

# Collegiate Anthropologist

State University of New York College at Potsdam



## ***INSIDE:***

The Repatriation of Native American  
Objects

Tales Told by Where the Dead Lie  
Colonialism and Language

A faculty profile,  
advice column,  
how-to column  
and more...



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COVER PHOTO: SUNY Potsdam student Danielle Fregoe using the TOTAL station to survey the Heaven Hill Farm site and plot a grid (Photograph by Dr. Kruczek-Aaron).

## A Note from the Editor



Karibu/Welcome to the latest issue of the SUNY Potsdam *Collegiate Anthropologist*! The *Collegiate Anthropologist* gives undergraduate anthropology students the chance to get their foot in the door and get published in a peer-reviewed journal early in their academic career. We provide a platform for students to showcase the amazing research and skills they have gained throughout their studies.

In this issue, we spotlight work from across the anthropological spectrum. From the linguistic side, you can read about the relationship and effects of colonialism in language. Dig deeper into archaeology by seeing what we can learn from the graves of Potsdam community members at Bayside Cemetery. Learn more about the importance of material culture to Indigenous and Native American communities and the significance of repatriating stolen artifacts. And finally, we got to talk to the newest addition to our departmental family, Dr. Kathryn Allen. Learn more about how she got into applied anthropology and where her career has taken her so far. This is just a quick glimpse into the alluring work of our editorial team and student authors.

Being Editor-in-Chief of the *Collegiate* while living and working in the foothills of Mt. Kilimanjaro has been inspiring, energizing, and unorthodox, to say the least. Even though I am more than seven thousand miles away, I would like to express my deepest thanks to the whole editorial team. First, for working with me despite the time difference of seven to eight hours, but also for their drive and the quality of work they produced. I honestly can't say enough how awesome, amazing, and kind you all were! I would like to express my appreciation to the student authors for their commitment, interest, and drive to learn; our publication comes to life thanks to the passion you put into your work.

I would like to express my sincere gratitude to Dr. Rodríguez for keeping our team on course throughout the publication process with her gentle guidance. Last, but not least, I am grateful to the whole Department for being so awesome and supportive of its students.

I have the privilege of presenting the *Collegiate Anthropologist* this year to you thanks to the collaborative efforts of everyone mentioned. Enjoy!

Waziwazi/Sincerely,

**Simi**

Simisóláulúwa Æ.T.O.A. Macaulay  
Editor-in-Chief

## The Archaeological Field School Experience at Heaven Hill Farm

GABRIEL ROBERTS



*Gabriel Roberts (left), Alex Wilson (center), and Drew Wertman (right) sifting soil to look for artifacts (Photograph by Emily Willis).*

On a warm Monday in June of 2022, twelve students found their way through Lake Placid's under-renovation main streets at a ski lodge where they would spend the next four weeks living and working together. Between struggling to cram all the cars into the gravel driveway in order to unpack, exploring the house, finding rooms, and deciding whose food would go where, we were all struck by the beauty of the mountains that would be beckoning us every morning we spent there.

Once the initial frenzy of luggage, greetings, and farewells settled down, Dr. K-A and our TA, Emily, sat us all down in the main living room and gave each of us the missing pieces of the necessary tools we would need. We'd all brought most of the essentials—brushes, measuring tools, pencils, line levels, and so on—but the trowels, field manuals, and field journals were provided by K-A.

Our site was Heaven Hill Farm in the town of North Elba, and we were specifically looking for nineteenth-century material. From 1846 to 1876, the farm was owned by the Hinckley, then the Holt families, and was then bought by Anna Newman, who was a rich, unmarried, reform-minded, supposedly "eccentric" woman, as well as one of the major employers of the Lake Placid area.

After Newman's death in 1915, the farm changed hands a few times before finally being bought by the Uihlein family in 1941, and after the Uihleins died, the property became the headquarters of the Uihlein Foundation, a charitable organization.

The field school was connected with Dr. K-A's longstanding investigation into the Timbucto project, which was an abolitionist movement focused on creating an African-American community in the Adirondacks. Heaven Hill was connected with the



*Heaven Hill Farm field school*

Timbucto movement in that Lyman Epps, one of the land grantees from the Timbucto movement, worked for Anna Newman, and she was deeply connected with the reform culture of the era.

The morning after moving in, we all packed up and loaded into a red van to travel to the site, and met up with the members of the crew that weren't living in the house. For the first week or so, the focus of the project was on learning the basic, practical skills that form the foundation of archaeological fieldwork, which are generally survey techniques and shovel test pits. We laid a grid over the site, did metal detecting work, and dug shovel test pits at locations that looked promising.

The focus of our project was on identifying the location of a midden from the Newman-era occupancy, and this meant we spent a lot of time focused on areas behind the farmhouse. Generally,

a small, tree-covered area looked promising, and the STPs there were fruitful, so we opened four units around there, as well as one closer to the house.

As excavation began, the unit on the top of the hill began uncovering what seemed like countless pieces of slag, and the unit just downhill also found some. At first, many of us thought that it might have been remains of smithing work, since Anna Newman was known for keeping horses, which need constant blacksmithing work to maintain the shoes. However, Dr. K-A found in a reading that a common way in the nineteenth century to increase drainage in soil was to dig a hole and fill it with porous material, like gravel, pumice, or slag—which the authors of the original paper, in their lovely Victorian way, named as “Smithy Danders”. Needless to say, this bizarre name for what was at the time the weirdest thing on the site took hold of us and became a constant



*Jeimi Toribio (left) and Cameron Murphy (right) excavating the “Rocky Mountain” unit, as we called it, since it was so full of rocks (Photograph by Emily Willis).*



running joke, to the point where we all began to use it to refer to that seemingly never-ending slag from the hilltop unit.

That slag-filled drainage tile was not the only way in which water shaped that site. In the 1980s, to combat the problem of flooding which had initially prompted the slag-filled drainage tile, a modern form of drainage tile was installed not too far from the area where most of our units were. On top of that, one of the many eccentricities which is known about Anna Newman was a system of wooden water pipes, which she used to get water down off of the hill. We did find a few pieces of those, and the unit behind the house encountered the metal wrap that encased the pipes.

The other way in which we ran into the record of this history of flooding was in the way much of the material we had dug up was likely to have washed down the hill, or could have been otherwise disturbed. That recent drainage tile had pipes running off of it in multiple directions, and one of those pipes ran straight through a lower level of one of our units, which was seemingly filled just as much with soccer-ball sized cobbles as it was with important artifacts. Every day it felt like the crew working there pulled out a rock the size of their head, followed by running into some nails or yellowware sherds. However, we aren't really sure what happened at that unit. The roots of the nearby century-old trees ran through the unit, so that pipe might have been placed with minimal intrusion. Regardless, that still raised the point that we were largely digging on a flood-prone hill, and that the site formation was a lot more complicated than it seemed at the outset. This isn't bad, of course. Working here, I began to understand how much it's the case that sites all exist because of

their own unique histories, and we have to deal with them and understand them the best that we can.

Our days usually started at 8 am, where we all clambered out of bed, put together our coffee and breakfasts and lunches, waited for the inevitable straggler, and piled into the van to drive over to the site. When we got there, work began, and we carried buckets, bags, and all the other tools over to the area we dug at, then took down the barricades we placed around the units to stop people from falling into them. Work was always collaborative,

and most units had two or three crew members working at them. Usually, one person would be digging full time, and the other would dig, bag things, and do paperwork. We would swap out occasionally, and each run over to the sifter would be a mix of a break and a hard part of the work, where you hope to find things, and catch up with the progress of other units. During lunchtimes, we talked about the project, and all of us had a reading that we and another classmate would take charge of leading weekly discussions on. After lunch, we went back over to our units, uncovered them, and began digging again. Journals were kept constantly, as was the paperwork. By the end of the day, we began to wrap things up, both literally and metaphorically. We placed plastic sheets over the units, and put barricades around them to prevent any people or animals

from accidentally falling in. As that happened, people finalized the paperwork, bagging artifacts by type, strata, and layer. We'd then come together and have one final discussion, where we'd bring everyone up to speed on what had happened, as well as plan the next day's work.

An exception to that daily routine was the day where we invited the public to come to the site.



*Jeimi Toribio showing a yellowware piece from the "Rocky Mountain" unit, in the middle of the midden area (Photograph by Emily Willis).*



*Heaven Hill Farm field school*

Family members of the crew, reporters, and general public people came in, asked us questions, and helped with sifting. Unfortunately for that last point, most of the units were close to being finished, but it was fun regardless. That sort of public engagement was rewarding, and really made us feel like we'd had an impact on the way people look at their local history.

In the end, we found many artifacts, a couple of features, and some other valuable things, including close friendships and important skills for

doing archaeology. Of course, living with twelve other students in a small house can be stressful, but we all managed to come together and forge close bonds. Working together on something as difficult as a four-week archaeological excavation where we went all the way from survey to closing excavation units was definitely a hard time, but the people we worked with, and the satisfaction of getting our hands dirty, made it worth all of it.



*Group photo of the participants holding our favorite tools, including all of the students and our TA, Emily Willis, taken on the last day of excavation (Photograph by Dr. Kruczek-Aaron).*

## About the Author

**Gabriel Roberts** is a graduating senior with an Archaeological Studies Major and Minors in Spanish and Anthropology. Gabe's interests lie in archaeology, specifically in how culture is shaped by and expressed in foodways. During their time at Potsdam, they completed a senior research project in reconstructing bread from the Neolithic site of Çatalhöyük under the supervision of Dr. Messner. Gabe plans to work in CRM before pursuing graduate school.



# The Repatriation of Native American Objects and the Benefits of Collaboration

JEIMI TORIBIO

## Introduction

The theft of Native American cultural items is a problem dating back to the start of colonialism. Cultural objects and heritage were ripped away from communities and kept as souvenirs for the West. They were taken as tokens or sold at trading posts. They were also put on display and labeled as primitive objects belonging to so-called "barbaric" people, if they were even considered to be people. The act of repatriation is a more contemporary approach to giving back culturally significant objects. The attempt to repatriate not only objects but also one's identity is a process that will continue to be done to preserve Native American history and return it. The use of collaboration gives Native Americans their silenced voice, while educating others and providing them with extensive knowledge and appropriate interpretations of not only Native American cultural objects, but also cultural heritage.

Looting cultural objects does not just take away the physical context and importance of an object; it also takes away the spiritual powers and beliefs that underlie the item. Indigenous people from all areas of the world share a similar holistic view of life and its beings. All beings are intertwined with each other and share the same spirit, which derives from the land inhabited by those peoples (Lenzerini 2016). Their objects are not solely physical items, but are a part of something bigger—that interconnectedness with the soul made by the spirits that created the world. This spirituality, stolen alongside the physical objects, may never be restored. The theft caused "mutilation of an element of their belief system that is essential to their existence" (Lenzerini 2016, 128).

## Early Cabinets of Curiosities

The ransacking of Indigenous objects dates back to the beginning of history. In the sixteenth century, items were being taken from trade routes, conquests, and put in rooms overfilled with foreign and "one of a kind" objects. These items were typically displayed and kept as scholarly resources and as symbols of power for the elites (Deloria 2018). These rooms were called "cabinets of curiosities," containing objects that literally evoked the curiosity of the "owner" and the viewer. These rooms eventually became known as museums, which is the term we use today. Although the intent and manner of acquisition are not the same, the similarities are clear. The objects were decontextualized and interpreted through a clouded lens. Their origins were completely ripped away, and they were given new meaning. Because of the notion that these objects came from a foreign place, they were labeled as "exotic" and "primitive". When sold, the market strategy emphasized these labels, which created high monetary value. Indigenous objects also served as reminders of a victorious past, successful conquest, and civilizational superiority (Deloria 2018). These objects were presented as trophies and fetishized tokens of the claiming of native lands (Deloria 2018).

An early example of these museums would be the one created by Charles Wilson Peale, a Philadelphian artist who first began his display with a collection of portraits. Once he realized that he could charge people admission, he began collecting other objects, such as antiquities and Native American art, knowing the interest this would cause amongst his audience (Deloria 2018). James Smithson, an

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English scientist living in the United States, donated his estate upon his death to create "an establishment for the increase and diffusion of knowledge among men" (Deloria 2018, 108). His estate, composed of Indigenous objects and remains, became what is known today as the Smithsonian Institution.

The well-known and well-visited National Museum of the American Indian, created by nineteenth-century industrialist John Heye, holds a tremendous amount of history solely in its origins and the acquisition of its first objects. The Heye collection contained and displayed heaping amounts of Inuit and other Indigenous art and artifacts without their permission or knowledge. The prehistoric and historic materials were stolen by collectors and scouts who traveled from Inuit villages in Canada all the way down to Ona villages in Tierra del Fuego, on the southernmost tip of South America (Gulliford 1992). Items such as battle axes, bows, arrows, masks, rattles, and many beaded works were all stolen to be put on display.

### **Residual Power and Spiritual Significance**

The repatriation of objects has been an ongoing process. Efforts to repatriate culturally significant objects have had success in the United States as, over time, policies and laws have been established to protect Native American rights. Indigenous peoples should decide whether their objects remain in a museum or whether they must be returned. The National Museum of the American Indian has stated that any museum containing and displaying Native American objects should contact the leaders of the tribe the objects came from in order for their "nature of sensitivity" to be determined (Gulliford 1992, 25). Some tribes prefer that institutions housing their art and artifacts continue maintaining and curating these objects. Although these objects remain in the hands and care of the institutions, the rightful owners are handed legal ownership and titles (Gulliford 1992). This is not the case for all tribes as they seek the return of their objects, however. The Zuni have fought for the return of their wooden war gods that belong in sacred tribal caves in New Mexico. These hand-carved wooden figures age and progressively degrade naturally over time. For the Zuni, disrupting the natural cycle of their deterioration further affects

the balance between spirits and weak humans (Gulliford 1992). Storing these wooden figures in acid-free boxes therefore diminishes the sacred purpose of these cultural objects (Gulliford 1992). The Zuni War Gods were never meant to be on display, as they hold major spiritual power. Zuni athletes visit their War Gods before participating in athletic events (Gulliford 1992). This is a prime example of why it is important to seek the permission and knowledge of Native Americans about their objects, as they are the only ones who have the right to decide what happens to them and where they belong.

The belief in the residual power of Indigenous objects is shared by many tribes, such as the Potawatomi. The Potawatomi elders believe that medicinal bundles are supposed to be buried alongside their individual owners and not put on display, as they were in the National Museum of the American Indian. These medicinal bundles being away from their resting place could cause a threat to society, and were deemed dangerous to the Potawatomi, so the return of these bundles was essential. They held a significant amount of power that was never meant to be shared with the public or taken out of context. Because of this, on October 19, 1990, a Native American veteran removed all of the medicinal bundles on display at the National Museum of the American Indian, and they are now safely and appropriately stored as decided by the elders (Gulliford 1992).

### **Parts of History Are Lost**

The process of repatriating cultural art and artifacts to Native American tribes has been slow and ongoing for decades. Although there have been several success stories, that is not the case for all tribes. The West tends to lack the understanding or will of Indigenous spirituality. To this day, many Americans have ethnocentric views and superiorities that make them close-minded and ignorant about other cultures. The lack of respect in the past from grave hunters and travelers created a "finders-keepers" mindset (Gulliford 1992, 28).

The Mimbres people were a group located in Southwest New Mexico, where they flourished between 900 and 1150 A.D. (Gulliford 1992). They produced beautifully crafted black-on-white pottery,





*Exhibits in the West Hall, second floor, Museum of the American Indian, Heye Foundation, 155th and Broadway, New York, 1960. National Museum of the American Indian, Smithsonian Institution (N30179).*

many of which depicted human and animal imagery. These vessels also included sophisticated geometric designs, magical symbols, and realistic imagery of the world around them. There are around 5,000 Mimbres vessels in total, all coming from graves (Gulliford 1992). The pots were placed on the heads of the deceased upon death, symbolizing that the spirits of the human and the pot were linked after death. A small hole would be punctured in the bottom of the vessel to signify that the pot was "killed". At the beginning of the twentieth century, looters pillaged these sacred burials. These pothunters would spend their free time raiding these burials and even make

them family excursions (Gulliford 1992). Not only did the practice of looting cause this exquisite pottery to go missing, but during World War II, military training crews would regularly bomb Mimbres prehistoric sites (Gulliford 1992). These vessels now reside all over America and have even spread overseas. Many are in museums and private collections or are sold on the black market for a market value of up to \$75,000 (Gulliford 1992). Mimbres pottery can be found in museums and institutions such as the Metropolitan Museum in New York, the University of Minnesota, the Museum of New Mexico, and many more. In Europe, they are also held in the National Museum



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of Denmark, the Ethnographic Museum in Budapest, and the University Museum of Archaeology and Ethnology at Cambridge in England, among others. Due to the fact that many of these vessels are no longer able to be obtained either due to destruction or illegal sales, it is exceedingly difficult to track them down, collect them, and return them to their place of origin. The lost and stolen Mimbres pottery highlights the acts of horror perpetrated by white colonizers and Westerners. Their past and present narrow-minded vision of Indigenous objects and individuals themselves has caused the destruction of a culture's beautiful art.

The process of repatriation can be at times very difficult and lengthy. The rejection of a tribe's request for the return of these objects is common, but hidden from the media. This is especially true when it comes to international institutions, as they are not legally required to return objects belonging to Indigenous communities. Requests for repatriation are not always positive interactions, and issues involving the return of Native American items on an international level have proven difficult. European institutions deny the right of Indigenous tribes to have their objects repatriated, as there is a sense of pride and superiority in having these items in their possession. In other cases, these museums and institutions may refuse the requests for repatriation due to the issues that can arise after admitting to housing these items without prior permission. Their reputation is at stake, and by accepting any claims, their status in the art world will deteriorate and their hidden intent will show. "Cultural Property: Return and Illicit Trade" reported that "out of thirty-three requests from Indigenous peoples to repatriate cultural property from museums and other institutions located in England, only seven had been accepted, five were pending, and twenty had been rejected at the time of the publication of the report" (Lenzerini 2016, 135).

*"The process of repatriation can be, at times, very difficult and lengthy. The rejection of a tribe's request for the return of these objects is common, but hidden from the media ."*

In April 2013, an auction held in Paris was preparing to sell 70 Katsinam, sacred ritual objects belonging to the Hopi tribe. Katsinam, also known as 'Friends,' symbolize the spirits of their ancestors, including all beings in the natural world. Katsinam appear in ceremonial dances that are believed to help with the balance between the living and spirit worlds ("Bringing a Katsina Home," n.d.). The Hopi tribe wrote to the auctioneers, pleading for the auction to be canceled. A court hearing was called for after

the auction was insisted on being shut down, but it was dismissed, and the auction continued to go into play. The attempt to obtain these sacred objects was especially difficult because, in France, there is no law prohibiting the sale of Indigenous artifacts as we have in the United States. The Paris judge pronounced that the auctioning of the Katsinam was not a legal issue, as these objects were not human "bodies or body parts" ("Bringing a Katsina Home," n.d.). The hope of finally returning the Katsinam to the Hopi tribe was shattered by the judge's ruling. These objects may never again see their rightful owners, as they may have already been purchased by people who see the Katsinam as art, not artifacts.

### **Making Change While Working Together**

Seeking and incorporating the knowledge of Indigenous people is key to further understanding the true origins of Native American cultural objects. The first step should be acquiring permission to continue displaying objects in museums. This relationship will further increase the comprehension of the objects' functions and their cultural significance. Collaboration is useful for the tribes the objects belong to, the institutions, and the potential viewers. Through partnership, the museum housing Indigenous artifacts further enhances its knowledge about its collections and gains a better understanding of the spiritual powers and sacred significance of these artifacts. Collaboration and cooperation develop a

better relationship between the Native tribe and the museum, while handing over authority to the original owners. This will also diminish any inaccurate interpretations and unfair dialogue created by those outside the communities. At times, museums and collectors have used their own voices and opinions to interpret Native American art and artifacts. This rips away their true function and original context. The Museum of New Mexico has made numerous efforts to incorporate the collaboration of Indigenous communities into the museum's collections. They have created a database of all inventories that contain Native American objects. Indigenous communities then have the right to reclaim any of the objects included in the inventories and then give advice on what is allowed to be displayed and what should be kept private. A grant provided by the National Endowment for the Humanities allowed the museum to relocate sensitive objects to restricted and isolated rooms, separating them from daily collections. These rooms resemble those found in Pueblo homes; the lighting will be relatively dark, and the shelving will be open to allow the objects to "breathe" (Bernstein 1992, 24). The American Indian Program, designed by the National Museum of American History, offers curatorial training for Native Americans and museum professionals. The National Museum of Natural History has hosted Indigenous artisans who perform and demonstrate their work in front of the museum's visitors, giving them insight they couldn't get from just passing by an object (Gulliford 1992).

The Native American Graves Protection and Repatriation Act (1990), better known as NAGPRA, requires that museums all across the United States contact and consult with federally recognized tribes to uncover any Indigenous ancestral objects and/or human remains that their collections may hold (Shannon 2017). Because of NAGPRA, many Native Americans have taught and changed the views of

museum professionals. The University of Colorado Museum of Natural History has developed a collaborative MFS graduate program that allows new students to learn museum practices while exploring and recognizing cultures outside of their own and acknowledging their perspectives. The university's mission statement says: "The University of Colorado Museum fosters exploration and appreciation of the natural environment and human cultures through research, teaching, and community outreach. We provide academic training for graduate students in museum and field studies; build, conserve, and

interpret research collections; and offer exhibits and educational programs for the university and the public" (Shannon 2017, 206). The university's graduate program teaches students to collaborate with Native communities, learn their extensive cultural knowledge, and apply it to properly care for Indigenous objects (Shannon 2017). One community's practices cannot be used universally since they are all remarkably diverse and their objects do not share methods of care.

In 2010, Jennifer Shannon, Curator and Associate Professor of Cultural Anthropology at the University of Colorado Museum of Natural History, met with

Tony Joe and Tim Begay from the Navajo Nation. This meeting was Shannon's first repatriation consultation working for the university. Joe and Begay had access to the museum's Navajo collection, including sacred medicinal bundles that are recognized under NAGPRA. The medicinal bundles, or *jish*, had sacred properties and cultural importance; as such, they were required to be repatriated. The *jish* were kept under the museum's care while the repatriation process took place. Stephanie Gilmore, the museum's registrar, followed Joe and Begay's instructions carefully until they returned home two years later (Shannon 2017). According to Shannon, Gilmore would take the *jish* outside once a season

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for some air and sunlight. As she would do so, she would speak to them and let them know her every move. This was all done in front of students so they could observe and learn the traditional care for these medicinal bundles. Originally supposed to be in the hands of men, Gilmore was given permission by Mr. Begay and Mr. Joe to handle the *jish*. The staff were advised not to manage the *jish* when menstruating as it could be dangerous for the medicinal bundles and the handler (Shannon 2017).

Collaboration between museum professionals and Native American tribes is not meant to be a source of forced compromise, but rather the consideration of all techniques and practices with equal respect from both parties. NAGPRA officers Calvin Grinnell and Elgin Crows Breast recommended to Christina Cains, the collections manager at the University of Colorado Museum of Natural History, that she place a red cloth between a set of pipes in the museum's collection because it was cultural protocol (Shannon 2017). Shannon (2017) explains how Cains was more than pleased to follow their advice but also expressed her worries about how the red cloth might snag and damage the pipes. Cains suggested placing a layer of muslin between the cloth and pipe to avoid any damage, which officers Grinnell and Crows approved after determining this was still appropriate (Shannon 2017). Cains's intention was never to disobey cultural protocol or disregard Indigenous knowledge, but to collaborate and suggest ideas to further preserve history. If the NAGPRA officers had rejected her idea, then Cains would have followed their advice. These collaborative ideas can lead to new methods of conservation, teach new generations these techniques, and show them the importance of appreciating and acknowledging Native expertise.

All of these collaborative practices have been collected in a database to emphasize accommodations and restrictions on indigenous objects. Objects are sorted, correctly labeled, and cataloged, and then certain restrictions are placed on them based on the object's sensitivity as decided by Native elders and communities. Medicinal bundles are an example of restricted objects. The museum had no intention of photographing the Navajo medicinal bundles, but was requested to do so by the community so their members could view the bundles. However, these

images are not meant to be accessed by the public, so upon searching up the bundles in the museum's catalog, the images are blocked, and a message pops up stating that "you must get permission from the Navajo Nation Tribal Historic Preservation Office" in order to view them (Shannon 2017, 214). These are just a few of the many examples of NAGPRA in play in museums and institutions across the United States. Although these are all positives, repatriation and collaboration are not always accepted and practiced across the United States, especially internationally. Continuing these efforts will help give voice to Indigenous knowledge and pass it down to future generations.

### **The Last Steps**

Repatriation is an ongoing struggle, but the process has begun. The first step is to acknowledge the damage the West has done to Native American cultural heritage and identity. The looting of Native American objects has stolen pieces of identity and culture that may never be returned. For the objects that can be, legal policies and laws, like NAGPRA, are working towards repatriation. Furthermore, collaboration will help with understanding the objects' true origins and functions, as well as hand ownership and power to Native tribes by allowing them to determine which objects can be put on display and viewed by the public and which objects must be returned and placed in sacred and hidden locations away from people's sight. New generations, both Indigenous and non-Indigenous, will be taught Native American knowledge to properly care for their objects. Proper Indigenous interpretations will continue to shed light on these traditions. In the past, the West has placed its own interpretations on these objects and erased their ancestral past and original context. Repatriation and collaboration not only return Indigenous objects, but also their cultural heritage and voice.

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## About the Author

**Jeimi Toribio** is a graduating senior majoring in Archaeological Studies and Anthropology, and minoring in Museum Studies. Her passion is in cultural anthropology, with a focus on understanding how cultures are shaped by belief systems, practices, and the physical environment. Jeimi was awarded the Steven J. Marqusee Award (2023) for producing the most professional example of archaeological research and writing and the Brigit Weaver Award (2023) for excellence in the Museum Studies Minor.



# Tales Told by Where the Dead Lie: How Burying Practices Can Illuminate Past Thought

ISAAC MARTIN

## Introduction

Historical archaeology, as its name indicates, is the combination of history and archaeology. The former concerns the study of the past through documents, which is advantageous when studying civilizations with a written record, but useless when studying civilizations with no such record. Archaeology, on the other hand, is the study of past societies through their material culture. This material culture—the artifacts, ecofacts, fauna remains, and so on—left behind by a culture can give insight into the daily life of their peoples without the need for a written record. It is in the combination of these two fields that historical archaeology lies. As described by Orser, historical archaeology is the archaeological study of the modern world "and the spread of ideas and people that were part of it" (Orser 2017, 13).

## Historical Archaeology Methods

To reach the various results of a historical archaeology study, several datasets are utilized. One example is the CC index, developed by George Miller, which is used to determine how much a person or family is investing in ceramics. As a point of comparison, an undecorated piece of creamware with a given monetary value would be assigned a value of 1. This value would then be compared to that of other ceramics found at the site. If, for instance, a plain piece of common creamware at the site was worth two dollars and a porcelain work of the same sort was found to have been worth eight dollars, the CC index value of the porcelain piece would then be 4, as it was worth four times the monetary value of the common creamware. A similar

methodology, known as the mean decorum index, is used to describe how decorated pieces are. In the case of a bowl, for instance, if it had four parts that could be decorated but only had two parts decorated, the work would receive a score of 0.5. This score is derived from the division of parts decorated by the total number of parts that could be decorated, leading to a maximum possible value of 1.

Dating techniques like chronological and relative dating are also datasets. Methods like carbon dating measure how much carbon-14 has decayed into carbon-12. This process happens at a predictable rate, allowing organic matter to be dated up to thousands of years into the past. Relative dating provides a means for dating more recent discoveries. To do so, an object in a find must be dated. For example, assume a Coca-Cola bottle from 1924 was found in a given stratum. Every object found in layers below it, with the exception of site disturbance, must be older or *terminus antiquum* with the bottle. Conversely, if the bottle was found in its stratum alongside a 1919 wheat penny and a tin can from 1938, then, by the rule of *terminus postquem*, the bottle would have had to be deposited in 1938 at the earliest. Gravestones also have a method for discerning value: the average price index. To utilize it, a

given gravestone's volume is multiplied by a value applied to the material of the stone, with marble being 0.5 and granite being 1. This value is correlated to the price of a given material, thereby giving a score with which the value of a gravestone can be compared.

Cemeteries are also an invaluable dataset, as they can have several features that are useful to



*Isaac Martin collects data for his research at Bayside Cemetery (Photograph by Dr. Kruczek-Aaron).*

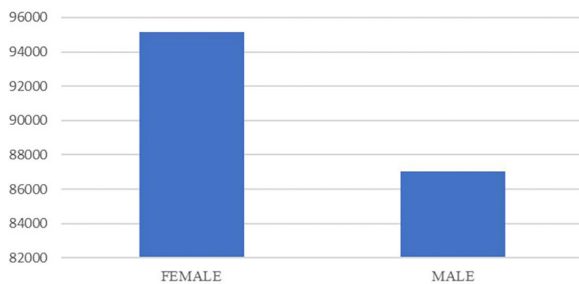


Figure 1. Average volume of all gravestones by sex.

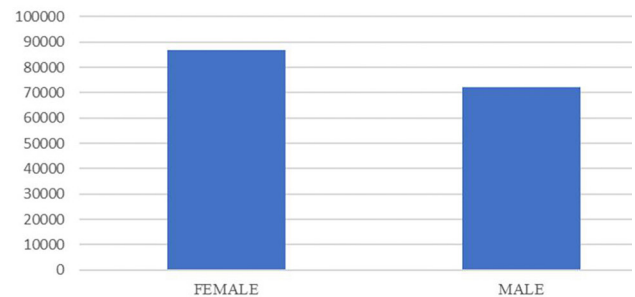


Figure 2. Average price index value of all gravestones by sex.

historical archaeologists. Firstly, the location of the cemetery can tell what the proximity of living was at the time. Residents of New York City living around the Industrial Revolution, for instance, had to bury their loved ones in their own backyards. Additionally, religious affiliation can be determined through the place of burial, as they may have been laid to rest at a communal church cemetery. Upon closer inspection, the arrangement of a cemetery can also tell a lot. The presence of mass graves versus single shafts can speak to countless situations, from disproportionate wealth to tragedies like a mass illness. Furthermore, the location of a given stone on a hill with a good view, for example, would suggest that either the buried or the burier were wealthy. Conversely, a stone placed farther inward in a generally mucky area would denote less wealth in relation to the individual. With a more in-depth look, even the gravestone itself speaks volumes about the person buried there. Aspects like birth and death dates, inscriptions and symbols, their special relation to other stones, the maintenance of the stone, and so on, can describe a range of features about the person both in life and death. These features, as well as many others, have enabled historical archaeologists to use gravestones to explore a range of topics.

Ernest Abel, for example, investigated the presence of gender bias against women by using gravestone inscriptions. In his research, Abel found a distinct lack of surnames and maiden names, as well as a greater likelihood for a woman's gravestone to mention her family relations than a man's. Despite

this, however, it appears that there is a general decrease in discrimination against death as opposed to life (Abel 2008). Baugher, Veit, and Nassaney's work, *The Archaeology of American Cemeteries and Gravemarkers*, also discussed some of these topics. Namely, religious iconography—lambs, clasped hands, the Bible, and many more—can show not only the religion of the individual but the presence of religious movements. Even the material the gravestone is made from can describe various aspects of the society of the time, like resistance towards the hegemonic capitalist system of the United States in the nineteenth century, or the location of the stone, like the higher presence of iron grave markers in an area lacking in conventional gravestone materials like granite, marble, and slate (Baugher, Veit, and Nassaney 2015).

### Where the Dead Lie

For this study, data was collected from the Bayside Cemetery in Potsdam, New York, in St. Lawrence County. Established in 1865, the rural cemetery stands as the resting place for people of a variety of socioeconomic classes (Bayside 2022). Once connected to Potsdam's Trinity Episcopal Church, the cemetery is now non-denominational, allowing those of a variety of religious beliefs as well.

Data on 185 individual stones in the Bayside Cemetery were collected for research. These stones, located on the backside of the cemetery's prominent hill and alongside one of its many pathways, represent the nineteenth and twentieth centuries.



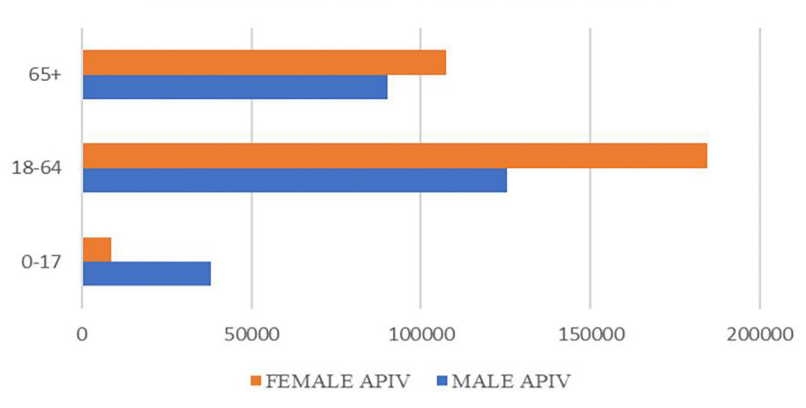
*Tales Told by Where the Dead Lie*

Figure 3. Average price index value by age and sex.

Several comparisons can be drawn from an analysis of the size, shape, and price index of the gravestones. Firstly, analysis of gravestone volume by gender shows an 8.5% higher average volume for women than for men (Figure 1). Similarly, when an average price index value is calculated for the gravestones, women's stones have a 16.7% higher average value (Figure 2). Even when broken down by categories of age: 0-17, 18-64, and 65+, men only have a 77.3% higher average grave value in the 0-17 category, while women maintain a higher average in both the 18-64 and 65+ categories, with the difference being 32.1% and 16%, respectively (Figure 3). With this data, it would seem that, more often than not, a greater amount of value was placed on stones that

belonged to women as opposed to men. This, however, changes drastically when familial status is taken into consideration. Here, we find that gravestones that denote the statuses of "mother", "daughter", and "father" pale in comparison to those denoted as "son". In terms of percentages, the disparities in relation to gravestones denoted as "son" are as follows: "mother" 97.5%, "daughter" 91.9%, and "father" 90.1% (Figure 4).

It must be noted that these findings are time sensitive. When comparing average volumes by century and age, nineteenth-century stones show a higher average value of 19.8% in favor of women, while twentieth-century stones show a higher average value of 20.4% in favor of men (Figure 5). This theme

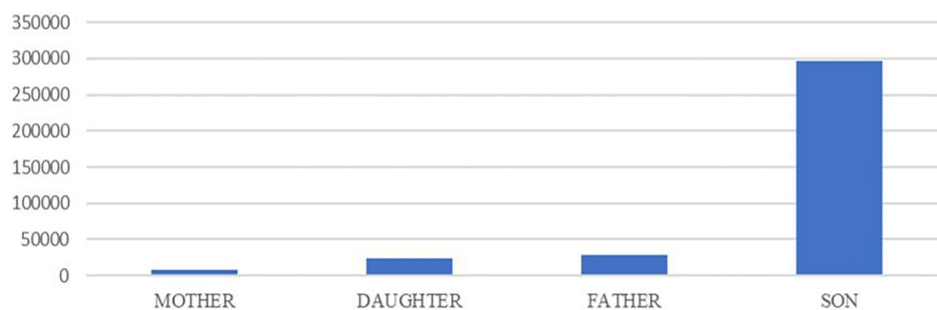


Figure 4. Average price index value of all gravestones by recognized familial status.

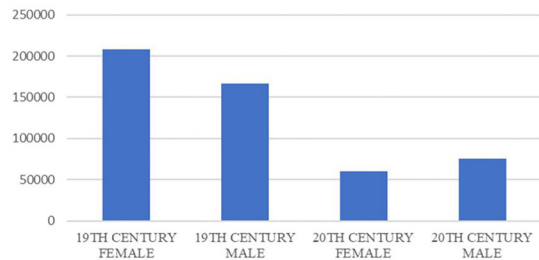


Figure 5. Average price index value of all gravestones by century and sex.

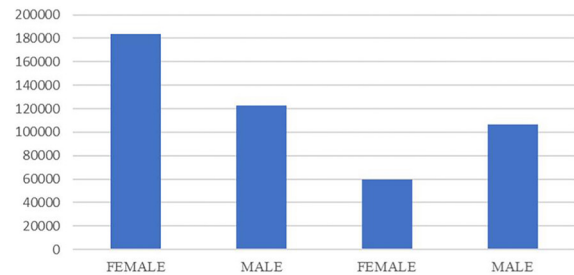


Figure 6. Average price index value by century and sex.

continues when looking at the average price index value of the stones. Just as with volume, nineteenth-century stones show a higher value for women's stones with a difference of 33.4%, while twentieth-century stones show a higher value for men's stones with a difference of 43.8% (Figure 6). When broken down by age, nineteenth-century men tended to have the highest gravestone value of any of the 0-17 groups, with a difference of 98% in comparison to nineteenth-century women and 94.5% in comparison to twentieth-century women. There was no data

available for a comparison with twentieth-century men. As for the 18-64 group, nineteenth-century women had the highest value, with a difference of 53.3% in comparison to nineteenth-century men and 98.2% in comparison to twentieth-century women. Again, no data was available for twentieth-century men for comparison. In the final group, those 65 and older, nineteenth-century women had the highest value again, with a difference of 97.8% in comparison to nineteenth-century men, 71.6% for twentieth-century women, and 48.5% in comparison

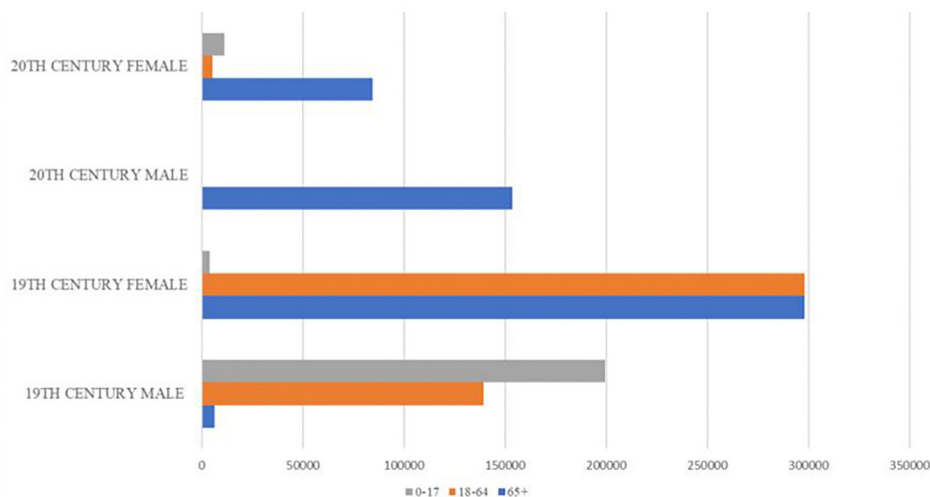


Figure 7. Average price index value by century, age, and sex.



## *Tales Told by Where the Dead Lie*

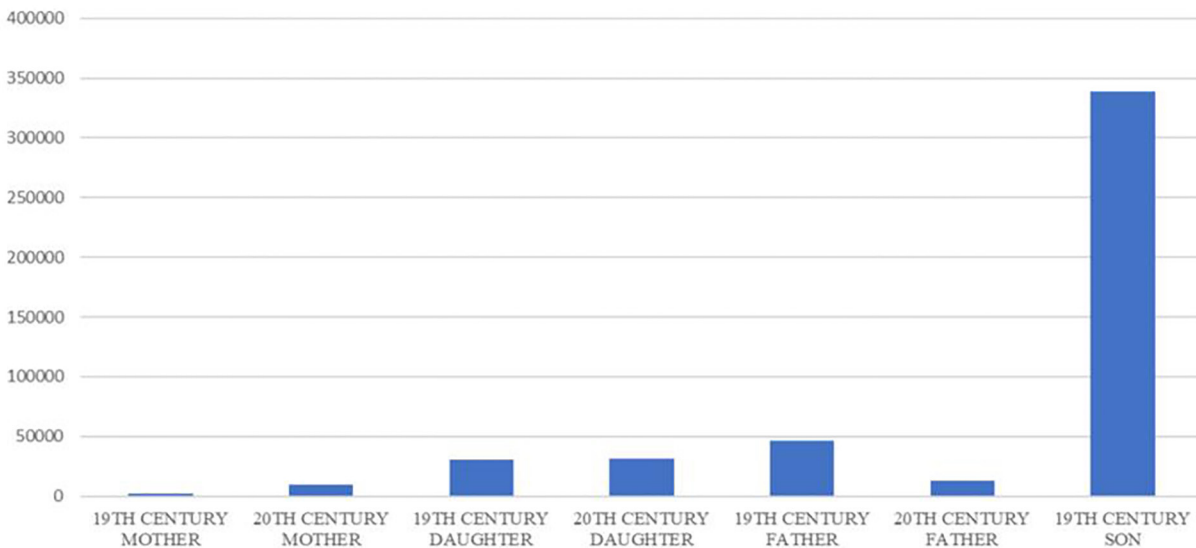


Figure 8. Average price index value by century and recognized familial status.

to twentieth-century men (Figure 7).

Differences in value in relation to age and recognized familial status can also be observed. The following are the percentage differences in value of a given familial role and century: "Mother" is 74.1% in favor of the twentieth century, "daughter" is 2.5% in favor of the twentieth century, and "father" is 71.8% in favor of the nineteenth century. No data was available for twentieth-century sons for comparison, but their comparison to each other's familial roles regardless of century still proves substantial (Figure 8).

### **Attitudes Towards Motherhood**

When it comes to women and motherhood, the data makes it clear that women who had broken free of the gender bias imparted by their recognized familial status received more substantial gravestones. Meanwhile, those who had not subverted the bias, namely mothers, were relegated to less valuable gravestones when compared to men, especially sons. Through the comparison of the overall average for women and those with a recognized familial status, the difference in value is 91.4% (Figures 2 and 4). This result is surprising when the importance of

motherhood is considered. As described by Abel, the inclusion of the inscription "mother" would have increased the value of the gravestone and did reflect the societal values of the time of their burial (Abel 2008). However, such a large disparity in the value of the stone outside of the inscription truly shows the multi-layered fashion in which women were regarded. It appears as though those labeled as mothers after death, especially those only labeled by their familial role, were valued solely by their familial status. Conversely, those women not recognized in this way were found to have greater value for other achievements, listed or not.

Another result from the data is the considerable drop in gravestone average price index value between the nineteenth and twentieth centuries. As seen in Figure 6, both men and women experienced a drop in value between the two centuries, with men's falling by 13.1% and women's falling by 67.5%. This change was expected, since it could be considered alongside the Industrial Revolution and the concept of rebellion against mainstream capitalism, as suggested in *The Archaeology of American Cemeteries and Gravemarkers* (Baugher, Veit, and Nassaney 2015).

### Conclusion

Cemeteries and gravestones provide a plethora of valuable data for historical archaeologists. From layouts to materials, and especially the inscriptions on the stones themselves, countless things can be known about a society just by their eternal resting places. Especially when investigating people who did not have a form of written record, the practices surrounding what they did with their dead can inform us of a number of aspects of their society. A few examples of this are considerations of status on a broad scale as well as a familial scale, changes in levels of burial practice importance, and variance in the value of each gender. For each of the reasons stated above, one should never overlook such places and objects, as the pictures they paint can be of exceptional interest.

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## About the Author

**Isaac Martin** is a senior majoring in Archaeological Studies, History, and Psychology. Through his work, he has been accepted into two honor societies: Phi Alpha Theta and Lambda Alpha. After graduation, he intends to work in cultural resource management before returning to academia for a Master's and a Ph.D.



# Anthropology Matters

SANTARA HART



There have been many anthropologists from the different subfields who have advocated for change within the communities they have studied, and in the field as a whole. Their work really mattered, because it challenged previous methods and assumptions, and it has helped to shape the subfields as they are practiced today.

Archaeologist **Lewis R. Binford** emphasized the use of science within archaeology in order to reach an unbiased and more confident understanding of the past. One of the many ways Binford put this into practice was in his research of smudge pits and hide smoking. When excavating, Binford determined that these pits were important cultural sites that, with the aid of science, could reveal a great deal regarding past peoples. Thanks to Binford's work, many more doors opened for other anthropologists to contribute significantly to the field.

Biological anthropologist **Aleš Hrdlička** was a significant pioneer in his work on *Homo Neanderthalensis*, proposing that all the human race had a similar origin. His work challenged previous understandings, encouraging for revaluation of the anthropological record. Discoveries like Hrdlička's work on *Homo Neanderthalensis* expand our knowledge regarding the human body through time.

Forensic anthropologist **Karen Ramey Burns** worked on several high-profile cases, one such case being the Raboteau Massacre. In late 2000, the military leaders were tried for their influence on the massacre where the people in Haiti were openly fired upon during a raid. Burns gave a testimony as forensic anthropologist based on her understanding of skeletal remains that revealed evidence of human rights abuses.

As a cultural anthropologist, **Margaret Mead** commonly addressed social issues such as women's rights, race relations, environmental pollution, etc. She wrote monographs, articles, columns, and created documentaries both for the academic community and the general public. One of her studies took her to a college campus in the 1960s to better understand the increase in undergraduate marriages. Her research suggested that undergraduate marriage prevented these young individuals from taking opportunities at their fullest.

Linguistic anthropologists **Elinor Ochs** and **Bambi Schieffelin** addressed language socialization through linguistic and other ethnographic methods. They did most of their field work in Papua New Guinea and Western Samoa, studying how young children were socialized in this area. Their findings posed a challenge to Chomsky's famous poverty of stimulus argument, which minimizes the role that the social context plays on language acquisition. Thanks to the work of these linguistic anthropologists, Western models of language acquisition and socialization are no longer believed to be universal.

SUNY Potsdam strives to create future anthropologists and archaeologists whose work is impactful. Will you be the next anthropologist to change your field?

# Colonialism and Language: Understanding the Consequences

JESSICA BLACKMER

## Introduction

Language is an adaptable product of society that evolves as new conditions emerge. Nevertheless, forced language shift and further language endangerment are an ever-present threat to language diversity (Bromham et al. 2021). Language endangerment, shift, and loss are often caused by oppression, forced conversion, and unjust classification of languages (Roche 2019a, 2019b). As Roche explains, "Language oppression' is a form of dominance that is coherent with other forms of oppression along the lines of 'race', nation, color, and ethnicity" (Roche 2019a, 1). This is what colonial powers such as Britain, the USSR, France, and other predominantly white European nations and their allies utilized when taking control over various colonies (Daniels 2001; Mihas et al., 2014; Prah 2009). Colonialism is defined as states using oppression, conversion, and a false denotation of higher worth comparatively to native populations, in order to take total control over the colonies' resources, culture,

and political-social structure (Roche 2019a, 2019b). Hence, colonialism has the potential to drive native languages into endangerment due to new imposed standards on the native populations (Daniels 2001; Hartman 2003; Iyengar 2014).

However, not all post-colonial nations have reacted the same in regard to language change. Tibet, Azerbaijan, Sub-Saharan Africa, and of course the United States of America are all current reflections of colonialism at its peak (Buzasi 2012; Daniels 2001; Essegbey et al. 2015; Hartman 2003; Iyengar 2014; Prah 2009; Roche 2019a). While the effects of colonialism on language endangerment are extremely apparent in Sub-Saharan Africa and the United States, the practice had a much lesser impact in areas like Azerbaijan (Buzasi 2012; Daniels 2001; Essegbey et al. 2015; Prah 2009). However, there is still a connection between colonialism and language, intertwined with colonialism's effects on societal structure, education, and cultural values (Prah 2009; Sota-Molina et al. 2020;



*USSR-era truck in modern Azerbaijan, a testament to the Russification of former USSR republics. Photograph by Shankar S. <https://www.flickr.com/photos/77742560@N06/36597979114>*



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Shin and Kubota 2010; Wiley et al. 2017). Specifically, this is visible in regard to how the teaching of languages further affects language endangerment and the perception of minority languages in political, educational, and professional spheres (Prah 2009). In the same vein, language and education suffered the same fate (Hartman 2010; Sota-Molina et al. 2020; Wiley et al. 2017).

### Language Shift in Azerbaijan

Azerbaijan faced issues with a language shift after becoming an autonomous republic of the USSR in 1920 (Mihas et al. 2013). The USSR's goals of creating a unified nationality among multiple countries were carried out through political, social, and cultural policies that pushed for the cultural assimilation of autonomous republics (Mihas et al. 2013). This practice became widely known as russification, which resulted in the assimilation to Russian culture and language both by force and voluntarily (Mihas et al. 2013). This included plans to encourage all citizens to learn Russian as a second language, and creating a unified communication system between the republics (Mihas et al. 2013). Education curricula throughout every level of schooling were then modified to bring bilingual teachings to the forefront of the classroom (Mihas et al. 2013). Yet, USSR language policies also wanted to protect the rights of citizens to utilize their native language (Mihas et al. 2013). As time progressed, the push for russification became increasingly harsh, resulting in many native languages being pushed into endangerment (Mihas et al. 2013).

Meanwhile, Azerbaijani became the official language of the state, while Russian maintained its status as the main language used for governmental purposes (Mihas et al. 2013). While Azerbaijani did not receive crucial political status, it was clearly reflected in the cultural and educational spheres (Mihas et al. 2013). Throughout many local areas,

the language was utilized in teaching. This included separating courses into sections of Russian and Azerbaijani (Mihas et al. 2013). Hence, over 70% of all students at the Azerbaijan State University studied in Azeri during the 1980s (Mihas et al. 2013). Yet when it came to further minority languages, public policy did not protect the rights of natives to utilize their mother tongue (Mihas et al. 2013). Throughout schools and public policy, Russian and Azerbaijani were predominantly used (Mihas et al., 2013). However, languages such as Tat, Talysh, and Kryz continued to flourish within local communities and cultural spheres (Mihas et al., 2013). This is simply attributed to the fact that neither Russian nor Azerbaijani suited the needs that other native languages fulfilled, resulting in high fluency of native tongues while also creating a social and political hierarchy with Russian dominating the political sphere (Mihas et al. 2013).

Still, languages such as Budukh became gravely endangered due to a mixture of Russification and migration (Mihas et al. 2013). Other minority languages faced the same fate due to these compounding factors (Mihas et al. 2013). Thus, the case

of Azerbaijan poses an interesting example of how language imposition can deeply harm minority languages while having little impact on thriving majority languages (Mihas et al. 2013). And while the acceptance of Azerbaijani into the USSR is not an example of colonialism, the tactics utilized through russification are clearly like those used in colonialism.

### Language Shift in Tibet

In Roche's study on the case of Tibet under the control of the People's Republic of China (Roche 2019a), the author describes how the PRC utilizes heavy language oppression tactics that have detrimental effects of Tibetan native languages. The PRC exploits and dominates its colonies. This is similar to the nineteenth-century European colonialism on which it is based. Due to this connection, it is

*"In Tibet, recognized minority languages are facing sharp declines in usage, whereas mandatory languages like Putonghua continue to rise in fluency levels."*

no surprise that the PRC has put forth language oppression policies (Roche 2019a). For Tibet we can see monolingualistic policies being put into place for the purpose of erasing Tibet's minority languages for the PRC to gain further control of the colony (Roche 2019a).

To enforce these monolingualistic policies the PRC utilizes domination tactics, including a regime of structural violence, social and political enforcement, and a language hierarchy (Roche 2019a). The PRC's classification system for languages creates a language hierarchy which is embedded into the local cultures (Roche 2019a). This system places unrecognized languages at the bottom of the pyramid while mandatory recognized languages remain at the top (Roche 2019a). Hence, recognized minority languages are facing sharp declines in usage whereas mandatory

languages like Putonghua continue to rise in fluency levels, from 53% to upwards of 80% from 2007 to 2020 (Roche 2019a). Since Putonghua is a mandatory recognized language, it dominates all other languages within Tibet and forces citizens to teach, conduct civil discourse, and utilize the language in all aspects of their lives while being discouraged by force and even captured if non-recognized languages are used (Roche 2019a).

It is especially concerning to see that minority Han languages, the group to which Putonghua belongs, are dissipating at a rate such that certain subgroups only had one living speaker of the language in 1949 (Roche 2019a). This displays the PRC's fractional support of the many languages spoken throughout its borders, further developing total control of the state and creating an inevitable



*Entrance to the Secret Mantra Palace at the Depung Monastery. Lhasa, Tibet. Photograph courtesy of Dennis Jarvis. "Tibet-5577 - Secret Mantra Palace" by archer10 (Dennis) is licensed under CC BY-SA 2.0.*

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*Prevent fire! Sign at Lake Namtso, Tibet. The sign displays its message in Tibetan, Chinese, and English. Photograph by Richard Mortel. [https://www.flickr.com/photos/prof\\_richard/41882963030/in/photolist-26P48Jf](https://www.flickr.com/photos/prof_richard/41882963030/in/photolist-26P48Jf)*

language crisis (Roche 2019a). Using Putonghua, the PCR replaced the majority of the diverse native languages with a language that is considered to be ‘unnative’, or belonging to no one group in particular (Roche 2019a). So not only do the PRC’s detrimental tactics of language oppression create mass deletion of a multitude of unique native tongues, but they are replacing this language diversity with an ‘unnative’ language (Roche 2019a). Hence, we have a serious case of colonialism causing forceful language endangerment, shift, and mass amounts of language loss (Roche 2019a).

### Language Shift in Africa

Colonialism has also played a role in the endangerment of African languages spanning across the continent (Buzasi 2012; Essegbey et al. 2015). While the effects of colonialism on African languages vary vastly based on locality, in the cases of West and

Sub-Saharan Africa it can be noted that colonialism and globalization have contributed greatly towards language endangerment (Buzasi 2012; Essegbey et al. 2015). It is noted that colonialist ideologies combined the importance of language with political boundaries making language shift and oppression an inevitable experience in European colonies (Essegbey et al. 2015). This was accomplished through the separation, containment, and oppression of native groups (Buzasi 2012; Essegbey et al. 2015). The effect of this was the erasure of native languages that hold important cultural and social constructs (Essegbey et al. 2015). As Prah states, “In classic colonial relationships, it is mainly the conquered who learns the language of the conqueror” (Prah 2009, 4). Hence in British colonial Africa, Western ideologies, education and language were quickly put into place.

The forceful adaptation of Western ideologies and languages continued to push forth



a monolingual society consisting of European tongues that further demolished the diverse native African languages that dominated prior. Even though years have passed since colonial rule over Africa ended, the revitalization of previously oppressed languages is ongoing, with the effects of colonial era oppression remaining present (Prah 2009). Despite a huge pro-African movement developing in the twentieth and twenty-first centuries, colonial languages continue to dominate language education policies within Africa (Prah 2009). Even to this day, colonial ideologies of language inferiority run rampant through the ex-colonies (Prah 2009). Even the social elites utilize English as a first tongue while oppressing native languages as primitive (Prah 2012). These ideologies further deteriorate native language use and result in further language erasure (Prah 2012). As these language policies continue to reign, eventually hundreds of African languages will become extinct (Prah 2012).

### **Language Shift in the West**

We can see the long-lasting effects of colonialism further in the Western hemisphere, in the case of the United States (Iyengar 2014). Rather than franchise colonialism, or a practice where colonizers were to control and exploit native populations for their benefit, colonizers of North America aimed to eradicate native population in order to develop settler states (Iyengar 2014). This style of colonialism is known as settler colonialism and has a clear message of complete destruction of the native populations (Iyengar 2014). We can see this intention through the forced migration, mass genocide, and dehumanization of native populations that has occurred throughout the history of the North American settler colonies (Iyengar 2014). These atrocities have continued to be a social justice issue to the current day (Iyengar 2014). We can easily see how the colonialization of North America led to language endangerment and further loss (Iyengar 2014).

The loyalty to their own languages and the linguistic heterogeneity, or variety, of white settlers is a root cause of native language loss and endangerment in North America and more specifically the United States (Iyengar 2014). As eighteenth and nineteenth-century European thinkers

often thought language was a sign of the intelligence of a people, this pernicious ideology trickled into the settlement colonies of North America (Iyengar 2014). This ideology helped create a massive drive towards the abolishment of native languages in the colonies (Iyengar 2014). However, as the colonies developed into the United States and a larger variety of European settlers came flooding to the nation, new languages, cultures, and religions were brought along (Iyengar 2014).

One distinctive point of the immigration bloom to the United States after its establishment was the idea of choice in livelihood (Iyengar 2014). While speakers of minority languages were often driven to conversion within Europe, many Europeans saw the United States as an opportunity to spread and maintain their native tongues (Iyengar 2014). As Iyengar explains in the case of Welsh, "In fact, speakers of languages that were repressed or declining in Europe often viewed the U.S. settler state as a place where they could revitalize and expand their linguistic communities. Sollors (1998) notes 'the idea frequently expressed in the nineteenth century, that America might be a better home than Wales for the Welsh language.' As Welsh was increasingly denigrated and stifled by the Anglican Church and British authorities, Welsh poets and writers began to refer to "America" as representing "the possibility of a better place for the Welsh language," (Iyengar 2014, 39).

The idea that oppressed languages within Europe could prosper in the United States served as a major factor in migration to the U.S (Iyengar 2014). However, as we know today, this idea of a multilingual United States has not been maintained throughout the years (Hartman 2005, Iyengar 2014, Soto-Molina et al. 2020).

### **English as a Global Language**

Herein lies an obvious result of the development of the United States: the push for English as a global language (Hartman 2005; Iyengar 2014; Soto-Molina et al. 2020). Institutionalized racism and white supremacy have run rampant throughout the United States since the time of the founding fathers (Hartman 2005). These ideas are structurally rooted in American society and have thus guided policy

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and social construction (Hartman 2005). Further, the English-only movement has long since rallied for legislation to promote English-only pedagogy stemming from the ideology of English supremacy (Hartman 2005). This supremacist ideology went as far as creating a legislation to formally recognize English as the only 'legal' language of the nation, the 1995 Language of Government Act that never passed the Senate (Hartman 2005). In the same vein, Hartman states, "For many Americans, the symbolism of the English language has become a form of civic religiosity in much the same vein as the flag" (Hartman 2005, 2). Hence English has become a symbol of American pride and society (Hartman 2005).

English being pushed as a global language spread from this ideology through education policies that demand that English becomes the first and primary language for millions of people (Sota-Molina et al. 2020; Shin and Kubota 2010; Wiley et al. 2017). Down to textbook construction, multicultural and multilingual ideologies are nowhere to be seen in most classroom instructional materials (Sota-Molina et al. 2020). A large focus on English and monoculture ideologies can be seen throughout a majority of American teaching materials (Sota-Molina et al. 2020). This is a reflection of the linguistic colonialism that has pushed multiculturalism out of English teaching textbooks (Sota-Molina et al. 2020). Often, English as a Foreign Language (EFL) teachers will have to adapt the instructional materials to include topics of various cultures, as the monocultural and monolingual texts do not shed light on these subjects (Sota-Molina et al. 2020). While this may not inherently seem like a major factor in language endangerment, these teaching materials bring with them the ideologies of superior languages and cultures which can negatively impact the students' and teachers' view of their native language (Sota-Molina et al. 2020).

*"Language oppression, whether through colonialism, globalization, or societal conformity, not only endangers different forms of communication, but also takes from the cultural diversity of the world."*

### Educational Policies

We have already been able to see how educational policy that pushes for monolingualistic cultures can be detrimental to native minority languages in the case of postcolonial Africa (Prah 2009). Moving further into the effects of education on language endangerment in declining language diversity, we can see that educational language policies that promote a singular dominant language impact

the use of minority languages throughout the community (Sota-Molina et al. 2020; Shin and Kubota 2010; Wiley et al. 2014). While international organizations such as the United Nations have tried to create legislation that protects the opportunities of national and ethnic minorities to learn and utilize their native languages, we still see that a growing number of children are going to schools where the language of instruction differs from the language spoken at home (Wiley et al. 2014). This trend can be seen globally, and we are continuously in a battle to decide whether language minorities should have accommodations and be able to promote their language as a basic human right (Wiley et al. 2014).

Educational policy directly affects language diversity, as it has the potential to drive language endangerment (Prah 2009; Sota-Molina et al. 2020; Shin and Kubota 2010; Wiley et al. 2017). The spread of English as a global language continues to negatively impact native languages through the enforcement of educational policy (Wiley et al. 2017). As Wiley states, "The role of English as the world's dominant language or lingua franca also poses challenges . . . In many countries around the world, English is a required subject in school and increasingly for university admission . . . It is also increasing as a medium of instruction, especially in mathematics and science instruction. Thus, the impact of English language educational policies as well as that of other dominant languages in

a global context are subjects worthy of consideration . . ." (Wiley et al. 2014, 3). Hence, English as a global language has further implications in the realms of politics, academics, and social standing (Wiley et al. 2014).

### Concluding Remarks

As globalization continues to push the world into singularity, we are seeing a massive decline in language diversity (Bromham et al. 2021). Of the over 7,000 documented languages of the world almost half are considered endangered (Bromham et al. 2021). While there are a multitude of unique local and global factors to consider when determining the causes of language endangerment, it is with no doubt that globalization and colonialism have continued to detrimentally accelerate the decline in language diversity (Bromham et al. 2021).

In all cases of colonialism and colonialist conditions, language endangerment has been the result of oppressive policies and forceful adaptation of colonizer languages (Iyengar 2014, Roche 2019a, Roche 2019b). The distinct policies of colonial states that oppress, reject, and nullify native languages have ultimately led to a significant decrease in global language diversity (Sota-Molina et al. 2020, Shin and Kubota 2010, Wiley et al. 2017). Further, colonialism has generated monolingualistic educational systems and policies that promote the adaptation to colonizer languages even in postcolonial states (Wiley 2017). Additionally, postcolonial states such as the United States have then contributed to the globalization of a single language and more specifically, English as a global language (Sota-Molina et al. 2020, Shin and Kubota 2010). Hence, we can see the connections between colonialism and the loss of language diversity through language endangerment caused by subsequent monolingualistic educational policies, the oppression of native languages, and the evolution of colonialism into globalization (Prah 2009, Sota-Molina et al. 2020, Shin and Kubota 2010, Wiley et al. 2017).

With the globalization of language, we begin to lose the unique and diverse repertoires of fables, societal structures, rituals, belief systems, and remaining aspects that conform individual cultures.

This loss of culture and knowledge at the hands of language oppression is one that cannot be reversed. We can only aim to help reinforce languages of minority cultures and those at risk of extinction. This brings us to the efforts that are continuously being made to develop linguistic policies that protect the remaining minority. Language oppression, whether through colonialism, globalization, or societal conformity, not only endangers different forms of communication, but also takes from the cultural diversity of the world.

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## About the Author

**Jessica Blackmer** has a Major in Secondary Education and a BA/MA in Mathematics. Jessica is in the Honors program and has taken Introduction to Anthropology, Language and Culture, Language and Magic, and Museum Studies. Through these classes, she has developed an interest in linguistics and more specifically in language endangerment.

## Advice Column

# How to Make the Most Out of Your College Experience

SOFYA FIONOVA



Your experience in high school does not define you as a student or a human being, it is not a mirror to your college career. The start of college means a clean academic slate; it also comes with freedom and new responsibilities, signifying your transition into adulthood. The decisions you make in the first year will have an impact on the rest of your academic career. Here are a few tips on how to succeed in college and stay sane:

### 1. Get Organized

One of the hardest parts about college is owning your freedom, that is why it is so important to stay organized. First, once you register for classes, create a rough schedule around your classes. Personally, I love using a white board calendar, or using a phone calendar app to organize my days, but using a traditional planner also works. I've also found that having a part time job helped me use my free time more efficiently.

Everyone has their own way of organizing their days, but these tools are the first step in finding what works for you. With each semester of college, work will get harder to keep track of, so starting the habits of scheduling your weeks will help in the long run.

### 2. Find a place to study and do homework

Sometimes it is hard to concentrate on work in a dorm room or in your home, as there are many distractions. Having a designated study spot can help alleviate distractions and increase your productivity. There are many places that can be used as study spots; it all depends on what atmosphere or aesthetic you like. Some examples include the library, the sitting areas in the academic buildings, the lounge in your department or dorm building, and coffee shops in town (Jernabi Coffee Shop is a must-visit place, as it is the unofficial Anthropology Club spot). Now you just have to try these places out and see what you like best. Get a nice little cup of your preferred beverage, snacks, and get to studying!

### 3. Utilize campus resources

Colleges offer a multitude of free, on-campus resources for students, but many do not use them, which is a grave mistake. Some of those resources are:

- *F.W. Crumb Memorial Library* (Located inside Lougheed Learning Commons). Did you know that libraries exist for more than just free printing and taking out books? You can make an appointment with a librarian to get help on a project or any type of research. No matter how complex your project or paper topic is, the librarians can help you find information you need, and they will teach you how to find resources yourself. It is especially helpful if you have never written or done this type of research or just need some new ideas.



*Lougheed Learning Commons (Photograph by Jason Hunter).*



*Students at work inside LLC (Photograph by Jason Hunter).*

- *Center for Applied Learning* (Located in LLC). CAL has various programs within itself: career services, honors program, international education, internships, student fellowships, and study abroad programs. You can use these services at any point of your college journey.
- *Student Success Center* (Located in 128 Sisson Hall). This is exactly what it sounds like. SSC is committed to providing students with resources to succeed academically and post-graduation. They offer course and academic tutoring, assistance programs for historically disadvantaged groups, and provide help with class registration or financial aid issues.
- *Counseling Center* (Located in Van Housen Hall). Sometimes life gets hard, and you just need someone to talk to. The counseling center is there just for that. All of the staff are licensed and certified to provide the best service; there are also trained peer counselors available for sessions. Counseling can be scary at first, but it is so worth it.

#### **4. Make meaningful connections**

This is something that I wish I had done sooner in my college life . This piece of advice is not about making friends, but rather about how to make professional connections and why it is important. First, your professors are people too! Take the time to get to know them better by taking advantage of their office hours, especially if they are in the field that you are pursuing. Professors can guide you toward internships, fellowships, jobs, and other resources. You can also make connections by going to the career fairs, getting involved in clubs or extracurriculars, and by getting an on-campus job. It is also important to support these connections, as they can become people who write you a letter of recommendation or reference.

#### **5. Prioritize yourself!**

It is easy to forget to take care of yourself in college, but it is imperative in order to succeed. Here are some self-care ideas: go out with friends, read a book, have a movie night, do yoga, or go for a walk. Find a way that helps you wind down after a long day . Make sure you eat and get a good night of rest to have the most energy during the day. All of these things said, it does not mean that you cannot have fun, just remember to take care of your body and soul.



# The World of Thrift and Antiques in the North Country

JERICO WALTER

*Thrift stores, antique stores, and other secondhand shops are little treasures in any community. The unique stock is often a labor of love and a testament to the community that supports secondhand stores, while the items themselves showcase what other people valued and ultimately parted with. They provide historic snapshots while supporting sustainable use through rehoming items (Photographs by Jericho Walter).*

## NORTH COUNTRY NEIGHBORS

*North Country Neighbors has been a community staple for decades. Located on Main Street, it has locations both on the ground floor and on the basement level. Employee Kristen says that it's nice to see the oddities find homes, such as a singing bear that was in the shop for months.*



LEFT: Branded items from North Country businesses.

RIGHT: North Country Neighbors' extensive collection is organized into booths of a general category.

## BEST FRIENDS THRIFT SHOP

*Approaching its ninth anniversary, Best Friends is unique in that it is staffed entirely by volunteers and all its proceeds go to the Potsdam Humane Society. Although some of their stock is animal related, much of it is comprised of household décor and appliances. It is apt to change, as everything they carry is donated by the public.*



LEFT: Two shy dolls in the Best Friends' large backroom.

RIGHT: Miscellaneous items in a bin.

## RUSTIC TROUT ANTIQUES

For thirty-eight years, the Rustic Trout's current lot was occupied by Argent's Silver & Coin Shop. Since June, it has been the Rustic Trout, and it brings in a crowd of all sorts. Travelers, locals, students, and alumni stop in to look at the wares, which are composed of items found at flea markets and other antique shops, as well as a personal collection from thirty years of work. Like many thrift stores in the area, it carries a large selection of records to appeal to the college crowd, and for the more collector-oriented, there are items like a set of hunting pins that date from the 1910s to the 1970s.



LEFT: A can of post-war era aircraft machine gun lubricant sits next to an old doll.

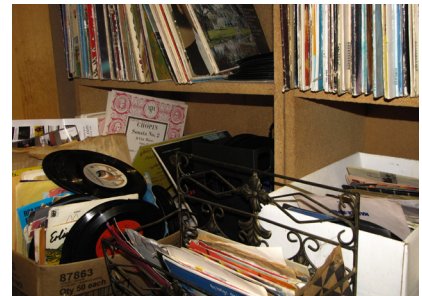
CENTER: Another box from the store's record collection accompanies vintage snowshoes, the main focal point on the back wall.

RIGHT: A Civil War era folding chair.



## TREASURES COVE LLC.

Since 2018, Treasures Cove LLC has been on Market Street in the village of Potsdam. Before that, it was Misty Hallow. The shop has changed its stock over the years, and owner Laura notes she has moved away from kids' items as many of the current customers are college students, given its central location.



LEFT: A collection of angels arranged on a stan.

RIGHT: Records of songbooks on one of the bottom shelves.

## KITSCHY NOOK

Started in 2017, the Kitschy Nook is the result of a personal collection. The owner, Keri's mother, owned the Glass Bubble antique shop; from childhood, Keri has been interested in the world of antiquing and collections. Much of her stock is midcentury style, especially the larger pieces of furniture, some of which she flips herself. Other antiquers and those interested in vintage items come in to share the nostalgia that she aims to share.



LEFT: A retro bar cart catches the light.

CENTER: The blue walls help accentuate the colorful hats.

RIGHT: Part of the store is arranged into a midcentury sitting room.



## The Collegiate Profile: Dr. Kathryn G. Allen, Forensic Anthropologist

TYEONNA SWIFT



*Dr. Kathryn G. Allen at SUNY Potsdam. Photograph courtesy of College Communications.*

When we're young, we are already asked about our dreams and aspirations: "what do you want to be when you grow up?" As we grow up, we continuously hear this question being rephrased to "what job would you like to pursue?", "where do you see yourself in the next 5 years?", "what do you want to do with your life?". Who's to say those aspirations were to be recurring goals in the future? At the time, we were just children. Our dreams may or may not have sounded big to the point of being unrealistic; however, no dream is limited from becoming a reality.

Born and raised in Gates Chili in Rochester, Allen grew up having an interest in traveling and learning about the world around her; she loved learning about different languages and cultures. She would watch travel channels, and she had the goal of going to Italy and Ireland someday. In 2004, Allen attended SUNY Geneseo, where she studied international relations and political science. She had discovered anthropology through a general education course, and she fell in love with the subject. She declared a second major in anthropology, not knowing how it would influence her career. At the age of nineteen,

she received the opportunity to study abroad in Italy as an undergraduate student, which brought her closer to her goal. Allen felt accomplished, yet she was eager to learn more. This was a moment where Allen realized she was capable of seeing the world beyond her hometown.

Once she received her bachelor's degree, she began applying for nonprofit jobs with an interest in helping the world. However, she was still fixated on seeing the world, and she grew fascinated with Eastern Europe from her college courses. Although Allen had many job offers after college, none of the positions were anthropology or international related. With not a lot of working experience on her resume, it was difficult getting an interview. Five months after graduating from SUNY Geneseo, the global economy crashed and the country fell into a great recession. At this time, Allen was working a temp job in New Jersey in marketing. Through a friend, she had the chance to work as an academic advisor in Buffalo for Bryant & Stratton College, an online school. She took the opportunity to stay closer to home, working there for two years to build an income. Since she still had an urge to explore, she attended the University of



Buffalo for her Master and Ph.D degree, conducting field work and research in Sweden, Spain, Romania, Hungary, Croatia, and the United States.

In 2017, Allen had her first son, and she taught online for Southern New Hampshire University. Traveling the world never ceased to be a passion, but she wanted to be around her child. Then again, she needed to make a living in order to take care of her family. By 2018, they moved to Oregon, as Allen accepted a position as a Visiting Assistant Professor at Eastern Oregon University. She had her second son and moved back to Western NY where she worked as a consultant for the Erie County Medical Examiner's Office. Meanwhile, she kept teaching online at Southern New Hampshire University. She re-started her field work and did research in Greenland. 2022 came around, and she became a PRODiG (Promoting Recruitment, Opportunity, Diversity, Inclusion and Growth) Fellow and Visiting Instructor for SUNY Potsdam. She is now a current professor for SUNY Potsdam. Through motherhood, she still manages to find open doors to pursue her career goals.

Recently, Dr. Allen taught a course named "Applying Anthropology," where she discussed the different fields and subfields of anthropology. She didn't just want students to learn about the holistic study of humankind. She hoped that we could apply our own field of interests to anthropology. With her

students reading *Anthro-Vision* by Gillian Tett, Allen aimed for us to take away how social structure has an impact on the economy; one has to know who they're selling to before they promote their products to just anyone. Alongside with a list of other subfields like forensics or linguistics, Allen dug into the grit of these topics to explain the importance of these careers and the impact of using an anthropological lens to better understand the world we live in. She also explains that it is okay to try new things as long as we keep an open mind when we are presented with a once in a lifetime opportunity.

When it comes to career choices, we are granted many options to choose between. We are also recommended the idea of having a "plan B" in case our first choice does not go as planned. However, we would need a "plan C" and a "plan D," and so forth and so on; we have to prepare ourselves for every possible opportunity that we might face. This is where we test our interests and strengths; we also gain more experience by trying new things even if said experience was not our favorite. Allen embodies this idea of trying anything with every opportunity we have. We as humans are capable of expanding our talents through trial and error. There are so many niches to choose from; who's to say we should be limited to just one?



Dr. Allen during a research trip to Greenland.  
(Photograph courtesy of Dr. Kathryn G. Allen).

## How-to column

# Creating Good Feng Shui in a Space

PARKER ATLAS YAW

Whether you live in a house, an apartment, or a dorm, your space is a reflection of your life. To encourage good things in your life, it's important to make sure your home has good energy. One way to do this is by following the principles of Feng Shui. This is a traditional Chinese art and science of living in harmony with your environment (Wong 2001). This is done by reading cues in your environment in order to manipulate the effect they have on you. Feng Shui translates to “wind and water,” and references the belief that energy needs to flow to have a healthy life. Together, we'll walk through several easy steps you can take in your space to create a balanced and healthy space.

**1. Tao.** The main philosophy of Feng Shui is Tao, which translates to “The Way”. Tao says that humans are connected to the world around them, and their lives cannot be separated from the environment. To increase Tao and connectedness in your home, you should try to bring elements of nature into your house, such as organic shapes and colours, plants, and images of the stars.

**2. Chi.** Chi is the vital life energy that exists in a person and a space. For a person to be healthy, chi needs to be able to flow effortlessly and freely. Chi moves the same way people do, so if you cannot move freely through a space, neither can chi. Check out the balance of chi-enhancing elements — pathways, open doorways, windows, open spaces, and light — versus chi-inhibiting elements — walls, closed doors, clutter, darkness, long and poorly lit hallways.

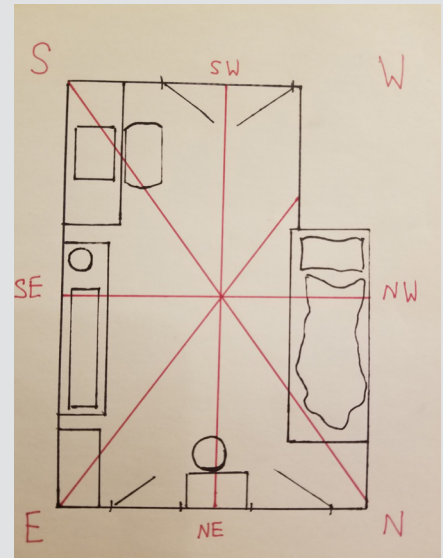
**3. Yin-Yang.** Yin and yang are the symbols of harmony in Feng Shui. They are opposites that come together to create a balanced whole. They are not complete without each other, and must both contain a part of their opposite. Yin is the symbol of things that are cold, dark, soft, and earthy, while yang is the symbol of things that are warm, light, hard, and heavenly. Certain spaces in a home should emphasise one or the other depending on their purpose. For example, bedrooms and bathrooms should lean towards yin, while kitchens, living rooms, dining rooms, and offices should lean towards yang. To add yin to a space, here are some ideas: fewer lights, darker or more muted colours, furniture and fabrics with curved lines, soft fabrics, furniture with low backs, reduced noise and light from technology. If you need to add yang, these are some changes you could make: more lights, brighter colours, solid fabrics, fabrics with vertical stripes, collections of books, accessories, art, and furniture with high backs.

**4. Compass or Bagua.** The Compass or Bagua is an octagon shape that can be used to sort a room into nine sections to identify the best locations for different activities or furniture. Each section represents a part of your life, and eliminating clutter and placing related symbols in that area can help you to be more successful in those areas.

These are the meanings and symbols associated with each compass direction:

- *South:* fame, recognition, entertainment. Symbols: fire, triangles, pyramids, reds, yellows, oranges, sun, lamps, candles, certificates, awards.
- *Southwest:* motherhood, romantic relationships, feminine power, collaboration. Symbols: earth, mother earth, squares, rectangles, rose colours, images of strong women, images of romance, rose crystals.
- *West:* Creativity, technology, joy of children. Symbols: metal, round, ovals, silver, gold, copper, white, small metal items, images of playing children.

- *Northwest*: fatherhood, the universe, friendship, travel. Symbols: metal, round, ovals, spheres, white, gold, silver, opal, images of fatherhood, images of travelling, images of the universe.
- *North*: career, professional development. Symbols: water, asymmetric forms, blue and black, images with flowing water, images connected with professional life or a pathway to the future, small bubbling fountains.
- *Northeast*: knowledge and wisdom, teaching, spirituality, religion. Symbols: earth, squares, rectangles, cubes, boxes, blue, small crystal or ceramic objects, symbols representing spiritual beliefs.
- *East*: health, family from the past/ancestors/the dead. Symbols: wood, long objects, rectangles, greens, browns, beiges, images connecting with the past or the ancestors, family trees, plants, flowers, trees.
- *Southeast*: money, abundance, luxury goods. Symbols: wood, long objects, rectangle, square, warm beiges, reds, purples, objects or images representing abundance or luxury goods, small flowering plants.
- *Centre*: wellbeing for family, self. Symbols: earth, rectangular, cube box, earth tones, warm yellows and browns, warm reds, roses, oranges, images or objects that connect with a person's health and well-being, images of the family, yin-yang symbol.



*Bagua superimposed on a floorplan  
Parker Atlas Yaw (2023).*

How to use the Bagua:

1. Draw a floor plan of the space you want to assess.
2. Find North in the space.
3. Divide the floor plan into the compass sections.
4. See what objects and symbols you have in each and if you could move anything to a different section that suits it better.

##### 5. Positioning. When positioning furniture around the room, take these factors into consideration:

- *The Power Position*: The Power Position in a room is in the corner furthest from the door with a clear line of sight to it. This is where you want to spend most of your time in a room. When assessing a space, consider what you spend most of your time doing there. Sleeping? Studying? Eating? What is the room for? Try to put that piece of furniture in the Power Position.
- *The Dead Position*: The Dead Position is when your bed is directly in front of your bedroom door, with your feet pointing out the door when you lay down. It's called this because it looks like you're ready to be carried out of the room in a coffin. Practitioners of Feng Shui say that the door should never be directly across from your bed.
- *Mirrors*: According to the principles of Feng Shui, mirrors can create confusion about where to go in life. Therefore, they should not reflect your bed or your staircase.

Try some of these steps at home and see the difference good Feng Shui can make!



## **Collegiate Anthropologist Editorial Team**

### *EDITOR-IN-CHIEF*

#### **Simisóláulúwa À.T.O.A. Macaulay**

Simisóláulúwa a.k.a "Simi" is a senior Anthropology and International Studies Major with an Africana Studies Minor, graduating in spring 2023. She is currently wrapping up her degree with an internship in Arusha, Tanzania, working on the archives of two Black Panthers and their lives in exile. She is gearing up to start a Master's in Social and Cultural anthropology at KU Leuven this fall. She is grateful for the chance to work as Editor in Chief on this issue of the *Collegiate Anthropologist* while abroad.

### *ASSISTANT EDITORS*

#### **Sofya Fionova**

Sofya is a senior majoring in Anthropology with a Minor in Linguistics. After graduation she plans to pursue a career in librarianship. She is very excited to contribute to this year's publication of the *Collegiate Anthropologist*.

#### **Santara Hart**

Santara is a student athlete currently in her sophomore year at SUNY Potsdam. She is majoring in Archeology and Art History with a Minor in Museum Studies. Her focus is on classical studies.

#### **Tyeonna Swift**

Tyeonna is a senior majoring in Creative Writing and minoring in Anthropology with an interest in poetry, ethnographic writing, and creative nonfiction. She is currently finishing off her undergrad as a managerial intern for the *Blueline* literary magazine at SUNY Potsdam.

#### **Jericho Walter**

Jericho is a sophomore majoring in Archaeological Studies and Anthropology. He is preparing for an archaeology internship in the Southern USA, as well as a study abroad in Mexico. In addition, he is pursuing an independent research project on pre-Columbian Maya ritual.

#### **Parker Atlas Yaw**

Parker is a senior majoring in English and Anthropology and minoring in Archaeology. They are the author of *The Story of the Sleeping Lady*, a middle-grade gothic fantasy novel, and several pieces in undergraduate journals and professional anthologies and magazines. They are a member of the Lambda Alpha Honor Society and a Departmental Scholar of Anthropology.

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