



# FIELD METHODS IN INDIGENOUS ARCHAEOLOGY, OREGON (US)

*Course ID: TBA*

*June 29– August 8, 2020*

*Academic Credits: 8 Semester Credit Units (Equivalent to 12 Quarter Units)*

*School of Record: Connecticut College*

## **FIELD SCHOOL DIRECTORS:**

**Dr. Sara Gonzalez**, Department of Anthropology, University of Washington ([gonzalsa@uw.edu](mailto:gonzalsa@uw.edu))

**Briece Edwards**, Deputy Tribal Historic Preservation Officer, Confederated Tribes of Grand Ronde Community of Oregon ([briece.edwards@grandronde.org](mailto:briece.edwards@grandronde.org))



## **INTRODUCTION**

Field Methods in Indigenous Archaeology is a community-based participatory research project that involves the Confederated Tribes of Grand Ronde Community of Oregon (CTGR) Tribal Historic Preservation Office (THPO) and the University of Washington. The CTGR THPO is responsible for a variety of tasks related to the care and management of tribal cultural resources. These resources are integral to tribal heritage and include archaeological and ancestral sites, sacred places, and other traditional cultural landscapes. The overarching goal of our collaboration is to contribute to the capacity of the CTGR THPO to manage tribal heritage on the Grand Ronde reservation, which is located in western Oregon, approximately 60 miles SW of Portland. FMIA contributes to Grand Ronde's capacity

through the development of culturally-sensitive methodologies to manage and protect historic and tribal properties on reservation and trust lands. These are lands for which the tribe and the THPO have direct oversight and our research will provide a venue for testing the applicability of various archaeological methods for use within the tribal historic program at CTGR.

As we document and record tribal cultural resources on the Reservation, you will have the opportunity to experience every step of the archaeology research process, from initial design of surface pedestrian surveys to intensive site survey and excavation. Additionally, you will be an active participant in collaboration with the CTGR THPO and have the opportunity to witness and contribute to the development of the project's research design and implementation.

Working with and alongside the THPO we will work on two related projects: 1) multi-modal survey and excavation of property associated with mid-nineteenth through mid-twentieth century Catholic schooling complex in reservation community and 2) Documentation and digital data collection of Grand Ronde belongings. Through low-impact archaeological methodologies that integrate Grand Ronde and community knowledge into analyses these studies are designed to survey, assess, reconsider, and recontextualize historic properties on the Grand Ronde Reservation and subsequent curation of tribal belongings.

Working with and alongside the THPO we will continue work on three projects: 1) the study of the Catholic schools associated with St Michael's Parish, 2) a collections-based study of ground stone belongings using digital imaging techniques and 3). The projects you are working on comprise a long-term study of the Grand Ronde reservation and management of tribal heritage by the CTGR Tribal Historic Preservation Office.

**Goal 1: Documenting the Landscape of Formal Education.** One of the treaty rights guaranteed by the United States government was access to a school-based education. In response to community requests, a Catholic mission was established at Grand Ronde, followed shortly after by a boarding and day school run by nuns. Between 1874 and 1968, Catholic education took many forms at Grand Ronde as different orders came and went. Toward the end of this period, the Agency School was also operated concurrently on an adjacent property. Historic maps and government reports note the location and some details about these various schools, and since 2015, FMIA has been studying the later Agency School. In 2017, FMIA began archaeological investigation on the property of the former Catholic complex, and in 2018 FMIA students contributed to this research. This summer, we will use systematic archaeological survey and excavation to identify the material signature of these early schools and associated structures, understand how they were distributed across the landscape, and begin to reconstruct reservation daily life during the latter half of the nineteenth and first half of the twentieth centuries.

**Goal 2: Digital Data Collection and Curation.** As with FMIA's field-based research, the collections-based research of ground stone art belongings will implement a similarly low-impact archaeological methodology that integrates Grand Ronde knowledge into the study and curation of tribal belongings. We follow the CTGR THPO's use of the term belonging(s) in lieu of artifacts to denote tangible material culture. This collections-based research strategy includes a suite of complementary low-impact data collection methods. These include archival research, digital data collection Technical Imaging, Ultraviolet Fluorescence, Infrared Reflectography, Visible-Induced Luminescence, Reflection Transformation Imaging, 3D photogrammetry and spatial analysis using GIS.

If you are interested in continuing your participation in these projects after the field season ends, we invite you to participate in lab analysis, cataloguing, and reporting activities at the University of Washington during the 2020-2021 academic year. For students who do not live locally, there are also opportunities to work remotely on FMIA-related research projects. All recovered materials will be

processed, catalogued, and analyzed at the THPO and the Pacific Northwest Archaeology Laboratory at UW.

#### ACADEMIC CREDIT UNITS & TRANSCRIPTS

**Credit Units:** Attending students will be awarded 8 semester credit units (equivalent to 12 quarter credit units) through our academic partner, Connecticut College. Connecticut College is a private, highly ranked liberal arts institution with a deep commitment to undergraduate education. Students will receive a letter grade for attending this field school (see grading assessment and matrix). This field school provides a minimum of 160 direct instructional hours. Students are encouraged to discuss the transferability of credit units with faculty and registrars at their home institution prior to attending this field school.

**Transcripts:** An official copy of transcripts will be mailed to the permanent address listed by students on their online application. One more transcript may be sent to the student home institution at no cost. Additional transcripts may be ordered at any time through the National Student Clearinghouse: <http://bit.ly/2hvurkl>.

#### PREREQUISITES

There are no course prerequisites for Field Methods in Indigenous Archaeology, though students with some background in archaeology and Native American Studies/Indigenous Studies will be helpful. If you do not have a background in archaeology and/or Native American Studies/Indigenous Studies, please contact Dr. Sara Gonzalez for recommendations on pre-course literature that may help prepare you for this course.

#### DISCLAIMER – PLEASE READ CAREFULLY

Our primary concern is with education. Traveling and conducting field research involves risk. Students interested in participating in any IFR program must weigh whether the potential risk is worth the value of education provided. While risk is inherent in everything we do, we take risk seriously. The IFR engages in intensive review of each field school location prior to approval. Once a program is accepted, the IFR reviews each program annually to make sure it complies with all our standards and policies, including student safety.

All students of Field Methods in Indigenous Archaeology are expected to help cultivate a safe, supportive learning and camp environment. This means being a positive member of the field team (see Grading Matrix for additional information on participation) while learning how to live *in community* on the Grand Ronde reservation. To reside *in community* carries with it the responsibility of being good guests to the Tribal Historic Preservation Office and to the larger Grand Ronde community. As guests and as individuals who will be working at/with ancestral places and belongings we demonstrate such respect by adhering to a zero-tolerance policy for alcohol and drugs. *No alcohol or scheduled drugs* are allowed on the reservation and all participants are expected to remain sober throughout the period of the field school. Use of alcohol or drugs (including recreational marijuana) will result in your immediate dismissal from the field school and removal from the reservation. Please also note that the Grand Ronde nation reserves the right to conduct random alcohol and drug testing of all employees and volunteers, to be administered at its discretion.

Students should also be aware that attitudes of community members toward ancestral places and belongings may differ from your own. Some tribal participants and/or cultural advisors may choose not to view or handle belongings and/or may take additional precautionary practices while working with these places and belongings. These practices and accompanying beliefs should be respected at

all times by project members. Derogatory comments, personal attacks, trolling, insults or private harassment of tribal members or community practice constitute immediate grounds for dismissal from the field school.

The IFR does not provide trip or travel cancellation insurance. We encourage students to explore such insurance on their own as it may be purchased at affordable prices. [insuremytrip.com](http://insuremytrip.com) or [Travelgurad.com](http://Travelgurad.com) are possible sites where field school participants may explore travel cancellation insurance quotes and policies. If you do purchase such insurance, make sure the policy covers the cost of both airfare and tuition. See this [Wall Street Journal article about travel insurance](#) that may help you with to help to decide whether to purchase such insurance.

We do our best to follow schedule and activities as outlined in this syllabus. Yet local permitting agencies, political, environmental, personal or weather conditions may force changes. This syllabus, therefore, is only a general commitment. Students should allow flexibility and adaptability as research work is frequently subject to change.

If you have any medical concerns, please consult with your doctor. For all other concerns, please consult with the project director.

## **COURSE OBJECTIVES**

FMIA implements a low-impact archaeological methodology for our investigation of tribal historic properties. This methodology consists of complementary data recovery methods that rely on minimally invasive archaeological methods (e.g., surface pedestrian survey, geophysical survey, topographic and planimetric mapping, surface artifact collection) to build detailed understandings of below-surface features and remains. On the basis of this information the project will pinpoint areas for further testing. This methodology allows us to pinpoint areas in which excavation—a technique that can result in significant disturbance to tribal heritage—has high potential for answering outstanding questions related to the occupation history and structure of sites we are investigating. In this way, we are able to employ destructive techniques in a precise, surgical manner, preserving and protecting places of cultural significance for future generations.

In our work at the early reservation encampments and Grand Ronde School you will experience all the steps of this research process. You will participate in the first phases of research by undertaking a surface pedestrian survey of land parcels on the reservation, mapping, conducting intensive site survey, and surface collection. You will also conduct geophysical survey, using ground penetrating radar with the possibility of also employing metal detection and resistivity survey. Based on these results, we may proceed with targeted excavations at these properties.

Prior to your use of these field methods we will spend the first two weeks of the course undertaking workshops and trainings in archaeological, ethnographic, and community-based research methods. Following these workshops you will have the opportunity to further refine your practical understanding of these methods by employing them in our field and lab-based research.

## **LEARNING OUTCOMES**

At the conclusion of FMIA you will be able to:

1. Demonstrate a working understanding of the nature of archaeological, archival, and historical evidence related to Grand Ronde history and ancestral places;
2. Evaluate the theory and practice of Indigenous research methodologies and understand how these principles are integrated into FMIA's research practice;

3. Apply a range of archaeological methods (geophysical survey, site survey, aerial survey, site testing, excavation, photography, etc.) and lab-based analyses (3D documentation, belonging identification, etc.) to document ancestral places, belongings, and practices;
4. Develop your own community-based research project that contributes to the capacity of the Grand Ronde THPO.

## **GRADING MATRIX**

Your grade for Field Methods in Indigenous Archaeology is based on four components of your work:

### 1. Field Notebook - 35%

While in the field archaeologists are expected to take careful and clear notes about all aspects of their research. These notes complement official survey and excavation forms and provide daily, personal accounts of the research process, including what was found, what problems were encountered, and how they were resolved. You will be expected to keep a field notebook and add to it on a daily basis. You will turn in your field notebook every Friday and receive feedback the following Monday about how to improve your field note taking.

### 2. Participation - 20%

Archaeological projects are inherently collaborative endeavors, requiring participation from many different people throughout the research process. As a student in Field Methods in Indigenous Archaeology, you will be expected to be a contributing member of the research team. This means being ready for morning lectures / field work on time, being prepared to engage in the workshops/seminars/field work, working well in team-based activities with your peers, helping keep camp clean and tidy, and giving your full effort to complete (often strenuous and dirty) tasks each day.

### 3. Leadership Project - 25%

FMIA is part of a community-based partnership with the CTGR THPO. The primary goal of this project is focused on capacity building that is developing the capacity of the THPO to manage tribal cultural resources. As a student partner in this research you will take on a leadership project that contributes to the capacity of the Grand Ronde THPO. Your leadership project will begin in the third week of the field school and be completed by the end of the course. Past leadership projects include setting up/leading community workshops, contributing extra blog posts (see below), managing the project Facebook page, leading site tours, assisting with drone photography and videography, working with spatial data in GIS, taking a lead role in lab artifact analysis, among others. (You can see previous projects at: <http://blogs.uw.edu/gonzalsa/category/fmia-blog/>). More details about leadership projects will be provided as the course progresses.

### 4. Blog posts - 20%

Archaeologists today increasingly engage in public scholarship, communicating their findings in clear, accessible prose and demonstrating the relevance of their work to modern society. In this course, you will be expected to contribute four posts (each approximately 300-400 words long) to the course blog. The list of blog assignments will be provided to you in the first week of the course. In summary, your posts consist of: an introductory "about me" post, 2 free-write posts, and a final summary post that presents the results of your leadership project.

## **TRAVEL & MEETING POINT**

We suggest you hold purchasing your airline ticket until six (6) weeks prior to departure date. Natural disasters, political changes, weather conditions and a range of other factors may require the cancellation of a field school. The IFR typically takes a close look at local conditions 6-7 weeks prior to program

beginning and make Go/No Go decisions by then. Such time frame still allows the purchase deeply discounted airline tickets while protecting students from potential loss if airline ticket costs if we decide to cancel a program.

FMIA participants should plan to arrive at Uxyat Powwow Ground on Hebo Rd. in Grand Ronde, Oregon between 12 and 2 pm on Monday June 29, 2020. Please note that we will host an FMIA carpool that will be leaving Seattle at 7.30 am on June 29<sup>th</sup> from the UW Campus (Denny Hall Parking Lot). For out-of-state students we recommend flying into Portland (PDX) where we be available to do airport pick-ups between 10.30 and 11.30 am. If you would prefer to meet the UW carpool in Seattle, please ensure that your flight arrives in time for you to meet the carpool on campus by 7.30 am.

If you missed your connection or your flight is delayed, please call, text or email project director immediately. A local emergency cell phone number will be provided to all enrolled students.

### **VISA REQUIREMENTS**

Visitors to the US are required to have a valid US Visa. Citizens of other countries are asked to check the embassy website page at their home country for specific visa requirements.

### **ACCOMMODATIONS**

During the on-site portion of the field school, we will camp together at the Grand Ronde Reservation's Uxyat powwow grounds. On some weekends we may be asked to relocate to the Big Buck campground, also on the reservation. We will keep you apprised of these moves. The Powwow grounds feature bathroom and shower facilities as well as WiFi access, running water, and power access in camp. Students have the option of sharing a tent provided by the project and/or bringing their own tent with them. The project does not have the capacity to provide students with additional camping gear (e.g., sleeping bag, sleeping pad, camp chair, personal lantern/headlamp, etc.) though students may contact the director to determine whether anyone has additional equipment they are willing to share. Meals (breakfast, lunch and dinner) will be provided for us by the Grand Ronde Food & Nutrition program from Monday breakfast through Friday lunch. Snacks and a camp kitchen will be provided for students outside of these hours for their own meal preparation and snacking needs. Please contact the director, Dr. Sara Gonzalez, with any food allergies you may have. The kitchens are able to accommodate a variety of food needs (vegetarian, gluten-free, dairy and/or nut allergies), but please contact the field director, Dr. Sara Gonzalez, to ensure your need may be accommodated by the kitchens.

### **COURSE SCHEDULE**

All IFR field school begins with safety orientation. This orientation includes proper behavior at the field area, proper clothing, local cultural sensitivities and sensibilities, potential fauna and flora hazards, review IFR harassment and discrimination policies and review of the student Code of Conduct.

Our on-site field season runs from Monday July 29<sup>th</sup> – Saturday August 8<sup>h</sup>. Our normal work schedule will be Monday - Friday 7:30 am - 5:00 pm. Most days work will take place at either the field site(s) or the THPO offices at Chachalu (tribal museum, located 1.5 miles from the Uxyat Powwow Grounds). Usually, once per week we take a field trip to a culturally important place in Grand Ronde's ancestral homelands. On field trip days, transportation, food, and admission to field trip sites will be covered by project staff. In the evenings we may have after-dinner lecture and workshop events scheduled for field-crew members. During the weekend you are free to tour the local area or return home. It is your responsibility to notify Professor Gonzalez of your plans to leave or stay in camp via the sign in/out sheet.

Following the formal on-site field season students will have the week of Aug. 10<sup>th</sup> - 14<sup>th</sup> to independently

work on and complete their course work. During this week the teaching team will be available for personal or virtual conference with students to discuss their leadership project and final coursework.

During this time students have the option of participating in post-field artifact cleaning and cataloging in the Pacific Northwest Archaeology Lab at the University of Washington, Seattle. *Please note that since this is not part of the IFR field school, if you wish to volunteer in the lab during this period you are responsible for your own food, lodging and local transportation.*

June 29- July 3	Orientation, Technology Tutorials, Introduction to CTGR lands and field methods <i>Field Trip: Mt. Hebo, Tillamook, and Cape Mears Lighthouse</i>
July 6 – July 10	Technology Tutorials and Site Mapping/Grid Layout, and Geophysical Survey <i>Field Trip: Portland Basin (Sauvie’s Island, Fort Vancouver, Willamette Falls)</i> <i>Veterans’ Powwow: July 10-12</i>
July 13- July 17	Geophysical Survey, Surface Collection & Introduction to Digital Data Collection <i>Field Trip: Willamette Valley (Baskett Slough, Chemeketi/Salem, Chankal/South Salem)</i>
July 20 – July 24	Geophysical Survey, Surface Collection, and Collections Research
July 27 – July 31	Surface Collection, Excavation, and Collections Research
Aug. 3- Aug. 7	Excavation & Digital Documentation of Excavations
Aug. 8	Student Departure Day
Aug. 10-Aug. 14	Independent Study & Research Time
Aug. 14	Final Due Date: Leadership Project and all coursework to be turned in by 11.59 pm PST
<b>Optional Post-Field School Activity (not included in the tuition cost)</b>	
Aug. 10- Aug. 14	Lab Work @ UW

## EQUIPMENT & PACKING LIST

### Field equipment:

#### Mandatory

- 5” (OR SMALLER) mason’s pointing trowel
- Nylon string/line
- 5m measuring tape (can be retractable or foldable, must be in metric!)
- Pruning clippers
- Pencils
- Sharpies
- Field notebook (bound rather than spiral is preferred)
- Gloves (garden/work variety)
- Water bottle
- Sunscreen
- Mini-emergency kit (bandaids, aloe vera, tweezers, etc.)
- Field Bag/Box for all your dig kit materials (simple backpack or small toolbox are the most preferred options).

#### Optional:

- Knee pads or kneeling pad
- Bandanas (these help with sweat management, protection from the sun/wind)
- Tecnu (cleanser for getting rid of poison oak oils)

- Bug spray (we have minimal biting critters in NW Oregon!)
- Hand wipes/hand sanitizer

### **Camping Gear:**

#### **Mandatory**

- Sleeping bag
- Sleeping pad (if you want to be comfy for the five weeks)
- Tent (if you would prefer to camp alone) and ground cloth (the latter is important as your tent will be used for an extended portion of time)
- Lantern/Head Lamp
- Towel for showers

### **Clothing Gear:**

The reservation is on the coastal ridge and gets warm (Upper 70s/80s and sunny), though spots in the valley will be even hotter and some sites we will visit on the coast are likely to be more windy and cold/foggy during the summer (avg. temp 60 and foggy, with slight drizzle). You will want to pack for these eventualities. We would also STRONGLY suggest you bring long field pants and long sleeved shirts as we will be dealing with TICKS and POISON OAK. In addition to work clothes you may wish to pack a couple nice outfits as we are often invited guests at formal events hosted at Chachalu (tribal museum) and Achaf-Hammi (tribal plankhouse).

### **Example field clothing:**

- Long, lightweight field pants (jeans are also ok)
- Tank Tops/T-Shirts
- Long sleeved work shirts/henleys (great for layering)
- Floppy brimmed hat to protect yourself from the sun (they're not super fashionable, but they keep away the skin cancer!)
- Sturdy Hiking Boots (preferably with high ankles because of snakes, trip hazards, etc.)
- Fleece jacket (some of us who get cold easily tend to go the puffy jacket route, or layer their fleece under a lightweight, rainproof jacket)
- Waterproof pants (rain slickers...we do get rained on occasionally in the PNW)
- Warm knit hat and gloves (it gets cold at night)
- Bathing suit and flip slops (there are some great local swimming holes beaches that last years' crew visited on a weekly basis)

### **Fun Stuff:**

- Snacks you don't want to share/need to have
- Cards/games (We will have some on hand—e.g., Cranium, Sorry, cards, Trivial Pursuit, poker chips).
- Bird watching or plant guides
- Binoculars for bird/animal watching
- Star gazing guide
- Scary stories
- Music/podcasts
- Books
- Extra spending money for the weekend

## **GENERAL WORK PRACTICES AND GUIDELINES**

**Tents and Personal Space.** Participants of the project will either bring their own tent or share a tent provided by the project with another participant. Even though tents are personal property and space, it

is expected that all participants will keep their tent and camp space neat and tidy. This means hanging laundry or towels to dry in designated areas ONLY, keeping trash around your tent picked up, and ensuring that NO FOOD is kept in your tent. All trash should be placed in our trash cans.

**Water Use.** Drink water as liberally as you can and wash your hands thoroughly. We will have access to showers at the powwow grounds, though we will set up a shower schedule so as to reduce water usage and ensure everyone has adequate access.

**Kitchen Schedule.** The kitchen area of camp is the domain of assigned Kitchen Personnel on duty. If it is your turn for KP it is your responsibility to help with the preparation of evening meals and assist with the pick-up/set up for breakfast and. Do not fear; this is a rotating task that everyone will participate in. Breakfast is served every morning from 7:30-8:00 am M-F. Dinner is served from 5-6pm M-Th. No meals are served during the weekend though you are welcome to use the kitchen to prepare your snacks/meals.

**Snacks.** You will probably find that you are hungry, hungry, hungry after a day of field work. The sun, wind and heat can drain your body, but we hope to keep your tummies filled and happy. We will provide after-work snacks for the starving masses, but if you require goldfish every day at 3pm or a fruit roll up before dinner, please bring these things with you (or plan to purchase them on your own during our weekend shopping trips). We will gladly store them in the camp pantries.

**Cleaning.** There are no parents in camp. After dinner it is the job of people on kitchen duty to help clean up dinner though everyone is responsible for washing their own dirty dishes. We like to keep camp clean as a sign of respect for the tribe, as well as to keep a host of unsavory critters from invading upon our territory. Believe us, after a hard day's work, you do not want to be woken up by tenacious raccoons because someone left out a bag of chips or rice krispie treat.

**Chores.** In addition to kitchen duty, we will have a rotating crew of people responsible for keeping the bathrooms clean. After each shower, please mop the floor so as to keep it clean and relatively slip-free.

## **REQUIRED READINGS**

PDF files of all mandatory readings will be provided to enrolled students via a shared Dropbox folder and/or Course Canvas page.

### **Pre-Arrival: Background References Oregon History & the Peoples of the Confederated Tribes of Grand Ronde Readings**

*\* Review before June 29<sup>th</sup>*

Aikens, C. Melvin, Thomas J. Connolly, and Dennis L. Jenkins

2011 Chapter One: Archaeology, Ethnology, Ecology, and Human History on the Millennial Scale. In *Oregon Archaeology*, pp. 13-30. Oregon State University Press, Corvallis.

2011 Chapter Seven: Oregon Native American Cultural Diversity and Integration with an Epilogue on Cultural Resource Management in Oregon. In *Oregon Archaeology*, pp. 390-418. Oregon State University Press, Corvallis.

Merrill, Brent, and Yvonne Hajda

2007 The Confederated Tribes of the Grand Ronde Community of Oregon. In *The First Oregonians*, edited by Laura Berg, pp. 120-145. Oregon Council for the Humanities, Portland.

Confederated Tribes of Grand Ronde Community of Oregon

The Five Principal Tribes of the Confederated Tribes of Grand Ronde.

*\*Recommended (skim)*

Aikens, C. Melvin, Thomas J. Connolly, and Dennis L. Jenkins  
2011 Chapter Four: Lower Columbia and Oregon Coast. In *Oregon Archaeology*, pp. 211-283. Oregon State University Press, Corvallis.

2011 Chapter Five: The Willamette Valley. In *Oregon Archaeology*, pp. 284-327. Oregon State University Press, Corvallis.

2011 Chapter Six: Southwestern Mountains and Valleys. In *Oregon Archaeology*, pp. 328-389. Oregon State University Press, Corvallis.

### **Read by June 31- Federal Indian Policy in Oregon and Life in the Field**

Beckham, Stephen Dow  
2007 Federal-Indian Relations. In *The First Oregonians*, edited by Laura Berg, pp. 208-243. Oregon Council for the Humanities, Portland.

Confederated Tribes of Grand Ronde Community of Oregon  
Termination 1954 (Video available online)

Burke, Heather, Claire Smith, and Larry J. Zimmerman (read pages 57-65)  
2008 Chapter Two: Navigation, Mapping, and Life in the Field. In *The Archaeologist's Field Handbook*, pp. 27-65. AltaMira Press, Lanham, MD.

### **July 3 - History of Western Oregon Native Peoples**

*\*Review appropriate chapter depending on our trip that day*

Aikens, C. Melvin, Thomas J. Connolly, and Dennis L. Jenkins  
2011 Chapter Four: Lower Columbia and Oregon Coast. In *Oregon Archaeology*, pp. 211-283. Oregon State University Press, Corvallis.

2011 Chapter Five: The Willamette Valley. In *Oregon Archaeology*, pp. 284-327. Oregon State University Press, Corvallis.

2011 Chapter Six: Southwestern Mountains and Valleys. In *Oregon Archaeology*, pp. 328-389. Oregon State University Press, Corvallis.

### **July 6 - Archaeological Mapping**

Burke, Heather, Claire Smith, and Larry J. Zimmerman (read pages 27-57)  
2008 Chapter Two: Navigation, Mapping, and Life in the Field. In *The Archaeologist's Field Handbook*, pp. 27-65. AltaMira Press, Lanham, MD

### **July 8 - CBPR & Archaeology Field Methods**

Atalay, Sonya

2012 *Community-Based Archaeology: Research with, by, and for Indigenous and Local Communities*, pp. 1-88. University of California Press, Berkeley.

Ashmore, Wendy, and Robert Sharer (read pages 86-97)

2009 Fieldwork. In *Discovering our Past: A Brief Introduction to Archaeology*, 5th edition, pp. 86-123. McGraw-Hill, New York.

### **July 27- Excavation Strategies**

Ashmore, Wendy, and Robert Sharer (read pages 97-122)

2009 Fieldwork. In *Discovering our Past: A Brief Introduction to Archaeology*, 5th edition, pp. 86-123. McGraw-Hill, New York.

#### *\*Recommended*

Burke, Heather, Claire Smith, and Larry J. Zimmerman

2008 Chapter Five: Basic Excavation Techniques. In *The Archaeologist's Field Handbook*, pp. 129-186. AltaMira Press, Lanham, MD.

### **August 10- Laboratory Analysis**

#### *\*Skim*

Odell, George H.

2000 Chapter 3: Tool Manufacture. In *Lithic Analysis*, pp. 43-85. Kluwer Academic, New York.

#### *\*For reference*

Banning, E.B.

2000 Analysing Lithics. In *The Archaeologist's Laboratory: The Analysis of Archaeological Data*, pp. 141-160. Springer, Boston.

Sutton, Mark Q., and Brooke S. Arkush

2006 Chapter 7: Analysis of Shell and Bone Artifacts. In *Archaeological Laboratory Methods: An Introduction*, pp. 135-143. Kendall/Hunt Publishing Company, Dubuque, IA.

Chapter 9: Analysis of Historical Artifacts, pp. 159-234. Chapter 10: Analysis of Faunal Remains, pp.235-246.

### **RECOMMENDED READINGS**

Atalay, Sonya

2012 *Community-based Archaeology: research with, by, and for Indigenous and Local Communities*. Berkeley: University of California Press.

Smith, Linda Tuhiwai

2012 *Decolonizing Methodologies: Research and Indigenous Peoples*. London: Zed Books. 2<sup>nd</sup> edition.