

Spring 2017
HISTORICAL ARCHAEOLOGY
New College of Florida

Uzi Baram

Class meets: Monday and Thursday 2:00-3:20 pm in College Hall 214

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Office hours:

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Course Readings and other information on Moodle and Canvas

CATALOGUE DESCRIPTION

Historical Archaeology is a subfield of Anthropology that examines the emergence and expansion of the modern age and its materiality around the world. The course will demonstrate how historical archaeological remains, methods, and theories can be used to understand and interpret the recent past. We will explore techniques and methods as well as trace the development of theories in Historical Archaeology using case studies, mostly from North America. We will evaluate the insights into race, gender, and class from Historical Archaeology. For Spring 2017, we will take those evaluations and apply them to creating a research design for a historical archaeology of Newtown and Overtown, the African American neighborhoods of Sarasota; the research design will be a step toward a multi-year program of community-based archaeology. The nature of this program means, this semester, the course has no prerequisites beyond interest in the issues generated by heritage, history, and archaeology.

COURSE PROSPECTUS

This course presents an overview of the subfield of Historical Archaeology. The primary focus of the field is an examination of European colonialism, capitalism, and the development of American culture from 1492 up to the present. Since the temporal periods and societies under investigation are associated with documentary evidence, we will compare and contrast this evidence with empirical observations regarding the material world to explore how groups constitute and transform themselves in the arena of broad, often global-scale social interactions.

For some, this course will be an opportunity to employ close, detailed descriptions of the material world for insights into social relations, power inequalities, and cultural change; others will explore anthropological insights into ideology from a material, and materialist, perspective. As with much of Anthropology, the methodological and theoretical concerns will come from engagement with case studies; the field is currently burgeoning with numerous theoretical and methodological approaches to a wide range of case studies in all corners of the world. In attempting to sample the broad range of diversity within Historical Archaeology we will confine ourselves to a "limited" number of topical concerns predominantly through examples in the eastern North America, but including a survey of global historical archaeology, in order to provide a flavor for the directions and potential of this dynamic field.

As a course grounded in methodology, we will evaluate ways of understanding archaeological artifacts, material culture, the built environment, the archaeological record, and the cultural landscape primarily through historical archaeology but also through comparisons to ethnography, folklore, material culture studies, and thing theory. There is a growing discussion of historical archaeology as civic engagement, community activism, and social justice that will be explored through the term.

Spring 2017

Sarasota is haunted by Race and the legacies of racial segregation. In the late 19th century, the City of Sarasota developed around today's Main Street and the Bayfront, with an African-American neighborhood to its immediate

north, known as Overtown. In the early 20th century, a new African American neighborhood developed to its north now known as Newtown while Overtown became the Rosemary District. For this semester, the course will examine the insights from Historical Archaeology to create a Research Design for a community-based archaeology program for Overtown/Newtown.

COURSE GOALS

The central goal for the course is the use of an anthropological perspective to examine the material world. This perspective will provide insights that are different from those held by art historians, architectural historians, historians of technology, and others interested in material objects from the same time periods. We will attempt to situate and interpret material objects and patterns in their cultural, social, and political contexts to better understand the people who produce, distribute, consume, and discard the artifacts. Throughout the course we will use the archaeological and documentary records not only to grasp indigenous, minority, and dominant American histories, but also as a forum to explore issues of global, anthropological significance.

Through the readings and discussions we will explore:

- (1) the study of material culture, specifically architecture, gravestones, ceramics, among other items
- (2) archaeological analysis of the emergence of the modern world, with particular attention to North America
- (3) the use of historical archaeology to reveal the spatiality of communities and the materiality of social identities

Objectives:

- (1) overview of Historical Archaeology as a field within Anthropology
- (2) exposure to important scholars, archaeological sites, and issues from Historical Archaeology
- (3) exploration of methodology: one of the important skills in Historical Archaeology is detailed descriptions based on close observations of material culture and the cultural landscape. The readings, discussions, and exercises are designed to encourage consideration of visual and physical attributions of the modern period. The methods employed in his course should be useful across anthropological studies and to compliment other scholarly approaches to the study of the past.

NARRATIVE EVALUATIONS and COURSE COMMUNICATIONS

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

If you have any questions or concerns, I will strive to arrive early to the classroom for each class meeting: that is a wonderful time to raise any questions about the course. My office hours are organized as open door: there is no need to sign up for a time slot, just come by my office. In addition, I will reply to emails but please be polite in your requests and acknowledge my response to your questions/concerns. Please note that updates to the course will be posted on Canvas and some communications regarding the course will be by campus email.

REQUIRED TEXTS

- James Deetz 1996 *In Small Things Forgotten: An Archaeology of Early American Life*. Anchor Press.
- Michelle Terrell 2004 *The Jewish Community of Early Colonial Nevis: A Historical Archaeological Study*. University Press of Florida.
- Andrea E. Frohne 2015 *The African Burial Ground in New York City: Memory, Spirituality, and Space*. Syracuse University Press

All three books are available for purchase at the Bookstore and through the usual online sources. The Deetz and

Terrell books are on reserves at the Cook Library; Frohne is available as an ebook at <https://muse.jhu.edu/book/43007> available via the Library website. Articles and chapters listed on the outline of topics are on electronic reserve through Canvas and Moodle.

OTHER RESOURCES

For the Archaeology of Newtown project, three volumes are on Canvas:

- Annie M. McElroy 1986 *But Your World and My World: The Struggle for Struggle: A Partial History of Blacks in Sarasota County, 1884-1986*. Black South Press.
- National Park Service 2011 *African Burial Ground National Monument: Long-Range Interpretive Plan*. Prepared by African Burial Ground National Monument, Northeast Region, and Harpers Ferry Center Interpretive Planning, Interpretive Solutions, Inc. for the National Park Service, U.S. Department of the Interior.
- Vickie Oldham 2016 *Newtown Alive!: Courage, Dignity, Determination*. Prepared for Newtown Conservation Historic District Phase I, City of Sarasota.

COURSE REQUIREMENTS

There are two components to the evaluation of the course.

1. The class meets for topical presentations and for discussion of the assigned readings. You are expected to read the assigned materials before class and come to the classroom prepared to discuss relevant information. Class discussions will involve critical evaluation of the assigned readings, as well as opportunities to offer alternative perspectives or interpretations of the materials. Making connections among the readings, during a particular class meeting and across the semester, is an important aspect of the course. The key for discussion is quality not quantity. If you need to miss class, contact the professor via email, voice mail, or a message in his mailbox; all reasonable requests for absences will be honored. Unexcused absences are a basis for not satisfying the course.

2. The written work for the course has several components:

A. Exercise on material culture – on Thursday February 9th, we will read about the mantelpiece and its magic and on February 27th, we will read about Star Wars. For Monday February 27th, please bring a 3-5 page double-spaced printed paper discussing how you would represent yourself through several objects on a hypothetical mantelpiece. The number of object is up to you; the key is to describe the materiality of the object clearly and explain how the collection fits the argument about the active role of material culture in people's lives.

B. Response paper to *The Jewish Community of Early Colonial Nevis: A Historical Archaeological Study*. A response paper is the opportunity to assess the goals and success of a volume, while the paper can be a critique, it should not be a criticism. The essay should get at the underlying argument in the publication. Terrell set out to find a synagogue but the book is about much more than the search. The four to six page response paper should demonstrate your grasp of the historical archaeology in the volume, assess the work, and offer suggestions on how this work can guide future projects. Due March 9th

C) Contributions to the Research Design for a community archaeology of Newtown

- Several options including photography, archival research, mapping, ethnographic engagement, discussions with community members – details will be discussed in class in a timely manner
- The written component of your project will include a self-reflective essay on the research process (2-4 pages), a description of your effort and findings (will vary depending on the project), and an assessment of the positive potential of an archaeology of Newtown/Overtown in the context of course discussions and readings (4-7 pages, must include insights from your response paper to Terrell and consideration of Deetz and at least four other course readings).
- Presentation of your contribution

All New College Policies will be followed:

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

Schedule of Topics and Readings

2/3 Mini Class - Sankofa: Central Image for Contemporary Historical Archaeology

2/6 A Day of Dialogue

Archaeology of Racism: Working on Sarasota's Past with the Newtown Community

I. Introduction to the Course

What is Historical Archaeology?

Readings:

1. Deetz chapter 1
2. Ralph Mills 2016 Everyday Magic: Some Mysteries of the Mantlepiece. *Public History Review* 23:74-88.

2/13 The Development of Historical Archaeology: from Small Things Forgotten to Social Justice

Readings:

1. Deetz Chapters 2 and 9
2. Barbara Little 2009 What Can Archaeology Do for Justice, Peace, Community, and the Earth? *Historical Archaeology* 43(4):115-119.
3. Paul Shackel 2013 A Historical Archaeology of Labor and Social Justice. *American Anthropologist* 115(2):317-320.

II. Historical Archaeology in Action

2/16 Archaeology of Colonialism, Resistance, Cosmopolitanism, and Ethnogenesis seen in Florida

Readings:

1. Tamara Stewart 2016 Finding Luna: Searching Land and Sea, Archaeologists have Recently Discovered the First Permanent European Colony and Several Associated Shipwrecks along Florida's Gulf Coast. *American Archaeology* 29(4):32-38
2. Christopher Stojanowski 2009 Bridging Histories: The Bioarchaeology of Identity in Postcontact Florida. From *Bioarchaeology and Identity in the Americas*, pp.59-81.
3. Kathleen Deagan and Jane Landers 1999 "Fort Mosé: Earliest Free African-American Town in the United States" *In I, Too Am America: Archaeological Studies of African-American Life*, pp. 261-282.

2/20 Studying Material Culture – the artifacts from a 19th-century plantation in Manatee County

Readings:

1. Henry Glassie 1999 Material Culture. From *Material Culture*, pp. 41-86.
2. Mary Beaudry et al, 1991 Artifacts and Active Voices: Material Culture as Social Discourse. In *Archaeology of Inequality*, pp. 150-191
3. Felicia Silpa 2012 Reflections of Virginia on the Manatee River. *Historical Archaeology* 46(1):74-93.

III. Techniques and Approaches to Material Culture

2/23 Ceramics, Glass, and Other Small Items Found by Archaeologists

Readings:

1. Deetz Chapter 3
2. Eleanor Breen 2012 “One More Bowl and Then?”: A Material Culture Analysis of Punch Bowls. *Journal of Middle Atlantic Archaeology* 28:81-97.
3. Lives & Legacies 2015 Of Chamber Pots and Close Stool Chairs. Stories from George Washington's Ferry Farm and Historic Kenmore <https://livesandlegaciesblog.org/2015/07/15/of-chamber-pots-and-close-stools/>
4. Robert Paynter 1988 Steps to an Archaeology of Capitalism: Material Change and Class Analysis. In *Recovery of Meaning*, pp. 407-434.

2/27 Material Culture and Agency, Representations and Understandings: Studying Nevis

Readings:

1. Daniel Ingersoll et al 1992 Diving the Future: The Toys of Star Wars. In *The Art and Mystery of Historical Archaeology*, pp. 427-443
2. Terrell Chapters 1-5

3/2 Architecture and Town Planning, with Special Attention to Nevis

Readings:

1. Deetz Chapter 5
2. Linda Derry 2000 Southern Town Plans, Storytelling, and Historical Archaeology. In *Archaeology of Southern Urban Landscapes*, pp. 14-29
3. Mark Leone 1984 Interpreting Ideology in Historical Archaeology: Using the Rules of Perspective in the William Paca Garden in Annapolis, Maryland. In *Ideology, Power, and Prehistory*, pp. 25-35.
4. Dell Upton 1992 The City as Material Culture. In *The Art and Mystery of Historical Archaeology*, pp. 51-72.
5. Terrell Chapters 6-8

3/6 Religion and Ethnicity on the Landscape

Readings:

1. Terrell Chapters 9-10

Special Event: Wednesday 3/8, at 5 pm Vickie Oldham Lecture

3/9 Seeing Difference in Cemeteries

Readings:

1. Deetz Chapter 4
2. Randall McGuire 1988 Dialogues with the Dead: Ideology and the Cemetery. In *Recovery of Meaning*, pp. 435-480.
3. James C. Garman 1994 Viewing the Color Line Through the Material Culture of Death. *Historical Archaeology* 28(3):74-93.

3/13 Studying the Graveyard through Historical Archaeology: Visit the Rosemary Cemetery

Readings:

1. Look over Historical Cemeteries of Sarasota
<http://sites.ncf.edu/baram/HeritageStudies/historic-cemeteries-of-sarasota>
2. Mary Orgel 2002 Exursionismo: An Anthropological and Anarchist Methodology for Exploring the Past. *Contemporary Justice Review* 5(1):35-45

IV. Revealing Ideology – Theoretical Contributions from Historical Archaeology

3/16 Marxism in Historical Archaeology: Empirical and Emancipatory Approaches

Readings:

1. Mark Leone 2010 Chapter 5 The Virtues of Various Archaeological Theories: Selection from “Some Opinions about Recovering Mind” From *Critical Historical Archaeology*, pp. 51-64.
2. Randall McGuire 2006 Marxism and Capitalism in Historical Archaeology. In *The Cambridge Companion to Historical Archaeology*, pp. 123-142.

3/20 Understanding Material Transformations: From Symbolic-Structuralist Approaches to Critical Theory and Feminism

Readings:

1. Deetz Chapter 6
2. Leone, Mark P, Parker Potter, and Paul Shackel 1987 Toward a Critical Archaeology. *Current Anthropology* 28(3):283-302.
3. Suzanne Spencer-Wood 1996 Feminist Historical Archaeology and the Transformation of American Culture by Domestic Reform Movements, 1840-1925. In *Historical Archaeology and the Study of American Culture*, pp. 397-445.

3/23 Archaeology of Intentional Communities, Feminist Contributions

Readings:

1. Ellen-Rose Sauvlis 2003 Zion’s Zeal: Negotiating Identity in Shaker Communities. In *Shared Spaces and Divided Places*, pp. 160-189
2. Sarah Tarlow 2006 Representing Utopia: The Case of Cyrus Teed’s Koreshan Unity Settlement. *Historical Archaeology* 40(1):89-99.

SPRING BREAK

V. African Diaspora Archaeology

4/3 African Diaspora Archaeology: the Enslaved and the Free

Readings:

1. Deetz Chapters 7-8
2. Whitney Battle-Baptiste 2007 "In This Here Place": Interpreting Enslaved Homeplaces. In *Archaeology of Atlantic Africa and the African Diaspora*, pp.233-248

4/6 African Diaspora Archaeology: Life in Cities

Readings:

1. Paul Mullins 1999 Race and the Genteel Consumer: African-American Consumption, 1850-1930. *Historical Archaeology* 33(1):22-38.
2. Diana diZerega Wall, Nan A. Rothschild and Cynthia Copeland 2008 Seneca Village and Little Africa: Two African American Communities in Antebellum New York City *Historical Archaeology* 42:197-107
3. Cheryl La Roche and Michael Blakey. 1997 Seizing Intellectual Power: The Dialogue at the New York African Burial Ground. *Historical Archaeology* 31(3):84-106.

4/10 Archaeology Revealing Hidden Histories

Readings:

1. Frohne Chapter 1
2. Skim Vickie Oldham 2016 *Newtown History Alive!*

4/13 Drawing from the Past, in Maps and Photographs Florida Public Archaeology Network (FPAN) WORKSHOP

4/17 Places and Spaces

Readings:

1. Frohne Chapter 2
2. April Beisaw 2016 Water for the City, Ruins for the Country: Archaeology of the New York City Watershed. *International Journal of Historical Archaeology* 20:614-626.

4/20 The Burial Remains at the African Burial Ground

Readings:

1. Frohne chapter 3
2. Skim NPS 2011 *African Burial Ground National Monument: Long-Range Interpretive Plan*

4/24 Politics and Communities

Readings:

1. Frohne chapter 4
2. Jodi Skipper 2014 Sustaining Visibility?: The Quandary of St. Paul and Archaeology in the Long Run. *Journal of Community Archaeology and Heritage* 1(3):210-227.

4/27 Representations of the Past

1. Frohen chapters 5 and 6

2. Shannon Lee Dawdy 2012 Sexuality in Space: the Colonial Leer and the Genealogy of Storyville. In *The Archaeology of Colonialism*, pp. 271-289.

5/1 Bacc Days

VI. Course Conclusions

5/4 Class Presentations

5/8 Other places: Historical Archaeology Confronts the Present

Readings:

1. Neil Silberman 1989 Tobacco Pipes, Cotton Prices, and Progress. From *Between Past and Present*, pp. 228-243.

2. Joanita Vroom 2000 Byzantine Garlic and Turkish Delight: Dining Habits and Cultural Change in Central Greece from Byzantine to Ottoman Times. *Archaeological Dialogues* 7(2):199-216

3. Russell Handsman and Trude Lamb Richmond 1995 Confronting Colonialism: The Mahican and Schaghitcoke People and Us. In *Making Alternative Histories*, pp. 87-117.

4. Jeffrey H. Altschul, Ibrahima Thiaw and Gerald Wait 2016 A Slave Who Would Be King: Oral Tradition and Archaeology of the Recent Past in a Portion of the Upper Senegal River Basin.

5/11 Ethics Bowl

Readings:

1. Ethics Principles for the Society for Historical Archaeology <https://sha.org/about-us/ethics-statement/>

2. Principles of Archaeological Ethics for the Society of American Archaeology <http://www.saa.org/AbouttheSociety/PrinciplesofArchaeologicalEthics/tabid/203/Default.aspx>

3. World Archaeological Congress Codes of Ethics <http://worldarch.org/code-of-ethics/>

5/15 Think Globally, Act Locally

Readings: none