississippi, and Ohio. When my book on the Lushootseed shamanic healing rite was published, she defended it in public against hostile Natives, usually of other Tribes, as an effort she herself had encouraged throughout because it saved a comprehensive record of the rite.

Meanwhile I too switched to a portable (25 pound) Osborne for my writing with and about other Tribes and rites, moving on to desk computers with much larger screens to prepare drafts to be set in type once accepted by an academic press, whose editors, marketers, and publicists had their own ideas that dragged out and contorted the process. The biggest snarl was getting correct letters for Native words, which became more easy as fonts were developed for personal computers, though publishers long lagged behind.

Figure 10-1. Vi Hilbert, 1995, holding a copy of our book translating 350 pages of taped stories and memories recorded in the 1950s from Aunt Susie Sampson Peter, whose Indian name appears above her cover photo.

Eventually, *JONA* introduced me to Amazon Kindle Publishing. Integrated drafts stayed together as complete books, and titles proliferated as I used the COVID-19 lockdown to republish, with some commentary and corrections, classics of the Northwest and Americanist traditions. Specialized machines, such as a scanner that produces Word documents, made efforts easier, as did the boost and bane of spell checkers. These sustained labors kept me fully occupied, with medical and mental benefits. As the thrust builds for more and more digital versions, I insisted that a hold-in-the-hand, leafing through pages, book version will always be the most useful version for scholarly research and travel anywhere enjoyment.

Amazon publishing also made author copies available at low cost, so I can continue Vi's version "archiving," sharing and spreading copies throughout Native families and communities.

There has been an especial effort to make copies of *Native Met How* available to the new interpretative center at Twisp, which has gone to extraordinary lengths to welcome back members of this Native community forced out of the valley (at gun point) and on to the nearby reservation of the Colville Confederated Tribes. Until this year, families had kept copies of my notes and drafts made with their parents and grandparents. Tragically, these copies—along with homes, corrals, pastures, and whole ranches with their contents of regalia, heirloom baskets, artifacts, and other mementos—were wiped out in wildfires that left them destitute. As the council provides new homes, I have been able to resupply these notes and drafts—including family claims and copyrights to names, places, stories, and traditions—as an act of compassion and concern.

Amazingly, in the review of these materials, new domains have opened for joint investigation, especially concerned with the sky. The interpretive center already has a superb display of the role of the Big Dipper in regulating seasonal and gendered activities, but these new conversations are providing unappreciated details about the family represented by the alignments of the four brothers at the corners of the dipper-scoop and the three sisters along the handle.

Such is the serendipity of cooperation, collaboration, and compassion joined in sincere efforts to save, share, and spread Tribal traditions locally and globally so as to have something tangible for all time.

ABOUT THE AUTHOR

Jay Miller studied anthropology, art history, ethnohistory, and linguistics at the University of New Mexico (B.A.) and Rutgers (Ph.D. on Keresan Pueblos), with allied coursework at Princeton. He has taught in the U.S. and Canada, at each of the four quarters (southwest, southeast, northeast, and northwest), as well as serving in the heartland at the Newberry Library's Center for the American Indian History in Chicago. At Native American Educational Services (NAES), he co-taught with Native speakers of Ojibwa and Menomini. Following *JONA*'s lead to Amazon Kindle, during COVID-19, he has published or republished a hundred titles dealing with Native North America, especially the Northwest.

All these experiences served as useful background once he was in Seattle, in the thraal of Vi, serving as her driver, typist, English language advisor, formator, and friend, accorded status as a 'younger brother' in the Lushootseed kinship system, with a nod to Coyote's gustatory powers when we disagreed. Their work together has continued for half a century even after she went to the other side and Miller continues to serve as vice president of the Lushootseed Research board she founded, hosting an annual Spring conference at Seattle University for all those interested in Lushootseed.

11. Recovering Written Voices

Robert E. Walls

The practice of engaged anthropology requires a critical engagement with the important issues of our times. This usually demands an activist approach to addressing an issue, sharing knowledge about it with the public or a targeted audience, and advocating for a deeper understanding of and respect for vulnerable cultures impacted by the forces of change, such as colonialism. Ironically, no one did this better in the Pacific Northwest than a non-anthropologist, Vi Hilbert (taq^{w}šəblu), an Upper Skagit elder who was largely responsible for revitalizing the Lushootseed language and oral tradition in the late twentieth century.

Though not formally trained in the discipline, Vi learned the technical necessities of language documentation from linguist Thom Hess in order to reverse the process of language loss in the Puget Sound region. Through fieldwork and inspection of archival records, she began to recover and reconstitute her Native tongue. She also occupied an office in the University of Washington Anthropology Department for a decade, serving as a de facto "elder in residence" long before the term, and its role in higher education, became fashionable. From this position, Vi collaborated with peers—Jay Miller, Pamela Amoss, and Crisca Bierwert—and began to share her work with the world, teaching the significance of Indigenous language history and culture to the broader public of Seattle and the larger Northwest. Through her well-attended appearances in public venues, she re-introduced the oral literature of Lushootseed people, framed by historical lessons of how shameful boarding school practices had previously brought the language to the brink of extinction. In her classroom pedagogy and public outreach, Vi inspired Indigenous youth to learn more about their heritage and compelled non-Indigenous newcomers to acknowledge a legacy of cultural destruction and the necessity for repair and reconciliation.

While Vi's recovery work focused on the oral conveyance of language and stories, she never hesitated in publishing her materials

for classroom instruction and public consumption. When I once asked her if she was concerned about committing this history of oral tradition to the permanence of print, she laughed and noted that she wouldn't be the first elder to do so. She then named several ancestors who "wrote a book" or "wrote for the newspaper" in the early twentieth century to share their traditional knowledge with a wider audience. Sadly, most non-Native people, especially anthropologists, had simply ignored these earlier efforts at cultural preservation and public education.

It was Vi Hilbert's pointed statement, and her invaluable recovery work in general, that eventually led me to my own project: recovering the earliest *written* voices of Native people, published long before the modern era of Indigenous activism. Through much of the last century, anthropologists focused almost exclusively on language and oral narrative, recorded during fieldwork interviews. This research proved useful for the ethnographic and comparative studies that characterized the discipline at the time; eventually, the research also constituted an essential resource for the cultural and linguistic revitalization initiated in more recent years by members of Indigenous communities. However, anthropologists steadfastly ignored written statements of cultural identity and political resistance. When a known Native writer authored and published traditional stories, accounts of historical memory, or critical commentary on the colonial context of the previous century, anthropologists deemed such writing inauthentic, incomplete, inferior to oral presentations. They preferred representations of Native culture and society stripped of any hints of modernity, uncorrupted by the colonial present.

Of course, Indigenous people throughout North America recognized early on the importance of learning alphabetic literacy, and they adopted the practices of publishing and narrated their histories through the written word to make territorial claims, defend traditional rights, and create a record of their experiences in their own voice. We are likely familiar with the early nineteenth century history of Sequoyah's syllabary and the Tribal newspaper, the *Cherokee Phoenix*; the religious and political writings of the Pequot minister, William Apes; and Zitkala-ša's early twentieth century exposés of the boarding school experience, published in the magazines of elite settler society. But with only a few exceptions, there was almost no

research on Native writing in the Pacific Northwest and its use to promote Indigenous interests across the region.[1]

Taking Vi Hilbert's cue on the influence of Native writers who preceded her, I began several years ago to assemble a bibliography of early Indigenous writing for the Northwest Coast and Plateau. I drew upon personal notes made during previous research in various archives, and on occasional purchases made in used bookstores. I concentrated mostly, however, on the emergent database of recently digitized newspapers and periodicals. What I discovered was the existence of hundreds of publications authored by Native men and women prior to 1960. Beginning a mere 20 years after the signing of treaties in the 1850s, Native people began to generate a wealth of printed material that presented their own traditions and historical experiences, published in letters to newspapers, petitions, missionary magazines, booklets, Tribal newsletters, sermons, sports reports, and editorials. There were collections of ancestral stories, place names, and accounts of reservation life, and a wide-ranging amount of fiction and poetry. Through this writing, Native people of the Northwest preserved culture on their own terms, made political demands, and expanded their networks of potential allies within and outside of Indian Country. Writing did not erase Indigeneity; it enhanced its resilience.

Take for example one of the members of Vi Hilbert's extended family, her first mother-in-law, Myrtle Johnson Woodcock (Chinook/Quinault). Born in 1889, Woodcock was educated at the Chemawa Indian School. As a young woman, she began doing oral histories with elders in southwest Washington State, incorporating some of the information into verse, which she then published in local newspapers and small chapbooks, and recited in public performances. Moreover, she insisted that Tribal youth listen to and even memorize some of the poems to maintain a connection to Tribal history (Figure 11-1). By the 1950s, Chinook activists even cited Woodcock's writing in their petitions for federal recognition, as an example of cultural

[1] Some of the exceptions (most focusing on individual authors or a specific place) include Miller (1990, 1994); Arnold (2017); Carlson (2011, 2020); Bierwert (1999); Edwards (2009); Harvey (2013). Also note the 2020–2021 exhibit at the Hibulb Cultural Center, on the Tulalip Reservation. In this remarkable exhibit, perhaps the first of its kind in the Northwest, museum curators used multiple display cases and signage to describe the significance of literacy and Tulalip-authored publications from a Tulalip perspective, from treaty times to poetry gatherings of the present.

Figure 11-1. Photograph of Myrtle Johnson Woodcock (right), Chinook poet and activist, from *The Alliance of the Quinault and Chinook Tribes* (ca. 1925).

continuity. Recently, after returning photocopies of Woodcock's poetry, her granddaughter, Judy Little, remarked how grateful she was that people were beginning to recognize her grandmother's literary contributions, which kept traditional knowledge and history circulating in the twentieth century Chinook community. A deceptively simple genre—modern poetry—was essential to the resilience of Chinook culture and society.

Remembering the work of Vi Hilbert, and her efforts to make her research relevant for both an Indigenous and non-Native public, I

grappled with the question of how to make my compilation of Native writings useful, particularly for Native communities. Over several years, as with Myrtle Woodcock's granddaughter, I tried returning copies of Native-authored materials to individual families or to Tribal cultural resource managers who would identify this writing as a form of ancestral heritage. However, this proved to be an inefficient process of recovery and return. Instead, I settled on the idea of a bibliography that would enable me to return at least an annotated list of writings to the descendant communities from which the writings originated. Thorough annotation of individual entries was essential as it allowed me to provide both biographical details about authors and descriptions of the context in which these publications emerged. Equally important, I was able to use annotations to pose questions for further research. Who were these writers, and did they consider themselves "authors" or merely representatives of their respective communities? Were they socially acknowledged as leaders? Why did they choose to go public? Do these writings constitute a valuable contribution to a Tribal nation's literary heritage? Why did anthropologists ignore these writers as authors, artists, and intellectuals?

Darby Stapp, editor of the *Journal of Northwest Anthropology*, shared my enthusiasm for producing this bibliography, and with his staff published it in their *Memoir* series in January of 2021, all 495 pages, with almost 2,000 entries (Figure 11-2). Jay Miller, also a close friend of Vi Hilbert, recognized the value of highlighting Native writing, and provided *JONA* with an early endorsement of the work. Robert Kentta (Shasta/Dakubetede), a cultural resource specialist for the Confederated Tribes of Siletz Indians, was kind enough to write a Foreword in which he commented on the bibliography's content as the "cultural patrimony" of Tribal communities, the "preserved thoughts as part of our collective community body of knowledge that is available to us now and in the future to reflect upon and contemplate our collective journey, as well as our individual community experience." *JONA* also made sure that copies of this volume were distributed to Tribes and First Nations in the Pacific Northwest that were well represented in the book's content. This ensured that the recovered written voices were, in some form, returned to Indigenous communities.

The bibliography, of course, is far from exhaustive in its coverage. Businesses and institutions are rapidly making digitized copies of

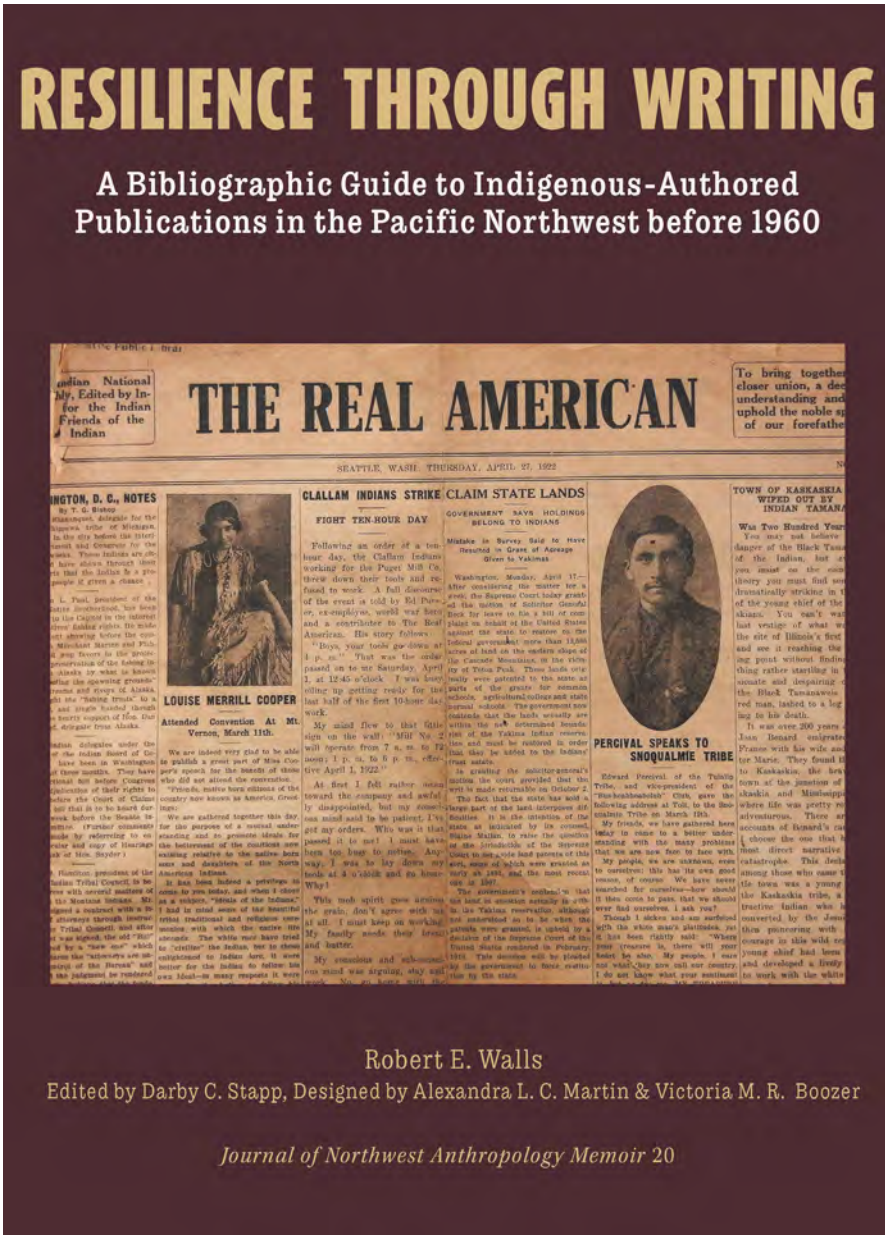

Figure 11-2. Cover of *Resilience Through Writing: A Bibliographic Guide to Indigenous-Authored Publications in the Pacific Northwest before 1960.*

regional newspapers and archival collections available online. There are certainly hundreds of published writings of Indigenous women and men yet to be identified and recovered. It is my hope that the bibliography will serve as a seed for the growth of future research projects initiated by Native communities themselves, who are, after all, the best authorities for interpreting these written voices and determining how they might be useful for serving the interests of Native people. Since the volume has only recently been published, I have only just started to receive feedback on what value this material might hold for Indigenous communities. I have received letters and emails from descendants of writers, acknowledgments on websites and Tribal Facebook pages, and appreciations from Tribal cultural resource officials. Indeed, Tribal archivists and librarians were already in the process of promoting public recognition of Indigenous writing. In 2020, the Hibulb Cultural Center at Tulalip opened its own exhibit, "The Power of Words: A History of Tulalip Literacy." This remarkable exhibit represents one of the first devoted to the literary heritage of a single reservation (Figure 11-3).

Throughout this project I have tried to keep the wisdom and example of Vi Hilbert in mind, with her insistence that work with Indigenous history should represent something more than just another academic exercise, suitable only for professional advancement. I want to think that the bibliography has been a productive and respectful anthropological project of engagement with the Indigenous public of today, a project that will prove meaningful to people whose voice was too often silenced or ignored. Recovering the written voices of ancestral authors, who should have been acknowledged generations ago by anthropologists and other settler scholars, serves as a corrective to the mistakes or lapses of the past. As Vi Hilbert knew, written voices matter just as much as those who told stories or spoke in their Indigenous language for a tape recorder. All Native voices—oral and written—are worthy of being remembered.

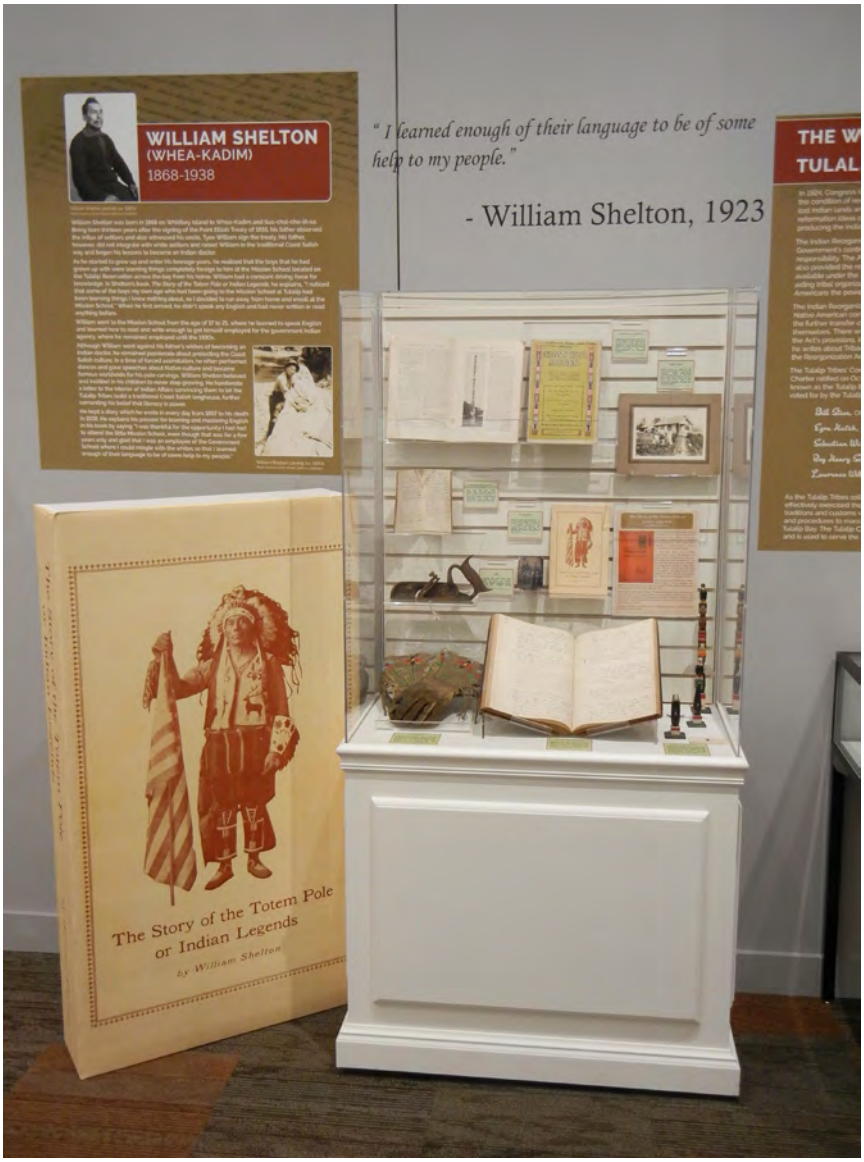

Figure 11-3. Photograph of the display featuring the early writing of William Shelton [Snohomish], in the exhibit "The Power of Words: A History of Tulalip Literacy," held at the Hibulb Cultural Center Museum, Tulalip Reservation, 2020–2021.

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ABOUT THE AUTHOR

Robert Walls is currently a Research Associate in the American Indian Studies Research Institute, Indiana University-Bloomington. After receiving his Ph.D. in 1997, he taught Native Studies at Lafayette College, the University of South Carolina, and the University of Notre Dame. His current work addresses the ethnohistory of Indigenous writing in northwestern North America up to 1960, and how writing practices influenced the preservation of culture and protection of Indigenous rights.

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12. Expressive Content Amidst Personal Malignment: Writing Op-Eds for the *Tri-City Herald*

Mark C. Mansperger

Committed to the idea that a goal of anthropology should not just be to understand the world, but to change it in beneficial ways, I've written 36 op-eds for the *Tri-City Herald* since 2006 (Figure 12-1). My first piece was titled "Global catastrophe on horizon if we stay this course" focusing on resource depletion. Perhaps I have a penchant for hyperbole in my titles and conclusions, but one must capture the attention of readers, or a newspaper is not going to have much use for you as a contributor.

How do you bring anthropology to the public? There are several different ways, but I chose to do it by applying anthropological data, insights, and concepts to relevant contemporary issues in a manner that readers don't necessarily even know they are learning anthropology. Topics covered include politics, economics, social problems, foreign relations, anthropology, history, ecology, etc., matching my various degrees and research interests.

Hired as a Teaching professor, I'm about to introduce my fourteenth new anthropology course at Washington State University, Tri-Cities, in addition to teaching four history classes. My anthropological coverage spans all four major subdisciplines of the field, in addition to abundant experiences in applied anthropology and three interludes with corporate America. To accept op-eds, newspapers will generally want writers to be a subject matter expert or a high-profile columnist. I started out as the former but now have some characteristics of the latter, at least locally.

My first hard-hitting column, gaining me some notoriety, was published June 7, 2009, titled "Cheney must end reign of destruction." I began:

> Like an unending bad dream, Dick Cheney is now thrusting himself into the national spotlight again. His latest claim is that we are being rendered unsafe from terroristic attack by President Obama's policies. This evaluation is from a man who has developed being wrong into a science. Let's examine his major claim: the Bush policies, which he undoubtedly had a huge hand in crafting, kept us safe.

This op-ed, intermingling facts with satire, drew a hostile response in the form of Letters to the Editor and a counter-column from former WSU-TC Interim Chancellor David Lemak, which amounted to a personal rant against my character. One of the editors of the *Herald* later apologized to me for that. But, if you're going to write columns that challenge peoples' worldview, which tends to be conservative in this area, you had better be thick-skinned enough to take the heat.

Figure 12-1. "America needs a functional conservative party to balance the liberals." *Tri-City Herald*, July 20, 2021.

Many times, such as with my column titled "Workable socioeconomic model needed" (March 30, 2014), my goal was to extol both the virtues and costs of capitalism and subsequently lead local readers into a less dogmatic embrace of laissez fair capitalism, which is an enormous contradiction to the realities of Tri-Cities economics. Before writing most columns, I usually read a specific book on the topic, in addition to my normal academic preparation.

Perhaps my most anthropological column was written after reading *The Rule of the Clan*, by Mark Weiner, who gave me an insightful perspective for understanding America's failed Middle Eastern policies. In "Understand tribalism to comprehend Iraq," August 17, 2014 (Figure 12-2), I wrote:

> In order to take productive action in the Middle Eastern region, we need to better understand the nature of their societies and the causes of their grievances. Religion, honor, custom, and tribalism are their main organizing principles (not individualism, capitalism, and patriotism). To some extent, we should allow people there to humanly redraw political borders better corresponding to their unique histories and culture.

GUEST OPINIONS

In Focus: Understand tribalism to comprehend Iraq

Only have a minute? Listen instead

Having lived in the Middle East and made a career in anthropology, I take a particular interest in the unfolding events in Iraq. One of the most important insights we can have in this matter is the profound difference between our type of society and theirs.

We are organized into a nation-state, which provides us with innumerable rights and freedoms we take for granted. In contrast, Iraq and Afghanistan are actually better described as "territories" inhabited by various "tribes" (some of which are allied, others feuding) distinguished on ethnic and religious grounds, largely corresponding to Islamic (Shiite vs. Sunni) factionalism.

Nation-states in Africa and the Greater Middle East are creations of former colonial powers, such as France and Great Britain. These states frequently make little sense in regards to the people they encompass. Many tribes were grouped together that had been fighting for centuries; whereas other tribes were separated by national borders. Some distinct groups, such as the Kurds, should have been given their own state but were denied.

Figure 12-2. "In Focus: Understand tribalism to comprehend Iraq." *Tri-City Herald*, August 15, 2014.

For several years, the *Tri-City Herald* felt obliged to allow a local person, of some prominence, to compose a "rebuttal column" to the one I had recently published. This generally entailed the writer employing Fox New-like cliches, misnomers, and stereotypes in an attempt to lampoon my work, including a dose of personal belittlement. I found this practice to be both discouraging and frustrating, given I was not given the opportunity to write a counter-column in response. I've been unwavering, however, in my attempt to change the local narrative into one that I believe is more humane and better grounded in reality.

One of the best pieces of rhetoric I believe I have written was published by the *Herald* on April 12, 2015, and titled "Religious freedom is a poor excuse." This op-ed dissected the case of Arlene's Flowers and her attempt to use "religious freedom" as an excuse for not providing wedding services to a homosexual couple. I again intermixed scholarly knowledge with entertaining verbiage:

> …The ancient Hebrews of the Kingdoms of Judah and Israel were not racially identical to Europeans, who are quintessentially "white." Jesus Christ, himself, didn't actually look like he is typically portrayed (a 6'2" fair-skinned Scandinavian). Instead, he most likely stood about 5'4" and had the appearance of a modern-day Palestinian. Should a Jewish shopkeeper of true Middle Eastern origin, therefore, be allowed to discriminate against all others, including people of European descent, because the shopkeeper views them as mutants produced by a Biblical curse?

As you might imagine, this piece got quite a reaction. A former Editor of the *Herald* once told me that I really know how to "rile the masses," which I think he rather liked. And this is one of the points that I want to emphasize here: when writing an op-ed, you're writing for laymen, and it must be engaging.

Perhaps you've noticed that the tone of my writing was sometimes a little caustic. A significant change in my approach occurred when a more conservative editor took over the *Herald* op-ed section in the mid-2010s. After submitting a pitch in which I referred to Sarah Palin as being vacuous minded, he retorted "Your goal should be to inform people, not insult them!" He was absolutely right. Changing peoples' minds doesn't happen by hitting them over the head and

yelling, "You're wrong!" Instead, we must work with peoples' beliefs, find common ground, and appeal to their humanity. A good way to win over people is to first agree with them on a lesser matter.

This new direction led me to submit a column titled "We need to be a more nurturing society" (July 31, 2016).

> Feelings of belonging, self-worth, and having productive activities to do are essential for people to be mentally healthy, law-abiding citizens. Moreover, people will tend to behave as they are treated. Treat them like thugs, and some will become thugs. Too many of our countrymen are being left behind.

As time went on, I wrote other columns which, in my opinion, encouraged more social compassion. These op-eds often involved healthcare, decreasing gun violence, or implementing more informed policies in the Middle East.

From 1976–1978 I lived in Tehran, Iran, and witnessed firsthand the beauty of the Iranian people and their love of things American. Based on this and my desire to see peace in the region, I've written columns encouraging America to take a less ethnocentric, more even-handed approach to the Middle East, e.g., "Attacking Iran could be harmful to America" (March 11, 2012). Misinterpreting my words as being "anti-Israel," a local Jewish doctor invited me to have a "public debate" in which he'd undoubtedly go through his list of the evils of Iranians while I was supposed to defend the Iranian government, in spite of my concluding op-ed comment:

> There are, indeed, hate-mongering fanatics in the leadership of Iran. But one means of undermining their power and ability to manufacture nuclear arms is to discontinue the rhetoric and policies that evoke the hatred on which they thrive. Attacking Iran would likely be foolhardy. We should, instead, assume the role of being the benevolent and fair-minded mediator in that region.

Numerous people will only read what they are expecting to hear or want to hear, not what you actually write.

When we entered the Trump presidency, my columns often focused on the growth of fascism in America and how to preserve our democracy. I'm sure this ruffled the feathers of many local Trumpies,

but perhaps my less "in your face" approach resulted in fewer angry letters. Nevertheless, local conservatives do know where and who I am (the "Liberal Professor"). When armed right-wing loonies started trying to take prisoners and stormed our nation's Capitol, I kept a loaded gun handy for a few months.

Academically, columns do not count as regular publications. One administrator labeled them "opinion pieces," not initially acknowledging the amount of research and work I put into them—and they are also read by tens of thousands of people. But, on annual reviews, I have been able to include my op-eds as part of my outreach, which is related to academic service. I believe they did contribute to my promotion to full Teaching Professor.

One of the challenges of publishing columns is that you must learn to be immensely concise in your writing. Generally, only 650–800 words are permissible, which at first might seem impossible to accomplish; but it's amazing how much can be edited out, with practice, while retaining your gist.

Moreover, numerous readers through the years have sent words of appreciation for my columns. It's gratifying for me to read their notes and apply my knowledge in order to inform readers, to demonstrate social analysis, and to hopefully help create a more humane societal discourse for a better world.

ABOUT THE AUTHOR

Mark Mansperger is a Teaching Professor with Washington State University (WSU), Tri-Cities campus. He attained a Ph.D. in Anthropology from WSU in 1992 and has lived in both Europe and Iran. Professional experiences include three stints with Corporate America and well as being both an Applied and Academic Anthropologist. His research interests include political-economy, cultural change, and human ecology.

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13. Writing a Cultural Resources Column for the *Tri-City Herald*

Darby C. Stapp

From April 1999 through the end of 2007, I wrote 57 "Cultural Resources" columns for the Sunday *Tri-City Herald*, the regional newspaper published in Kennewick, WA (Figure 13-1) (Attachment 13-A). The column, about 350 words in length, appeared every 5 weeks, rotating with 4 other topics: Fish, Plants, Geology, and Astronomy. I wrote about important archaeological and historic sites in the area, new discoveries and research being conducted, museums and parks where history was interpreted, new books, and various other cultural-resource-related topics.

I had never thought about writing a newspaper column, though I did have a long-standing interest in sharing anthropological and archaeological knowledge with those outside the profession. My experience in sharing knowledge with the Tri-Cities population dates to 1992, when I wrote a controversial op-ed concerning the development of Columbia Point, an important pre-contact village and burial site located at the mouth of the Yakima River. I had served as the archaeological representative to the Columbia Point Planning Committee, and the op-ed presented the archaeological opinion that no development should occur for 50 years (30 years later, no development has occurred, mostly due to it being considered a significant property by the Washington State Department of Transportation).

The opportunity to write a column came about in 1999, a few months after I accepted a job to lead the Hanford Cultural Resources Laboratory (HCRL), a component of the U.S. Department of Energy's Pacific Northwest Laboratory, operated for the government by Battelle Memorial Institute. As the new director of the HCRL, I seized the opportunity to promote the region's rich cultural resources. I worked with a communications specialist, Georgeanne O'Connor, to prepare an hour-long presentation on the importance of Tri-Cities historical places and gave it to various groups throughout the area, including the Rotary, local museums, various organizations within Battelle, and a well-advertised public presentation at the Richland Library.

Celebrate Archaeology Month

Washington's Archaeology Month is upon us once again, and the theme this year is Asian American Archaeology. Archaeology Month is sponsored by the Washington Office of Archaeology and Historic Preservation, which provided the following explanation for this year's theme:

"Asian Americans have contributed greatly to the development of Washington's economy, history and culture in areas such as agriculture, mining, architecture, art and education, but the archaeological record reflecting these activities is relatively unstudied and not well-understood. These sites are important and fragile pieces of Washington's history. Please help protect and preserve them for everyone's benefit."

Newcomers to this region may not realize the effect Asian Americans had in the Mid-Columbia. In the 19th century, large populations of Chinese lived in the area, working on the railroads and mining for gold on the Columbia River. In the early 20th century, many Japanese moved here, mostly to farm. By the 1940s, there were 1,200 Japanese Americans living in the Yakima Valley. That came to an abrupt halt in 1942, when they were all rounded up and shipped to internment camps for the duration of the war under Executive Order 9066.

An interesting fact is that the Columbia River served as a security boundary for the government. Japanese Americans living west of the Columbia River were sent to internment camps, while those living east of the Columbia River were left alone, unless they were considered subversives.

An excellent account of the Japanese-American experience in the Yakima Valley from 1920 to 1942 is found in Thomas Heuterman's book, *The Burning Horse* (Eastern Washington University Press, 1995).

There are reports of archaeological sites associated with Chinese and Japanese people in the Mid-Columbia, but I do not know of many. If you know of any sites, please contact me so we can get them documented.

Darby Stapp

Cultural Resources

If you have are interested in this topic, check out the University of Idaho's Asian American Comparative Collection Web site at www.uidaho.edu/LS/AACC/, where you can see the variety of Chinese and Japanese material culture often found at these types of archaeological sites.

Every state has an archaeology month, though the specific month varies from state to state. The general purpose is to increase public awareness so we can work together to protect these endangered resources.

In Washington, more than 30 events are planned this year across the state. These opportunities make it possible for the public to visit sites or talk to archaeologists and learn first-hand about Washington's archaeological heritage.

Local events include Archaeology Days at Grant County PUD's Wanapum Dam on Wednesday, beginning at 8:30 a.m. The highlight will be a talk by Dr. David Rice, who probably knows more about Mid-Columbia archaeology than any other living archaeologist. For more information, call 509-754-0500, ext. 3126.

On Oct. 18 at Pasco's Sacajawea Park will be the Lewis & Clark Festival, with a variety of demonstrations and events. Among them will be a "Protect the History" booth where you will be able to talk to local archaeologists and American Indians about the importance of protecting heritage resources.

There will be displays of the types of items local tribes had when Lewis and Clark came through in 1805. Carl Sampson, Walla Walla chief and a direct descendant of Chief Yellipet, whom Lewis and Clark met at Wallua Gap, is planning on opening our booth with a prayer. Richland resident Al Cliff and his family will be singing and drumming throughout the day.

Look for more information on the festival in the Herald.

You can see a list of the events across the state by going to the Web site at www.ocd.wa.gov/info/lgd/oahp/. You will also see this year's poster reflecting the Asian-American theme. I have several extra posters, so contact me if you want one for your classroom or workplace.

■ **Darby Stapp is an anthropologist with Pacific Northwest National Laboratory. He can be reached at P.O. Box 1721, Richland, WA 99352, or dstapp@charter.net.**

Figure 13-1. Example of a cultural resources column written by Darby Stapp (*Tri-City Herald*; October 5, 2003).

It turned out that Georgeanne also coordinated the *Tri-City Herald* natural resource columns written by the other Battelle scientists. Following my last public presentation, she proposed adding cultural resources to the lineup and suggested I write it. I accepted.

The *Herald* did not provide a lot of direction on how to write a column. I was told to make sure the column has local interest, be timely, keep it around 350 words, and send it in every fifth Wednesday by noon. When I started writing the column, there was no shortage of topics to write about. Something was generally going on—a new museum exhibit, a new discovery, or a new book. To be sure, the columns were challenging to write, but I enjoyed writing them; seeing them in the Sunday paper with my name and picture felt good.

My basic column-writing strategy was to start with a hook to get the reader interested and want to keep reading. Then I would provide some background on the topic, present the message, and close with sources for more information.

The types of topics I covered in the column were the following:

- Resources available to the public, including museums (Fort Walla Walla Museum), museum exhibits (David Thompson exhibit at Northwest Museum of Arts and Culture), historic parks (Fort Simcoe), books (Marmes, the Plateau Handbook volume, Kennewick Man), and websites (The Archaeology Channel, Dr. Dig, and Washington Department of Archaeology and Historic Preservation).
- Important historic and archaeological places in the region (Marmes rock shelter, abandoned farming communities at Hanford, Fort Nez Perces, Columbia Point, early sites).
- Historic preservation efforts, research activities (restoring a historic bank, interpreting the "Hudson's Bay House," demolition of the Hanford Generating Plant, archeogeophysicists holding national workshop at Hanford, archaeological research questions).
- Cultural history of the region (Precontact and historic sequence, a Japanese farming family's World War II experience, western heritage in Pendleton, Jefferson Peace Medal, and epidemics).
- Contemporary Native American life (celebrating the treaties, a local Native fishing site, the spring First Foods celebration, a New Year celebration, horses, importance of artifact

collections, problems with Kennewick Man proposal, rock climbing ruling, and local conflicts).

- Heritage preservation and local initiatives (heritage tourism, historic preservation, Archaeology Month, Executive Order 13287 Preserve America, volunteerism, Archaeological Resource Protection Act training, cultural landscapes, Tribal involvement, cross-cultural reverence for human remains, costs of archaeological disasters).
- Miscellaneous (Lutefisk and lamprey eels, Kennewick Man and the plasticity of human skeleton, caring for historic cemeteries, mystery of the Cayuse language, revering rock art).

A listing of the columns with the actual headlines is provided in Attachment 13-A. While anthropologists and archaeologists are often unhappy with the headlines used by newspapers on their articles, I had few problems.

Although some of my professional publications can be viewed as polemical, with this column I avoided controversial topics. I stayed safe and don't recall if I ever considered any other way. In only a few cases did anyone ever write a Letter-to-the-Editor or otherwise complain.

The only time I got myself in trouble was when writing the column on Asian Americans in the Mid-Columbia. I used as the hook a story I heard about a Japanese man who farmed across the river with his family. The story was that he was visited the day after Pearl Harbor in 1942 by government officials in a black sedan. A few days later, he returned to Japan where he resumed his former position as a military officer. Within a week or two, I heard from his granddaughter, who informed me that the story was clearly about her grandfather, Seiichi Yoshinaka, but that the story was not accurate and had upset the family very much. In my next column, I corrected the story, explaining that Yoshinaka had been arrested as an alien and sent to the Kooskia Internment Camp. The rest of the family had not had to leave because only Japanese families living west of the Columbia River were sent to internment camps.

I stayed in touch with Yoshinaka's granddaughter and later put her in touch with Priscilla Wegars of the Asian American Comparative Collection [see essay 7, this volume], who was studying the Kooskia Internment Camp and who was able to share some information about Yoshinaka. I stayed in touch with Yoshinaka's granddaughter and after

a few months, helped the family plan a reunion in Richland. It turned out the family had never really talked about the post-Pearl Harbor chapter of their lives and thought a reunion of sorts would be a good thing. The family came to Richland, visited the farm where they had grown up, and had a nice banquet, to which Julie and I were invited. An uncle gave a talk where he expressed some anger about what I had written, but was glad about the way it worked out. I got up and apologized for my mistake. It was a good lesson.

A second column that upset a small group of people was the one on the Hudson's Bay House. I wrote that the structure architecturally did not support a ca. 1850 construction date. Former residents of White Bluff, who knew the building as the Hudson's Bay House when they were growing up, were not happy; they refused to accept my reasoning.

The column I was most pleased with was the one that discussed the significance New Yorkers gave to human remains found at the World Trade Center following the September 11, 2001 terrorist attack. Using that and examples of U.S. military searches for the remains of soldiers killed long ago, my intent was to show readers that Native American attachment to the remains of their ancestors was not so strange or unreasonable. Such feelings often appeared from members of the dominant society during the battle for Kennewick Man.

This brings to mind the use of our writings to promote an agenda, a topic not discussed in detail by any of the authors in *How Do We Reach More?* There is a body of literature concerning use of archaeology to promote nationalism and other themes, but I have not studied it in detail. In my columns on Hanford, the World War II site associated with the atomic bomb and the resulting environmental damage, I promoted nothing more than the fact that Hanford is historically significant and worthy of preservation and interpretation. There is no question that my values got reflected in my writings, but there was no intentional effort to convince my readers.

The cultural resources column was one of several approaches I have used in my career to reach out to external audiences. I have also written things encouraging colleagues to share more because I believe there is a professional responsibility for any professional to provide some level of service to others outside the profession. This can be done in a variety of ways, and it is largely up to the individual to choose how he or she wants to meet this responsibility.

Did cultural resources benefit from my column? There is no direct data to answer this question. But with a Sunday circulation of about 40,000 people, and more people than that who read it, most people saw the headline, and some number certainly read it. It is likely that some bought a book, went to a presentation, saw a new exhibit, or gained a new perspective on Native Americans, so in that sense, cultural resources did benefit. I like to think that my columns led to an editorial by the Tri-City Editorial Board entitled, "Preserving history key to Mid-Columbia future" (May 14, 2003), which would impact far more people than my column.

Was the perceived benefit worth the time I took to write the column? The column was not a trivial effort. I'm sure I spent at least 10 hours (over weeks) researching, outlining, producing a rough draft, rewriting, and proofing, and sometimes probably more. The $35 that the Herald paid me for each column was certainly symbolic and provided no motivation. To the degree the column increased local recognition for me, it had no benefit, though Battelle credited me with fulfilling my public service responsibility. The column did earn me the 2003 "Washington State Historic Preservation Officer's Award for Outstanding Achievement in Historic Preservation Media" and helped me win Pacific Northwest National Laboratory's 2007 "Fitzgerald-Eberhardt Award—Laboratory Director's Award for Outstanding Contributions to Science and Engineering Education," both of which did help me a little in my career. The *Tri-City Herald* wrote an article on me announcing the state award, which was nice except for the headline, which referred to me as a Historian ("History columnist honored"). The biggest reward for me, however, was the intellectual experience I gained by writing 59 columns on a diverse set of stories. Writing a column for others forces one to think long and hard on the significance of our work.

Anyone interested in writing a cultural-resources column should contact their local newspaper or any of the various other media products in the area. With the digitization trend continuing, columns may give way to blogs and other innovative communication products. Timeliness and direct local connection will likely continue to be a winning strategy. A good example is my column on University of Idaho professor Roderick Sprague winning the Society of Historical Archaeology's highest award, the J.C. Harrington Award for Distinguished

Service; normally this event would hold no interest to people in the Tri-Cities. However, I knew Rick's parents grew up in White Bluffs, one of the towns absorbed by the government when Hanford was chosen as the location for building material for the atomic bomb, so that was the hook I used to write about Sprague's career and his research on the Palus Tribe and Sasquatch, his pioneering work in helping Tribes maintain control of their burials, and his archaeological work on the Snake River.

My experience in writing this column is something I am proud of, and I am glad I did it. I only stopped because I ran out of things I wanted to say. I encourage others to look for ways to combine their cultural and archaeological expertise with their writing skills and produce a regular newspaper column (or any type of regular publication) for the public.

ATTACHMENT 13-A. *Tri-City Herald* Cultural Resource Columns by Darby C. Stapp.

Date	Headline
April 25, 1999	*Marmes Rockshelter deserves recognition as top cultural site*
May 30, 1999	*Fort Nez Perces an intriguing part of Mid-Columbia*
July 4, 1999	*Preservation part of restoration at Hanford*
August 8, 1999	*Old Hanford, White Bluffs site Mid-Columbia's Pompeii*
September 12, 1999	*Lectures, exhibits highlight Archaeology Month*
October 17, 1999	*Tracking down the earliest Americans no easy task*
November 21, 1999	*Sourcebook on Northwest Tribes worth the wait*
December 26, 1999	*Wanapums celebrate new year as time of rebirth*
February 6, 2000	*Society honors White Bluffs descendant*
March 12, 2000	*Two new books explore story of Kennewick Man struggle*
April 16, 2000	*Cultural opportunities abound in Mid-Columbia*
May 21, 2000	*Artifact Collections precious to Tribes*
July 30, 2000	*Asians have long, colorful history in Mid-Columbia*
September 3, 2000	*Family Research reveal story of Ringold's sole Japanese farmer*
October 8, 2000	*Mid-Columbia Archaeological Society Reunion*
November 12, 2000	*Group hopes to restore White Bluffs bank to former glory*
January 21, 2001	*Search is underway for Mid-Columbia's earliest inhabitants*
February 25, 2001	*Now is time to preserve pieces of area's history*
April 8, 2001	*Indian feasts celebrate the return of spring*
May 5, 2001	*Treasures unearthed at site*
June 15, 2001	*Antiquities of the Hanford Reach*
July 22, 2001	*Rock art revered by many*
August 19, 2001	*Plans in works for Hudson's Bay House*
November 4, 2001	*Websites help bring past to life*
December 9, 2001	*Wanapum fishing a Horn Rapids tradition*

February 17, 2002	*Cayuse language hints a mystery*
April 28, 2002	*NAGPRA Committee Rebukes BLM for Spirit Cave Man Decision*
June 2, 2002	*Heritage tourism gains in popularity*
July 7, 2002	*Historic cemeteries deserve care, respect*
August 11, 2002	*Fort Simcoe State Park good place to ponder history*
October 20, 2002	*Great regional books hit shelves*
December 29, 2002	*New Oral History Documents Mid-Columbia Farming*
February 2, 2003	*Skull shapes change over time, study confirms*
March 9, 2003	*Lutefisk and eels: mmm, mmm good*
April 13, 2003	*Initiatives promote heritage preservation*
July 27, 2003	*Western Heritage alive in Pendleton, Wallaows*
August 31, 2003	*Archaeologists still keeping close eye on Columbia Point*
October 5, 2003	*Celebrate Archaeology Month*
December 14, 2003	*Horses have long, fascinating history in Mid-Columbia*
May 2, 2004	*Hanford Generating Plant lost to history*
June 6, 2004	*Jefferson Peace Medal a link to Lewis and Clark*
August 15, 2004	*Book on Marmes Rockshelter sheds light on region's history*
May 29, 2005	*Treaties worth celebrating 150 years after signatures*
January 29, 2006	*History shows Mid-Columbia had its own share of epidemics*
March 5, 2006	*Archaeological finds an expensive fair*
April 9, 2006	*Exhibit worth the trip*
May 14, 2006	*Tri-City Visitors Center a leader in heritage tourism*
November 5, 2006	*N.Y. bone discovery highlights emotion linked to remains*
December 17, 2006	*Tribal involvement enriches Mid-Columbia archaeology*
January 14, 2007	*Questions drive archaeologists about Plateau's prehistoric past*
March 25, 2007	*Workshop at HAMMER will bring together top geophysical researchers*

April 29, 2007	*Walla Walla Museum an asset to the region*
August 12, 2007	*Saving landscapes can preserve history*
September 23, 2007	*Ruling banning rock climbing may influence Mid-Columbia*
October 21, 2007	*Volunteerism makes historical sites stay open*
November 25, 2007	*Kennewick Man proposal a step backward*
December 30, 2007	*Mid-Columbia has rich cultural history*

ABOUT THE AUTHOR

For information about the author, see page 263.

14. Blog Posts from the Josephy Library of Western History and Culture

Rich Wandschneider

I had to scroll back through time and a well-organized blog page on the Josephy Library website to find that I began posting in August of 2010. It's well-organized because a young tech savvy man has organized it, as he has coached me into putting a photo or image with each post, labeling them correctly, and in general making current and past posts more accessible to readers.

I see from that first blog—an interview with Southwest writer, radio producer, and biographer of Edward Abbey, Jack Loeffler—that I stepped tentatively into the business, claiming that I was writing to a group of friends that had received occasional emails about the Josephy Library and its home, the new Josephy Center for Arts and Culture. Making it a blog would make it easier for me to keep track of my own writing as it made the writings available to readers beyond my email friends list.

There are now over 200 posts on the website, some as short as a few hundred words, others over 1,000, but most in the 700–900 range (Figure 14-1). Their content centers on the inland Northwest, goings on in the Library and the Center, and Indians—mostly the Nez Perce. Topics range through American history, ethnography, and linguistics to present day Indian troubles at Standing Rock and the Nez Perce Return. They often circle back to words from my mentor, the historian and advocate for Indians, Alvin M. Josephy, Jr. Josephy brought the Nez Perce story back to national attention with *The Nez Perce Indians and the Opening of the Northwest* in 1965, and went on to become the founding board chair of the National Museum of the American Indian.

What got the blog—and before that the Josephy Library, and before that the Josephy Center for Arts and Culture—going was Josephy's gift of his personal libraries to me. The gift was not to me personally, but to Wallowa County, Oregon, home of the *wal'wá·ma*, or Joseph Band of the Nez Perce Indians. After sitting with boxes of

Figure 14-1. Screenshot from Rich's blog, June 27, 2021, which focused on Bette Lynch Husted's book, *Above the Clearwater, Living on Stolen Land*.

books in the basement of my former non-profit, Fishtrap, for a couple of years waiting for money to build the Josephy Library, a call from a friend about a new art center in Joseph got me and the books moved to our current location, 403 N Main Street in downtown Joseph, Oregon. The art center soon picked up Josephy's name—a cause of some confusion in the town of Joseph, but that is just another story in this town named for an Indian Chief who was forced to leave in 1877.

I soon realized that Alvin Josephy had not only left me books, but a challenge: keep telling the truth about Indians and Western History. Indians, he often said, were omitted from the standard American histories when they weren't lied about. Western history was often left to state and county historical societies and history "buffs" by the academy. There are exceptions, like the University of Nebraska's Bison Books, that publishes some of the great Western and Indian history that has often slipped by the "standard" American histories. Outstanding examples of major omissions of American Indians as active participants in the American story include Arthur Schlesinger's 1945 publication of *The Age of Jackson,* and David McCullough's recent *The Pioneers: The Heroic Story of the Settlers Who Brought the American Ideal West.* Schlesinger forgot Jackson's role in Indian Removal—and the story of the Cherokees, Choctaws, and scores of other Indian Tribes and their Trails of Tears. McCullough's title and his book tell us where the Indians stand in this "standard" story of the old Northwest Territory and American history; they are obstacles to be overcome on our physical and philosophical journey West.

Bison Books, and the history buffs, kept the trappers, traders, the mixed blood *metis,* the mountain men, Crazy Horse and the Nez Perce War in front of Westerners and lovers of the West who think our history is American history. But it wasn't and isn't only people who live in the West. Josephy—and Willa Cather, Don Ward, and others—were members of the New York "Posse" of the "Westerners," publisher in its "Brand Book" magazine of his research on the Appaloosa Horse and series on "The Hudson's Bay Company and the American Indian." The New York Posse was cousin to Posses and Corrals with other Brand books in Los Angeles, Chicago, Spokane and London. From its Chicago founding in the mid 1940s, more than 138 Corrals and Posses, led by local "sheriffs," have been organized throughout the United States and overseas. You won't learn about this extensive network of Western

history buffs, novelists, and popular historians in a textbook, but you'll find it on Google and in my blog posts!

Blog posts are instant; you don't have to wait for editors and publishers. That's a curse—sometimes a typo or worse escapes. It's also a blessing, as I can respond to events at Standing Rock, the Return of the Nez Perce, and Indians and COVID-19 as things are happening.

Blog posts are also not constrained by discipline or genre—although I have not yet written anything I'd label fiction or approaching poetry—so that current reading of books and articles, words of elders at a powwow, and personal experiences in other times and places can be mixed into the blog post brew to create a story. And story, from those of Herodotus and Moses to the latest blast off the internet, is how we humans best communicate. All the statistics and charts and graphs will run off our backs until someone puts them into a narrative that makes sense—a story.

Blog posts can be persuasive or downright polemical. I've tried to be persuasive by introducing readers to some of the new histories of Black and Brown history and culture. When my own eyes are opened by Ibram X. Kendi on racism, Charles Mann on infectious diseases in the Americas, or Blaine Harden on "Murder at the [Whitman] Mission," I let people know in a blogpost. And when I think the larger public is missing something important about salmon survival, I won't hesitate to use strong language.

And sometimes I can ask for help and advice in a post. I recently considered "White Men Writing About Indians," and was frankly looking for guidance in my own writing. The problem was solved—for me—in the asking and in the answers. In the asking it occurred to me that most historical and ethnographical exploration of Indian affairs is based on the words that whites—mostly men—have written down to extoll, curse, contain, change, destroy, assimilate, convert, or in some way or another impose on Indians. Add the serious note-taking by missionaries, fur traders, linguists, and social scientists, which have given us Indian speeches and Indians in their own words. But in this case, one must add, it is always note-taking with more or less interpretation. And in any case, the number of words written—and often put away in government, military, and missionary files for decades and even centuries—is astounding. In *Unworthy Republic,* Historian Claudio Saunt found millions of facts and figures regarding

Indian Removal that make one's head spin. We—white men—kept track of how many people we removed and how much it cost, and of how much profit the government made on the whole deal! As a white man, I feel completely free to bring these White words on Indian stories to my readers.

In the answers, a few Indian friends have encouraged me to keep writing, always checking with elders when the stories get complicated. My posts go purposefully to at least a score of Indians, and I am always grateful for their responses, most often not corrections as much as additions that make the stories even better.

We are back to that word, "story," and, as I rummaged quickly through the trail of 200 posts over almost a dozen years, two larger stories seem to emerge from those smaller stories and ruminations. One is the story of Indian revival across the country, revival from treaty fishing rights in the 1970s to pipeline fights today; hard stories of Boarding Schools and dispossession; good stories of survival, use of fire, the speaking of Native languages, and the Indian writers and historians who are chronicling and pushing the revival: Phil Deloria and David Treuer, Louise Erdrich, Robin Kemmerer, and Beth Piatote, to name only a few.

The second story is the Nez Perce story. The *Nimiipuu*—Nez Perce— are scattered now on three Northwest reservations—Colville in Washington; Umatilla in Oregon; and Lapwai in Idaho, and on reservations and in cities across the country. The *wal'wá·ma* band, who lived in this country for millennia, are coming home, returning to fish and build fisheries, to serve on the boards of local non-profits, and to dance, sing, and worship in the arbor and the new longhouse on 320 acres near the city of Wallowa that we call Nez Perce Wallowa Homeland. Homeland is a non-profit specifically chartered some 30 years ago to help bring the people home.

My blog is for my White, Black, Asian and Latino brothers and sisters; I hope it's a bridge, between us—and my India-Indian son and grandchildren—and the misnamed from the beginning but (mostly) proud to be called American Indians today. It is also my service to the Nez Perce people who serve on the Nez Perce Homeland board with me, come home to dance and pray, and remind me constantly that, as my mentor Alvin Josephy frequently said, "we still have much to learn from Indians."

ABOUT THE AUTHOR

Rich Wandschneider moved to Wallowa County, Oregon in 1971, with a one-year "community development" contract with the Oregon State University Extension Service. He moved directly from Washington D.C. after five years in the Peace Corps, two as a Volunteer in Turkey, and a year on D.C. Staff, and another two years on Peace Corps Turkey staff. Five years of traveling the world have been followed by fifty years of living in one place, the homeland of the Joseph Band of the Nez Perce Indians.

Rich met Alvin Josephy in the early 70s, and on opening a bookstore in Enterprise in 1976, began his serious reading—and Alvin's serious teaching—about American Indians. In 1988, Alvin helped Rich found Fishtrap, a non-profit supporting Western writing and writers—Alvin helped find Indian writers and elders to make sure that side of the West was always represented. After 20 years directing Fishtrap, Rich stepped aside, and, as Alvin's health failed, spent more time with him, until he was entrusted with most of his personal libraries, one here and one in Connecticut.

Rich is not a trained librarian, although he has lived with books most of his working life. As the Josephy Library grows, eventually a real librarian will arrive to make sure that it is properly cataloged and presented to the public. Meanwhile, Rich will pass on the stories it holds, and those told me by Alvin and a host of Indian friends and non-Indian writers and scholars, in blog posts and exhibits—like the one just hosted on Nez Perce Treaties and Reservations. Here's the link to some of those stories: https://library.josephy.org/blog/

PART IV.

ARCHAEOLOGICAL EXCAVATIONS AND GATHERINGS

Coeur d'Alene elder Felix Aripa, who visited the mouth of Hangman Creek several times during that summer of 2005, [said]…. "But when I come to this place now I think about the women," said Aripa, pointing to the exposed mussel shells and fire-cracked rock. "How they went away from the water where the fish were taken to set up their hearths to cook the food."

As quoted in
Jack Nisbet
Essay 17

15. Archaeological Consumption at the Bear Creek Site: Navigating Different Appetites

Robert E. Kopperl

The archaeology of the Lower Bear Creek Restoration project in Redmond, Washington, was seemingly custom-made for a diverse set of Cultural Resource Management (CRM) stakeholders. Of course, "custom-made" is a ridiculous term since the archaeological record was made *by* the people that we as archaeologist ostensibly study and was not made *for* anyone else. And the term "stakeholder" has been exposed over the past decade as the true misnomer it is, especially when used as a label for Tribal groups in a consultation context. However, there were times in the active life of this project, between 2009 and 2017, where it really seemed like the project, if not the archaeology, was being remade in different images for diverse groups of "consumers." Consequently, the ways in which the lessons we learned from Bear Creek, from both the material remains of the past as well as the sometimes painful process in which the learning happened, have been diverse as well.

This study began as a routine cultural resources assessment for the City of Redmond as part of their Lower Bear Creek habitat restoration project. Although project construction required a permit from the U.S. Army Corps of Engineers (USACE), Section 106 had yet to be formally initiated when the City needed the initial archaeological survey complete in 2009. Northwest Archaeological Associates, Inc. (NWAA) conducted the survey and identified one pre-contact lithic site, the Bear Creek site (45-KI-839). Further testing was conducted in 2010 by NWAA under a DAHP archaeological excavation permit, during which time an age estimate of the intact archaeological deposit exceeding 10,000 years ago became apparent.

The project moved forward under Section 106 with USACE as the lead agency, and with substantial input by Washington State Department of Transportation, Washington State Department of Archaeology and Historic Preservation, King County Historic Preservation Program,

and four Consulting Tribes (Muckleshoot, Snoqualmie, Stillaguamish, and Tulalip). The antiquity of the site quickly drew the attention of the professional archaeological community of the greater Pacific Northwest. Data recovery excavations were completed by Steven W. Carothers and Associates (SWCA) Environmental Consultants as part of mitigation under a Memorandum of Agreement (MOA) (USACE et al. 2013). Analysis, reporting, public outreach, and the other terms of the archaeological aspects of the MOA were completed by 2017; some of the other stipulations will run through 2023.

A lot of "consumable" things came out of the Bear Creek project that were geared towards different audiences. The most comprehensive presentations of the technical archaeological data are the grey literature reports for survey (Hodges et al. 2009) and testing (Kopperl et al. 2010) by NWAA and data recovery (Kopperl 2016) by SWCA. One peer-reviewed journal article has been generated to date, in the inaugural issue of *PaleoAmerica* (Kopperl et al. 2015), although a more comprehensive manuscript is in preparation. Numerous regional and national professional conference presentations conveyed data and syntheses about the site, culminating in a poster symposium at the 2017 annual meeting of the Society for American Archaeology (Beck and Taylor 2017; Hodges 2017; Johnson 2017; Kopperl et al. 2017).

In terms of the "academic consumables" of this project, navigating acceptance by some professionals in the archaeological community was a difficult process. This stemmed from the very moment when Chris Miss, my boss at the time, was examining a just-uncovered concave-based projectile point during the 2010 test excavation; she was overheard by some visiting archaeologists speculating something to the effect of (and I'm paraphrasing here), "Hmm. It's from a secure pre-10,000-year-old context and looks nothing at all like any other points found in Western Washington. Maybe it's Clovis?"

Seemingly every professional archaeologist who considers themselves an expert in lithic artifacts and/or really old archaeology had an opinion about what the stone artifacts from the site meant. It was, apparently, offensive to speculate in such a manner to those who felt they knew best the meaning of this oldest securely dated western Washington lithic assemblage—even though our staff were the only ones who had actually excavated said assemblage. Our initial speculations, which should not have been interpreted as some kind

of lack of knowledge or ability on our part, were used by others to draw additional scrutiny on our analyses of the 45KI839 assemblage up through the early stages of Section 106 consultation. A "reanalysis" by independent lithic analysts was completed before we drafted our data recovery plan, with equivocal results confirming that, indeed, much of the assemblage was unlike anything else found before in the area and that different lithic experts would have different opinions about the interpretive and subjective aspects of a lithic assemblage that is (still) singular in stature.

The added scrutiny throughout the entire project did provide some interesting opportunities, unconventional in the typical CRM process, for professional archaeological consumption. It allowed us to successfully advocate for a more robust geoarchaeological study despite the objections of some agency archaeologists, and for peer review of our final technical report (Kopperl 2016) by two extremely well-qualified experts on the Paleoarchaic period of the greater Pacific Northwest working outside of the small "duckpond" of local archaeologists. Another outcome, as stipulated in the MOA, was a symposium held at the University of Washington and open to the public where we presented our lithic analysis results that included involvement of four other independent but interested lithic analysts.

The *active* participation by consulting Tribes was *pivotal* to the success of the project, in terms of moving the process through to complete the terms and conditions of the MOA. Cultural resources representatives from the Muckleshoot and Snoqualmie Tribes were present with active and actionable input as soon as the DAHP excavation permit application was in the review process, and they were present as active participants in the data recovery fieldwork as well; the Snoqualmie Tribal monitor in particular became an integral part of our excavation crew. The added advocacy of the Stillaguamish Tribe also helped move the process forward during challenges immediately following our data recovery excavation that once again entailed independent review of the process (Kenmotsu 2014).

I am left wondering a bit, five years after the last consultant contract deliverable was completed for the project, what "consumables" the Tribes obtained from this project. As an archaeologist, it is much easier for me to note with satisfaction that our research team reached regional and national colleagues with valuable scientific information.

But I am not and cannot be the one to say whether the Tribes, as the descendent communities and consulting partners in the process, were satisfied, nor can the City or any of the many agencies involved say so. Important relationships were made, and fundamental aspects of trust were tested and, in some cases, grew between Tribes and other entities. Cultural resources staff for the Snoqualmie Tribe visited regularly and their archaeological monitor gained an extraordinary field experience (granted, I am biased).

The stipulations of the MOA pertaining to technical archaeological matters were specific and referenced a very detailed data recovery plan. In contrast, the stipulation for "Public and Tribal Outreach" was brief and general:

> …Outreach activities include sponsorship of a cultural resource workshop, public talks on the archaeology of the site and the history of the larger cultural area, development of a webpage with photo/video documentation of the site and larger cultural area, creation of a hand-carved Tribal art piece, installation of interpretative signs, and development of education curriculum materials. (USACE et al. 2013:4)

The MOA also stipulated provisions for Tribal access to the site and curation of the artifacts, which eventually found a home at the Muckleshoot Tribal Repository. It was unclear, from my perspective, if these provisions were enough—as the archaeological consultant, we were not included at the meetings in which the draft agreement documents were discussed. It was clear from the other outcomes of this project, however, that we (archaeologists) *can* reach and be reached by the Tribes with whom we collaborate outside of bureaucratic CRM processes, especially when those processes are only benefiting a limited audience.

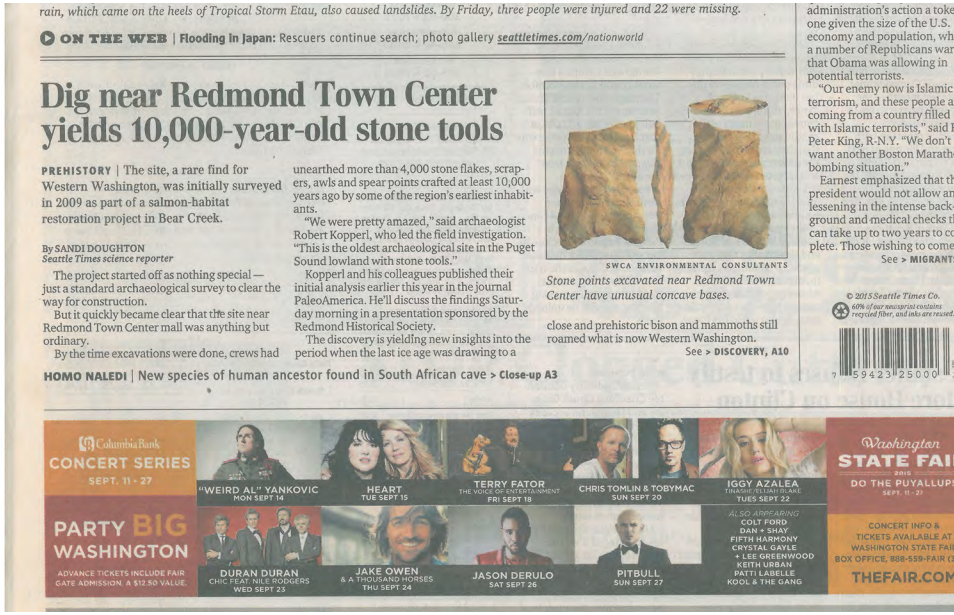
Public outreach was the other cornerstone of Bear Creek project outcomes. As noted above, the MOA contained some general stipulations for public and Tribal outreach, but the details were left to the City with technical guidance from our team to implement. Some outcomes included near-site interpretive signage and production of a general-audience pamphlet, which are conventional "public" outcomes of a project of this magnitude. In addition, a collaboration between the City and a local STEM school taught students about

the site and its natural environment, and a City webpage devoted to the site was created to convey its significance and its interpretation (City of Redmond 2021). Videos archived on the webpage include a series of lectures advertised by the City presented towards the general public a few months before the 2013 excavation, called "Archaeology for the Curious." These talks included a combination of general archaeological how-to, Indigenous perspectives by a Tribal historian, and an overview of what the story of the Bear Creek could tell us and why it is relevant to the entire community of Redmond. The earlier test excavation in 2010, for which Redmond residents were not given notice with any kind of educational context, was greeted with suspicion and skepticism by some locals. In contrast, the City's efforts ahead of the much larger and more visible 2013 data recovery excavation went a long way toward fostering a sense of stewardship by local residents (Figure 15-1).

Finally, there was an avenue of outreach that developed organically from the formal and less-formal processes noted above—a dynamic built on word-of-mouth and crowdsourcing. Our *PaleoAmerica* article caught the eye of the creator of the *Western Digs* blog, who immediately published a brief write-up (de Blastino 2015). His blog drew attention from a *Seattle Times* science writer, who called me for a phone interview for what she said would be a small write-up in their Science section along with a plug for my upcoming lecture to the Redmond Historical Society. I was surprised to see her article on the front page of the paper a few days later (Doughton 2015), which likely had much to do with a record-setting attendance for the lecture later that month (Figure 15-2). The Public seemingly always winds up being the "outer circle" of outreach efforts for these kinds of projects. Certain core groups do *need* to be attended to first, in terms of staying informed, contributing to consultation, and maintaining involvement in active archaeological and construction excavations. Tribes and agencies must have their input heard and involvement facilitated. The public comes later, by necessity, but obviously does not need to be an afterthought.

Concluding are a few observations that attempt something different from the truisms about the importance of outreach in the CRM context, based on our experience from the Bear Creek project as described above. 1) Scholarly outreach often gets the short end of

Figure 15-1. A 2013 tour of the data recovery excavations at the Bear Creek site for a University of Washington introductory archaeology class.



rain, which came on the heels of Tropical Storm Etau, also caused landslides. By Friday, three people were injured and 22 were missing.

ON THE WEB | **Flooding in Japan:** Rescuers continue search; photo gallery *seattletimes.com/nationworld*

Dig near Redmond Town Center yields 10,000-year-old stone tools

PREHISTORY | The site, a rare find for Western Washington, was initially surveyed in 2009 as part of a salmon-habitat restoration project in Bear Creek.

By SANDI DOUGHTON
Seattle Times science reporter

The project started off as nothing special — just a standard archaeological survey to clear the way for construction.

But it quickly became clear that the site near Redmond Town Center mall was anything but ordinary.

By the time excavations were done, crews had unearthed more than 4,000 stone flakes, scrapers, awls and spear points crafted at least 10,000 years ago by some of the region's earliest inhabitants.

"We were pretty amazed," said archaeologist Robert Kopperl, who led the field investigation. "This is the oldest archaeological site in the Puget Sound lowland with stone tools."

Kopperl and his colleagues published their initial analysis earlier this year in the journal PaleoAmerica. He'll discuss the findings Saturday morning in a presentation sponsored by the Redmond Historical Society.

The discovery is yielding new insights into the period when the last ice age was drawing to a close and prehistoric bison and mammoths still roamed what is now Western Washington.

See > DISCOVERY, A10

SWCA ENVIRONMENTAL CONSULTANTS

Stone points excavated near Redmond Town Center have unusual concave bases.

administration's action a token one given the size of the U.S. economy and population, while a number of Republicans warne that Obama was allowing in potential terrorists.

"Our enemy now is Islamic terrorism, and these people are coming from a country filled with Islamic terrorists," said Rep Peter King, R-N.Y. "We don't want another Boston Marathon bombing situation."

Earnest emphasized that the president would not allow any lessening in the intense background and medical checks that can take up to two years to com plete. Those wishing to come to

See > MIGRANTS, A

HOMO NALEDI | New species of human ancestor found in South African cave > Close-up A3

Figure 15-2. Front page article on Bear Creek data recovery excavations from the *Seattle Times*, September 10, 2015.

the stick in CRM, but it can actually be hampered even more when scholarly posturing is elevated during that process. 2) As unpalatable as it may be to consider archaeological outcomes as "consumables," doing so may help during any conversations about outreach goals and to help get beyond the lip-service written into many MOAs. 3) Word-of-mouth, outside crowdsourcing of information about a project, and other forms of publicity may be seen as a threat to the CRM process but may also provide novel outreach opportunities. 4) At the risk of ending on a truism, non-Tribal entities may wish to dictate the terms and conditions of an agreement such as an MOA, including outreach stipulations, but they cannot dictate whether such terms are considered truly satisfactory to Others.

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ABOUT THE AUTHOR

Bob Kopperl is a senior archaeologist and program lead at the Seattle office of Willamette Cultural Resources Associates. He has worked as a professional archaeologist since the mid-1990s and has directed cultural resource management (CRM) projects since 2003 after finishing his doctoral studies at the University of Washington. Since then, he has been a cultural resources principal investigator for both small regional and large national CRM and environmental consulting firms and has directed projects throughout Washington, Alaska, Idaho, and Oregon. He is a curatorial affiliate at the Burke Museum of Natural History and Culture, and has conveyed his own experience in CRM as an occasional instructor in the University of Washington Department of Anthropology. He also serves on the Advisory Board for the department's M.A. Program in Archaeological Heritage, and prevously served on the Board of the Association for Washington Archaeology for 14 years, including past-president.

16. The Hozomeen Gathering and Sharing Knowledge in the Upper Skagit River Valley

Robert R. Mierendorf

At Hozomeen

The meeting was a cross-border gathering in the Upper Skagit Valley to foster appreciation for the 10,000 years of Indigenous peoples' affiliation with the Upper Skagit Valley of the northern Cascade Range of adjacent Washington and British Columbia (Figure 16-1). Over 160 individuals participated in the public event held beneath Hozomeen Mountain,[1] which from a distance looks like two enormous rock fangs bared to the sky—for millennia a landmark for wayfarers in this part of the Cascade Range, where it dominates the skyline. The September 12–13, 2009, event was planned, organized, and largely funded by the Skagit Environmental Endowment Commission (SEEC)[2] working in partnership with the National Park Service, the Ministry of Environment/BC Parks, Seattle City Light, U.S. American Indian Tribes, Canadian First Nations and Bands, the Hope Mountain Centre for Outdoor Learning, and North Cascades Institute (Figure 16-2).

At least eleven Tribal, Band, and First Nations representatives came from[3] Washington, Idaho, Montana, and British Columbia to participate variously as organizers, speakers, witnesses, prayer leaders, vendors, story tellers, and traditional crafters. Other attendees and participants included the general public, school and university teachers, environmental educators, historians, anthropologists, artists,

[1] "Hozomeen" in the Interior Salish Nlakápamux language translates approximately to "sharp, like a sharp knife" (Elder Annie York cited in Akrigg and Akrigg 1986; M. Dale Kinkaid, pers. comm., in Mierendorf 1993).

[2] SEEC was established by a 1984 treaty between the United States and Canada; its mission is "To ensure the preservation and protection of the natural and cultural resources and recreational opportunities of the Upper Skagit Watershed at the highest North American management standards through advocacy, promoting international cooperation, and strategic partnerships and investments."

[3] Hozomeen is only accessed by vehicle via a gravel road (37 km) from Hope, B.C. to the border at the northern end of Ross Lake, a reservoir operated by the City of Seattle; other modes are boating on Ross Lake or trail hiking and riding.

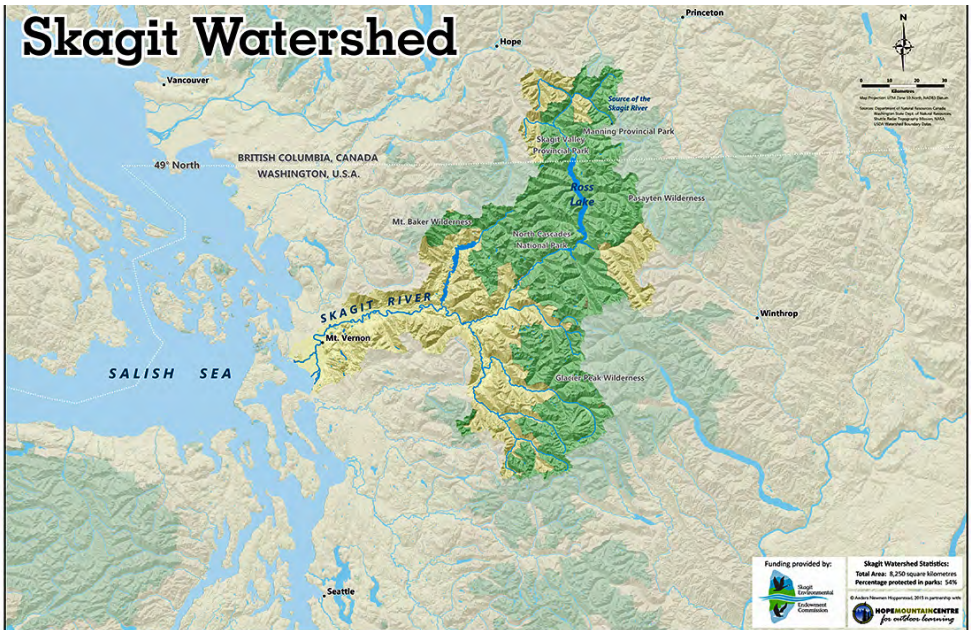

Figure 16-1. Map showing the Skagit River Watershed in Washington State and British Columbia, the international boundary, and Ross Lake.

Figure 16-2. The setting of the Gathering, International Point, Ross Lake Campground, Skagit Valley Provincial Park (Photograph credit: SEEC).

recreationists, representatives of state and provincial land-managing agencies, and environmental organizations (Attachment 16-A).

My involvement in the Gathering began with a November, 2007, invitation from Rudy Kehler to assist in planning for a SEEC-sponsored conference. Authorized by SEEC commissioners and led by Kehler, there began a bourgeoning series of planning meetings and logistic efforts involving SEEC commissioners, staff members of Tribes, First Nations and Bands, BC Parks, and the U.S. National Park Service. The planning group consisted of Laura Wee Lay Laq (Tzeachten First Nation), Betsy Terpsma (SEEC), and Lex Bennett (SEEC Commissioner), along with Rudy and me. Factors such as transportation and accommodations for elders, campground and vendor arrangements, long travel distances for many participants, the absence of electricity, and a host of other detailed considerations required coordinated efforts among the planning and participant groups to assure the Gathering's success. Kehler's (2009) report provides a detailed account of the Gathering and its planning.

Sharing Knowledge

Emceed by Sonny McHalsie (Stó:lō Nation), the Gathering began with the ceremonial approach of Tribal and First Nations representatives from the four directions, alongside a specially-prepared, central stone fire hearth. Tribal and First Nations speakers and witnesses then spoke to the significance and meaning of the event for Indigenous communities on both sides of the international border and were presented with gifts (Figure 16-3). Afternoon activities included Indigenous story-telling, traditional Salish basket-making and weaving mountain goat wool, interpretive walks, and boat tours on adjacent Ross Lake (Figure 16-4). The first day ended with a catered barbequed Pacific wild salmon dinner (Figure 16-5).

The Gathering's second day featured a series of speakers including archeologists and anthropologists having a research history in the Upper Skagit, Tribal and First Nations representatives, and SEEC commissioners. An exhibit of over 20 specially-prepared interpretive panels summarized the results of archeological investigations and climate history in the upper valley, including a timeline and description of traditional toolstones used from the valley and adjacent areas

Figure 16-3. Larry Campbell (Swinomish Indian Tribal Community) speaking in foreground, with emcee Sonny McHalsie (Stó:lō Nation), in back (Photograph credit: Traciann Torklips).

Figure 16-4. Demonstration of Salish loom and weaving (Photograph credit: Helen Kraft).

Figure 16-5. Baked wild salmon provided by Stó:lō Catering (Photograph credit: Helen Kraft).

(Figure 16-6). Other panels mapped Aboriginal place names; identified native plants and their traditional uses; reproduced historic photos of the valley before inundation by reservoir waters; and displayed a contemporary aerial photo collage of the upper valley and surrounding mountains (provided by renown pilot-photographer John Scurlock).

Sharing forms of knowledge and perspectives took place at multiple levels, under the variety of opportunities the Gathering offered for interaction and conversation among participants. More formally, participants listened to the speakers describe traditional place names of local features and their meaning (e.g., the oral tradition that this part of the Skagit Valley was called the Council Bowl) and recount the historic loss of traditional lands and access to use them for traditional cultural purposes, despite community and family histories of travel and resource use in this remote mountain setting. Archaeological data presented at the Gathering[4] attested to claims of

[4] Archaeological knowledge was derived from prior investigations on both sides of the border, but mostly from the U.S. side, where on-going cultural studies associated with operation of the reservoir are mandated by the National Historic Preservation Act. Shortly after its establishment, SEEC helped initiate early research by funding several archaeological investigations on both sides of the border, of which I was a recipient.

Figure 16-6. The campground's amphitheater was used to temporarily display educational posters, a few shown here (Photograph credit: Helen Kraft).

long and intensive Indigenous use of the valley, and it became apparent that such evidence is consistent with Salish traditional ecological knowledge of the area based on ethnographic, oral, place name, and linguistic sources of information. Now under national and provincial park administration, speakers asked how they can return to such lands, and that land managers should understand traditional ways to share and protect the land by working with Tribes and First Nations to help them. Nearing the meeting's closure, SEEC Commissioner Ken Farquharson invited Tribal or First Nation membership on the SEEC commission, and he highlighted mutual concerns for maintaining environmental quality of the upper valley in British Columbia in a call to participants to work together to stop mining development in the "Donut-hole" and other threats to conservation of the upper valley.[5] The Gathering ended with participants feeling educated and

[5] See "Donut Hole" in 2019 (https://news.gov.bc.ca/releases/2019FLNR0126-002330); Skagit Valley Herald, May 23, 2021, "From LaConner to Hamilton, Local Governments Oppose Mining in the Skagit River Headwaters": at this writing, the Skagit County Board of Commissioners and other government and environmental interests object to the mining and warn of the downstream effects to human health.

enlightened on the variety of ancestral connections to the valley and about contemporary Indigenous concerns, and they left inspired by a spirit of collective stewardship for the valley. Throughout the event's sunlit proceedings, of the many visually conspicuous landscape features surrounding the Gathering, one in particular, the narrow and arrow-straight swath of shaved forest that runs up both valley walls, and for miles beyond, to mark the international boundary—a poignant scene remindful of how borders can divide a cultural landscape (Figure 16-7).

After the Gathering

Not only was the Gathering itself a successful event, it also served to stimulate further engagement with Tribal and First Nations participants and for the creation of public educational materials.[6] Not long after the Gathering, Larry Campbell (Swinomish Indian Tribal Community), one of the Gatherings' speakers, joined SEEC as an American Co-commissioner. Most recently, SEEC's strategic plan underscores that "The Commission expressly recognizes not only our Indigenous partners on both sides of the border but also their connection to the land and will work collaboratively with Tribes and First Nations in our stewardship of the Skagit watershed" (SEEC 2019:12), and to do so across its main program areas (SEEC 2019:17).

Within a year of the Gathering, SEEC produced 2 educational DVDs, a 44-minute documentary of the event (Bear Image Productions 2010), and the other (Drummond and Steele 2010) a 7-minute video of Salish peoples' ancient connections to the Upper Skagit Valley through traditional use of Hozomeen chert.[7] At the meeting's closure, many of the posters prepared for the Gathering were subsequently donated and used for public education at Hozomeen Campground, a BC and NPS partnership program for public interpretation, supported by SEEC grants.

At least two of the Gathering's speakers subsequently published on their experiences and insights. Charles Luckmann (Skagit Valley

[6] This treatment is not comprehensive or fully representative of the Gathering's influence or contributions on both sides of the international border; there are likely other contributions that I'm not aware of, such as increased visitation to the watershed by First Nations and Tribes, or the use of the Gathering's videos in Tribal and First Nations communities.

[7] At least several colleagues at PNW universities and colleges have told me these have been useful for classroom instruction.

Figure 16-7. From the Gathering, view to the west across Ross Lake, showing the international border swath (Photograph credit: Helen Kraft).

College) summarized how traditional knowledge and archaeology of the area converge (Luckmann 2010:37–38). Separately, Bruce Granville Miller (University of British Columbia) described the Gathering in contemporary Salish perspective and noted that several features of Salish law regarding travel in borderlands and contested resource areas, were identified as unresolved issues by Indigenous speakers at the Gathering (Miller 2016:141–143).

A legacy of the Gathering may be its fostering of an engaged dialogue and collaboration in the Upper Skagit Valley where SEEC's mission intersects with the interests and concerns that Tribal and First Nations have expressed for this area of traditional cultural importance. In specific terms, the Gathering brought increased attention to looming threats by alerting participants to their mutual, cross-border interests in protecting the environmental quality of the undeveloped Upper Skagit watershed from further degradation. Continued collaboration among participants to address a wider range of mutual concerns for the Upper Skagit Valley is a path forward, and SEEC's Indigenous Engagement initiative (SEEC 2019:9) proposes to do that. Like the Gathering at Hozomeen, a collective effort with Tribes and First Nations will be key to success.

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ATTACHMENT 16-A. Hozomeen Gathering Organizers and Participant Groups.

The main source for this listing is Rudy Kehler's (2009) Hozomeen Gathering summary report submitted to SEEC, which provides a more comprehensive description of the event. For purposes here, I've shortened and selected from it to create this list, which remains an incomplete listing of the many who assisted in creating a successful Gathering at Hozomeen.

1. TRIBES, BANDS, AND FIRST NATIONS PARTICIPATING IN THE HOZOMEEN GATHERING

- Cook's Ferry Band
- Lytton First Nation
- Nlaka'pamux Nation
- Okanogan Nation Alliance
- Sauk-Suiattle Indian Tribe
- Shxw'owhamel First Nation
- Stó:lō Nation
- Swinomish Indian Tribal Community
- Tzeachten First Nation
- Upper Similkameen Indian Band
- Upper Skagit Indian Tribe

2. THE PLANNING GROUP

- Lex Bennett, SEEC Commissioner
- Rudy Kehler, Project Lead
- Betsy Terpsma, Project Coordinator
- Bob Mierendorf, North Cascades NPS Archaeologist
- Laura Wee Lay Laq, Cultural Coordinator

3. PARTICIPANT GROUPS

- BC Parks (facility prep, logistical support re solar generator, park interpreter staff support)
- Fraser Cascade Mountain School (John Lang delivered refreshment stock and hosted the refreshment tent)
- Hope Mountain Centre for Outdoor Learning (registration personnel, hosting and logistics)

- North Cascades Institute (planning and map poster composite satellite image)
- North Cascades National Park Service Complex (hosting, site landscaping, fire hearth construction, water transportation from lower Ross Lake, Ross Lake tours, Mierendorf's planning time, archaeological presentation, NPS Park Ranger support)
- Seattle City Light (funding support, photos by artist in residence, Rick Allan)
- Stó:lō Research and Resource Management Centre (Dr. Dave Schaepe, coordination, planning, poster development)
- UBC Anthropology (Dr. Bruce Granville Miller, planning, Molly Malone, planning)
- UCFV Anthropology-Sociology (Dr. Douglas Hudson, planning)

4. SPEAKERS

SEPTEMBER 12

- Barry Penner, BC Minister of Environment
- Chip Jenkins, North Cascades National Park Service Complex Superintendent
- Larry Campbell, Swinomish Indian Tribal Community
- Tyrone McNeil, Seabird Island First Nation
- Chief Joe Hall, Stó:lō Nation
- Chief Ron John, Chawathil First Nation
- Ken Farquharson, SEEC Commissioner

SEPTEMBER 13

- Bob Mierendorf, National Park Service
- Dr. Bruce Granville Miller, UBC
- Dr. David Schaepe, Stó:lō Nation
- Kelly R. Bush, ERCI
- Ken Farquharson, SEEC Commissioner
- Chuck Luckmann, Skagit Valley College
- Larry Campbell, Swinomish Indian Tribal Community
- Ken Wilcox, SEEC Commissioner
- Lex Bennett , SEEC Commissioner

5. VENDORS

• Stó:lō Catering	Salmon BBQ Saturday evening
• Lori's Catering	Sunday Breakfast
• Hope Charter Bus Lines	Bus Shuttle to Hope and to Boat Launch site for Ross Lake tours

• Brown Paper Tickets	Online registration
• The Tent Guys	Marquis Tents, Pop up tents, tables, chairs
• Pit Stop	Portable Toilet Service 5 stall trailer unit, portable toilets
• The Blue Moose Coffee House	Saturday a.m. coffee / muffins for setup crew
• Elite Trophies, Chilliwack	T-shirts, blankets embroidered, pins, booklets, pens, handbags
• Graphic Smarts, Hope, BC	Poster printing services, site signage, nametags
• Bear Image Productions	Videography, speaker's station, interviews.
• Nadia Design	Promo Poster design
• ConstantContact.com	Email promo and promo email database management
• The Simplify Company	Social Media promo via Facebook, twitter, and blogging

ABOUT THE AUTHOR

Bob Mierendorf is a professional anthropologist, specializing in archaeology and cultural resource management since the mid-1970s, after attaining degrees in anthropology from Iowa State and Washington State Universities. From 1986 to 2013, he served as park archaeologist at North Cascades National Park where he received state and national awards for his service prior to retirement in 2013. His research experience includes the pre-contact history and archaeology of Indigenous Northwest peoples, traditional mountain adaptations of Salish people, Pleistocene and Holocene geoarchaeology, and the natural history of the North Cascades. He has authored articles in professional journals and numerous technical and non-technical publications on North Cascades and Northwest Native American archaeology and has taught field-based, educational outreach seminars offered to public and nontechnical audiences. Since 2013, he operates a consultancy (TA.QT Studies, LLC) and is the Cultural Resource Specialist for the Upper Skagit Indian Tribe.

17. Confluence: The 2005 Archaeological Dig at Hangman Creek, Spokane County, Washington

Jack Nisbet

Over the summer of 2005, Archaeological and Historical Services (AHS) of Eastern Washington University conducted investigations at the confluence of Hangman Creek and the Spokane River. During the course of this work, AHS purposefully displayed their techniques to a wide swath of the general public. For some portion of those visitors, the process illuminated the site as a window into the region's long span of human history.

The project began when engineers for the city of Spokane addressed a long-running stormwater disposal problem by initiating their Combined Sewage Overflow Reduction Project (CSORP). This called for the burial of four large underground holding tanks to be located in an elongated triangle of land defined by the final run of Hangman Creek (also called Latah Creek), which joins the Spokane River just below the great falls at the center of the city. Test holes drilled on the footprint of the very first tank revealed evidence of human activity, and construction ground to a halt.

The site, already a popular recreation area close to downtown, had seen increased traffic since the recent installation of a trail-connecting footbridge across the river, so every aspect of these excavations would take place under the public eye. The Spokane Tribe, the city of Spokane, and AHS agreed that it made sense take advantage of such a steady audience. Over the course of the next three months, behind a chain link fence but clearly visible to anyone who wanted to watch, a diverse group of workers neatly scraped and swept at various levels of the dig, pouring their dirt into buckets and handing them out to be shaken through fine screens. Tribal monitors tracked whatever relics appeared. Spokane City engineers pondered maps of water and sewer lines. Geologists from Eastern Washington University (EWU) squinted down trench walls and along surrounding hillsides, trying to visualize the evolution of the landscape. Consulting elders watched, nodded at questions, and often offered their opinions (Figure 17-1).

Figure 17-1. The Archeological Historical Services teams at work on the Hangman Creek Sewage Overflow Reduction Project.

Every Tuesday and Thursday at 1:00 p.m., a gap in the fence opened so that groups of classroom students and curious visitors could listen as the field director of the project, archaeologist Sara Walker, led them through the mysteries of her profession. Walker often began with the remnants of a hearth feature, its U-shaped outline studded with many large white mussel shells mixed with fire-cracked rock—freshwater mussels native to the region's waterways that over millennia had provided an important source of iron and calcium for people who lived here. Many laypeople along for the tour saw this as a revelation.

Equally astonishing was the number and variety of lithic artifacts that accumulated each day in the shaking screens, common selections of which were laid out on tables under temporary tents for public viewing. AHS kept a team member on hand to explain the context and purpose of a variety of hammers, hand axes, scrapers, drills, and net weights that appeared in the displays before being transferred to safe storage at the university at the end of each day.

None of the finds came as a surprise to the Spokane Tribe's historical preservation officer Randy Abrahamson, whose team was a constant presence on the site. "Just look at our stories," he said. "This place has always been used and valuable to us. The proofed data of this investigation shows that the tribes have been here since time began."

Interpreters linked oral histories from several different sources directly to the unfolding archaeology. In 1934, anthropologist Verne Ray went out on Hangman Creek with Spokane elder Thomas Garry, 75 years old at the time, to record some of the traditional uses of the place. Garry identified one encampment a mile above the confluence as *qu'yu*—"place where Oregon grape grows." He described the site as "a populous permanent settlement valued as a salmon and trout fishing grounds and for the abundant game, including deer and beaver, which the surrounding territory provided."

Coeur d'Alene elder Felix Aripa, who visited the mouth of Hangman Creek several times during that summer of 2005, agreed with Thomas Garry's assessment. Aripa's ancestors had told him that in the early 1800s, when traveling downstream along Hangman Creek to join their Spokane cousins, they saw good bunchgrass, large pine trees, both sharp-tailed and ruffed grouse, and snowshoe hare. Salmon, trout, and whitefish ascended the creek to provide the people with food for the winter months (Figure 17-2).

Figure 17-2. Visitors from the Coeur d'Alene Language and Culture departments, including elder Felix Aripa on the left, discuss the site with Sara Walker.

"But when I come to this place now I think about the women," said Aripa, pointing to the exposed mussel shells and fire-cracked rock. "How they went away from the water where the fish were taken to set up their hearths to cook the food." He talked about good fish and meat cooked out in the open, and how in the old days people liked to suck the marrow out of mammal bones after they ate the meat off of them. When a meal was over, Aripa said, there would be cracked and broken bones all around the hearth.

In 1935 W.W. Elmendorf, another anthropologist working with the Spokane Tribe, described a fishing trap of unknown type at the very mouth of Hangman Creek. According to one source, the volume of salmon during their peak run was so great that for a period of 30 days the Spokanes took about 1,000 fish a day from the trap. Elmendorf also commented on a well-preserved weir foundation located just around the corner, abutted to the west bank of the Spokane River. It was almost forty feet long, and the line of boulders that formerly anchored a wooden weir remained clearly visible.

James N. Glover, one of the first businessmen of the Spokane community, witnessed this significant fishery in operation in the year 1873.

> The Indians took the fish out at a shoal near the flat at the mouth of Hangman Creek. They had traps set there and [in addition] they would spear the fish and hook them out in all sorts of ways. They would build high scaffolds of willow limbs and dry the fish without salt. The Spokane would place their fish inside bark strips they had peeled from the pine trees early in the spring, when the sap had just begun to run, and swing the dried flesh high up among the pine trees, where the flies wouldn't bother it.

Merle Andrew of the Spokane Language Center considered both what Glover said and what he had left out.

> We've always known about this place as a big encampment for the Upper Spokane people," said Andrew. "We call it *n'tu tu uli'xw*, 'place of small fish.' That word might refer to when the young salmon were coming down from the redds where they hatched. The smolts would get to the mouth of the creek here and circle around and around

before they began their journey to the sea. *n'tu tu uli'xw* has always been an important spot because the spiritual culture of the tribe was so centered around those salmon.

AHS director Stan Gough relished comments from Tribal authorities such as Andrew and Aripa. "If you think about it, there aren't many places like this around: a large village in constant use over a long period of time, located on a major fishing creek that comes into a river so close to an urban setting."

Over the course of the summer, the story deepened, level by level. Casual trailwalkers found themselves queuing up for second and third visits to view the latest finds and listen to interpretations from both scientists and visiting elders. Hangman Creek became a natural target for student groups from outlying communities who bussed in for a day in the city. The local newspaper absorbed the incoming slurry of information and published a feature under the banner headline "DIG MAY REMAKE SPOKANE HISTORY" (Figures 17-3 and 17-4).

Figure 17-3. AHS lead Sara Walker describes the project to a group of students.

Dig may remake Spokane history

Artifacts reveal People's Park area heavily used thousands of years ago

A researcher uses an excavating tool to shave thousands of years of sediment along the south wall of an archaeological dig at People's Park in Spokane.

Photos by Brian Plonka/The Spokesman-Review

Eastern Washington University anthropology faculty and students work on an archaeological dig Thursday at People's Park in Spokane. The project started in June at the site, where the city plans to build a stormwater collection tank. The dig has yielded important finds, including a type of spear weight never before seen in the region.

By Christopher Rodkey / *Staff writer*

The hand-carved stone tool hasn't seen the light of a late-summer sun for 5,000 years.

Nobody knows the name of the person who dropped it next to an old hearth.

But it must have been a popular spot in Spokane's early history. The tool is just one of tens of thousands of artifacts dug from six feet of silt near People's Park, one of the oldest, largest and most valuable sites archaeologists have seen in the Inland Northwest.

"It's pretty darned exciting," said Stan Gough, director of archaeology and historical services at Eastern Washington University. "The history of Spokane itself is going to be pushed back many thousands of years."

Before the city builds a 95,000-gallon wastewater collection tank on the site, Gough and a team of archaeologists from EWU have been digging and sifting through a 25-by-60-foot section

Continued: Dig/A7

EWU archaeologist Fred Crisson works in the excavation area. "I hate to see this end," says Crisson of the project that has netted important Native American artifacts since its start in June.

Figure 17-4. "DIG MAY REMAKE SPOKANE HISTORY." *Spokesman-Review*, September 20, 2005.

Such excitement didn't stop the complexities of present time from intruding on this exploration of the past. The CSORP project fell far behind schedule because of the enlarged scope of the investigations. Spokane's city engineer, although aware that increased public awareness would lend credibility to the storm overflow project in the long run, remained determined that city crews would install the first stormwater holding basin by fall 2005 and that the three additional tanks could then follow in summer 2006. Upon completion, the new system would drastically reduce storm incident outfall of raw sewage into the Spokane River, a priority goal for anyone with a stake in local water quality.

Some Tribal members worried that increased publicity, displayed artifacts, and dates tossed around in casual talk would encourage looters to descend on the site as soon as the fence was removed. Preservation officer Randy Abrahamson, while acknowledging the need for real security, pointed out that because the city of Spokane had never been formally surveyed, this investigation added to the Tribe's baseline of information, which in turn contributed to their number one priority: "protecting cultural resources and confirming our identity of who we are."

With so much going on, the archaeological season of 2005 passed quickly. AHS diggers were still uncovering significant numbers of new artifacts when time and money terminated their phase of the project in September. The city then began their much larger excavations, plumbing the first outsized holding pan directly into the site. By the end of October, the fence was removed, graders spread a thick layer of gravel over the area, and a new sign established the ground as city parkland. Beneath that declaration, a statement outlined strict penalties against the use of metal detectors or any kind of exploratory digging on the property.

More than fifteen years have passed since CSORP's single summer at the mouth of Hangman Creek. The ground beneath the site has remained quiet during that time, because once the city of Spokane realized that evidence of several thousand years of human habitation would undoubtedly extend beyond the limits of AHS's initial explorations, the engineers decided to locate their three remaining overflow tanks elsewhere. After much discussion and many delays, the city recently completed its sewage overflow reduction project as part of overall park improvements upstream at Spokane Falls.

The team at AHS produced a comprehensive report based on the summer's activities plus extensive laboratory and research determinations. Along with all the recovered artifacts, these documents became the official property of the Spokane Tribe of Indians.

Around the hidden expanse of the original holding tank, wild rye grass and ground squirrels have made slow, halting progress to reclaim their original territory. Randy Abrahamson and his cohorts remained comfortable with the assurance that beneath those tunnels, the elements of their longstanding culture will be allowed to rest undisturbed.

As for the waterways themselves, attention has concentrated increasingly on water quality and living fish. A number of organizations, led by the Upper Columbia United Tribes but supported by a spectrum of scientists and citizen groups, have refused to accept the long-held belief that salmon can never again breed above Grand Coulee Dam. In searching for ways to revitalize a highly altered drainage, these parties have explored small pockets of habitat that survive upstream on Hangman Creek.

Their cause has gained a surprising momentum over the past fifteen years, and although it's impossible to quantitatively measure the effects of heightened awareness, it is clear that much has changed since the 2005 dig at lower Hangman. Although the grim history related to the creek remains unchanged, newspaper headlines acknowledge it more forthrightly. Interpretive panels throughout the city incorporate a much longer and broader perspective. Salish language programs and phrases have become an accepted part of the local scene, and Tribal stories mix with scientific evidence in familiar accounts of Ice Age Floods and former great salmon runs. Woven together, it is hard not to think that a carefully thought-out summer of archaeological outreach came at the perfect time to help launch some of these changes into motion and to contribute to a much larger, many-sided conversation.

ACKNOWLEDGMENTS

Thanks to Randy Abrahamson and the Spokane Tribe of Indians, the Coeur d'Alene Tribe of Indians, Stan Gough, and AHS.

ABOUT THE AUTHOR

Jack Nisbet is a Spokane-based author of several collections of essays that explore the human and natural history of the Northwest, including *Purple Flat Top*, *Visible Bones*, and *Ancient Places*. He has also written award-winning biographies of cartographer David Thompson (*Sources of the River*) and naturalist David Douglas (*The Collector*). In 2018, the Washington State Historical Society presented Nisbet with the Robert Gray medal for distinguished and long-term contributions to Pacific Northwest history.

Nisbet's most recent project, *The Dreamer and the Doctor*, traces the unlikely adventures of late nineteenth century plant lover John Leiberg and his physician wife Carrie around the Intermountain West and beyond.

For more information, visit www.jacknisbet.com.

PART V.

DEVELOPING CURRICULUM

Ultimately, archaeological curricula should work to critically examine how content is presented and strive to empower and enfranchise all communities—Native and non-Native alike—who hold a vested interest in the past.

Mario Battaglia
Essay 20

18. Who Writes Indigenous Curriculum?

Nathaniel D. Reynolds

The Indigenous experience in the United States is too narrowly expressed; it is restrictive, reductive, and regulated by the complex racist history of colonialism. Part of the reason for this is the simple fact that cultural and ethnohistories have been written, for the most part, by white anthropologists. This essay collection topic: "How Do We Reach More?" is a useful prompt from academic and practicing fields of anthropology, archaeology, history, and similar. Developing and formalizing curricula is a highly effective way to "reach more," expand recruitment, and ensure persistence of the disciplines. In recent years, the teaching of Indigenous curricula has been established by law in multiple states' social studies curriculum, yet this good idea sits at the fraught nexus of the United States' colonial history: *Who writes Indigenous curriculum?*

My perspective is permanently shaped by fifteen years employed by the Cowlitz Indian Tribe in Southwest Washington State, first as a white ethnoecologist studying, conserving, and educating about culturally-relevant habitats and species, and later as director of the Cowlitz Tribe's Culture Department. I saw firsthand how Traditional Ecological Knowledge developed into curriculum by whites is a continuation of extractive colonization. Indigenous filmmaker Darlene Naponse (Anishinaabe) said, "We are becoming another resource. They have taken timber and gold and fish and now they want our stories. They are continuing to take our resources and profit from it."[1] In a previous companion essay, themed "Why Don't We Write More?" I noted it was my role as an individual to "get out of the way and let the voices of the People themselves come through."[2]

I passionately believe the unmistakable answer is for Indigenous Tribes to tell their own stories, speak their experience, express their

[1] In Nickerson M., 2019; "On-screen Protocols & Pathways: A media production guide to working with First Nations, Métis and Inuit Communities, Cultures, Concepts and Stories." PDF accessed online May 28, 2021 at https://kintheory.org/learn/.

[2] Reynolds N.D., 2019; "Unearth and Heft," *Journal of Northwest Anthropology* 53(1):171–173.

truth. However, I have a secondary answer, more complex and nuanced, more challenging. My experience with the Cowlitz, other Pacific Northwest Tribal communities, and Native cultures of other places in the Americas have shown me how Indigenous methods of teaching are intergenerational, from parent to child, grandparent to grandchild, auntie or uncle to niblings. Lessons are not delivered in classroom settings or formalized curricula. In truth, the legacy of boarding schools surfaces deep intergenerational trauma as schools were places used to de-Indigenize or de-Tribalize elders. Schools are not trusted institutions. Formalized curriculum is suspicious and questionable.

Hence, simultaneously, there is an important role for allies to Indigenous Peoples. Decolonization is dual dialogue. As Indigenous communities express increased autonomy and sovereignty, the dominant white community must accept the end of white supremacy, the loss of power, and the accountability and responsibility for the impacts of colonization. Truth and reconciliation come when we close the divide, when we know and see each other as individuals and as friends.

Indigenous artist and activist Gregg Deal (Pyramid Lake Paiute), in a 2018 Tedx Talk[3] about the colonial brutality that inspires his art and vision, challenged the audience. He said,

> I hope I've told you something new. I hope that I've told you something maybe even shocking. And now you're all responsible for that information. Stories are to be carried, stories are to be held, stories are to be revered. What are you going to do with that information? If you leave here and decide to do nothing, you are complicit in the actions of those who came before you who helped you get to this place.

Therefore, when it comes to the hard work of truth and reconciliation, decolonization strategies and making access and opportunities equitable, the responsibility lies with each of us. The fields of anthropology, archaeology, and history are expanded and strengthened by having a multiplicity of perspectives and voices. How these stories have impact in the world is by building relationships. Each story requires a teller and a listener; at the end, the two are drawn closer together.

[3] https://www.ted.com/talks/gregg_deal_indigenous_in_plain_sight

At its heart, any curriculum is simply a story that allows the listener to grasp new meaning and insight. The good intent of these Indigenous curriculum laws is to better know your neighbors. During my tenure with the Cowlitz, however, I saw firsthand the challenges of implementation. The Cowlitz Culture Department constantly received formal letters requesting Cowlitz curriculum from district superintendents, inquiries from schools asking to develop relationships, and calls from individual teachers seeking assistance with lesson planning. With only a few people on staff in the Cowlitz Culture Department, and a purposeful emphasis on providing internally-focused traditional cultural education and events for Cowlitz citizens, there was no simple way for Cowlitz to respond to these external requests. There was no curriculum to send that could adequately convey the unique history of Indigenous/settler dynamics in Southwest Washington State, or provide a frame for a larger, later discussion of relationship-building decolonization strategies.

One reason for this failure lies within the differences between Washington and Oregon state laws and how they were implemented and enacted. I present my observations as a simple comparative case study to report the different outcomes of curricula development in the two states.

Washington

In Washington State, a 2005 law encouraged school districts to collaborate with local tribes to teach Tribal History and Culture. The Office of Superintendent of Public Instruction developed the "Since Time Immemorial" (STI) curriculum, dealing with issues of sovereignty, treaties, and certain generalized statewide aspects of traditional Indigenous culture. In subsequent years, only three school districts and a few additional schools followed through. In 2015, Washington passed a new law mandating that in addition to statewide curricula, "when a school district board of directors reviews or adopts its social studies curriculum, it shall incorporate curricula about the history, culture, and government of the nearest federally recognized Indian tribe or tribes, so that students learn about the unique heritage and experience of their closest neighbors."[4] Moreover,

[4] RCW 28A.320.170 (1)(a)

> As they conduct regularly scheduled reviews and revisions of their social studies and history curricula, school districts shall collaborate with any federally recognized Indian tribe within their district, and with neighboring Indian tribes, to incorporate expanded and improved curricular materials about Indian tribes, and to create programs of classroom and community cultural exchanges.[5]

Despite this language, the law allocated no financial resources supporting curriculum development regarding the 29 federally-recognized Tribes in Washington. Moreover, the inclusion of the phrase "federally-recognized" in the wording of the state law denies the continuing existence of Tribes like the Chinook Nation and Duwamish Tribe, who have strong and vibrant histories that should be equivalently taught.

Oregon

In Oregon State, the legislature enacted Senate Bill 13 "Tribal History/Shared History" in 2017, which directed the Oregon Department of Education (ODE) to create K–12 Native American curriculum for public schools and to provide professional development for educators. The law also directed ODE to provide funding to each of the nine federally-recognized Tribes in Oregon to create individual curricula. Oregon also established an advisory committee of eighteen, including a member from each of Oregon's nine federally-recognized tribes, to advise ODE.

Outcome

In the time since these laws have been passed, Indigenous curriculum development and roll-out in Oregon has surpassed that in Washington, and the simple reason for Oregon's advance is that the Oregon law made funding directly available for Tribes to develop external-facing curriculum.

Passing laws calling for the teaching of Indigenous curriculum is an important step, and it is deeply important to respect Native and narrative sovereignty: each nation's ability to control their own

[5] RCW 28A.320.170 (2)

stories. But passing a law requiring Indigenous curriculum to be taught without establishing or providing resources necessary to create the specific curricula is simply another colonial imposition. A 2019 "Nearest Tribe" analysis[6] revealed the Cowlitz was the nearest Tribe responsible for providing curriculum to 20 school districts comprising 9% of the total K–12 students in Washington State. Are Tribes simply supposed to fund this curriculum mandate themselves? Are Tribes expected to have experts in intercultural decolonization truth and reconciliation curriculum development already on staff? Should Tribes redirect precious time and resources away from their citizens when their governments are already working hard to overcome centuries of colonial practices and marginalization purposefully designed to weaken and destabilize their rich cultures?

Many Native cultures in the Pacific Northwest approach their Indigenous landscapes with a sense of deep reciprocity woven between people, resources, and place. I believe this way of living has a great deal to teach the larger modern regional community about sustainability. It will require a significant and strategic re-thinking of the United States consumer lifestyle if we are to overcome threats to ecosystem resilience such as resource depletion, species loss, and climate change.

The best way to bring voice to this alternate, reciprocal way of being, and to provide space for new ideas to develop and flourish, is to sit together in conversation and slowly learn new understandings of our shared heritage on this landscape. Powerful stories draw us together, catalyze change in both the teller and listener, and offer new insight. We grow closer as we understand each other as friends and neighbors. We begin to celebrate how our stories interweave and align. A decolonization narrative of our larger human identity, of all our many ways of being and knowing, is what will ultimately allow us to persist in this region going forward from where we are now. This will take all of us, from all our cultures that are now represented in this Pacific Northwest, Indigenous and Immigrant.

Who writes Indigenous curriculum? My hope is we do it together.

If we do nothing, we are complicit.

[6] https://www.k12.wa.us/sites/default/files/public/indianed/tribalsovereignty/partnering/SD-Nearest%20Tribe%20List.pdf

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19. Presenting a Pluralized Past: Developing a Multivocal Bison Curriculum

Mario Battaglia

> "One worldview is not necessarily better than the other; each has value" (Watkins and Ferguson 2005:1383).

Over the last several decades, there has been increasing effort to make archaeological research much more widely available to students, educators, and the general public (Allen and Joyce 2010). Alongside this, community-based public outreach has steadily gained ground, particularly those efforts that employ a collaborative framework to help archaeology become more relevant and meaningful to the local community. Due to these recent trends, "public archaeology in the USA has, for some, grown in meaning to encompass direct public engagement …" (Smith and McManamon 1991:3). Communicating the role, utility, and interdisciplinary importance of archaeology while simultaneously including localized collaboration has therefore become a significant component in many public outreach and community-based approaches (Colwell-Chanthaphonh and Ferguson 2008; Little and Zimmerman 2010; Atalay 2012).

In her article "Archaeology and Ethics," Sarah Bridges (2010) presented a persuasive case for the inclusion of collaborative multivocality within archaeology. She stressed that archaeology has the "capacity for providing a shared vision of the past for multiple publics and stakeholders" (Bridges 2010:242). Quoting Little (2002:3), Bridges highlighted the fact that "[w]e do archaeology—and spend public money on it—because archaeology provides benefits not only for professional archaeologists but also for the many participants and publics who use and value it." Thus, archaeology not only answers to the mandates of science and academia, but also to the taxpayers, and the many Native and non-Native stakeholders who hold a vested interest in the past. Following Little's (2002:13–16) ethical train of thought, Bridges (2010:243) stressed that archaeology should be used to "convey dynamic and therefore shared visions of the past that represent multiple and diverse public and participant views." The big

question, Bridges subsequently queries, is "[h]ow can archaeologists and other stakeholders achieve a common or shared vision of the past?" A number of possibilities are proposed, including interpretive exhibits, interactive webpages, and school presentations (Bridges 2010). The design and implementation of multivocal archaeologically-themed lesson modules could certainly be added to this list.

Respectfully incorporating archaeological education in a non-alienating, more inclusive fashion allows for the interdisciplinary potential of archaeology to be more fully realized. Henderson and Levstik (2010:2) make this very point, affirming that archaeological study not only "offer[s] insights into archaeological processes (depositions, disturbances, and the like) as well as the processes of archaeology (scientific method, excavation, analysis, and interpretation), it can enhance the humanistic study of the past in all its diversity and time depth…" In this way, archaeologically-themed lesson modules become fundamental to historical and cultural study by helping students more fully understand the complexity and temporal breadth of the human experience. On top of this, educators have long recognized and "emphasized archaeology's power to motivate student interest…" (Henderson and Levstik 2010:2). Perhaps more than many other disciplines, archaeological lessons possess a great potential to excite, interest, and, most importantly, empower an extremely valuable and diverse demographic: grade school students. By tapping into this potentially large and receptive demographic, the ongoing call for more effective public education and outreach can, perhaps, be largely answered.

Developing a Multivocal Curriculum

Inspired, at least in part, by this growing attention toward developing archaeological curricula, the Blackfeet Tribal Historic Preservation Office, the Montana Department of Transportation, and the Bureau of Applied Research in Anthropology at the University of Arizona collaborated over a 2-year period in 2014 to 2015 to design a middle school curriculum on the 10,000-year historical significance of bison. Synthesizing anthropological and archaeological research with Native worldviews and understandings, this interactive, hands-on, and student-driven "Bison Curriculum" highlighted the keystone

species' integral role culturally, politically, socially, and ecologically within North America. The curriculum intentionally uses a multivocal or "pluralized" approach to understanding history, engaging students about the past, present, and future importance of bison for Native and non-Native people. This multivocal approach was integrated from the very beginning through a community-based, iterative cycle of curriculum design; in other words, the community contributed to the design of the lessons through multiple collaborative stages (Figure 19-1). The goal of the curriculum was to create a dynamic and pluralized (i.e., multivocal) understanding of the past, interweaving non-western, Indigenous knowledge systems alongside western, archaeological research in order to: (1) connect with a broader, more diverse student-base; (2) empower marginalized Native perspectives and voices; and (3) educate the next generation of decision-makers about this incredible mammal.

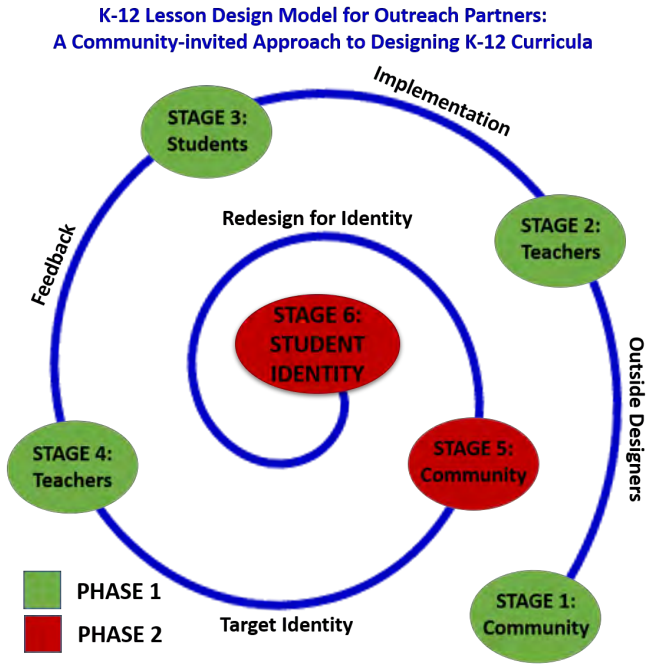

Figure 19-1. K–12 Lesson Design Model for Outreach Partners: A Community-invited Approach to Designing Primary and Secondary School Curricula.

The Five-Unit Curriculum

Science Unit 1 introduces students to the American bison, distinguishing it from "buffalo" (buffalo actually is a misnomer; it's a different species altogether!). The unit presents the many intricate behaviors of bison, their habitat, and their seasonal movements. Science Unit 2 presents the pre-and-post contact natural and cultural history of bison. Students learn about the dynamic, evolving, and complex relationship between humans and bison beginning 10,000 years ago (Figure 19-2). Science Unit 3 has students put on the hat and shoes of an archaeologist. Students learn about the early hunting of bison through oral histories and archaeological evidence. Through an analysis of bison bones, students engage with the tangible past, as well as draw conclusions about the complex and intricate hunting strategies and processing techniques employed by Native peoples. Science Unit 4 introduces students to the complex trajectory of bison conservation from the initial efforts in the late 1800s to current management approaches. With bison conservation on the rise, students examine past and present strategies that have been employed and synthesize this information into a "bison brochure." Finally, in the Language Arts Unit, students learn about the time-honored status of bison among various Native American tribes. They are then tasked with creating an art piece or picture book telling a story about bison they found interesting, exciting, or noteworthy. This unit culminates with a presentation of the book or art piece to a younger grade school audience.

Because a teacher's time is extremely limited, and new curricula can sometimes be difficult to implement, the Bison Curriculum design focused on meeting a variety of teachers' needs; insights to their needs were gathered during a trial run of the curriculum in Browning, Montana (Figure 19-3). Foremost on this list of needs would likely be funding. Therefore, the Bison Curriculum is free for teachers, with lesson content either provided within the curriculum guide itself or available online. Additionally, several free PowerPoint presentations are included and can be customized as needed. The guide also highlights several links to free YouTube videos relevant to each lesson module. Further, each lesson module contains a descriptive outline and multiple comprehensive "teacher guides" to expedite grading and

Figure 19-2. Students learning about the exciting history of bison from Unit 2 of the Bison Curriculum.

Figure 19-3. A teacher workshop with Blackfeet teachers on the reservation as we prepare for the trial run of the Bison Curriculum.

minimize the need for lengthy background research. Also included within the curriculum are worksheets, lesson handouts, readings, and example projects to ensure a seamless implementation. Finally, additional resources are listed throughout the curriculum guide. More information about the Bison Curriculum can be found on the *Project Archaeology* website and blog at https://projectarchaeology.org/2015/11/10/the-10000-year-significance-of-bison/ and can be provided directly by contacting the author via email at mbattaglia23@gmail.com.

Assessing the Efficacy of a Multivocal Curriculum

Although there has been an increase in archaeologically themed educational material, there has been relatively little research conducted on assessing the efficacy, utility, and overall impact of these lesson modules. As Prothro (2012:5) accurately recognizes, "[a]lthough lesson plans/teaching units in archaeology are common and easily accessible to primary and secondary educators, their efficacy is largely untested." Thus, it becomes readily clear that "the task we [the archaeological community] have before us… [is] to address our various constituencies, educate all of the publics about the past, and make certain we don't alienate or disenfranchise past, present, and future generations" (Goldstein and Kintigh 2000:189).

To help address this gap in research, the efficacy and utility of a multivocal curriculum approach within archaeological education and outreach was carefully evaluated among students at the Browning Middle School on the Blackfeet Reservation in Montana. The efficacy assessment examined student understanding of the content, student interest, and ease of teacher implementation through a series of surveys: (1) pre/post lesson unit surveys; (2) pre/post student interest surveys; and (3) teacher feedback surveys. The data was then coded, quantified, and statistically analyzed to calculate the efficacy of the five lesson units and determine areas for improvements.

Students' answers within the pre-unit interest survey expressed disinterest in dominate (i.e., western or "white") versions of history. They also expressed interest in exploring the topics of bison and archaeology. The data demonstrated that: (1) content understanding in the study group increased by 15% compared to a 2% decrease in

the control group; (2) the curriculum content piqued student interest with 89% of students interested in the lesson topics—no easy feat with middle school students; and (3) using a multivocal lens in which to interpret the past allowed for a pluralization of knowledge systems that complemented Native worldviews about the past. This was made all the more apparent through a high post-unit interest in the lesson topics.

Concluding Thoughts

Education is not a neutral enterprise but is grounded within the dominant sociopolitical expression of its time. Certain ideologies, ontologies, and knowledge systems are selected over others, whether consciously or not. It can therefore never be fully divorced from politics (Apple 2008). Similarly, as Lomawaima and McCarty (2006:xxiv) underline, "history is a social construction… no historical account is disinterested or politically neutral." The Bison Curriculum is certainly not politically neutral, yet neither are federally standardized curricula. The Bison Curriculum, however, strives to empower marginalized and disenfranchised Native perspectives by expressing the Indigenous significance of bison alongside scientific perspectives. Federal or state standardized curricula, on the other hand, often perpetuate a mono-historical perspective. This usually results in more disenfranchising curricula that present one monolithic "history." Much has been written on grade school textbooks perpetuating a nation-building, myth-making discourse (Wolf 1997:5; Loewen 2007). And much has been written on schools acting as institutions for the distribution, assimilation, and validation of dominant ideologies (Bourdieu 1982; Lomawaima and McCarty 2006). Indeed, schools "create and recreate forms of consciousness that enable social control to be maintained without the necessity of dominant groups having to resort to overt mechanisms of domination" (Apple 2008:2).

It is in this context that the development of multivocal archaeological curricula becomes a fruitful step in countering the more widespread, dominant, and white-washed versions of history that often bleach if not fully erase perspectives of people of color. By including multiple perspectives that showcase the complexities and nuances of history, students are given the tools they need to develop a more holistic understanding of history and, through it, a better understanding of

the present. Middle school students, as the upcoming generation of decision-makers, are a key demographic to devote time and energy to; they are the future. Ultimately, archaeological curricula should work to critically examine how content is presented and strive to empower and enfranchise all communities—Native and non-Native alike—who hold a vested interest in the past.

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ABOUT THE AUTHOR

Mario Battaglia received an M.A. in Anthropology from the University of Arizona in 2015 with a focus in traditional cultural property (TCP) studies and applied ethno-archaeology. He has worked closely with Native American tribes and descendant communities on ethnographic projects in the Northwest, Southwest, and throughout the United States for close to a decade. In 2013 and 2014, Battaglia worked for the Bureau of Applied Research in Anthropology at the University of Arizona, conducting ethnographic landscape studies for the Kootenai Tribe and the Blackfeet Nation. In 2014 and 2015, he collaborated with the Blackfeet THPO to gather ethnographic information about the Badger Two Medicine Traditional Cultural District and coordinated the development of a multivocal, community driven, bison-themed curriculum. Also in 2014, Battaglia collaborated with the Tohono O'odham Nation in Arizona and helped conduct ethnoarchaeological surveys to identify and map the salt pilgrimage trails located in Organ Pipe Cactus National Monument. From 2015 to 2019, Battaglia worked for the Nez Perce Tribe Cultural Resource Program as the Tribal Ethnographer, managing ethnographic research, TCP studies, and oral history projects. He currently runs Algonquin Consultants' Northwest Region Office in Portland, Oregon.

20. An Anthropologically-Infused General Education Program

Rodney Frey

In anthropology I found a home for my curiosity, my overarching questions, and my desire to help others. It can be argued that at its foundation, anthropology is the quest to understand human diversity, in all its temporal and spatial complexity, while also seeking to understand the shared in the human experience—what we have in common. And with those understandings, provide a positive influence in the lives of others. I suspect my curiosity with the differing and ubiquitous was fed by my high school experiences. I had gone to an inner-city high school in Denver, with a graduating class of some 800, a quarter of whom were African-American, with significant numbers of Asian-American and Hispanic students. It was a wondrous mix of differing stories, in the classroom, throughout our community, and on the track—a well "integrated" high school experience. I was a runner, a member of a predominantly Black, state-champion track team, and pretty good for this "white boy." I anchored our mile relay team (similar to the 1600-meter relay today). We traveled together to meets throughout the state of Colorado, practiced hard, and depended upon each other. Together, we endured disappointments and celebrated accomplishments. And together, we told our very diverse stories, and yet we were in sync. On this team, I participated in *difference*, yet in those seamless moments as the baton was handed off, there was *no difference*, and it *made all the difference*. Isn't this at the core of the anthropological mission?

During my dissertation field work (circa 1974–1978), my curiosity, now refined to doing ethnography, led me to the Crow Reservation in Montana and to Tom and Susie Yellowtail. Tom was a humble, self-effacing man, in his early seventies, who chose his words and actions with deliberation. A healer, always attentive to those in need, and one who ran the annual Sundance ceremonies, Tom was an *akbaalíak,* "one who doctors." Susie was a renowned advocate of Indian issues,

particularly regarding Native infant and child adoption, and spoke her mind with ease. She traveled widely, speaking before different audiences, serving as a chaperone for Miss Indian American, as well as an advisor on U.S. Presidential Commissions. So began a series of most insightful interviews and conversations, that nurtured into the most meaningful of relationships. And I am forever indebted.

Referring to the structure of the Sundance Lodge, with its twelve overhead rafters and Center Pole, and the actions of its dancers within, and to the great rock Medicine Wheel in the Bighorn Mountains, Tom explained that the world and all its peoples made up a great Wheel. The spokes were the different traditions of the world, each with their own language, own rituals, own way of life. While each was distinct and unique, each was equal in importance and worth, none greater than another. No one spoke should dominate the others, nor should any be eliminated. Yet all these different spokes radiated from and were anchored to a singular source, the hub. As I came to appreciate, while the spokes were each specific, defined and finite, the hub was necessarily non-specific, inclusive, all-encompassing, that which connected all, that which was in all, ubiquitous. The hub made all possible, was renewing, life-giving, transformative, what the Crow call *Baaxpée*, "Medicine," coming from the spirit and the material, coming from the heart and the mind and the body, from inside and from out, coming from the Infinite.

While a traditional Sundance healer, Tom also lived a life as a devout Baptist, who knew his Gospels well. He kept the traditions separate, Sundance songs and Eagle Feathers in the Sundance Lodge, and Christian hymns and the Bible in the Little Brown Church, never blending or mixing the two in each other's homes. Nevertheless, his distinct Sundance songs and Baptist hymns, were heard and answered by the same source. For Tom, the hub was addressed by the name *Akbaatatdía*, "the One Who Made Everything," the Creator, and by the name Jesus Christ, the Savior. While the words emanate out of the separate spokes, their limitless essence was shared and imbued within the hub. And then there was Susie, who blew the Eagle-bone Whistle and prayed with Eagle Feathers in hand while in the Sundance Lodge, but also listened with a stethoscope in the other hand while in the hospital. Susie was one of the first American Indian registered nurses in the country, receiving her medical training in Boston. Spiritual

Sundance and scientific bio-medical healings going hand-in-hand, though like her husband, one in the left hand, the other right. The differing, distinct paths Susie traveled, all led to the same ubiquitous hub, the healing source. As Tom and Susie sought to bring comfort to the many peoples they engaged throughout their long lives, with Eagle Feathers, Crucifix, and stethoscope in hand, they walked the differing spokes in equity, while anchored to the transformative hub—they participated in *difference*, while ultimately there was *no difference,* and it *made all the difference*.

In 1993, just before his passing, Tom was selected to represent all Native Peoples, the first to do so, at the Council for a Parliament of the World's Religions, meeting in Chicago. There, at the podium, in full regalia, with Eagle Feathers in hand, before 5,000 people, Tom prayed for world peace. Next to Tom were priests, rabbis, imams, ministers, monks, among them the Dalai Lama—the many different spokes, all praying in their own languages, in their own ways. Yet together, as Tom and others would hold, ultimately offering prayers from the same ubiquitous source to our common humanity. What a sight that must have been!

The ethnographic insights gained from an appreciation of the intersection of diversity and commonality traveled with me into the academy. During the summer of 2010, I was asked to serve on the University of Idaho's General Education Steering Committee. We were to review and redesign the core curriculum required of all the university's undergraduates, representing about a third of their total course work, distinct from their courses in their major. With its noble intentions, general education typically entails broad learning in the liberal arts and sciences, building skills in communications, in analytical and creative thinking, and in problem solving, for life-long intellectual and aesthetic, civic and ethical, real-world engagement.

While serving on this committee, I helped initiate a new course requirement in American diversity and assisted in refining the nature of "integrative learning," which took the form of the Integrative Seminars—ISEM 101, ISEM 301, and the Senior Experience. "Diversity" designated courses included those with one or more of the following attributes and characteristics, i.e., able-bodiedness, age, class, ethnicity, gender, race, religion, sexual orientation, socioeconomic status, a few of which were anthropology courses. Both diversity and integrative

learning were seen as pivotal components in the University of Idaho's General Education curriculum.

The following year, 2011, I was awarded the Distinguished Humanities Professorship, from the College of Letters, Arts and Social Sciences, and the opportunity to sponsor a year-long program of my choice. I elected to explore the intersectionality of diversity and shared experiences in the academic landscape, in essence, introduce the university community to Tom and Susie's Wheel. Entitled "The Turning of the Wheel: The Interplay between the Unique and the Universal," I brought together faculty and community members from a variety of backgrounds, such as the arts, literature, theatre, law, the sciences, and social sciences, and asked each, how the intersection of the unique and ubiquitous was expressed in his or her discipline, and what were its implications? It resulted in a well-attended keynote address, twenty-three colloquium talks, four dramatic performances, an art exhibit, and four interactive discussion panels, all open to the students, faculty, and general public. The series was a rewarding exploration, for participants, audiences, and me, with many unexpected connections (See: http://www.lib.uidaho.edu/digital/turning/index.html).

Over the years, I had the opportunity to repeatedly teach each of the three types of integrative seminars. All were favorites, though the first year ISEM held a special place. Entitled "the Sacred Journey," it provided a year-long introduction to seven of the world's religious traditions—Native American; Hindu; Buddhist; Taoist; and the Abrahamic traditions of Judaism, Christianity, and Islam. While attempting to see each tradition from an adherent's perspective, students also explored the traditions through the lenses of two distinct epistemologically disciplines—the social sciences and the humanities. Students were asked to distinguish what was unique in each tradition, along with what they shared in common—and asked, how did the traditions align, in their spokes and hub, with each student's own personal tradition.

Following the work of the Steering Committee, I served as the University of Idaho's Director of General Education, responsible for implementing the committee's initiatives, of infusing diversity and integrative thinking into the undergraduate curriculum. It was during this time that I developed and added a formal definition for this critical component of the General Education. While greatly influenced by the insights gained from the American Academy of College and

University (AAC&U; the lead national organization focused on general education), via my participating in its conferences and researching its publications, the definition was ultimately grounded in Tom and Susie's Wheel, with its spokes and hub. In the university's General Catalog, "integrative studies" was thus defined in the following manner:

> J-3-f. Integrated Studies - ISem 101 Integrative Seminar (3 cr), ISem 301 Great Issues (1 cr), and Senior Experience. The purpose of these courses is to provide students with the tools of integrative thinking, which are critical for problem solving, creativity and innovation, and communication and collaboration. Integrated learning is the competency to attain, use, and develop knowledge from a variety of disciplines and perspectives, such as the arts, humanities, sciences, and social sciences, with disciplinary specialization (to think divergently, distinguishing different perspectives), and to incorporate information across disciplines and perspectives (to think convergently, re-connecting diverse perspectives in novel ways). It is a cumulative learning competency, initiated as a first-year student and culminating as reflected in a graduating senior.

In a broad sweep, aligned were the varied traditions, the diverse, the unique spokes, the *difference*, with divergent thinking. And aligned were the transformational, the shared, the ubiquitous hub, the *no difference*, with convergent thinking. Both essential complementary processes in a balanced Wheel, in a winning relay team, or in life-long integrative engagement, *making all the difference*. Distilled were elements from the AAC&U and the ethnography of the Wheel's spokes and hub, into one specific application, a pedagogy for action, "integrated studies."

I was convinced that this anthropologically-infused General Education curriculum, with its integrative Wheel, students would graduate with "nimble minds—flexible bodies." In their intellectual and artistic endeavors, integrative thinking would lead them to be more adaptable, innovative, a creative thinker, a critical thinker, with effective skills in communication and collaboration. As artists, not only be able to clearly and attentively feel, but *think*. As scientists, not only be able to clearly and attentively think, but *feel*. For both, able

to clearly and attentively distinguish the pieces, the parts, while also reimagining and re-connecting the parts into new combinations, a new or a renewed whole. Integrative thinking facilitates self-awareness, and with it, clarity in and responsibility for choices we make. With integrative thinking, the graduates could better identify and address various forms of social schism, expressed in such behaviors as bigotry, scapegoating, tribalism, or balkanization in society. Integrative thinking promotes tolerance and respect for difference, the ability to feel and understand something of another's perspective, to listen and be attentive to the diverse spokes. Integrative thinking would also facilitate making connections and re-connections, and finding common ground, the possibility of a ubiquitous hub, with once strangers, now opponents no longer. With integrative engagement, just as Tom and Susie had lived their lives, graduates would be nimbler and more flexible and adaptive in an ever-changing world. This anthropologically-infused General Education curriculum sought to instill in graduates their ability to respect *differences*, while also facilitating a harmony of those differences, revealing our shared humanity, *no differences*, resulting in *making all the difference*!

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21. Public Archaeology Education "Of the People, For the People, By the People": Democratized Science Communication in Theory and Practice

Shannon Tushingham and Tiffany J. Fulkerson

Public science communication is widely recognized as an expected and essential part of the scientific enterprise. Numerous skills and strategies are necessary to effectively communicate science and engage with multiple audiences (e.g., Mercer-Mapstone and Ketchell 2015), yet such competencies are often inadequately taught or absent in academic training of students throughout STEAM (science, technology, engineering, arts, and mathematics) disciplines (Brownell et al. 2013). For archaeologists, such public archaeology skills are especially critical in a wide range of professions—including academia, cultural resource management (CRM), agency, museum, and Tribal archaeology—yet we rarely are explicit in how we train students in preparation for varied archaeological careers and contexts. This essay addresses this curriculum gap, as well as public archaeology in higher education more generally. Public archaeology education is important, and it encompasses diverse undergraduate and graduate student audiences and contexts. We briefly review a spectrum of innovative and alternative approaches to teaching public archaeology in the classroom within a public science communication framework, which includes passive and active forms of learning, as well as creative "dialogue-based" models (active and creative learning through more open or two-way engagement) that facilitate public engagement with science (Mercer-Mapstone and Kuchel 2015:2; Besley and Tanner 2011). We conclude that engagement of diverse student audiences with multiple science communication pedagogies is critical both to the discipline and to improving equity in science. Instructor commitment can be substantial, but support at the institutional level—often lacking—is integral to addressing gaps in public archaeology curricula.

What is "Public Archaeology," and Why is it Important?

While a seemingly straightforward concept, "public archaeology" has numerous definitions and understandings. Initially, the term was coined by McGimsey (1972) to refer to publicly funded projects framed within a CRM legislative context. Education of general audiences was recognized as essential to an ethical "conservation model" of archaeology, as articulated by Lipe (1974). By the late 1980s, public archaeology was more explicitly seen as encompassing an agenda involving public education and outreach designed "to persuade people that archaeological sites were worth saving, and that archaeological programs were worth society's time and money" (Bollwerk et al. 2015:179). Today, public archaeology is often taken to include expanded practices and "co-creative" methods that are explicitly designed to benefit and involve local communities and groups. This broadened agenda overlaps with a range of strategies and subfields including community archaeology, collaborative archaeology, engaged archaeology, action archaeology, applied archaeology, community-based participatory research, etc. (Bollwerk et al. 2015:179–180).

We agree with a vision of public archaeology that recognizes it not only as a diverse set of practices, but also as an ethical commitment and theoretical position toward a more democratic science, which can be expressed in diverse settings and contexts (Richardson and Almansa-Sánchez 2015:194–195). For example, within academia, public archaeology may involve multiple pedagogical practices that are rooted toward a vision of archaeology "of the people, for the people, by the people" (Table 21-1). As expanded upon below, this framework and approach can be applied with students at varied levels and within a spectrum of educational contexts. Systemically, these approaches align with the mission of land grant universities—to provide more democratic access to education—yet this is far from fully realized (Fulkerson and Tushingham 2021, this volume).

Why Don't We Reach More? The Public Archaeology Education Gap

As expressed in the provocatively titled article, "The future of American Archaeology: Engage the voting public or kiss your research

Table 21-1. Democratized Approaches in Public Archaeology Education.

Public Archaeology Education	Principles and Approaches
… OF THE PEOPLE:	Increased research on and discussion of global peoples of varied backgrounds, genders, and races/ethnicities; critique of standard curricula; critique of unidirectional or developmental frameworks; critique of sexist/ racist tropes and pseudoarchaeology.
… FOR THE PEOPLE:	Curricula and research designs that introduce collaborative archaeology and similar strategies that involve and benefit local communities; training in methods that involve modern communities (oral history/ Traditional Ecological Knowledge approaches, ethnoarchaeology); explicit research designs and protocols that promote ethical collaboration.
… BY THE PEOPLE:	Multivocality in authorship and archaeological practice; decolonizing syllabi; demystifying archaeological practices and scientific concepts/terminology; demystifying research, academic, and scholarly publication systems; providing non-peer reviewed and more equitable access to publishing for authors; improved student mentorship; co-authorship with early career scholars; improving recruitment and retention of a more diverse student body; making field schools more accessible to people of varied socio-economic and other backgrounds.

goodbye!" (Klein et al. 2018), the benefits of public archaeology are widely understood as critical to cultural resource preservation as well as to the future of our discipline. If anything, public education is more important now than ever before, and it is critical that archaeologists become more adept at modern forms of dissemination. The power of social media, for example, can be harnessed to amplify (or alleviate) threats to CRM law; broaden (or detract from) research impacts; and

help to disseminate (or correct) misinformation, pseudoarcheology, and distrust in science. Public archaeology in higher education is a powerful means of addressing such issues while also improving scientific literacy and critical thinking skills among students.

How do we reach more students, and broaden our impacts within the academy? Understanding, valuing, and engaging with a wide range of "publics" are skills basic to public archaeology. In academic settings, it is similarly important to recognize multiple student audiences and work toward better representation in the classroom (Table 21-1). Public archaeology educators also must consider different styles of learning and that students may be engaged at various levels. To be certain, most undergraduate students only take a single introductory class in archaeology—perhaps their first and only exposure to anthropological concepts—but no less important as taxpayers and members of the voting public who may sway future decisions about cultural heritage. On the graduate level, public archaeology skills are important to M.A. and Ph.D. students, who should understand the varied contexts and responsibilities of public engagement in their future careers.

The Public Archaeology Education Continuum

Review of the scholarly literature on science communication reveals a spectrum of "top-down" or passive forms of learning to active and "dialogue-based" models. Dialogue-based pedagogies are active modes of engagement involving "egalitarian two-way discourse" (Mercer-Mapstone and Kutchel 2015:2), which, rather than merely promoting public understanding of science, facilitate public engagement with science (Besley and Tanner 2011; see also Mercer-Mapstone and Kutchel 2015:2).

Public archaeology education can be similarly conceived, with approaches that run the gamut from involving students as passive observers or consumers of knowledge, to those where students are more active hands-on learners, and ultimately co-creators and collaborators in the learning process (Table 21-2). There are indeed a spectrum of possibilities, and numerous others have productively expanded on educational frameworks such as Bloom's Taxomomy of Learning, Rosenblatt's (2010) "engagement pyramid," and others (e.g., see Melville 2014 and Bollwerk et al. 2015). For instance, Crow Canyon's

Table 21-2. Educational Models and Public Archaeology Examples.

	Examples in Public Archaeology Education		
General Model and Approach	**Archaeological Research**	**Museum/ Public Outreach**	**Archaeological Experiments**
Passive: Standard top-down approaches quite familiar to students that may include traditional forms of learning (listening to a lecture, reading a book chapter, watching a documentary) as well as more modern formats (listening to a podcast, watching YouTube videos, etc.)	Learn about a project; study an archaeological find by reading, listening to, or watching a report, book, story, etc.	Read/ watch/ listen to a presentation given by others; visit a museum; read/ view displays and exhibits.	Learn about an experiment and results conducted by others.
Active: Involves active student participation.	Compile a report or term paper, which summarizes others' work; help gather study data; participate in an archaeological field school; group discussions about research.	Deliver a presentation or hands-on activity; assist with the construction of an exhibit; put on a display; provide assistance with (or participate in) a hands-on learning activity.	Take part in an archaeological experiment (designed by others); collect data.
Creative "Dialogue-Based" Learning: Educational approaches that emphasize two-way discourse and involve student engagement in both active and creative roles in the learning process. May incorporate a range of projects from short-term undergraduate experiences and mini-courses to professional mastery-building level products involving mentor-mentee engagement: e.g., undergraduate honors theses, scholarly/ research papers, M.A. theses, Ph.D. dissertations.	Research that involves creation and innovation of a new framework, testing of a hypothesis, creating a new way of looking at things, etc.	Consult with the local community; research, create, and design an outreach or museum activity.	Research, develop hypotheses, create and design an archaeological experiment and report on results of findings.

"Learning Path" of experiential education is part of their longstanding and successful program that has developed numerous resources and curricula designed to educate all ages about archaeology, from online lesson plans to in-person field schools (Davis and Connolly 2000; see also: https://www.crowcanyon.org/index.php/classroom-resources). More locally, there are numerous excellent examples of archaeology education in action, e.g., the Archaeology Roadshow (Butler 2021), among others featured in this volume.

Public Archaeology Education in Practice

Many in the academy are working toward improving democratic principles in public archaeology education and offering constructive critiques of the status quo in university education. In practice, there is a long history of innovation in teaching people about the past—certainly, instructors can draw upon the fact that archaeology is an exciting topic that lends itself well to hands-on activities and engaged field, laboratory, and classroom experiences. We personally have found it rewarding and enjoyable to experiment with a variety of public archaeology education approaches. Understanding how to reach a broader student audience is important—as is teaching graduate students how to better convey the past to the public in their future careers. Along these lines, we note that mixed approaches are possible in varied contexts and provide several examples from our public archaeology classroom experiences in the areas of archaeological research, museum/public outreach, and archaeological experimentation (Table 21-2).

Passive and Active Innovations

Passive models of student learning often form the bulk of traditional student experiences in higher education and may involve lectures, readings, and films. Gone (mostly) are the days of slide carousels and overheads—today, professors are making even more "passive" learning content more engaging through improved PowerPoints and other presentation delivery systems and incorporation of new forms of media, including podcasts, TEDtalks, YouTube videos, social media, and other digital content.

Research on learning outcomes of various teaching pedagogies indicates that instructor-focused, passive approaches to learning are

less effective at reducing educational inequities compared to active learning strategies. By incorporating inclusive teaching practices that emphasize student self-efficacy, active models of student learning can narrow achievement gaps for historically excluded and underserved students and help to promote workplace diversity (e.g., see Theobold et al. 2020). Nevertheless, much of what is learned in classroom settings comes from a mix of both passive and active learning, and passive teaching can be an effective tool for concept learning and can help to enhance active learning (MacDonald and Frank 2016).

As a subject that puts so much emphasis on material remains, fieldwork, and laboratory research, active methods mesh well in archaeology. Some of our and our students' favorite classroom experiences involve hands-on learning activities that employ the use of casts, archaeology laboratories, field schools, and atlatl throwing (Figure 21-1). We regularly incorporate active learning experiences in our classes to include labs that teach students how to analyze projectile points from museum learning collections and casts, garbology exercises wherein students use archaeological methods to analyze modern trash, flintknapping workshops, and atlatl throwing events where students attempt to spear a cardboard cutout of a mammoth.

Students are consistently enthusiastic about active learning experiences, so losing the ability to work with artifacts in classroom labs and engage with in-person activities during COVID-19 has been keenly felt. COVID-19 required many instructors to rapidly shift their course delivery methods to an online format, which made the hands-on learning methods that we regularly employ challenging, yet still possible. The pandemic has forced many of us to think more about accessibility, to experiment with varied digital media, and to communicate and collaborate with fellow teachers. For example, see the Facebook group, "Teaching College Anthropology": https://www.facebook.com/groups/teachingcollegeanthro, which includes discussion, sharing, and swapping of assignment ideas and resources.

Ways that we adapted our active teaching styles to accommodate remote instruction included developing assignments in which students explore interactive websites with 3D artifact collections and virtual tours of museums and archeological sites. We also found ways to alter hands-on learning experiences to accommodate COVID-19 restrictions, including creating a lab with instructional videos that

Figure 21-1. Active Public Archaeology Education: (top to bottom) WSU Undergraduates practicing atlatl throwing after a successful mammoth "hunt" on the Pullman Campus Green.

guide students on how to responsibly identify (and not disturb) traditionally important raw materials and research their cultural uses; and allowing students to check out artifact casts for at-home analysis.

Creative "Dialogue-based" Innovations

"Dialogue-based" educational practices in archaeology challenges students to be active, creative agents in the learning process. This level of education can be both rewarding and demanding, and it can involve a range of projects from short-term (semester long) mastery-building undergraduate and graduate student projects (summarized below), and is, of course, a level of learning expected for undergraduate honors theses, Masters' theses, and Ph.D. dissertations. The key point is that students are not only active participants, but also active co-creators in the learning process.

In Table 21-2 we provide some examples of creative dialogue-based pedagogies with which we have experimented, including archaeological research projects (students innovate a new framework; test a hypothesis; or create a new way of looking at things; and convey their findings in a written, visual, or audible format); museum/ public outreach (involves students as teacher-creators, where they consult with local communities and then design and create a hands-on outreach or museum activity); and archaeological experiments (students develop a hypothesis, design an experiment, and provide a report of their results) (Figure 21-2).

Building Professional Mastery: Practitioners and Public Archaeologists

Graduate students and other researchers are increasingly expected to include some sort of interpretive or public archaeology aspect to their work. From National Science Foundation (NSF) broader impact statements to CRM professionals being increasingly tasked with creating alternative mitigations, Tribal and community consultation, public communication skills are essential for today's professional archaeologists.

Figure 21-2. Active Engagement in Outreach: WSU graduate students designed and led Pullman middle school field trip activities at the WSU Museum of Anthropology, including stations on (clockwise from top left): faunal collections, flintknapping, paleoethnobotany, evolutionary anthropology, and faunal analysis.

Graduate-Level Mastery Projects

Tushingham has explicitly incorporated creative public communication and public archaeology experiences in several of her graduate and undergraduate classes. For example, in her graduate seminar in Cultural Resource Management (ANTH 535) at Washington State University (WSU), she assigns several graded assignments that all include extensive group discussion and reflection: an initial assignment that tasks students with defining their community or target public (Attachment 21-A), and another that asks them to reflect upon varied outreach possibilities and to establish which is the preferred for their target audience. Finally, students are required to create their own public archaeology project (completed or plans if ambitious/not possible to complete in a semester) (Attachment 21-B).

Undergraduate-Level Mastery Projects

A similar set of assignments was successfully adapted for undergraduates, including an initial assignment on public archaeology in the media (Attachment 21-C) in Tushingham's Archaeological Methods and Interpretation (ANTH 230) course. Rather than a formal term paper, in 2020 Tushingham experimented with an "unessay" format (Sullivan 2015) for the same class. This assignment was inspired by Andrew Gilreath-Brown's Introduction to Anthropology (ANTH 101) "unessay" assignment (https://andrewgillreathbrown.wordpress.com/2020/05/15/the-unessay/), but was adapted for public archaeology. Students were given latitude to pick whatever topic or project they liked, as long as the project was designed to reach a public audience (Attachment 21-D). These assignments have involved enormous creative energy—final projects included coloring books, board games, K–12 activities, storybooks, podcasts, lectures, interactive games, blogs, Twitter threads, etc.—and are a great deal of fun as well.

Wikipedia Biography

As recently articulated by Grillo and Contreras (2019), Wikipedia can provide archaeologists a powerful means of interfacing with the public, and this is a notion that Tushingham and Bill Lipe explored in an assignment they developed for both

graduate and undergraduate students. Class assignments (given in Tushingham's CRM class and in an undergraduate special topic class) tasked students with writing Wikipedia biographies on WSU archaeologists who have made substantial leadership contributions to the discipline (Attachment 21-E; see assignment here: https://doi.org/10.7273/000000024). Students researched, wrote, and published Wikipedia biographies about one of the "Pioneers," many of whom remain mostly unknown, and their contributions underappreciated, largely because much research about them has not been compiled or communicated in an engaging way.

Acknowledging that Wikipedia is one of the most heavily used sources of information on the internet, Tushingham and Lipe saw this as an interesting experiment in public archaeology. For instance, the project provides a practical and innovative means of teaching students while also tracking and compiling important/overlooked historical data about the history of WSU. Students learn about the history of archaeology, develop critical public archaeology and science communication skills, and are provided with a professional career-building opportunity to publish a Wikipedia project. We note that this is an ongoing project that Tushingham and Lipe are currently writing for an *Advances in Archaeological Practice* article.

Mastery Project Benefits

Through the process, students gain many skills such as the ethics of public archaeology; communication in science; become better, more critical scholars; more aware of "fake" media; etc. Certainly, such engagement can lead to advanced topics and ethical issues in science communication: for example, greater awareness of multiple meanings and perceptions, colonialism, critiques of archaeology/ disciplinary structure, etc. Instructors can also learn from students, who are also often much more aware of how digital and various forms of social media work. Tapping into their creative energy can also be a great deal of fun, and we have found discussions about varied forms of communication and other topics (e.g., generational perceptions of Tiktok, Twitter, etc.) to be personally edifying and quite interesting.

Costs, Benefits, and Challenges

Active and creative forms of public archaeology teaching can be costly, but rewards can be great. In our experience, overall student engagement significantly increases when they are given the freedom to be creative and active in the learning process. Students may be initially disoriented when presented with novel assignments—for the "unessay" assignments, students often are in disbelief that they have so much latitude in topic and project choice! However, once students are given explicit instructions, and understand their scope and purpose, we have seen a great deal of enthusiasm (both in casual comments and in course evaluations) for these projects. Our observations align with numerous studies of self-determination theory, which connects positive learning outcomes with methods that explicitly allow for student agency and autonomy of choice in the learning process (e.g., Ryan and Deci 2009).

This is not to say that there are not costs involved with more engaged public archaeology education. Technology is fantastic, but there is increasing pressure for instructors to make even simple, passive forms of education visually interesting and interactive. We ourselves have fallen down the "rabbit hole" of spending enormous amounts of time futzing with PowerPoint slides—which does not in and of itself improve student learning outcomes. Creative "dialogue-based" projects certainly can also take an enormous amount of time and energy for instructors.

While active and creative "dialogue-based" models of learning might be ideal in many contexts, creative engagement can be challenging and is not always feasible for several reasons (time, money, logistical, or other constraints; varied student abilities and learning styles; etc.). Importantly, students may need increased mentorship and guidance with novel approaches to learning. This is particularly true for students who are not comfortable with "outside the box" learning formats or styles. Regular check-ins and discussions are very important for all students, but this is especially true for this type of learner.

Similarly, for some instructors, non-traditional forms of teaching can take them out of their comfort zone and simply not be to their liking. Providing students with latitude in the creative process limits control, which can be difficult to manage, particularly in larger classes.

There is also instructor preferences and abilities—some professors are brilliant lecturers but less adept at fieldwork, for example. We have also found that while most students were enthusiastic about unessays and other creative assignments—it was simply not the right fit for some students (due to lack of comfort with the approach, lack of time, lack of confidence, etc.)—thus, we think in practice that it is important to have a back-up plan for such students, who may opt to pursue a straightforward, "cookie cutter" (or ready to go), traditional assignment.

Certainly, it is a challenge to experiment with engagement of varied public archaeology pedagogies without institutional support and acknowledgment of these activities in tenure/promotion and other evaluations. Indeed, while innovation in education is widely acknowledged to be a critical goal, there are many systemic barriers to innovation—e.g., the corporatization of university education, administrative bloat, overreliance and exploitation of graduate students and adjuncts, resistance to new technologies or models—that must be faced and worked around (Serdyukov 2017). Instructors often have heavy course loads with no teaching assistants, and have other work, family, or other responsibilities and circumstances that make such work simply untenable. Put another way, while individual instructors may be motivated to increase public archaeology experiences in their classrooms, and universities often outwardly support innovative education, in practice, tangible support for such activities is often simply lacking (e.g., funding for project materials, student assistants, course relief time for project development, explicit recognition in tenure and promotion). Research into attitudes about public communication and outreach suggests that some archaeologists continue to undervalue these activities (Rocks-MacQueen 2012). Within academia, faculty and students may be more likely to prioritize public archaeology if it is more explicitly rewarded and supported at the institutional and departmental level. As such initiatives grow, it is important to design them so they consider persistent biases that may impact certain groups—for instance negative public attitudes about women who communicate their research in STEM (McKinnon and O'Connell 2020).

Despite these challenges, active and creative pedagogies in public archaeology can help to reduce educational barriers, empower students, and make the human past more accessible to broader

audiences—making their benefits outweigh the costs of creating a more democratized archaeology.

Conclusion

While we agree that "academic archaeology is public archaeology" (White et al. 2004:26), we think that the profession needs to better articulate the how and why of public archaeology education. Public archaeology involves a set of practices that are rooted in an ethical commitment to conservation values and a theoretical stance toward a more democratized science. Now more than ever before, we must engage with diverse student audiences and continue to work toward a public archaeology "of the people, by the people, for the people". Certainly, there are a multitude of public science pedagogies that can be drawn upon to better serve broad student audiences, and new technologies are allowing us to become especially creative and expand our public reach. Democratized approaches in public archaeology education are being increasingly articulated and applied (see Table 21-1). Yet, public education remains far from equitable and there remain many structural and societal barriers to leveling the playing field. Institutions and instructors should consider how varied teaching methods might be incorporated, better designed, or even abandoned, and develop plans that provide opportunities that allow students of varied backgrounds to prosper. While there remain challenges, with the proper commitment and institutional support, the possibilities for a more engaged public archaeology are vast.

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ATTACHMENT 21-A. Permalink to Community Engagement Assignment, WSU graduate seminar in Cultural Resource Management (ANTH 535).

This sample assignment tasks students with writing an essay early in the semester that concerns how they will engage with local communities and publics. Students then present their essay to the class and lead a discussion about their topic. It is designed to promote extensive group discussion and reflection about research engagement.

Link: https://doi.org/10.7273/000000026

ATTACHMENT 21-B. Permalink to Public Outreach/Interpretive Project and Presentation Guidelines, WSU graduate seminar in Cultural Resource Management (ANTH 535).

This sample assignment provides guidelines for a project which asks students to create their own public archaeology project (completed or plans if ambitious/not possible to complete in a semester).

Link: https://doi.org/10.7273/000000027

ATTACHMENT 21-C. Permalink to Public Archaeology and Engagement in Popular Media Assignment, WSU undergraduate class in Archaeological Methods and Interpretation (ANTH 230).

For this assignment, students are required to research examples of archaeology in the public media and to reflect on questions including, "how is science effectively communicated with the public?"

Link: https://doi.org/10.7273/000000028

ATTACHMENT 21-D. Permalink to Public Outreach in Archaeology Unessay, WSU undergraduate class in Archaeological Methods and Interpretation (ANTH 230).

For this project, students create their public archaeology product in an "unessay" format, which allows students to select whatever topic or project that interests them (as long as their final project is designed to reach a public audience).

Link: https://doi.org/10.7273/000000029

ATTACHMENT 21-E. Permalink to Public Archaeology Wikipedia Biographies WSU Pioneers in CRM Project Guidelines.

Versions of this public archaeology and science communication assignment have been taught at both graduate and undergraduate student levels. For this example, WSU graduate students taking Cultural Resource Management (ANTH 535) are directed to research, write, and publish a Wikipedia biography about "Pioneers" in CRM archaeology.

Link: https://doi.org/10.7273/000000024

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Shannon Tushingham is an anthropological archaeologist, Associate Professor at Washington State University (WSU), and Director of the WSU Museum of Anthropology. Her research is broadly directed at understanding human autonomy, health and well-being, and global understandings of the past. She employs archaeological science, historical ecology, and TEK frameworks to explore deep time-scale human-environmental relationships, and complex food systems among hunter-gatherer-fishers. Current projects investigate subsistence autonomy, food safety and security, storage diversity, women/ household leadership and decision-making, ancestral food systems and modern health, the evolution of psychoactive plant use, and equity and multivocality in STEM.

PART VI.

SUGGESTIONS AND RECOMMENDATIONS

We should ensure that the media has done their homework before appearing in documentaries they are producing—if they haven't, don't participate.

Bruce Granville Miller
Essay 23

22. Growing Toward your Audience's Needs

Kevin J. Lyons

Introduction

The High Lord Editors asked, "How do we reach more?" Instinctually the answer lies in more people stepping up and taking on the public education mantle, rather than rely on us old gas bags to keep carrying the message. As simple as the answer is, it's not easy. It wasn't for me. There is a vast distance between knowing something and knowing what, when, and how to say it. And doing so effectively with a lay audience of any age or interest focus relies upon getting out of your head and getting into the moment. I suspect the advice that follows might frighten some readers; I am advocating an approach in communication that requires revealing your vulnerabilities in slow and small measures to knowingly form a relationship. That does mean taking a chance on being loved or hated—there is no middle ground in this approach. Effective communication, building a brand, delivering a collective good, and earning a social license with our communities is not transactional, and it is partisan. The common mercurial approaches used in mass marketing and social media, as interesting as they are, are ploys for the inattentive flim-flam artists that are without sustainability, accountability, and/or credibility. They are the canards of those that only want to be loved and appreciated on their terms.

In as much as the word count allows, here is the lesson plan: know your audience, know what you want to say, be willing to subvert their expectations, be subtle in the use of irony, be honest, and for the love of all things precious, abstain from an info-dump. In subverting your expectations, I hope you have noticed that none of this advice is specific to Native American audiences, historically Salish speaking audiences, or the Kalispel; but rather these attributes can and should be broadly applied to all audiences. Hereafter I'll unpack some of these dimensions and spice them with some context.

Knowing Your Audience

Early on when sharing the underlying science of my data expectations with the Tribe's archaeological technicians at sites we would be excavating, I noticed the reflexive subvocal sigh and rolling of eyes of working men waiting for the gas bag to get to the point. Colleagues of mine would continually tell me to "dumb it down," a notion to this day I quell at. Dumbing things down is both paternalistic and condescending; it imbues a sense of intellectual superiority over others that cross-culturally is unsubstantiated and disrespectful. Many can read through the sugared words of others in milliseconds—condescension of your audience is an immediate communication failure.

Finding a common ground for communicating ideas, stripped of their polysyllabic pretentions, was what I needed with my technicians. This is achieved through recognizing the shared experience. Note the change is not in the audience but the speaker; a lot of what follows is how we as advocates for a collective good and often esoteric interests need to grow toward others. The Tribe's archaeological technicians were interested in attaining the practical skill sets that result in comparative analysis (i.e., field craft). I, as instructor, approached that topic as simple carpentry; level, plumb, and square and "fill the damn level forms out." Thereafter the meanings of stratigraphy and where ancestral communities met their needs became a far easier discussion to have. The technicians' lived experience, as family men, and the needs to sustainably provide for themselves and their children informed their questions and the conversations that would follow. They sweated as I had sweated, blistered palms the common stigmata. Part of "knowing your audience" is affording the audience the opportunity to know you. The old axiom "it is better to show than tell," holds true in this latter respect; cross-culturally words are wind of dubious substance, but shared experience—that's an entirely different thing. The shared experience, the candid and simple explanation of things, would then open room for more growth.

Know What You Want to Say

Having formed a nucleus of trust, that audience would advocate my inclusion with the broader community, both children and elders

alike, which require different approaches and more growth as a speaker and a writer. The lesson that had been learned, strip communication of pretense, now had to expand and allow for greater changes in myself; with elders I was their student and with children I would become a coach (rather than teacher) in learning. With elderly Indian ladies (this, their preferred term of address), it was best to admit your ignorance and your biases. These ladies, my mentors, were far more practice in ethnographic interviews than their ill-mannered shovel bum. They would dive deep into things that were important and shut down trivial or premature inquiries. They were honest, funny, practical. Their annoyances were often expressed with a subtle clicking of ill-fitting dentures. Their joys expressed with unexpected modest gifts and jokes. They had a lyrical cadence in narration and held my attention with suspense and wit. Their ways of teaching, speaking, and leading was an artful combination of knowing what to say, when to say, and most importantly giving their audience the time to absorb the thoughts they had invoked. Learning their values, some of their methods of narration, and asking where the side boards were, became invaluable when speaking with Tribal youth and visiting school groups. The local cadence in story-telling carries has all the classical hooks and choruses that hold youthful attention.

With children, and their often-harried parents, developing an easy verbal style that covers a small inventory of topics was also key. Collecting a culturally and seasonally appropriate inventory of folklore or local anecdotes was helpful, and learning the verbal cadence of Tribal elders without aping their inflection (to do so is mocking) has helped me. For young minds, repetition enforces retention. Always ask the chaperone prior to engaging with the young ones, "what are you covering this week?" As archaeologists, historians, and/or ethnographers you will always have something that will cover the need. If you approach a young audience with a script and are none-responsive to their fidgets; well, it's a self-inflicted wound.

On Expectations, Irony, Honesty, and Brevity

This approach is the retail end of public outreach and education (each engagement is one off), it does not easily scale. Although blogging and vlogging have democratized the potential access to a

mass market where elements of this craft could be used, I've not seen the cream rise to the top in the past 15 years. Consequently, public outreach and a broader inclusion of a varied audience has remained a provincial side hustle for each of region's practitioners in the middle to end of their career. For those that will eventually stumble into this service space, here are some closing thoughts.

Damn near everyone in this trade has a well-developed intellect; don't prize it as much as you do. It is not as unique as you think it is, no matter how often people have praised you for this attribute. It is better to prize your compassion higher than your wit. As beleaguered teachers, chaperones, and bus drivers marshal the young ones in front of you, remember we have been granted a privilege. Our audience is more than the children in front of you—it includes their parents and their teachers. Dutifully fulfilling a service to your audience (the children) is establishing credibility with your clients (teachers/parents). It is from these clients that we are granted our social license. By prizing compassion over wit, you will have laid the foundation of subverting audience expectations illustrated by the "what are we covering this week question." Don't over concern yourself with vagrancy of primary education fashions. This decade it is STEM/STEAM, which is easily accommodated in archaeology without defaulting to the metric system. I demonstrate how to twill cordage and explain the differences in shear and tensile strength of processed versus raw materials—use that gimmick until you come up with one of your own. The student has had their instruction expanded and re-enforced, and the teacher's expectations subverted; they aren't getting a day off.

On humor and irony, in a mixed age group less is more. And let's face it, not everyone is funny. The old advice of opening with an ice breaker to ease into a talk is a crutch that audiences expect and quickly judge the balance of time on your ability to nail the punch line. If you're not funny, watch some TED talks and see what they do; they open with a question as this puts an audience in a reflective/receptive mindset.

On honesty, if you don't know or an issue is still being argued, be candid about these things. As you show compassion to an audience, they return it in kind. Also not knowing something is not a blotch on your overvalued wit. If it is something you haven't considered, thank the contributor and commit to thinking/reading on it.

Last little bullet: brevity. Beating your audience down with every micro-detail, variation, contingency, and extraordinary rule your big brain holds is abusive. This might get you a gig as a technical witness but not an invitation to the next Rotary Club meeting.

ABOUT THE AUTHOR

Kevin J. Lyons, M.A. in Anthropology, is the Kalispel Tribe of Indians' Cultural Resources Program Manager and has served in that capacity for 22 years. He leads a small and diverse team of technicians and scientists in the Tribe's quest to attain a better understanding of its history. That understanding built upon the consistent and progressive examination of Pend Oreille Valley's Archaeological record.

23. Anthropology Faces the Public

Bruce Granville Miller

In this essay, I draw on my own experiences to suggest ways of addressing the public and, in particular, press media, TV and radio and online sources, and to avoid misrepresentations of anthropology or the communities with whom we work. Let me start with an important issue for bringing anthropology to the public. Current practices of enhancing Indigenous sovereignty suggest foregrounding Indigenous voices regarding work that anthropologists have carried out collaboratively with them. For this reason, I generally avoid speaking directly to the public in TV or radio interviews and defer to Indigenous partners. Sometimes, though, there are reasons for making the presentation myself. It's a fine line to draw. An example is my participation in a film-making trip to Papua New Guinea in which I accompanied five members of the Stó:lō Nation from the Fraser River. PNG national media heard of our work and asked to interview us in a hotel in Port Moresby. Although my University of British Columbia (UBC) colleague and I had developed the work and raised the money for the trip, I deferred to my Stó:lō colleague, Sonny McHalsie, and asked him to address the media. In another instance, jewelry made by Haida artist Bill Reid was stolen from the UBC Museum of Anthropology. Canadian Broadcasting Corporation radio representatives contacted me early in the morning to do a series of interviews for the various local CBC stations across Canada. In this case, it was primarily a UBC matter and was a question of urgency.

Sometimes work I have done has a comparative anthropological dimension. An example here is my participation before the camera in an independent documentary on non-recognized tribes. I had worked with four tribes—two each in the U.S. and Canada—on their efforts to gain federal recognition, including original research, and writing reports to federal agencies. I was in a unique position to give a comparative perspective. Prior to participating I insisted that the documentarians understood the issues, read basic texts, and talked to

the relevant Tribal people. I gave them my own oral exam to see if they had done their homework. My view is that it is unwise to participate in documentaries or other films with film-makers who are unwilling to do this work. John Barker, a UBC colleague, and I had an experience with a documentarian we hired in the Papua New Guinea project who projected his own naïve and destructive notions of Celtic indigenism into the film with the Maisin of Oro Province. The documentary was ruined, and we later refused to allow our names on the film.

I gave an interview to CBC national TV regarding polygamy and Canadian law during a period in which the province of British Columbia was undergoing a "test case" of the law. This is a particular Canadian legal practice of trying out a law before actual litigants bring a case. The media were reporting distorted and misleading views about the nature and practice of polygamy and the issue was clouded by the existence of an off-shoot Mormon community which moved under-aged girls across the international line for marriage into related communities. The public needed to know that polygamy in other cultures is not inherently damaging to women and children and has existed in many human societies.

Recently, I participated in a series of spots on KING-TV news in Seattle with Savannah Frame, a reporter who specializes in deep studies of important issues. These TV news pieces have ranged from 2.5 minutes to 8 minutes in length and provide a careful look at the damage to the Skagit River and its fishery through the creation of dams which provide electricity and light up Seattle. Ms. Frame's work focuses on the fact that Seattle City Light had denied that the dams have damaged the salmon runs and hence Tribal culture. I've provided Ms. Frame with a background to her work and given her a copy of the *Upper Skagit Indian Tribe Historical Atlas*, which I edited. She has used historic photos I curated over many years of work with the Tribe and information about Tribal history and practices. She is pictured at work on TV below (Figure 23-1). In my work for the Tribe, together with colleagues, I had documented spiritual sites, historic villages, hunting areas, and many other features of life. In this case, I didn't go on camera but the images and anthropological research supplements efforts by Tribal leaders to provide their own perspectives.

My work entails episodic but regular interviews with print media, in addition to radio and television. I am listed on a UBC roster

Figure 23-1. Susannah Frame of KING TV, Seattle, presents a series on the Skagit River, April 8, 2021.

of experts on various topics. I speak to groups of teachers during their professional development workshops. More recently my engagement has expanded to online journals and newspapers, including the *Tyee* in Vancouver. But many times, I simply give reporters the names of Tribal leaders who they might consult. Recently, a journalist for the British paper *The Guardian* asked for my help in covering efforts to mine on the Skagit River. In this case, I directed the reporter to a Tribal leader. On another occasion, I gave an extended live interview with CBC radio after I published a book, *Oral History on Trial,* in which I analyzed Crown strategies to side-step a Canadian Supreme Court ruling which gave oral histories the same footing as written histories in legal proceedings. This new development ran contrary to the established legal principle of the right to cross-examine witnesses, and of course, oral historians speak about events they had not witnessed. This topic needed a public airing.

Another piece of work with the public involves museums. I've been a board member of the Museum of Vancouver for fourteen years, and serve as chair of the collections committee. Early on, I introduced the board policy of repatriation of cultural items to Indigenous

communities and peoples. Initially, this involved explaining why we would "give away" objects, as some board members of the period understood it. Since then the museum professionals have undertaken an active program of repatriation, especially of ancestors, to First Nations and Indigenous peoples elsewhere. Sometimes these events have led to ritual processes, including blanketing events, involving public officials. Mayors and city counselors are sometimes invited to participate, and have blankets placed over their shoulders and money pinned on (Figure 23-2). They listen, a bit stunned by the drumming and ritual, but liminally open, to the Tribal political and spiritual leaders tell them what they want the city to do regarding Indigenous peoples.

I call on my colleagues, especially in archaeology, to get onto museum boards which are primarily composed of lawyers, accountants, and business managers. These board members often have limited understanding of issues facing Indigenous peoples or of how material culture should be understood and protected—but also, of Indigenous

Figure 23-2. Vancouver Mayor Gregor Robertson, not yet blanketed, speaking at a repatriation event at the Museum of Vancouver, June 11, 2012.

understandings of land and waterscapes. The Museum of Vancouver, for example, stands directly on the site of an historic Coast Salish village, an issue which enhances our relationship with local Indigenous bands, but could have damaged it. These boards need the influence of archaeologists (Figure 23-3). I say this as a socio-cultural anthropologist.

There are four major ideas, then, that I have about engaging publicly as anthropologist. These are: although I have no media strategy (the university wishes us to do so), 1. We must work out when we should appear before cameras and mics, or defer to Indigenous voices; 2. we should ensure that the media has done their homework before appearing in documentaries they are producing—if they haven't, don't participate; 3. we can use our knowledge to provide critical comparative understandings; 4. we can get onto boards of museums and other public institutions to make our voices heard in the production of public policy. I will add a fifth: younger people will need to use social media. I'm sure they do without my prompting.

Figure 23-3. Ceremony for the repatriation of mask to Sts'ailes First Nation, May 14, 2014, from the Museum of Vancouver. Bruce Miller representing the museum.

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ABOUT THE AUTHOR

Bruce Granville Miller has been an anthropologist at the University of British Columbia for the last thirty-one years. His Ph.D. is from Arizona State University, and he is the 2020 winner of the Weaver-Tremblay Prize for Applied Anthropology from the Canadian Anthropology Society.

24. Cultural Heritage and the Expropriation and Appropriation of Indigenous Knowledge, Materials, and Lands: Collaboration and Communication Considerations for Land-Grant Institutions

Tiffany J. Fulkerson and Shannon Tushingham

Introduction

Promoting public interest and engagement in cultural heritage requires confronting the exploitation of communities by academies and industries. Anthropology/archaeology and related disciplines within land-grant institutions carry a unique responsibility in this regard—while land-grant institutions were historically built on and continue to profit from the expropriation of Indigenous lands, cultural heritage disciplines operating within and outside these settings benefit from the appropriation of tangible and intangible Indigenous materials and knowledge. Growing recognition of the responsibilities owed to Indigenous communities by land-grant institutions and cultural heritage disciplines offers avenues for actionable change. Drawing largely on insights from the 2021 Suquamish Cultural Resource Protection Summit and the Land-Grab Universities investigation by *High Country News*, we address some of the challenges, responsibilities, and prospects of developing more effective and sustainable collaborations and communications with Indigenous communities for heritage programs at land-grant institutions and beyond.

When addressing the question of "how do we reach more?" as anthropologists and archaeologists (this volume), special consideration must be given to the members of the public that have been most disproportionately affected by the institutional structures of cultural heritage disciplines and industries. The growth of public-oriented anthropology and archaeology in the 1970s brought with it greater recognition of the importance of ethical engagement with key publics,

most especially the Indigenous communities for whom researchers and industry-level professionals engage with and study (Colwell 2016:113). By the early 2000s, the growth of community and Indigenous archaeologies encouraged critical discourse about the deeply entrenched colonial structures of cultural heritage disciplines and the need to reclaim Indigenous narratives of human history (Lyons and Supernant 2020). These issues articulate with recent public conversations about the disposition of Indigenous peoples and revenues generated from seized lands by land-grant institutions (Goodluck et al. 2020; Lee and Ahtone 2020). Pursuit of restorative justice in heritage programs and land-grant institutions resonates with public concerns for redress and the goals of community-based participatory research. Cultural heritage workers have a responsibility to address these issues, and by doing so, they help to maintain disciplinary relevance to diverse publics (Atalay 2012; Colwell 2016:116).

Land-Grant Institutions and the Disposition of Indigenous Peoples

A recent investigation by *High Country News* makes clear the large, and often incalculable, profits afforded to land-grant institutions by the Morrill Act of 1862 and other treaties that laid the foundation for the expropriation of Indigenous lands totaling over 2 billion acres of the U.S. through violence-backed land cessions. Nearly 11 million of the 2 billion acres of acquired lands were used for the creation of 52 land-grant institutions, including Washington State University (WSU), University of Idaho (UI), Oregon State University, and Northwest Indian College in the Pacific Northwest. The investigation revealed that in fiscal year 2019 alone, WSU generated nearly $4.5 million from the remaining lands from the original grant, largely in the form of timber harvests; while in that same year, UI produced nearly $360,000 in revenue from surface right royalties on unsold Morrill Act acres (Goodluck et al. 2020; Lee and Ahtone 2020).

Consistent with the original mission of the Morrill Act to democratize higher education to the public, land-grant institutions are often recognized for their institutional obligations to public service and instruction. Yet the members of the public for whom land-grant responsibilities are particularly crucial and especially lacking are the

Indigenous communities dispossessed through the creation of these institutions and whose lands they continue to profit from, bringing into question the extent to which land-grant colleges and universities are democratized and for whom (Nash 2019:440–441, 462). More recently, conversations have focused on the clear responsibilities of land-grant institutions to confront their settler-colonial histories, forward Indigenous sovereignty and wellbeing, and forge a path of reconciliation that includes redirecting income towards programs that support Indigenous peoples and programs (Lee and Ahtone 2020; Brousseau 2021:115).

Appropriation by Heritage Professions

Many academic disciplines share parallel and intersecting histories of exploitation and directly or indirectly benefit from the outcomes of land acquisitions to fund higher education. While the *High Country News* investigation revealed the extent of how land-grant institutions have benefited from seizure and use of land, it is important to acknowledge and address related extractive practices. In particular, anthropology, archaeology, and other cultural heritage disciplines have, from their inception, operated as structures of settler colonialism wherein programs and industries profit from Indigenous intellectual and material properties.

Examples of the institutional appropriation of tangible and intangible heritage include control of Indigenous resources by non-Native governments and academies, museum exhibits and collections that are disconnected from the living descendants of cultural properties, college/university tuition revenues from field schools that center on Indigenous sites, dissemination of traditional ecological knowledge and oral histories without prior and informed consent, and the professional capital gained from publishing Indigenous-owned histories (e.g., see Atalay 2006; Schneider and Hayes 2020). While there is a clear need to implement changes that can decenter and disrupt the settler-colonial structures of heritage professions and land-grant institutions, there are numerous challenges that complicate pathways to reconciliation that must be considered when identifying methods for improving relations.

Challenges to Improving Relationships with Indigenous Communities

In May 2021, the Suquamish Tribe of the Pacific Northwest virtually hosted the 14th Annual Cultural Resource Protection Summit (CRPS). The Summit's stated mission is to "facilitate amongst all affected parties an open, frank discussion about the intersection between cultural resources and land use" and to "promote collaborative cultural resource planning as an effective means of finding resolution to issues before they escalate into emotionally-charged, divisive, and expensive stalemates or lawsuits" (CRPS 2021). The 2021 Summit theme centered on transformations, with participants addressing transformative practices and initiatives that are underway to shape innovative solutions to the challenges impacting cultural resources and Indigenous communities today (CRPS 2021). Many of the conversations that emerged throughout the Summit focused on challenges and solutions to developing effective collaborations and communications between Tribal communities, academics, and cultural resource management (CRM) workers. As panelists and presenters at the Summit, we found the discussions to be particularly illuminating to the subject of how land-grant institutions can better fulfill their mission of democratizing higher education while also ethically promoting public interest and engagement in cultural heritage.

Challenges to improving relationships with Indigenous communities that have particular relevance to cultural heritage programs in land-grant institutions and other settings include:

1. Inconsistencies/conflicts between Tribal and academic priorities; e.g., the "publish or perish" academic system that emphasizes Western scientific ideals over Indigenous worldviews and modern-day Tribal program interests and goals.
2. The growing commodification of academia, which promotes exploitative practices including increased hiring of adjunct faculty and graduate students who have little time to develop long-term collaborative research agendas and relationships with Tribal communities. Additional exploitative practices in academia include a lack of support or acknowledgment of collaborative

research practices and biases surrounding "service" in tenure and promotion cases.

3. Lack of trust in cultural heritage programs and industries among Indigenous peoples and lack of dialogue.
4. Unrealistic expectations of a pan-tribal approach to collaborating and communicating with Indigenous communities and Tribal heritage programs.
5. The profit-driven nature of compliance heritage work, which emphasizes expediency and client satisfaction over ethical responsibilities and relationship-building.
6. Poor recruitment of Indigenous students, faculty, and staff who can help to develop programs that prioritize community interests and improve retainment of Indigenous students.
7. The practice of treating Indigenous participants as commodities who serve a means to an end, including acknowledging them as "research subjects" or "informants" rather equal partners and consultants.
8. A lack of proper compensation for the extraprofessional labor provided by Tribal partners when it comes to reviewing materials and doing service work. In addition, limited backing and grant opportunities to support the participation of Tribal partners.
9. Paucity of student and faculty training/support in collaborative research practices in cultural heritage.

Strengthening Collaborations and Communications

Insights from Tribal participants of the 2021 CRPS, the Land Grab Universities investigation, and conversations with Tribal partners, along with best practices for collaborative historical ecology research approaches (Tushingham et al. 2018), offer actionable ways for cultural heritage programs within and outside of land-grant institutions to address these challenges. While by no means exhaustive, the key issues (listed above) that emerged from the Summit and other discussions have led us to reflect on future work. Below, we provide some practical approaches to improving collaborations and communications with Indigenous communities garnered from these conversations. Collectively, they help to address the question of "how do reach more?" for key publics.

1) ***Develop non-exploitative, reciprocal, and long-lasting partnerships.***

Many participants of the 2021 CRPS emphasized the importance of developing long-term relationships with Tribal partners and the need to build flexibility into research designs at the beginning of projects. Cultivating long-lasting relationships with Tribal communities takes time, which is a process that is often at odds with deadline-driven academic and industry timelines. Indigenous communities have priorities that may not be readily apparent to researchers, including time-sensitive seasonal harvests, ceremonies, and funerary practices that make it difficult for Tribal collaborators to engage with researchers and compliance workers during certain times of the year. Partnerships should be reciprocal, redistributive, and non-exploitative, serving the interests and needs of Indigenous communities as much as, if not more than, those of researchers.

2) ***Communicate with Indigenous communities more effectively.***

Another issue repeatedly voiced at the Summit is the need for early and frequent communication with Indigenous partners. Those working in Tribal governments are saddled with a myriad of emails and requests for consultation every week. Consequently, researchers and compliance professionals should not expect an immediate response (or sometimes a response at all); however, efforts should be made to frequently touch base with Indigenous partners and keep them apprised as projects progress. Effective communication also requires translation and bridging language differences. It is critical to use appropriate language and avoid field-specific jargon when it is at odds with Indigenous knowledge systems. Using Indigenous words for key study subjects (e.g., plants/animals and place names) emphasizes community values over scientific parlance (Tushingham et al. 2018).

3) ***Improve recruitment, retention, and training.***

Improving the recruitment and retention of Indigenous students, faculty, and staff is critical to disrupting expropriative and appropriative systems in higher education and professional settings. Training Indigenous students is integral to ensuring that the next generation of educators and compliance and Tribal heritage leaders

are the living descendants/active agents of the resources that are being studied and managed. Increased participation of Indigenous students and professionals helps to ensure that Indigenous voices and perspectives are at the helm of research and supports cultural resilience and survivance. Institutional and programmatic support and commitment is essential to Indigenous student success, and it should also be directed toward training, programs, and resources for students and faculty designed to improve departmental climate as well as fostering connections with local Tribal communities.

4) ***Make research accessible, relevant, and relatable.***

A common concern voiced by Indigenous collaborators is frustration with certain academics or departments who are either unable or unwilling to make their research articulate with modern community needs and interests. Meaningful collaborations with Indigenous communities include valuing Indigenous epistemologies and placing community concerns and Indigenous knowledge on the same level as, or above, scientific research questions and data (Tushingham et al. 2018). Such work can be extremely rewarding, requires flexibility and commitment on the individual and institutional level, and articulates with the other recommendations on this list—but there is now an extensive scholarship on Indigenous and collaborative research epistemologies that can and should be drawn upon. Certainly, many faculty members are committed to decolonized approaches, but they often lack *tangible* support to pursue (or teach) this type of work. At the least, specific courses and trainings in collaborative research should be a regular part of the curriculum in all land-grant institutions. Research protocols and Memorandum of Understandings (MOUs)/Memorandum of Agreements (MOAs) are also important, as is funding for collaborative and transformative community-based research and education (c.f., La Salle and Hutchings 2016).

Within this theme, it is important to acknowledge that numerous academic repositories, archives, and museums have historically controlled, directed, and benefitted from archaeological, ethnographic, and historical collections. While there have been improvements, land-grant institutions should be models for the nation in terms of how we steward collections of enormous scientific and

cultural importance. For instance, institutions should continuously take stock of how repositories may better serve the public and descendant communities. There are many excellent sources on decolonized museum practices, and specific initiatives should be developed with Indigenous partners—but important areas include improved research protocols and communication, development of collaborative collections research and priorities, integration and inclusion of Indigenous students and advisors in exhibit creation and interpretive activities, and outreach activities that better serve local communities. It is also important that land-grant institutions consider how they have historically taken ownership of lands and materials through their naming and classification processes. The Nez Perce Tribe recently formed a committee to Rename the Spalding-Allen Collection a more appropriate Nez Perce Name (*Wetxuuwíitin'*) meaning "captive returns home" (Bond 2021). Archaeological and other collections have historically only rarely been associated with their Native names. Rather, they historically have been named after landowners, English words, colonial placenames, research projects, and/or site numbers/trinomials. Future approaches might involve developing a set of standards with a decolonized approach to naming, renaming, or affiliating site names and collections with appropriate Indigenous names in consultation with Tribal advisors. Nakia Williamson-Cloud (Nez Perce Tribe, Director of the Nez Perce Cultural Resources Program) and Trevor Bond (WSU Associate Dean for Digital Initiatives and Special Collections) collaborated on creating an online version of the *Wetxuuwíitin'* Collection on the Nimiipuu pathway of the Plateau Peoples' Web Portal. The digital collection includes extensive cultural narratives and traditional knowledge, and is significant and includes remarks by Williamson-Cloud, who offered that: "The re-naming of this collection is a significant step to reclaiming ownership of one of the most significant ethnographic collections in existence": https://plateauportal.libraries.wsu.edu/collection/wetxuuwiitin-formerly-spalding-allen-collection-nez-perce. Along with reclaiming ownership, renaming serves the additional purpose of conveying Indigenous vitality and can help to connect the living with their ancestors (Ken Lokensgard, Assistant Director of the Center for Native American Research & Collaboration at WSU, pers. comm. 2021).

5) ***Commit support to Indigenous communities.***

The financial profits and professional capital generated from Indigenous communities by institutions and industries should, at a minimum, be returned through institutional support and compensation to affected communities. Of particular relevance to this discussion are the obligations of land-grant institutions to (at minimum) allocate revenues from remaining Morrill acres back to the Indigenous peoples that they were expropriated from. Louise Dixey, Cultural Resources Director of the Shoshone-Bannock Tribes, notes that institutions have a responsibility to waive tuition fees for Tribal members and provide services to Indigenous students (Goodluck et al. 2020). Megan Red Shirt-Shaw (2020) argues that institutions should either return institutional lands back to Tribes or provide free higher education to Native students on their traditional homelands.

Conclusion

Historical and contemporary practices involving the expropriation and appropriation of Indigenous knowledge, materials, and lands contribute to the erosion of relationships between affected communities and the disciplines/institutions that continue to dispossess them through deeply entrenched settler-colonial systems. Insights from Tribal heritage professionals and their long-term colleagues offer challenges and solutions to improving relationships through strengthened collaborations and communications. While this essay largely focuses on the responsibilities of cultural heritage programs at land-grant institutions to effect change due to their unique histories and exploitative practices, the challenges and solutions have clear relevance to cultural heritage disciplines and industries outside of land-grant institutions to include CRM, as well as all colleges and universities. The methods discussed here are largely actionable at the individual level but also include systemic, institution-level approaches. This discussion touches on some of the major points addressed at the 2021 CRPS and other aforementioned sources; however, additional considerations are required to more comprehensively address the structural issues and remedial actions for improving relations between affected communities and cultural heritage disciplines at land-grant institutions and in other settings. Although the *High Country News* articles focus on

western values of land and property, a more expansive view of these issues should consider and incorporate Indigenous ways of knowing and relationality with landscapes, material objects, and knowledge (McCoy et al. 2021). For instance, cultural heritage and lands are often regarded by Indigenous peoples as living beings, with connections to both present-day and ancestral communities. The nature of these relationships and degree of their disruption by historic appropriations is rarely understood or acknowledged. Nevertheless, the approaches offered here are preliminary and practical strategies to strengthening relationships, which is critical to improving trust and articulating the relevance of cultural heritage research and management to the public.

ACKNOWLEDGMENTS

We thank the Suquamish Tribe and CRPS hosts and planners for their invitation to participate in the 2021 Summit, in particular Master of Ceremonies, Dennis Lewarch, and Summit core planners, Mary Rossi and Steve Kinley. We are grateful to numerous individuals for their commentary and feedback on this piece, including Trevor Bond, Ken Lokensgard, and Zoe Higheagle-Strong. Last but not least, we would like to thank Darby Stapp and Julia Longenecker for inviting us to participate in this volume and continuing the efforts to write and reach more in Pacific Northwest anthropology.

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ABOUT THE AUTHORS

For information about the authors, see page 207.

EPILOGUE

Darby C. Stapp and Julia G. Longenecker

We want to express our appreciation to the authors of the preceding 24 essays for responding to our request to share their experiences in sharing their work with others. These efforts illustrate the myriad ways that cultural and archaeological information can be used to educate others and improve the quality of life in the Pacific Northwest and elsewhere. Whether we intend to or not, our stories teach people about other cultures, how cultures adapt to new situations, and how cultures interact with each other.

To ensure as wide a readership as possible, our plan is to distribute an e-version of *How Do We Reach More?* for no cost. We look forward to seeing how others make use of the approaches described in this collection as they endeavor to share their own cultural and archaeological work.

While it is common for cultural and archaeological specialists to share their work with the public (and segments thereof), it is less common for most of us to write about the approach we use and the theoretical underpinnings of our work. This collection of essays, therefore, provides a starting point for discussion on how best to reach external audiences.

We sometimes forget that those of us working with other cultures, past and present, appreciate the beauty and functionality of cultural diversity; we take the benefits of diversity as a given. But this is not always the case, especially for those who live in a more culturally isolated world. Ethnocentrism and racist notions are far too common. By using the cultural and archaeological stories and experiences that we bring to our communities, we have real opportunities to illustrate the benefits of cultural diversity and intercultural cooperation to our audiences. These benefits go beyond providing an interesting talk about some new topic; if done well, we have a real opportunity to make social justice gains by taking the winds out of emotions fueled by racism and hatred.

In closing, we can only imagine what the future holds for our efforts to share cultural and archaeological information. Technology is advancing faster than we can incorporate it into our projects. It is important that we continue to learn how to use these new tools for communicating so that we can be more effective in sharing our messages.

APPENDIX. ARCHAEOLOGY MONTH AND WANAPUM ARCHAEOLOGY DAYS

Archaeology Month has been enormously successful in stimulating people and organizations to develop and offer activities open to the public. Started in the 1990s, archaeologists across the country have been offering presentations, archaeological site visits, historic walking tours, mini-conferences, and various creative approaches to bring archaeological stories to local communities. Participation has grown each decade, and in recent years most states have added a theme and an Archaeology Month Poster to their program. General information on Archaeology Month is found on the Society for American Archaeology website (https://www.saa.org/education-outreach/public-outreach/state-archaeology-celebrations).

Pacific Northwest archaeologists have been active participants in Archaeology Month. The Idaho State Historic Preservation Office organizes Idaho Archaeology and Historic Preservation Month, promoting statewide opportunities for the public to learn about Idaho archaeology, history, and historic preservation (https://history.idaho.gov/iahpm/). The Oregon Heritage/State Historic Preservation Office sponsors Archaeology Month activities in Oregon (https://www.oregon.gov/oprd/OH/Pages/OregonArchaeologyMonth.aspx). The Washington Department of Archaeology and Historic Preservation coordinate activities in Washington (https://dahp.wa.gov/news-events/archaeology-month). Archaeology Month activities offered in Idaho and Oregon in 2019 are described in Table A-1. Washington State's Archaeology Month Poster is shown below (Figure A-1). Most Archaeology Month activities were disrupted in 2020 and 2021.

While Archaeology Month activities are generally one-time events, some have developed into annual events. An example is an event held every October on the Columbia River at Priest Rapids, Washington. Since the late 1990s, the Wanapum and Grant Public Utility District have invited members of the public and press to Archaeology Days (Figure A-2), which takes place over two days at the Wanapum Heritage Center (https://wanapum.org). This event provides a unique opportunity for local children and adults to come face-to-face with the Wanapum way of life. As Wanapum leader Rex Buck Jr. explained to us (DCS and JGL) in August 2021, "We wanted

to make friends with people of the county and let them know the Wanapum are still at Priest Rapids. We want to live like our life giver wants us to live, following our traditional ways. We want a chance for our children and non-Tribal children to learn and Archaeology days was a pass to get broad audience." Two decades of bus loads of school kids and dozens of local citizens, anthropology students, archaeologists, and agency staff attending Archaeology Days each year has helped the Wanapum meet these goals.

Wanapum Archaeology Days has also been important to the professional community, many of whom return year after year. The speakers who have participated over the decades are a veritable who's who in Northwest archaeology. We have attended and participated in numerous Wanapum Archaeology Days over the years and can attest to the benefits: learning new things, gaining new perspectives, meeting new friends, reacquainting with old friends, and generating ideas in this creative environment. To illustrate the range of topics presented during Wanapum Archaeology Days, agendas from Adult Day and Youth Day are presented in Tables A-2 and A-3, respectively.

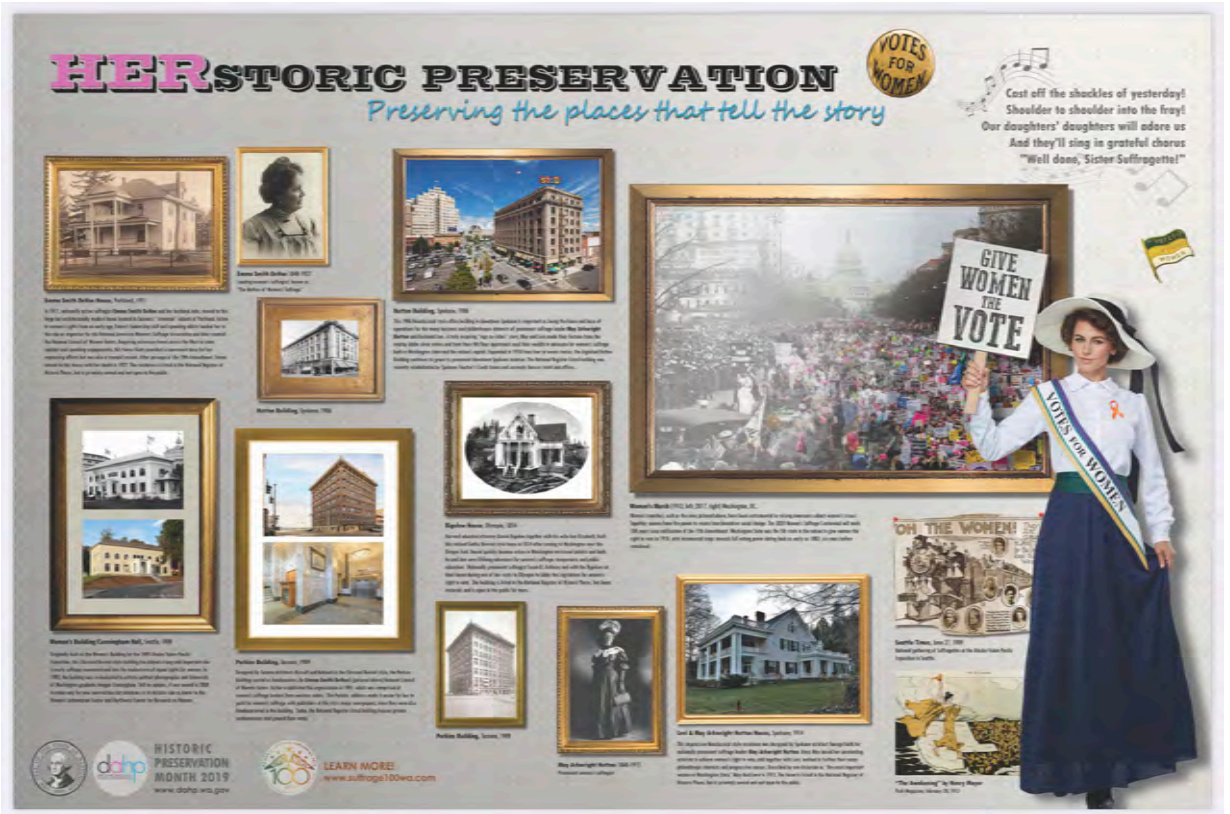


Figure A-1. Washington State's 2019 Archaeology Month poster.

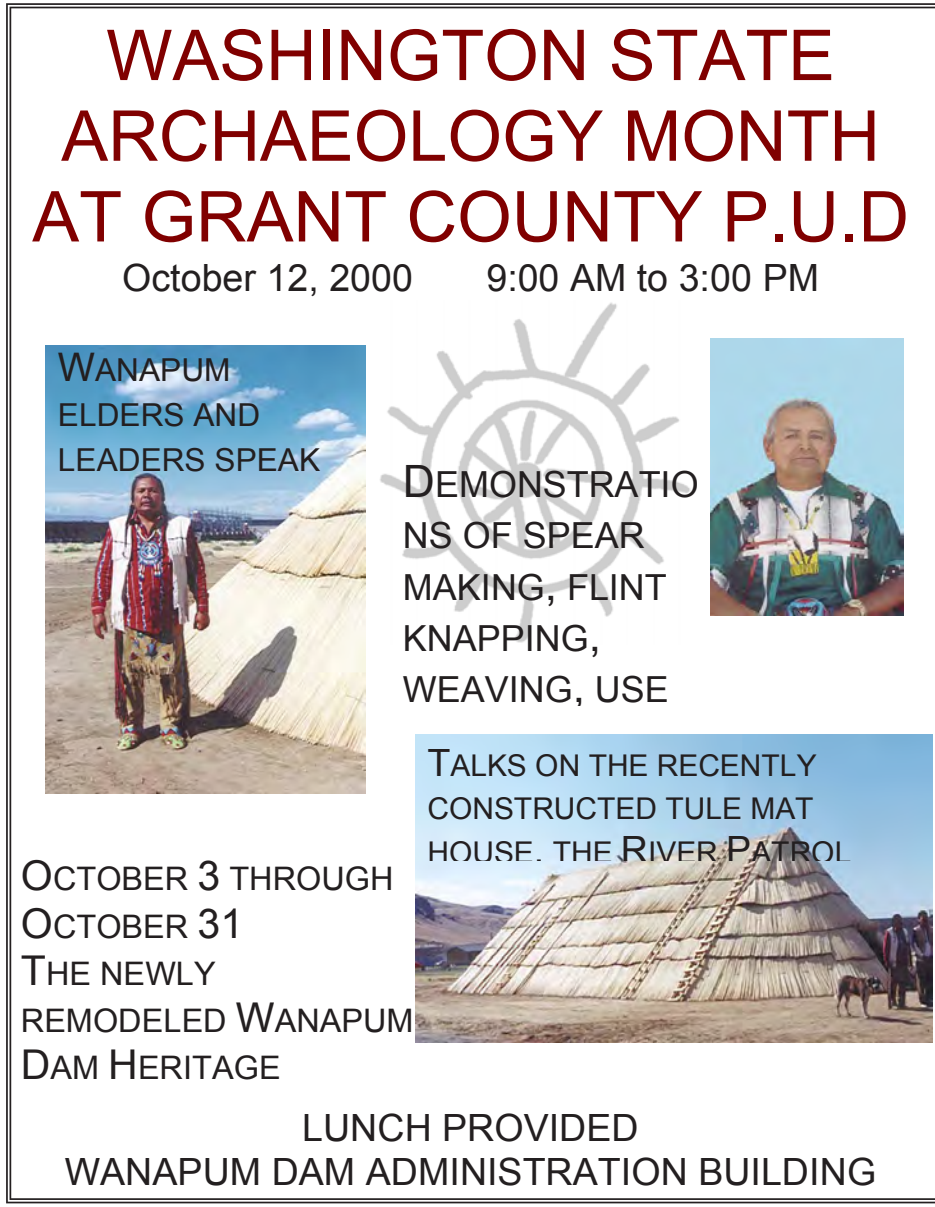


Figure A-2. Flyer from the 2000 Wanapum Archaeology Days.

Table A-1. Archaeology Month Activities Offered in Idaho and Oregon in 2019.

OREGON

OAS Lecture Series: Chronology and Context of the Western Stemmed Tradition Assemblages at Connley Cave 4, Oregon
Tue, October 1, 2019, 7pm – 9pm
OMSI, 1945 SE Water Ave, Portland, OR

> The Oregon Archaeological Society Lecture Series, meeting at 7 p.m., lecture at 7:35 PM. Chronology and Context of the Western Stemmed Tradition Assemblages at Connley Cave 4, Oregon presented by Richard Rosencrance.

OAS Lecture Series: Chronology and Context of the Western Stemmed Tradition Assemblages at Connley Cave 4, Oregon
Tue, October 1, 2019, 7pm – 9pm
OMSI, 1945 SE Water Ave, Portland, OR

> The Oregon Archaeological Society Lecture Series, meeting at 7 p.m., lecture at 7:35 PM. Chronology and Context of the Western Stemmed Tradition Assemblages at Connley Cave 4, Oregon presented by Richard Rosencrance.

People and Plants: Foraging in Oregon's Ancient High Desert
Thu, October 3, 2019, 6:00pm – 7:45pm
Museum of Natural and Cultural History, 1680 E 15th Ave, Eugene, OR

> Museum of Natural and Cultural History presents People and Plants: Foraging in Oregon's Ancient High Desert, presented by Jaime Kennedy. Well-preserved plant remains recovered from archaeological deposits present a rare opportunity to learn about the ancient resources used by Indigenous People in Oregon's Northern Great Basin. Join Jaime Kennedy, the museum's paleoethnobotanist, for a discussion of these seeds and other remains—and the information they contain about Oregon's earliest communities.

Life and Art on the Columbia Plateau
Fri, October 4, 2019, 7:00pm – 8:30pm
Smith Rock State Park, Terrebonne, OR 97760, USA

> Aurolyn Stwyer, Confederated Tribes of the Warm Springs, will share information about her family history at Celilo, treaty fishing rights, Warm Springs horses, and details about the Plateau style of beadwork.

Columbia River Chinookan Art Open House
Sat, October 5, 2019, 11am – 3pm
Chachalu Museum, Confederated Tribes-Grand Rnd,, 8720 Grand Ronde Rd, Grand Ronde, OR

> The public is invited to tour the museum, attend presentations on Columbia River Chinookan art, and engage with the artisans as they work. Open 11:00-3:00 PM.

The Rock Art of Washington State
Fri, October 11, 2019, 7:00pm – 8:30pm
Smith Rock State Park, Terrebonne, OR

> Eric Iseman, Retired OPRD, will discuss images and descriptions of some of Washington's most compelling Rock Art sites.

Indigenous Peoples' Day
Mon, October 14, 2019, 11am – 5pm
Museum of Natural and Cultural History, 1680 E 15th Ave, Eugene, OR

> Special Monday hours: The Museum of Natural and Cultural History will be open with FREE admission in honor of Indigenous Peoples' Day! Come celebrate 14,000 years of Native culture in Oregon—from the First Americans at Paisley Caves to the dynamic cultures of today's Tribes.

Looking Beyond the Temples: Exploring the Ancient Residences of Angkor

Thu, October 17, 2019, 6:00pm – 7:45pm
Museum of Natural and Cultural History, 1680 E 15th Ave, Eugene, OR

> Museum of Natural and Cultural History presents Looking Beyond the Temples: Exploring the Ancient Residences of Angkor, presented by Alison Carter with the University of Oregon. The religious monuments of Angkor, in the modern nation of Cambodia, have been the focus of more than a century of research. But few scholars have examined the lives of the people who built these temples and kept the shrines running. Join University of Oregon anthropologist Alison Carter as she discusses recent excavations of Angkorian residences, and what they reveal about everyday life in the region.

The Tribal History of the Oregon Paiutes, including the Story of Animal Village

Fri, October 18, 2019, 7:00pm – 8:30pm
Smith Rock State Park, Terrebonne, OR

> Jim Gardner, Lewis and Clark College, will discuss a comprehensive examination of the Northern Paiute tribe

Ever Wild, A Lifetime on Mount Adams

Sun, October 20, 2019, 1pm – 3pm
92343 Fort Clatsop Road, Astoria, Oregon

> Lewis and Clark National Historical Park and the Lewis & Clark National Park Association Speaker Series: Ever Wild, A Lifetime on Mount Adamas presented by Darryl Lloyd.

Obscure Oregon: The Columbia Southern Railroad

Fri, October 25, 2019, 7:00pm – 8:30pm
Smith Rock State Park, Terrebonne, OR

> Paul Patton, Oregon Parks and Recreation Department, will debut a new Smith Rock OAC series Obscure Oregon that examines the state's many lesser -known and uncelebrated historical figures, places and events

IDAHO

Traveling Trolley Time Capsule - Kickoff Event by Barbara Perry Bauer

Thurs. May 2, Sat. May 11, Sat. May 18
Txikiteo, 1401 W. Idaho, Boise
TAG Historical Research & Consulting and Boise City Department of Arts and History

25th Annual Melba Fun Run of Antique and Classic Cars

Sat. May 4
Celebration Park, 5000 Victory Ln., Melba
Canyon County Parks, Cultural and Natural Resources

Eagle Style: The Residential Architecture of an Idaho Town by Dan Everhart

Sat. May 11
Eagle Community Library, 100 N Stierman Way, Eagle
Eagle Historical Museum

Twin Falls Historic Walking Tour - Family Friendly Tour

Sat. May 11, 10:30 - 12:00
Downtown Twin Falls, , Twin Falls
Twin Falls Historic Preservation Commission

Twin Falls Historic Walking Tour – 21+ Tour

Sat. May 11, 2:00 - 3:30
Downtown Twin Falls, , Twin Falls
Twin Falls Historic Preservation Commission

Dig Into Idaho

Sat. May 18
Idaho Museum of Mining and Geology, 2455 Old Penitentiary Road, Boise
Idaho Museum of Mining and Geology

Prehistoric Fishing in the Owyhee Uplands by Wes Wardle
Primitive Technologies by Rod Dotson
Indian and Mountain Man Technology by Dean Shaw
Sat. May 18
Celebration Park, 5000 Victory Ln., Melba
Canyon County Parks, Cultural and Natural Resources

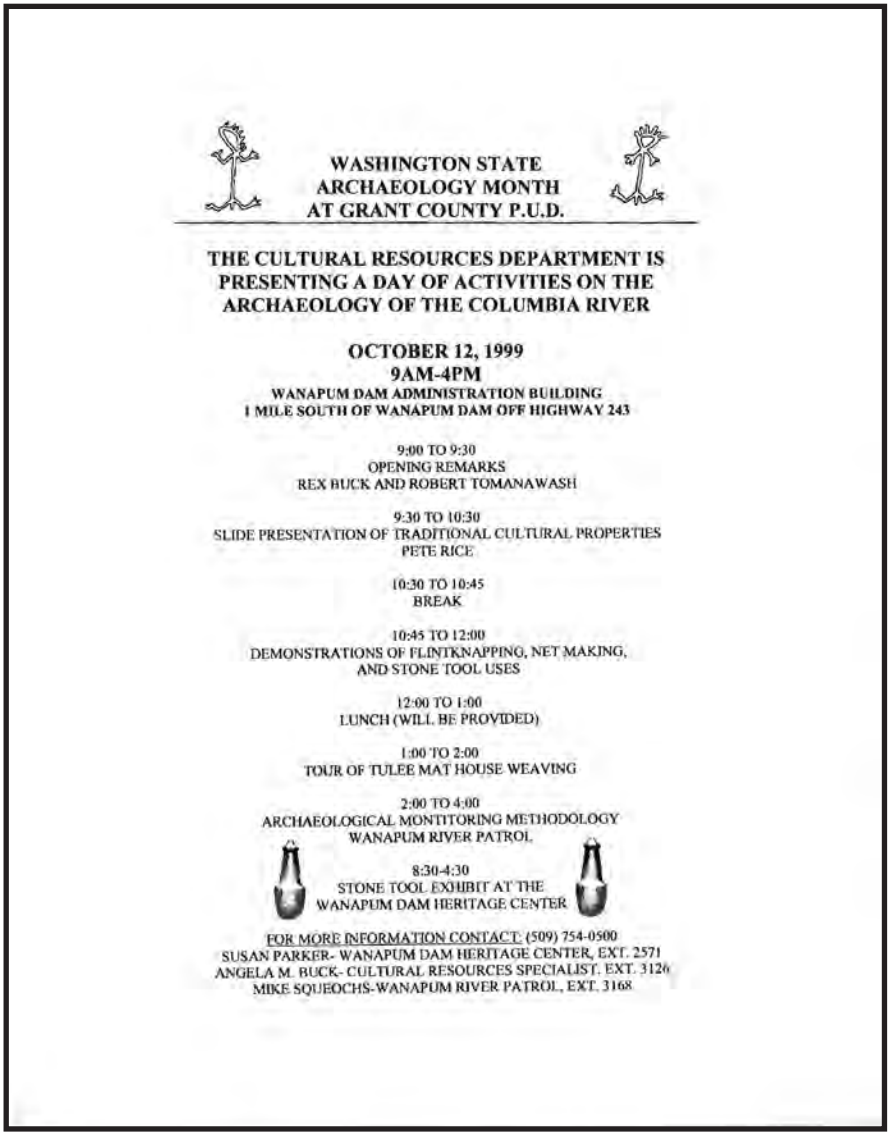
Archaeology Fair! Idaho Archaeology Fair
Sat. May 17
Old Assay Office, 210 Main St., Boise
Idaho Archaeological Society; Idaho State Historical Society; Idaho Power

It's Not Your Fault: Mining Law, Geology, and How the West Was Won by Troy Lambert
Sat. May 18
Idaho Museum of Mining and Geology, 2455 Old Penitentiary Road, Boise
Idaho Museum of Mining and Geology

Boise Past Meets Present through Photography by David Crawforth
Sat. May 18
Boise City Hall, 150 N Capitol Blvd., Boise
City of Boise Department of Arts and History

Lower Main Street Walking Tour by Dan Everhart
Thurs. May 23, Fr. May 24 Sat. May 25
Idanha Hotel, 928 W. Main, Boise
Preservation Idaho

Table A-2. Selected Agendas from Wanapum Archaeology Days, Adults Day, beginning in 1999 and ending with 2019 (Agendas provided by Johnny Buck, Wanapum Interface Office).



WASHINGTON STATE
ARCHAEOLOGY MONTH
AT GRANT COUNTY P.U.D.

THE CULTURAL RESOURCES DEPARTMENT IS PRESENTING A DAY OF ACTIVITIES ON THE ARCHAEOLOGY OF THE COLUMBIA RIVER

OCTOBER 12, 1999
9AM-4PM
WANAPUM DAM ADMINISTRATION BUILDING
1 MILE SOUTH OF WANAPUM DAM OFF HIGHWAY 243

9:00 TO 9:30
OPENING REMARKS
REX BUCK AND ROBERT TOMANAWASH

9:30 TO 10:30
SLIDE PRESENTATION OF TRADITIONAL CULTURAL PROPERTIES
PETE RICE

10:30 TO 10:45
BREAK

10:45 TO 12:00
DEMONSTRATIONS OF FLINTKNAPPING, NET MAKING, AND STONE TOOL USES

12:00 TO 1:00
LUNCH (WILL BE PROVIDED)

1:00 TO 2:00
TOUR OF TULEE MAT HOUSE WEAVING

2:00 TO 4:00
ARCHAEOLOGICAL MONTITORING METHODOLOGY
WANAPUM RIVER PATROL

8:30-4:30
STONE TOOL EXHIBIT AT THE
WANAPUM DAM HERITAGE CENTER

FOR MORE INFORMATION CONTACT: (509) 754-0500
SUSAN PARKER- WANAPUM DAM HERITAGE CENTER, EXT. 2571
ANGELA M. BUCK- CULTURAL RESOURCES SPECIALIST, EXT. 3126
MIKE SQUEOCHS-WANAPUM RIVER PATROL, EXT. 3168

Archaeology Days at Grant County PUD

October 8th, and 9th, 2003

Hosted by Grant County Cultural Resources Department and Wanapum Heritage Center

Hydro Engineering Department Gym Highway 243 Beverly, Washington

Agenda
Wednesday 10-8- 03

8:30 am to 8:50 opening Wanapum and Archaeology Rex Buck Jr.

8:50 - 9:40 Dr. Dave Rice- Columbia Plateau Culture Chronology

9:40 - 10:30 Dr. Darby Stapp - Kennewick Man

Break 10:30 to 10:40

10:40 to 11:40 Dr. Dan Boxberger - Who owns History? Oral Tradition and the Legal System

11:40 to 1:00 Set up and have Salmon Barbecue Lunch

1:00 to 1:50 Dr. Tom Marceau/Dr. Karl Fecht- Alluvial Chronology and Archaeology of Hanford Site

1:50 to 2:50 Dr. Darby Stapp- Exciting New Discoveries in Archaeology of the agricultural period, Hanford Site

Break 2:50 to 3:00

3:00 to 3:40 Elmer Crow, Nakkia Williamson, Josiah Pinkham- Big Horn Sheep Bow Materials and Techniques

Agenda
Thursday 10-9-03

Youth Day (Please call if bringing a school group) 509 754-5088 ext. 2571

8:30 to 9:00 opening by Wanapum Rex Buck Jr.

9:00 to 10:00 Yakama Nation Legends Skits presented by the Yakama Nation Cultural Center Library

10:00 to 12:00 Many youth activities will be available to learn about archaeology

12 to 1:00 lunch will be served

1:00 to 3:00 Youth activities

Wanapum demonstrations through out the two days, tule mat weaving, traditional hemp string, beading, basket weaving, hat weaving, making the needles and fish dip net
Flint Knapping -Lloyd Barkley
Atlatal -Tom Bailor
The Indian suitcase" shuptuki" by Josiah Pinkham Nez Perce
Big Horn Sheep bow by Elmer Crow and Nakkia Williamson Nez Perce

2 Tule mat tepees set- up both days

The Wanapum Heritage Center will have a special exhibit of Wanapum traditional clothing thru October until March

For more information call Wanapum Heritage Center 509 754-5088 extensions #3126 Angela Buck, #2571 Susan Parker, #2532 Angela Neller

Washington State Archeology Month

Archaeology Days at Grant County PUD
Wednesday October 20, 2004
Hosted by
Wanapum Heritage Center and the Cultural Resource Department

You are invited to come and hear the following speakers:

8:30 Rex Buck Jr.- Opening Ceremonies
9:00 Brett Lenz- Plateau Paleo Indian
9:45 Lauren Davis- Oregon Coastal Sites
10:30 Break
10:40 Stan Gough- Sentinel Gap
11:20 Richard Daugherty- Ozette Site
12:00 Lunch will be provided
1:00 Nicolette Bromberg- UW Digital Collections
1:45 Jeff Van Pelt- Umatilla CRM
2:15 Camille Pleasants- Colville CRM
2:45 Johnson Meninick- Yakama CRM
3:15 Vera Sonek- Nez Perce CRM- CANCELED

Demonstrations on tule mat weaving, traditional hemp string twining, beading, corn husk weaving and flint knapping through out the day.

For more information contact

Wanapum Heritage Center 509-754-5088 ext 2571

Angela Buck,Abuck@gcpud.org 509-754-5088 ext 3126

Angela Neller, Anelle1@gcpud.org 509-754-5088 ext 2532

1 mile south of Wanapum Dam off highway 243

WASHINGTON STATE ARCHAEOLOGY MONTH

Archaeology Days at Grant County PUD
Wednesday October 26, 2005

Hosted by
Wanapum Heritage Center and the Cultural Resource Department
15655 Wanapum Lane S.W.
Beverly, Washington 99321
1 mile south of Wanapum Dam off highway 243

You are invited to come and hear the following speakers:

8:30-9:00	**Opening**
9:00-9:30	**Overview Yakima Trainig Center, Randy Korgel**
9:30-10:00	**Black Settlements at YTC, Mary Williams**
10:00-10:10	**Break**
10:10-10:40	**Hanson Creek, Randy Korgel**
10:40-11:10	**Fur Trade, Mike Chidley**
11:10-11:40	**Trade on the Columbia Plateau, Nikkia Williamson**
11:40-12:00	**Demonstrations/Lunch Set-Up**
12:00-1:00	**Lunch**
1:00-1:15	**Demonstrations/Speaker Set-Up**
1:15-1:45	**Wanapum Heritage Center, Angela Buck**
1:45-2:00	**WHC Repository, Angela Neller**
2:00-2:15	**Cultural Resources River Patrol, Aaron Kuntz**
2:15-2:30	**Cultural Resources in Relicensing, Pete Rice**
2:30-2:40	**Special Projects and Agency Interface, Rex Buck, Jr.**
2:40-2:55	**Closing**

Demonstrations on tule mat weaving, traditional hemp string twining, beading, corn husk weaving and flint knapping throughout the day. Also available for viewing will be the WNADU and a tule teepee.

WASHINGTON STATE ARCHAEOLOGY MONTH

Archaeology Days at Grant County PUD
Wednesday October 25, 2006

Hosted by
Wanapum Heritage Center and the Cultural Resource Department
15655 Wanapum Lane S.W.
Beverly, Washington 99321
1 mile south of Wanapum Dam off highway 243

You are invited to come and hear the following speakers:

8:30-9:00	OPENING
9:00-9:40	Bill Layman – Columbia River Before the Dams
9:40-10:20	Tom Dresser and Mike Clement – GCPUD Natural Resources Program
10:20-10:30	Break/Demonstrations
10:30-11:10	Rex Buck, Jr. – Wanapum Fishing Past, Present, Future
11:10-11:50	Nikkia Williamson – Traditional Plants and Medicines
11:50-1:10	LUNCH/Demonstrations
1:10-1:50	Angela Buck – Roots and Root Gathering
1:50-2:15	Randy Korgel – A Rock Art Site on the Yakima Training Center (video)
2:15-3:15	Angela Neller and Clarice Paul – New Photographic Collections in the Wanapum Heritage Center Repository
3:15-3:30	CLOSING

Demonstrations on tule mat weaving, traditional hemp string twining, beading, corn husk weaving and flint knapping throughout the day. Also available for viewing will be the WNADU and a tule teepee.

WASHINGTON STATE ARCHAEOLOGY MONTH

Archaeology Days at Grant County PUD
Wednesday October 8, 2008

Hosted by
Wanapum Heritage Center and the Cultural Resource Department
15655 Wanapum Lane S.W.
Beverly, Washington 99321
1 mile south of Wanapum Dam off highway 243

You are invited to come and hear the following speakers:

8:30-9:00	OPENING
9:00-9:30	Aaron Kuntz – The Lee Site 45GR756
9:30-10:00	Bruce Arnold – Cultural Sustainability in Building Design
10:00-10:30	Nikkia Williamson - Wedding Trade on the Columbia Plateau
10:30-10:45	Break/Demonstrations
10:45-11:35	Tribal Perspectives on the Marmes Rockshelter Site • Wanapum-Rex Buck, Jr. • Colville – Guy Moura • Yakama – Kate Valdez • Umatilla – Armand Minthorn • Nez Perce – Josiah Pinkham
11:35-1:00	LUNCH/Demonstrations
1:00-1:45	Dr. David Rice - "Marmes Rockshelter"
1:45-2:30	Dr. Ted Goebel - "The Dispersal of Modern Humans across the Americas: Do Stones, Bones, and Genes Tell the same Story?"
2:30-3:10	Dr. Pat Lubinski - "Four seasons of excavation at the Wenas Creek Mammoth Site near Selah"
3:25-3:30	CLOSING

Demonstrations on tule mat weaving, traditional hemp string twining, beading, corn husk weaving and flint knapping throughout the day. Also available for viewing will be the WNADU and a tule teepee.

WASHINGTON STATE ARCHAEOLOGY MONTH

Archaeology Days at Grant County PUD
Thursday October 8, 2009

Hosted by
Wanapum Heritage Center and the Cultural Resource Department
15655 Wanapum Lane S.W.
Beverly, Washington 99321
1 mile south of Wanapum Dam off highway 243

You are invited to come and hear the following speakers:

8:30-9:00	OPENING- Rex Buck, Jr.
9:00-9:30	Ruth Kirk and Richard Daugherty
9:30-10:00	Dr. David Rice- Pete Rice and the Washington State Highway Archaeological Program
10:00-10:15	Break/Demonstrations
10:15-11:00	Remembering Pete Rice
11:00-11:45	Guy Tasa- Washington State Human Remains Laws and the State Physical Anthropologist
11:45-1:00	LUNCH/Demonstrations
1:00-1:45	Randy Lewis- Columbia Plateau Baskets
1:45-2:30	Guy Moura- Colville Tribal TCP Program
2:30-2:45	Break/Demonstrations
2:45-3:30	Darby Stapp- Hanford TCP Program
3:30	CLOSING

Demonstrations on tule mat weaving, traditional hemp string twining, beading, corn husk weaving, hide processing, and flint knapping throughout the day. Also available for viewing will be the WNADU and a tule teepee.

WASHINGTON STATE ARCHAEOLOGY MONTH

Archaeology Days at Grant County PUD
Thursday October 7, 2010
8:45AM-3:30PM

Hosted by
Wanapum Heritage Center and the Cultural Resource Department
15655 Wanapum Lane S.W.
Beverly, Washington 99321
1 mile south of Wanapum Dam off highway 243

You are invited to come and hear the following speakers:

8:45-9:00	OPENING
9:00-9:30	Rex Buck, Jr- Value of Underwater Resources
9:30-10:15	Maurice Major- WA Department of Natural Resources
10:15-10:30	BREAK
10:30-11:15	Jay Miller- Showing Respect: Pictures and People to help know the Plateau
11:15-12:00	Lourdes DeLeon- NAGPRA Database: A Cultural Affiliation Resource
12:00-1:15	LUNCH
1:15-2:00	John Pouley- The Colville Tribe's Lake Roosevelt Cultural Resource Management Program
2:00-2:45	David Rice- Newskah Creek fish Trap in Grays Harbor: A Significant Ethnographic Resource
2:45-3:15	DEMONSTRATIONS and DISPLAYS
3:15-3:30	CLOSING

Demonstrations and displays will be available throughout the day. Please feel free to visit during the break, lunch, and the time set aside in the afternoon.

- **Display of Wenas Mammoth Casts**
- **Hide Processing**
- **Tule Mat Weaving**
- **Traditional Hemp String**
- **Beadwork**
- **Corn husk Weaving**
- **Flint Knapping**
- **WNADU**
- **River Patrol**
- **Tule Structure**
- **Wanapum Canoe**
- **Atlatl**
- **And more**

These activities will occur in the park, the parking lot, conference rooms off the gym, and in the back courtyard off the south exit of the gym. See map on back of sheet.

WASHINGTON STATE ARCHAEOLOGY MONTH

Archaeology Days at Grant County PUD
Thursday October 13, 2011
8:30AM-4:00PM

Hosted by
Wanapum Heritage Center and the Cultural Resource Department
15655 Wanapum Lane S.W.
Beverly, Washington 99321
1 mile south of Wanapum Dam off highway 243

You are invited to come and hear the following speakers:

8:30-8:45	OPENING
8:45-9:30	**Steve Hackenberger and Estan Vargas -** *House Settlements and Economic Strategies on the Middle Columbia River, Vantage Area*
9:30-10:15	**Gideon Cauffman-** *ARPA: Beyond the Damage Assessment*
10:15-10:30	BREAK- Visit Demonstrations and Displays
10:30-11:15	**Steve Denton-** *Burke Museum Archaeology Collection Locator Database Project*
11:15-12:00	**William Dietrich-** *The River of Imagination: Perceptions of the Columbia Past, Present, and Future*
12:00-1:15	LUNCH
1:15-2:15	**Jack Nisbet-** *David Douglas Visits Priest Rapids*
2:15-2:45	**Stan Gough-** *Did We Find Them All? Intensive Cultural Resources Identification Survey at Gloyd Springs*
2:45-3:00	BREAK- Visit Demonstrations and Displays
3:00-3:45	**Allison Couts & Matthew Cox-** *Early Irrigation Attempts Along the Middle Columbia*
3:45-4:00	CLOSING

Demonstrations and displays will be available throughout the day. Please feel free to visit during the break, lunch, and the time set aside in the afternoon.

- **Hide Processing**
- **Tule Mat Weaving**
- **Traditional Hemp String**
- **Beadwork**
- **Corn husk Weaving**
- **Flint Knapping**
- **WNADU**
- **River Patrol**
- **Tule Structure**
- **Wanapum Canoe**
- **Atlatl**
- **And more**

These activities will occur in the park, the parking lot, conference rooms off the gym, and in the back courtyard off the south exit of the gym. See map on back of sheet.

WASHINGTON STATE ARCHAEOLOGY MONTH

Archaeology Days at Grant County PUD
Wednesday October 10, 2012
8:30AM-3:45PM

Hosted by
Wanapum Heritage Center and the Cultural Resource Department
15655 Wanapum Lane S.W.
Beverly, Washington 99321
1 mile south of Wanapum Dam off highway 243

You are invited to come and hear the following speakers:

8:30-8:45	OPENING
8:45-9:15	**Angela Buck**- *The New Wanapum Heritage Center*
9:15-9:45	**Mark DeLeon**- *Overview of the Priest Rapids Project Archaeology*
9:45-10:15	**Kelly Larimer**- *Overview of the Priest Rapids Project Recreation Plan*
10:15-10:30	BREAK- Visit Demonstrations and Displays
10:30-11:15	**Shane Scott**- *Central Washington Archaeological Survey*
11:15-12:00	**Gideon Cauffman**- *Jamestown S'Klallam THPO Program*
12:00-1:15	LUNCH
1:15-3:30	**Dr. Doug Owsley**- *What Can Be Learned from Kennewick Man*
3:30-3:45	CLOSING

Demonstrations and displays will be available throughout the day. Please feel free to visit during the break, lunch, and the time set aside in the afternoon.

- **Hide Processing**
- **Tule Mat Weaving**
- **Traditional Hemp String**
- **Beadwork**
- **Corn husk Weaving**
- **Flint Knapping**
- **WNADU**
- **River Patrol**
- **Tule Structure**
- **Wanapum Canoe**
- **Atlatl**
- **And more**

These activities will occur in the park, the parking lot, conference rooms off the gym, and in the back courtyard off the south exit of the gym. See map on back of sheet.

WASHINGTON STATE ARCHAEOLOGY MONTH

Archaeology Days at Grant County PUD
Thursday October 24, 2013
8:30AM-4:00PM

Hosted by
Wanapum Heritage Center and the Cultural Resource Department
15655 Wanapum Lane S.W.
Beverly, Washington 99321

1 mile south of Wanapum Dam off highway 243

8:30-8:45	**OPENING**
8:45-9:30	Patrick McCutcheon- Saddle Mountains research/survey results
9:30-10:15	Dave Rice- Post-contact history of the Middle Columbia
10:15-10:30	**BREAK**- Visit Demonstrations and Displays
10:30-11:15	Wilson Wewa- Significance of Pacific Lamprey
11:15-12:00	Emily Washines- Return of the Wapato
12:00-1:15	**LUNCH**
1:15-2:00	Dan Meatte- Clovis beveled bone rods from East Wenatchee and other sites
2:00-2:45	Dave Hansen- Battle Ready: The Army's Fortifications in Puget Sound
2:45-3:00	**BREAK**- Visit Demonstrations and Displays
3:00-3:45	Craig Holstine- Homesteads: Common Cultural Resources of Uncommon Variety and Significance
3:45	**CLOSING**

Demonstrations and displays will be available throughout the day. Please feel free to visit during the break, lunch, and the time set aside in the afternoon.

- **Hide Processing**
- **Tule Mat Weaving**
- **Traditional Hemp String**
- **Beadwork**
- **Corn husk Weaving**
- **Flint Knapping**
- **WNADU**
- **River Patrol**
- **Tule Structure**
- **Wanapum Canoe**
- **Atlatl**
- **And more**

These activities will occur in the park, the parking lot, conference rooms off the gym, and in the back courtyard off the south exit of the gym. See map on back of sheet.

WASHINGTON STATE ARCHAEOLOGY MONTH

Archaeology Days at Grant County PUD
Thursday October 16, 2014
8:30AM-4:00PM

Hosted by
Wanapum Heritage Center and the Cultural Resource Department
15655 Wanapum Lane S.W.
Beverly, Washington 99321

1 mile south of Wanapum Dam off highway 243

8:30-8:45	**OPENING**
8:45-9:30	Joe Lorenz- What can DNA tell us about ancestry and ethnicity?
9:30-10:15	Steve Hackenberger- 45KT12 and 45KT13 Research
10:15-10:30	**BREAK**- Visit Demonstrations and Displays
10:30-11:15	Charles Nelson- Sunset Creek: Reflections & Revelations
11:15-11:45	Aaron Kuntz- Cultural Resource Management Strategies of the 2014 Wanapum Reservoir Drawdown
11:45-1:00	**LUNCH**
1:00-1:45	Marcia Montgomery/Jim McNett- Wanapum Village and the Tourist Center: Architectural Expressions of GCPUD's Coming of Age in the Modern Era
1:45-2:30	Josiah Pinkham/Nakia Williamson- Tribal Perspectives on Traditional Cultural Properties
2:30-2:50	Angela Buck- New Wanapum Heritage Center
2:50-3:00	**PRESENTATIONS CLOSING/BREAK**- Visit Demonstrations and Displays
3:00-4:00	Wanapum Heritage Center Closing Exhibit at Wanapum Dam

Demonstrations and displays will be available throughout the day. Please feel free to visit during the break, lunch, and the time set aside in the afternoon.

- **Hide Processing**
- **Tule Mat Weaving**
- **Traditional Hemp String**
- **Beadwork**
- **Corn husk Weaving**
- **Flint Knapping**
- **WNADU**
- **River Patrol**
- **Tule Structure**
- **Wanapum Canoe**
- **Atlatl**
- **And more**

These activities will occur in the park, the parking lot, conference rooms off the gym, and in the back courtyard off the south exit of the gym. See map on back of sheet.

WASHINGTON STATE ARCHAEOLOGY MONTH

Archaeology Days at Grant County PUD
Wednesday October 5, 2016
8:30AM-4:30PM

Hosted by
Wanapum Heritage Center and the Cultural Resource Department
29082 Highway 243 South
Mattawa, Washington 99349

1.5 miles south of Desert Aire off highway 243 towards Priest Rapids Dam

8:30-8:45	**OPENING**
8:45-9:30	Tom Dresser: Pacific Lamprey and White Sturgeon: Life History, Historical Abundance and Activities in the Priest Rapids Project
9:30-10:15	Charles Nelson: GbJj2, A Natural Flake Site in the Jarigole Hills Turkana Basin, Kenya
10:15-10:45	**BREAK** Visit Demonstrations/Displays/Exhibits
10:45-11:15	Josiah Pinkham: Native American use of Stone Tools
11:15-12:00	Rick McClure: Cedar and Huckleberry: An Archaeology Entwined
12:00-1:15	**LUNCH**
1:15-2:00	Ripan Malhi: Kennewick Man, Paleogenomics and Community Engagement
2:00-2:45	Joe Sexton: Legal Analysis of the Ancient One Case
2:45-3:30	Lourdes Henebry-DeLeon: Cultural Affiliation for the Ancient One
3:30-3:45	**BREAK** Visit Demonstrations/Displays/Exhibits
3:45-4:15	Kate Valdez: Tribal Perspectives of the Ancient One
4:15-4:30	**CLOSING**

Demonstrations and displays will be available throughout the day. Please feel free to visit during the breaks and lunch.

- **Canoes (1)**
- **Tamanwit Exhibit (2)**
- **Temporary Exhibit (3)**
- **Flint Knapping (4)**
- **Hide Processing (4)**
- **Demonstrations (7)**
  - **Beadwork**
  - **Basket Making**
  - **Traditional Crafts**
  - **Weaving**

These activities will occur in throughout the inside and outside of the Wanapum Heritage Center. See map for locations.

No food in exhibit galleries.

WASHINGTON STATE ARCHAEOLOGY MONTH

Archaeology Days at the Wanapum Heritage Center
Thursday October 26, 2017
9:00 AM-4:15 PM

Hosted by
Wanapum Heritage Center, Cultural Resources Department, Grant County PUD
29082 Highway 243 South
Mattawa, Washington 99349

1.5 miles south of Desert Aire off highway 243 turn in at Priest Rapids Dam entrance

9:00-9:15	**OPENING**
9:15-10:00	Bill Layman- Sacred River Places: Documenting the Inundated Pictographs and Petroglyphs of Wanapum and Priest River Reservoirs
10:00-10:45	Matthew Johnson- Fauna from Hole-in-the-Wall Canyon (45KT12) and French Rapids (45KT13) Archaeological Sites
10:45-11:15	**BREAK** Visit Demonstrations/Displays/Exhibits
11:15-12:00	The Wanapum River Patrol
12:00-1:15	**LUNCH**
1:15-2:00	David Rice- A Paleoindian Archaeological Assemblage from a Late Pleistocene Outburst Flood Deposit in the Horse Heaven Hills
2:00-2:45	Mark DeLeon- Go West Young Man: Trailscapes Beyond Priest Rapids
2:45-3:15	**BREAK** Visit Demonstrations/Displays/Exhibits
3:15-4:00	Christine Brown- Erosion of Traditional Land Use Treaty Rights
4:00-4:15	**CLOSING**

Demonstrations and displays will be available throughout the day
Please feel free to visit during the breaks and lunch.

- **Canoes (1)**
- **Tamanwit Exhibit (2)**
- **Coast Salish Canoe Exhibit (3)**
- **Flint Knapping (4)**
- **Hide Processing (4)**
- **Atlatl (8)**
- **Demonstrations (3)**
  - **Beadwork**
  - **Basket Making**
  - **Traditional Crafts**
  - **Weaving**

These activities will occur in throughout the inside and outside of the Wanapum Heritage Center
No food in exhibit galleries.

WASHINGTON STATE ARCHAEOLOGY MONTH

Archaeology Days at the Wanapum Heritage Center
Tuesday October 30, 2018
9:00 AM-4:15 PM

Hosted by
Wanapum Heritage Center, Cultural Resources Department, Grant County PUD
29082 Highway 243 South
Mattawa, Washington 99349

1.5 miles south of Desert Aire off highway 243 turn in at Priest Rapids Dam entrance

9:00-9:15	**OPENING**
9:15-10:00	Lourdes Henebry-DeLeon- People, Places, and Things Oh My!: Building a Local and Regional Chronology
10:00-10:45	Charles Nelson- TOQÁ.LATONYO, the Tucannon Site (45Co1): Opportunities for Further Analysis
10:45-11:15	**BREAK** Visit Demonstrations/Displays/Exhibits
11:15-12:00	Bill Layman and Randy Lewis- Harold J. Cundy's Rock Art Recordings of The Columbia Plateau 1927 - 1936
12:00-1:15	**LUNCH**
1:15-2:00	Katrina Claw- Genomic Research with Tribal Communities: The Past, Present, and Future
2:00-2:45	Tom Keefe- DAVID SOHAPPY: A Wanapum Life
2:45-3:15	**BREAK** Visit Demonstrations/Displays/Exhibits
3:15-4:00	Ed Carriere and Dale Croes- Re-Awakening Ancient Salish Sea Basketry: Fifty Years of Basketry Studies in Culture and Science
4:00-4:15	**CLOSING**

Demonstrations and displays will be available throughout the day. Please feel free to visit during the breaks and lunch. These activities will occur in throughout the inside and outside of the Wanapum Heritage Center. No food in exhibit galleries.

- Canoes
- Tamanwit Exhibit
- Moorhouse Exhibit
- Flint Knapping
- Hide Processing
- Atlatl
- Demonstrations
  - Beadwork
  - Basket Making
  - Traditional Crafts
  - Weaving

When attending Archaeology Day you enter an area where photography, audio and video recording may occur. By entering the event premises you consent to being photographed or recorded.

WASHINGTON STATE ARCHAEOLOGY MONTH

Archaeology Days at the Wanapum Heritage Center
Wednesday October 16, 2019
9:00 AM-4:15 PM

Hosted by
Wanapum Heritage Center, Cultural Resources Department, Grant County PUD
29082 Highway 243 South
Mattawa, Washington 99349

1.5 miles south of Desert Aire off highway 243 turn in at Priest Rapids Dam entrance

9:00-9:15	**OPENING**
9:15-9:35	Dr. William Smith - A Distant Country: Central Washington University Archaeology in the Early Seventies
9:35-9:55	Steven Hackenberger, William Smith, Neal Endacott and James McLean - Sanders Site Interdisciplinary Research: 30 Years of Faculty and Student Collaboration
10:00-10:45	Kevin Priester - Title TBD- The Value and Importance of Social Impact Studies
10:45-11:15	**BREAK** Visit Demonstrations/Displays/Exhibits
11:15-12:00	Lela Buck – Title TBD- Wanapum Heritage Center Overview
12:00-1:15	**LUNCH**
1:15-1:35	Allyson Brooks- Title TBD- State Cultural Resource Management Compliance Requirements
1:35-1:55	Warren Hurley- Title TBD- Federal Cultural Resource Management Compliance Requirements
2:00-2:45	Stephanie Simmons – Soldier Settlements of the Department of Energy's Hanford Site, Benton County, Washington
2:45-3:15	**BREAK** Visit Demonstrations/Displays/Exhibits
3:15-4:00	Michael Buck - Title TBD- Lamprey
4:00-4:15	**CLOSING**

Demonstrations and displays will be available throughout the day. Please feel free to visit during the breaks and lunch. These activities will occur in throughout the inside and outside of the Wanapum Heritage Center. No food in exhibit galleries.

- Canoes
- Tamanwit Exhibit
- Moorhouse Exhibit
- Flint Knapping
- Hide Processing
- Atlatl
- Demonstrations
  - Beadwork
  - Basket Making
  - Traditional Crafts
  - Weaving

When attending Archaeology Day you enter an area where photography, audio and video recording may occur. By entering the event premises you consent to being photographed or recorded.

Table A-3. Agendas from Wanapum Archaeology Days, Youth Day, 2013, 2014, 2018, and 2019 (Agendas provided by Johnny Buck, Wanapum Interface Office).

WASHINGTON STATE ARCHAEOLOGY MONTH

ARCHAEOLOGY DAYS AT GRANT COUNTY PUD
Youth Day Wednesday October 23, 2013 9:00-3:00

Hosted by the
Wanapum Heritage Center and the Cultural Resources Department
15655 Wanapum Lane S.W.
Beverly, Washington 99321
1 mile south of Wanapum Dam off highway 243

TIME	*ACTIVITY*	*LOCATION*	*MAP #*
9:00-9:30	Welcome	Gym	3
	Opening	Gym	3
	What is Archaeology?	Gym	3
	Announcements	Gym	3
9:30-11:48	Various Activities	See List Below	
11:48-12:48	Lunch	Gym	3
12:48-2:43	Various Activities	See List Below	
2:45	Closing	Gym	3
Various	***Activities***	***Locations***	***Map#***
1	Tent Booths	Tent	1
2	Tule Mat Making	Tent	1
3	Tule Structure	Back Courtyard	2
	Canoe	Back Courtyard	2
	Flintknapping	Back Courtyard	2
4	Skits	Gym	3
5	Demonstrations	Conference Room (off Gym)	3

****School groups will be assigned rotation schedules to follow***
*****In case of on-site emergency, please contact Grant County PUD event staff***

WASHINGTON STATE ARCHAEOLOGY MONTH

ARCHAEOLOGY DAYS AT GRANT COUNTY PUD
Youth Day Wednesday October 15, 2014
9:00-3:00

Hosted by the
Wanapum Heritage Center and the Cultural Resources Department
15655 Wanapum Lane S.W.
Beverly, Washington 99321
1 mile south of Wanapum Dam off highway 243

TIME	***ACTIVITY***	***LOCATION***	***MAP #***
9:00-9:20	Welcome	Gym	3
	Opening	Gym	3
	What is Archaeology?	Gym	3
	Announcements	Gym	3
9:20-12:01	Various Activities	See List Below	
12:01-12:46	Lunch	Gym	3
12:46-2:41	Various Activities	See List Below	
2:41	Closing	Gym	3
Various	***Activities***	***Locations***	***Map#***
	Activity Booths	Tent	1
	Tule Mat Making	Tent	1
	Tule Structure	Back Courtyard	2
	Canoe	Back Courtyard	2
	Flint Knapping	Back Courtyard	2
	Skits	Gym	3
	Demonstrations	Conference Room (off Gym)	3
	WNADU	HED Parking Lot	4
	River Patrol	HED Parking Lot	4
	Solar Car Races	HED Parking Lot	5
	Natural Resources Garbage	Grassy Area North HED Parking Lot	6
	Hide Processing	Park	7
	Raptors	Park	8
	Atlatl	Park	9
	Lineman Demo	Park	10

****This is the general public schedule, SCHOOL GROUPS have assigned rotation schedules to follow***
*****In case of on-site emergency, please contact Grant County PUD event staff***

WASHINGTON STATE ARCHAEOLOGY MONTH

ARCHAEOLOGY DAYS AT WANAPUM HERITAGE CENTER
Youth Day
Monday October 29, 2018 9:30-2:45
Wednesday October 31, 2018 9:30-2:45

Hosted by
Wanapum Heritage Center, Cultural Resources Department, Grant County PUD
29082 Highway 243 South
Mattawa, Washington 99349
1.5 miles south of Desert Aire off highway 243 turn at Priest Rapids Dam entrance

TIME	*ACTIVITY*	*LOCATION*
9:30-9:45	Welcome	Multi-Purpose Room
	Opening	
	Language Program	
	Announcements	
9:45-12:00	Various Activities	See Map
12:00-12:30	Lunch On Your Own	Seating in Multi-Purpose Room
12:30-2:30	Various Activities	See Map
2:30	Closing	Multi-Purpose Room

Map #	*Activities*	*Locations*
1	Canoes	Welcome Area
1	Demonstrations	Welcome Area
2	Tamanwit	Permanent Exhibit
3	Moorhouse on Plateau	Temporary Exhibit
4	Flint Knapping	West Patio
4	Hide Processing	West Patio
5	Activity Booths	Tent
6	Birds of Prey	South Patio
7	WNADU	Main Parking Lot
7	River Patrol	Main Parking Lot
8	Wenas Mammoth MEE	Main Parking Lot
8	Solar Car Races	Main Parking Lot
9	Skits	Library
10	The REACH	Conference Room
11	Lineman Demo	North Staff Parking
12	Atlatl	North Staff Parking

Each Presentation Starts every thirty minutes on the hour and ½ hour
****No food in exhibit galleries***
*****In case of on-site emergency, please contact Grant County PUD event staff***
******When attending Archaeology Day you enter an area where photography, audio and video recording may occur. By entering the event premises you consent to being photographed or recorded.***

WASHINGTON STATE ARCHAEOLOGY MONTH

ARCHAEOLOGY DAYS AT WANAPUM HERITAGE CENTER
Youth Day
Tuesday October 15, 2019
9:30-2:45

Hosted by
Wanapum Heritage Center, Cultural Resources Department, Grant County PUD
29082 Highway 243 South
Mattawa, Washington 99349
1.5 miles south of Desert Aire off highway 243 turn at Priest Rapids Dam entrance

TIME	*ACTIVITY*	*LOCATION*
9:30-9:45	Welcome	Multi-Purpose Room
	Opening	
	Language Program	
	Announcements	
9:45-12:00	Various Activities	See Map
12:00-12:30	Lunch On Your Own	Seating in Multi-Purpose Room
12:30-2:30	Various Activities	See Map
2:30	Closing	Multi-Purpose Room

Map #	*Activities*	*Locations*
1	Canoes	Welcome Area
1	Demonstrations	Welcome Area
2	Tamanwit	Permanent Exhibit
3	TBD	Temporary Exhibit
4	Flint Knapping	West Patio
4	Hide Processing	West Patio
5	Activity Booths	Tent
6	Birds of Prey to be confirmed	South Patio
7	WNADU	Main Parking Lot
7	River Patrol	Main Parking Lot
8	Wenas Mammoth MEE	Main Parking Lot
8	Solar Car Races	Main Parking Lot
9	Skits to be confirmed	Library
10	The REACH	Conference Room
11	Lineman Demo	North Staff Parking
12	Atlatl	North Staff Parking

Each Presentation Starts every thirty minutes on the hour and ½ hour
****No food in exhibit galleries***
*****In case of on-site emergency, please contact Grant County PUD event staff***
******When attending Archaeology Day you enter an area where photography, audio and video recording may occur. By entering the event premises you consent to being photographed or recorded.***

ABOUT THE EDITORS

Darby C. Stapp and Julia G. Longenecker began working together in 1978, when they met in graduate school at the University of Idaho. While pursuing careers in cultural resource management, both have worked to educate the public and various segments of the public on the importance of cultural resources and the roles that Native Americans must play in protecting those resources. With funding from the Idaho Humanities Council, their early public work involved giving public tours of an archaeological excavation near Boise (1985), and conducting an archaeological field school for high school teachers at the historic mining community of Silver City (1986). Julie worked for the Confederated Tribes of the Umatilla Indian Reservation (CTUIR) Cultural Resource Protection Program (CRPP) for 21 years, 1996 to 2017. During this time, she assisted CRPP in various cultural resources education efforts, including annual Archaeological Resource Protection Act (ARPA) training geared toward law enforcement, prosecutors, and judges; and cultural resource awareness classes for federal and state governments, focusing on training the supervisors and on-the-ground workers. These trainings were unique in that they were all taught from a Tribal perspective. The CRPP also provided trainings to other Northwest Tribes and Tribal programs. Darby spent the 1990s working for a national laboratory helping Tribes protect their cultural resources at Hanford. This experience culminated in *Tribal Cultural Resource Management: The Full Circle to Stewardship*, co-written for Tribal and non-Tribal audiences (2002, AltaMira Press). From 1999 to 2007, he wrote a cultural resources column for the *Tri-City Herald* (see essay 13, this volume). In response to a number of serious archaeological mishaps that occurred during this time, Julie and Darby wrote *Avoiding Archaeological Disasters, A Risk Management Approach* (2009, Left Coast Press). In 2009, Darby retired from Battelle and started Northwest Anthropology LLC, a cultural impact assessment firm; Julie retired from the CTUIR in 2017. Today, their work focuses on publishing and editing anthropological research in the *Journal of Northwest Anthropology* and the *Journal of Northwest Anthropology Memoir* series (www.northwestanthropology.com). In 2021, they celebrated their 40th wedding anniversary.

ABOUT THE COVER

We used this photograph for the cover because it symbolizes to us the importance of consulting with Tribes and others when planning to share cultural and archaeological information.

According to a Pacific Northwest legend, the falls in this photograph were created by Spilyáy when he was preparing the world for the arrival of the Indian people. He created the falls to stop the salmon from going upriver. Why? We are not told.

In 1965, state fisheries used explosives to excavate a shallow channel on the right side of the falls to provide fish passage. According to the interpretive signage, the project enabled salmon to access an additional 20 miles of stream habitat.

We have no idea what Tribes might have thought about the modification to this traditional cultural place. Tribal consultation was rarely done in the 1960s. We don't know what kinds of concerns those closest to the place might have had. Was there a spiritual cost to undoing the work of Spilyáy? Did the Tribe have traditional ecological knowledge (TEK) about the ecosystem that might have halted the projects, or led to development of mitigation measures to prevent harmful effects? We don't know because no one asked.

This cover is a reminder that when planning public-oriented cultural and archaeological projects, it is important—a requirement really—to consult with those people who have cultural ties to the place, the resource, or the information. The people likely will have a perspective that we have failed to consider, and may improve our project and help us avoid making a mistake.

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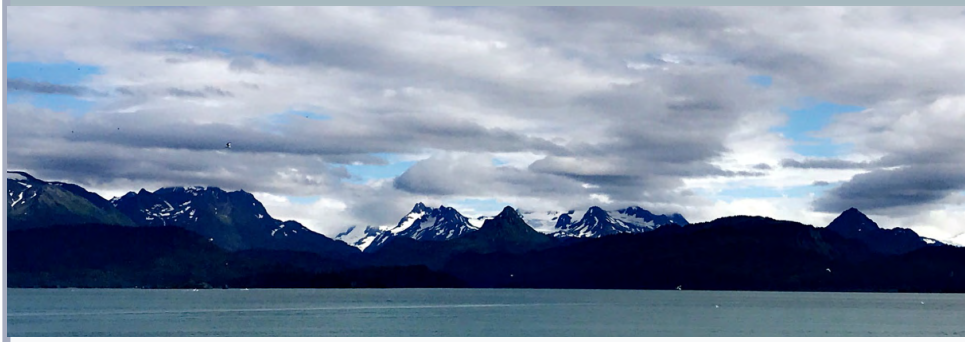

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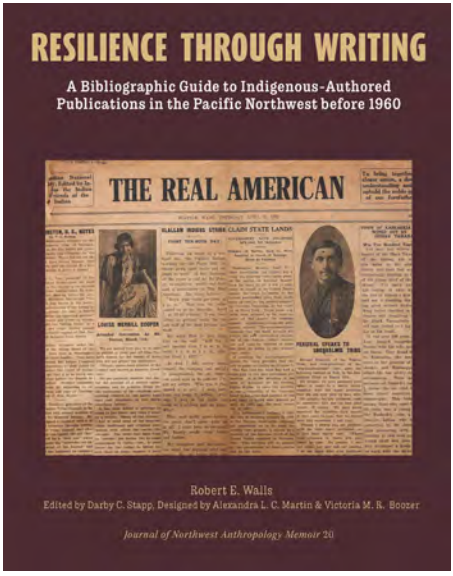

Resilience Through Writing: A Bibliographic Guide to Indigenous-Authored Publications in the Pacific Northwest before 1960 includes nearly 2000 entries by over 700 individuals, 29% of them women, most of which were largely unknown. Coverage has been thorough, with writings from coastal and interior regions of Alaska, British Columbia, Washington, Idaho, Oregon, and northern California. Entries include newspaper letters to the editors, school composition, speeches, legal statements, and articles in miscellaneous relatively obscure publications. These materials thus provide new perspectives on Native American/First Nations cultures in the Pacific Northwest. The potential value of this material to descendants; tribal members; tribal historians; and scholars of Indigenous literature, political science, and culture change is enormous. By producing this bibliography and allowing the *Journal of Northwest Anthropology* (*JONA*) to publish it in our *Memoir* series, Robert Walls has given those interested in Northwest Indigenous writings the roadmap to years of research.

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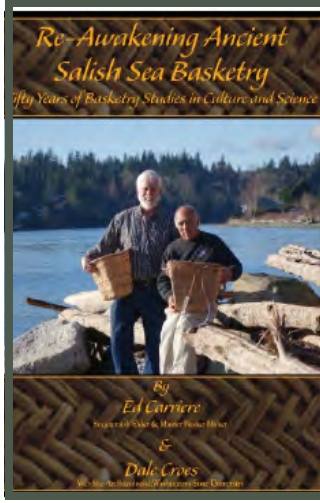

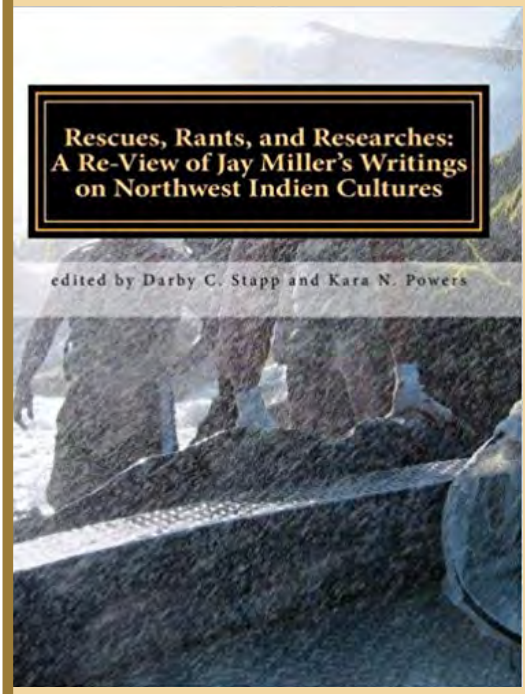

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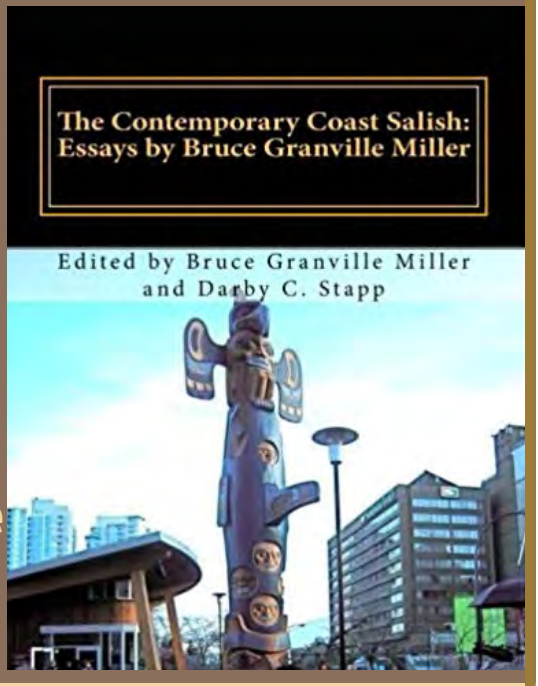

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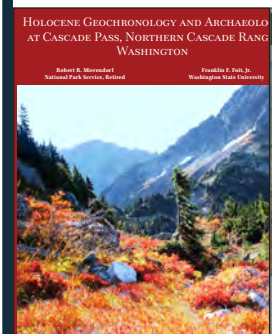

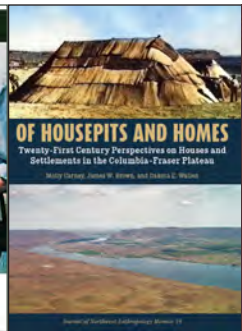

A CONVERSATION CONTINUED FROM

The *Journal of Northwest Anthropology's* "Why Don't We Write More? Essays on Writing and Publishing Anthropological Research"

Anthropologists, archaeologists, and others working with cultural groups have a long—if inadequate—history of sharing their results with the public, the cultural groups they work with, and others. In this collection of essays from the Pacific Northwest, researchers describe public-oriented projects they have been involved with and their perspectives on sharing information with others. Readers will find within a plethora of examples they can draw upon to design their own approaches for working with external audiences.