1. BRIEF OVERVIEW

This course is an introductory overview of the archaeology of the Caribbean Islands, the region where the Old World encountered the New World in AD 1492. The approach is both critical and historical. The course revolves around the following broad areas of inquiry:

- A critical reappraisal of the dominant culture historic frameworks (‘Prosperian/Arielan’) discourses of colonial heritage in the light of post-colonial native (‘Calibanesque’) approaches.
- A consideration and critique of the notions of ‘Island Archaeology’ as a distinct (island as laboratories) from continental archaeologies in order to review:
  - Ancient population movements from continental South and Central America and subsequent inter-island and pan-Caribbean networks of relationships, and their impact in the formation of identities ethnicities and their material (cultural) expressions, including art, iconography and power.
  - Explore the nature of sociocultural adaptations and transformations, from c. 5000 BC up to and including the ‘Columbian’ encounter, AD 1492-1530.

b. Organization of Lecture Themes. This course is divided into seven parts comprising 12 lecture topics or themes (some are one hour long, others are two hours long): (1) Introduction to concepts of 'Island Archaeology', Caribbean-scape and post-Colonial Archaeology; (2) The Caribbean Pre-Arawak (Archaic) and the ‘Prosperian’ vs ‘Calibanesque’ views (in analogy to Shakespeare’s characters in ‘The Tempest’) of Hunter-gatherers; (3) The Arawakan Diaspora into the Caribbean; (4) Native Transformations-The Windward Islands (5) Native Transformations –The Greater Antilles; (6) The Tainoan Sphere: Art, Power and Identity; (7) Around the Time of Christopher Columbus. A Summary of Weekly Lectures is provided on page 8, whereas the detailed Course Syllabus (including reading assignments) begins on page 9.

c. Basic Texts. The two useful texts for this course are Rouse (1992) and Wilson (2007). Other reference textbooks (including internet resources) are listed below, starting on pages 4.


2. COURSE AIMS, OBJECTIVES AND ASSESSMENT

a. Aims:

- To introduce students to the key arguments regarding the historical development of ancient societies in the Caribbean.
- To familiarize students with the strengths/weaknesses of culture historic and vs. postmodern/post-colonial approaches as these apply to archaeological data.
To teach students to criticize and evaluate interpretations of archaeological data.
To provide students with experience in critical assessment of the archaeological evidence.
To provide students with experience in using essential principles of interpretation that can be applied in their own research (e.g. BA dissertations).

Students will become familiar with the key literature and source materials for each topic of discussion. At the end of this course, the successful student should be able to recognize and understand what are the principal questions and problems that archaeologists have wrestled with in Caribbean archaeology and critically evaluate how effectively have these been addressed in recent years. That is, students should be able to evaluate whether or not the explanations provided by archaeologists fit the available data. As elsewhere in the developing world, postmodern and post-colonial critiques to culture historic and even processual (“new”) archaeologies have only recently begun to impact Caribbean archaeology and reshape the kinds of research problems that archaeologists are currently addressing.

b. Teaching Methods. This course consists of formal lectures presented with PowerPoint (copies can be made available to students, upon request, for review). Handouts and other materials will be distributed to the students in class when appropriate. Also where relevant, genuine archaeological artefacts as well as reproductions will be brought and shown in class.

c. Tutorial & Review Sessions. There will be no group-oriented formal tutorial sessions outside the regularly scheduled class meetings, but individual/personal tutorials can be arranged by prior appointment and will take place in my office. However, I will endeavour to reserve a room two dates (1-1.5 hours) outside lecture-time meant to review and clarify lecture topics and reading materials. All students are welcome. The dates will be announced in class (the week prior).

d. Student Workload. There will be 20 hours of lectures scheduled during regular class meetings. Students are expected to undertake about 80 hours of reading plus 40 hours preparing for and producing the assessed essay work. The total workload is about 140 hours for this course (the equivalent of 1/2 Unit).

e. Course work Assessment & Delivery. Work will be assessed by means of two essays based on topics covered during the Term (each one worth 50% of the grade). The first essay is due on Tuesday 21 February and the second is due on Friday 13 April, 2012. Please note: If you are a one-term Affiliate Student, the second essay is due on Friday 23 March, 2012. The essay questions are provided in the last two pages of the detailed syllabus (pp. 11-12). The length of each essay should not exceed 2,500 words (bibliography, figures/tables excluded) for a total of 5,000 words. Please note that since 2010, UCL-wide regulations stipulate that if your work is found to be between 10% and 20% longer than the official limit your mark will be reduced by 10%, subject to a minimum mark of a minimum pass, assuming that the work merited a pass. If your work is more than 20% over-length, a mark of zero will be recorded. The following should not be included in the word-count: bibliography, appendices, and tables, graphs and illustrations and their captions.

- Coursework (Essay) Submission procedures
  Students are required to submit hard copy of all coursework to the course co-ordinators’ pigeon hole via the Red Essay Box at Reception by the appropriate deadline. The coursework must be stapled to a completed official coversheet, cover sheet (2nd yr is mauve and 3rd yr is pink coloured) obtainable from outside Judy Medrington’s office door (Room 411 A, 4th floor). Please note that all the cover sheet information must be provided (see example in the intra-web at http://www.ucl.ac.uk/archaeology/intranet/forms/index.htm ). Please note that it is an Institute requirement that you retain a copy (this can be electronic) of all coursework submitted.

- Late Submission Penalties
  Please also note that new, stringent penalties for late submission were introduced UCL-wide from 2010-11. The penalties for late submissions are as follows: The full allocated mark should be reduced by 5 percentage points for the first working day after the deadline for the submission of the coursework. The mark will be reduced by a further 10 percentage points if the coursework is submitted during the following six calendar days. Where there are extenuating circumstances that have been recognised by the Board of Examiners or its representative, these penalties will not apply until the agreed extension period has been exceeded.

- Extension request Forms (ERF)
  Late submission will be penalized, in accordance with UCL regulations above noted, unless permission has been granted and an Extension Request Form (ERF) completed. If there is any other unexpected crisis on the submission day, students should telephone or preferably e-mail the Course Co-ordinator ( j.oliver@ucl.ac.uk ), and follow this up with a completed ERF. The ERF form can be downloaded from our intranet site: http://www.ucl.ac.uk/archaeology/intranet/forms/index.htm
- **TURNITIN**
  Date-stamping of the coursework (essays) will be via ‘Turnitin’, so in addition to submitting a hard copy, students must also submit their work to ‘Turnitin’ by the midnight on the day of the deadline. Students who encounter technical problems submitting their work to ‘Turnitin’ should email the nature of the problem to ioa-turnitin@ucl.ac.uk in advance of the deadline in order that the ‘Turnitin’ Advisers can notify the Course Coordinator that it may be appropriate to waive the late submission penalty. To upload your essays into ‘Turnitin’ for this course, you need to enter the ID and Passwords:

  **ID= 297997**  **Password= IoA1112**

- **Marked Coursework – Return (Feedback) Timescale**
  You can expect to receive your marked work within four calendar weeks of the official submission deadline. If you do not receive your work within this period, or a written explanation from the marker, you should notify the IoA’s Academic Administrator, Judy Medrington. When your marked essay is returned to you, you should return it to the marker within two weeks.

- **Citing Sources (References Cited)**
  Coursework should be expressed in a student’s own words giving the exact source of any ideas, information, diagrams, etc. that are taken from the work of others. Any direct quotations from the work of others must be indicated as such by being placed between inverted commas. Please, make sure you follow the guidelines/rules (known as Harvard system) for referencing and citing consulted literature sources in the text as well as in References Cited section of the essay. The guidelines can be obtained from: [http://www.ucl.ac.uk/archaeology/handbook/common/referencing.htm](http://www.ucl.ac.uk/archaeology/handbook/common/referencing.htm).

  **Plagiarism** is regarded as a very serious irregularity which can carry very heavy penalties. It is your responsibility to read and abide by the requirements for presentation, referencing and avoidance of plagiarism to be found in the IoA ‘Coursework Guidelines’ on the IoA website [http://www.ucl.ac.uk/archaeology/administration/students/handbook](http://www.ucl.ac.uk/archaeology/administration/students/handbook).

- **Coursework Resubmissions.**
  Students are not normally allowed to re-write or re-submit essays in order to improve their marks. All essay papers must be typed in a word processor (PC), unless there is a medical reason. **KEEP a COPY** of your essay in your PC files as an insurance against loss or misplacement.

For further guidelines on coursework and standard requirements please also consult your 2nd or 3rd year degree Handbook at this web site: [http://www.ucl.ac.uk/silva/archaeology/course-info/ug2-3s](http://www.ucl.ac.uk/silva/archaeology/course-info/ug2-3s).

- **Communication.** The primary channel of communication within the Institute of Archaeology is by e-mail (j.oliver@ucl.ac.uk). If you wish to be contacted on your personal or work e-mail address, please arrange for e-mail sent to your UCL address to be forwarded to your other address, since staff and other students will expect to be able to reach you through your College e-mail - which they can find on the UCL web-site. You must consult your e-mail regularly. Please also ensure that in addition to the Institute, I have your up-to-date telephone/cell phone number, in case you need to be contacted. You can also leave written messages in the mail bin on my door outside my office. In case of urgency or emergency you may phone me at home (020 8361 9743).

  ❖ **Moodle Resource:** To login go to [http://moodle.ucl.ac.uk/login/index.php](http://moodle.ucl.ac.uk/login/index.php) and in the new window page you will find the course name and code number (ARCL2039).

  **The Moodle password for this course is:** taino (in small letters).

Once in Moodle you will find a folder that contains the PowerPoints prepared for this course so that you can review them at will and a copy of this hand out/syllabus. Please note that Dr. Oliver’s PowerPoints CANNOT be distributed to the public; they are for your personal, private use only.

- **g. Hard of Hearing.** You should be aware that your course coordinator (Dr. Oliver) is hard of hearing. Although hearing-aids are very helpful, there are occasions when he cannot clearly understand your oral comments or questions even with the hearing aids on. Therefore, please, do not be afraid or embarrassed to speak loud or interrupt him to get his attention.
h. Course Attendance. A minimum of 70% attendance is required for all scheduled lectures and discussion meetings (seminars). Absence due to illness or other justifiable adverse circumstances must be supported by appropriate documentation. If properly documented, the 70% will not include the absence due to adverse circumstances. Attendance is reported to College and thence (if relevant) to the student’s Local Education Authority. Students should also be aware that potential employers seeking references often ask about attendance and other indications of reliability.

i. Dyslexia. If you have dyslexia or any other disability, please make your lecturers aware of this. Please discuss with your lecturers whether there is any way in which they can help you. Students with dyslexia are reminded to indicate this on each piece of coursework.

j. Student Feedback. At the end of each course you (and your fellow class-mates) will be asked to give your views on the course in an anonymous questionnaire, which will be circulated during the last two meetings of this term. These questionnaires are taken seriously and help me to further improve and develop the course. The summarised responses are considered by the Institute’s Staff-Student Consultative Committee, Teaching Committee, and by the Faculty Teaching Committee. If you are concerned about any aspect of this course I hope you will feel able or comfortable talking to me, but if you feel this is not appropriate, you can consult your Personal Tutor, the Academic Administrator (Judy Medrington) or the Chair of Teaching Committee (Dr. Mark Lake).

k. Detailed Syllabus Information (starting on page9 below). For each theme listed in the syllabus, a summary statement of its contents is given along with the required readings. Preferably, the required materials should be read before the scheduled lecture date. Optional for further reading are also listed for each lecture topic. The latter are included for those interested in exploring further the topic and for those who plan to choose an essay question related to the topic.

j. Reading Materials & Libraries. Some of the books (Teaching Collection) are at the Issue Desk of the Institute’s Library. Another UCL Library which sometimes also contains a required/recommended readings listed in the course syllabus is the ‘Watson’ Science Library, primarily in the ‘Anthropology’, ‘History’, and ‘Geography’ sections. For the most part, the reading materials that appear in journals are very accessible and do not require photocopies to be placed at the Issue Desk. Articles from these journals can be download as electronic PDF files via euclid internet on your own. Note that many references will be available already in PDF by accessing it from CD-Rs that will be left in an envelope on the plastic bin outside my office (Room 104). You can BORROW the CD-R to download into your PC or Laptop, but MUST return the same day. When you borrow it you will sign a sheet with your name, cell. phone #and date/time of borrowing. Hop this works will be explained in class.

Bibliographic & Internet Resources

❖ TEXTBOOKS – CARIBBEAN ARCHAEOLOGY
This book is the standard culture historic model of Caribbean archaeology, the result of nearly 60 years of continuous scholarship by Irving Rouse. It’s theoretical framework is grounded on normative archaeology. Despite its shortcomings it provides the “common” nomenclature used to refer to the ancient cultures and peoples of the Caribbean by archaeologists of all persuasions. This was Rouse’s last major synthesis.

This book represents the first synthesis of Caribbean-wide archaeology since Rouse’s 1992 work (above). It attempts to not only update Rouse’s work but also provide some of the new critiques arising from Rouse’s “normative” culture history.

❖ MOST RECENT PUBLICATIONS (in chronological order, 2008-2011)
The University of Alabama Press holds a near monopoly of academic publications in English language on Caribbean Archaeology, through its series Caribbean Archaeology & Ethnohistory (http://www.uapress.ua.edu/NewSearch4.cfm). The series includes also re-publication of classic works that were no longer in print. Among the newest publications (2008-11):

Reid, Basil A. (2008) 
Archaeology and Geoinformatics: Case Studies from the Caribbean. IoA-DGE REI

Oliver, José R. (2009) 

Rodríguez Ramos, Reniel (2010) 

Kepecs, Susan, L. Antonio Curet, and Gabino La Rosa Corzo, editors (2010) 
Beyond the blockade: new currents in Cuban archaeology. Tuscaloosa: University of Alabama Press. IoA DGE KEP 1 (1 copy)

Craig, Scott M. and Ann H. Ross, eds. (2010) 

Curet, L. Antonio and Lisa M. Stringer, eds. (2010) 
Tibes: People, Power, and Ritual at the Center of the Cosmos. Tuscaloosa: University of Alabama Press. IoA-DGE CUR (1 copy)

Curet, L. Antonio and Mark W. Hauser (2011) 
Islands at the Crossroads: Migration, Seafaring, and Interaction in the Caribbean. Tuscaloosa: University of Alabama Press. IoA- [ON ORDER].

Hofman Corinne L. and Anne van Duijvenbode, eds. (2011) 
Communities in contact: essays in archaeology, ethnology, and ethnohistory of the Amerindian Circum-Caribbean. Leiden: Sidestone; Oxford: [Oxbow [distributor]. IoA- CATALOGUE-PROCESSING]

Curet, L. Antonio and Lisa M. Stringer, eds. (2010) 
Tibes: People, Power, and Ritual at the Center of the Cosmos. Tuscaloosa: University of Alabama Press. IoA-DGE CUR (1 copy)

This book is the best existing translation into English (with annotations by Prof. Arrom) of the first document ever written on the topic of religious beliefs and practices of an aboriginal group in the Americas. It is an outstanding invaluable document where the natives’ voices are at the forefront, rather than the interests and prejudices of the Spaniards.

Wilson, Samuel M. (1990) 
Hispaniola: Caribbean Chiefdoms in the Age of Columbus. The University of Alabama Press. IoA- WIL Issue Desk (DGE WIL)

This book, also by Wilson, remains the only good English account of the Spanish conquest of Hispaniola and of the early contacts and conflicts between natives (Taínos and others) and Europeans.

Hulme, Peter (1986) 
Reprinted in 1992. IoA DGE HUL (four copies available)

This is a critical review of the notions of native Arawaks/Tainos and Carib notions portrayed in the ethnohistorical and archaeological literature up to the early 1990s. Hulme is well known for his postmodern literary criticism, and for his research on Caribbean history.

OTHER GENERAL REFERENCES


This reference is still the essential “indexed” source where you can obtain the most basic details for the different natives of South America, including ethnohistory, archaeology, and linguistics. Volume IV deals with the Circum-Caribbean area and chapters are written by various leading scholars of the times in archaeology, anthropology, ethnohistory, and linguistics.


This is a long chapter summarizing Caribbean archaeology by a former PhD student of Irving Rouse. His views are very much in the culture historic tradition of Rouse. It is useful to compare this summary with that of Smuel Wilson (2007) above cited. His traditional views on the archaeology and ethnohistory of the Carib clash with recent postmodernist critiques.


This volume presents an updated review of the archaeology of the northeastern Caribbean region (from Puerto Rico to Gadeloupe) as well as some summaries encompassing the Lesser Antilles. It is an edited volume with chapters written by different authors, experts on their regions. It covers a variety of topics.


This edited volume focuses on the so-called Carib peoples of the Lesser Antilles, including cultural features, linguistics, and archaeology. It remains the best general source written in English on the inhabitants of the Windward Islands.

**CARIBBEAN CONGRESS PROCEEDINGS (IACA in English)**

Proceedings of the International Congress for the Study of Pre-Colombian Cultures of the Lesser Antilles. After 1991 it changed its title to: Proceedings of the International Congress for Caribbean Archaeology (IACA for International Assoc. of Caribbean Archaeology). The ICCA proceedings are the main source of articles on Caribbean archaeology. It is published every two years. Articles are written in English, Spanish and French. Not all the volumes are available at the IoA Library. (filed as *DGE INT*). But the Lecturer has a CD with all the Proceedings in PDF format that students can download. To do so, make an appointment with me and bring a memory-stick with you.

**JOURNALS & WEB SITES**

*Latin American Antiquity.* Published quarterly by the Society for American Archaeology. Articles published between 1990-2006 are available for downloading at: [http://library.ucl.ac.uk/F](http://library.ucl.ac.uk/F)

Although articles on Caribbean Archaeology in the LAA are not abundant, there are nevertheless a number of important ones available for downloading. Note that the American Antiquity (the parent journal) used to carry articles on Caribbean archaeology prior to 1990. Recent (2007-2009) issues are in the IoA librrary, current Periodicals/Journal section.

*Journal of Caribbean Archaeology.* Published by the Florida Museum of Natural History and the University of Florida-Gainesville. Articles dating between 2000-2008 can be downloaded as PDF from: [http://www.fhmnh.ufl.edu/JCA/current.htm](http://www.fhmnh.ufl.edu/JCA/current.htm)

This is an exclusively electronic journal. Some articles may be useful for your essay research, depending on what topic you wish to develop.


To date, this is the best Internet site to keep abreast of developments in Caribbean archaeology and anthropology. It has a very useful library (link above: to *Biblioteca*) from where you can download PDF documents (articles, books, etc.). It also has its own (free) downloadable electronic journal. In its library it has books (Spanish, French, and English) that are no longer in press, some which our Institute’s library lacks. However the language of the web site is Spanish.

**WEB SITES: Geographic-Climatic & Science Data: Caribbean**

- Articles on paleo-climate (hurricanes, sea-level changes, volcanism), geology, biology, environment, paleo-vegetation, paleo-fauna, etc. are usually accessible from: [http://www.sciencedirect.com/](http://www.sciencedirect.com/)


- [http://daphne.palomar.edu/pdeen/animations/23_weatherpat.swf](http://daphne.palomar.edu/pdeen/animations/23_weatherpat.swf) for Climate: Inter-tropical Convergence Zone or ITTZ video of the yearly oscillation patterns.

- [http://www.youtube.com/watch?v=fX7Q-0QufD4](http://www.youtube.com/watch?v=fX7Q-0QufD4) provides a video of the 2011 hurricane/tropical storm season (4 minutes) over the Western Pacific, Atlantic & Caribbean gathered by NOAA (US). The same in better resolution can be viewed (need Windows Media Player) at NOAA official site: [http://www.nnvl.noaa.gov/animations/high_quality/897_HurricaneSeason2011full720p.mp4](http://www.nnvl.noaa.gov/animations/high_quality/897_HurricaneSeason2011full720p.mp4)

The NOAA has a lot other information on past hurricanes in

- [http://www.nhc.noaa.gov/pastall.shtml](http://www.nhc.noaa.gov/pastall.shtml) and [http://maps.csc.noaa.gov/hurricanes/#](http://maps.csc.noaa.gov/hurricanes/#) (where you can get historic data on interactive map) and NOAA article: *Tropical Cyclone Climatology* at: [http://www.nhc.noaa.gov/climo/#cp100](http://www.nhc.noaa.gov/climo/#cp100)

**EXHIBITION CATALOGUES & TEXTS**
This is a beautifully illustrated catalogue of “Taíno” artefacts, but it also includes useful essay chapters by various authors on the topic of Taíno natives and material culture.

This book with multiple editors accompanied an exhibition of Taíno artefacts held by the Museum of America in Madrid, the Barbier-Mueller Museum of Precolmbian Art in Barcelona and the British Museum in London. The chapters highlight the historical context of the encounter between Spaniards and various natives in Hispaniola, on the social and political-religious meaning of the objects exhibited and on the story of how these Caribbean collections were acquired by European museums. The text is in Spanish. If interested, I the English translation (Word) of some of the chapters.

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Summary of Weekly Lecture Topics-2012

ARCL. 3049 CARIBBEAN ARCHAEOLOGY
TUESDAYS, ROOM B-13, 9-11 AM
TERM II: 10-January to 23 March, 2012
Reading Week: 13-17 February

Dr. José R. Oliver
Office Room 104; Hrs: Mon 1:00-2:00 PM, Tues: 1:30-2:30 PM
j.oliver@ucl.ac.uk  tel. (020) 7679 1524

PART I: INTRODUCTION TO THE CARIBBEAN
WEEK 1 (10 JAN)
1. The Caribbean Islands, Islanders and ‘Caribbean-scape’

PART II. THE CARIBBEAN PRE-ARAWAK (ARCHAIC)
WEEK 2 (17 JAN)
2. From Troglodytes to the Lithic & Archaic H-G
WEEK 3 (24 JAN)
3. The ‘Calibanesque’ Response: Deconstructing Hunter-Gatherers

PART III. THE ARAWAKAN DIASPORA FROM SOUTH AMERICA
WEEK 4 (31 JAN)
4. The Saladoid Diaspora into the Caribbean (400 BC-AD 500)
5. La Hueca and the ‘Huecoid’ series (200 BC - AD 500): A Case Study

PART IV. NATIVE TRANSFORMATIONS-THE WINDWARD ISLANDS
WEEK 5 (07 FEB)
6. The Troumassoid Groups in the Windward Antilles

READING WEEK 13-17 February First essay due on Tuesday 21 February

PART V. NATIVE TRANSFORMATIONS-THE GREATER ANTILLES
WEEK 6 (21 FEB)
7. The Ostionoid ‘Revolution’ in the Greater Antilles (AD 500 to 1100)
WEEK 7 (28 FEB)
8. The Development of Civic-Ceremonial Centres in Puerto Rico and Hispaniola

PART VI. THE ‘TAINOAN SPHERE’: ART, POWER & IDENTITY
WEEK 8 (06 MARCH)
9. Art, Iconography & Political-Religious Power
10. Marcel Mauss in the Caribbean

PART VII: AROUND THE TIME OF COLUMBUS
WEEK 9 (21 MARCH)
10. The Caribs: Archaeology, Ethnohistory & Cayo Pottery
WEEK 9 (28 MARCH)
11. Aborigines and Europeans around La Isabela, Northern Dominican Republic
12. From Aboriginal Genocide to Ethnogenesis: Syncretism and New Identities

Essay No. 2 due Friday 13 April, 2012
Affiliates Students ONLY: Due Friday 23 March (last day of classes, Term 2)

Institute of Archaeology-UCL
PART I: INTRODUCTION TO THE CARIBBEAN

Week 1 (10 JAN)

1. Introduction: The Caribbean Islands, Islanders and ‘Caribbean-scape’

First, the course handbook and syllabus will be distributed, paying attention to its general aims objectives, coursework requirements, deadlines, modes of assessment and other elements of its organization as well how to keep in contact with each other. The rest of the lecture focuses on notions and colonial/post-colonial and current critiques/discourses of ‘Island Archaeology’. It uses Shakespeare’s characters in the play ‘The Tempest’ (1610-11) to introduce you to the competing scholarly voices in (re)creating our current understanding of the past history of the aboriginal islanders and bring an awareness of the scarring impact of the colonial experience in how we characterize Caribbean islands and their inhabitants, past and present. The final part intends to familiarize the student with the geography of the Caribbean and some of the physical attributes of the islands and the sea.

Required Readings:

• NOTE: Although a formal (in-class) lecture on current and paleo-climatic/environmental research is not offered, it is recommended that you familiarize with some of this information by reading:

The internet links below amplify the above readings: (a) provides basic island geographic data; (b) provides an interactive/motion view of the oscillation of the Inter-Tropical Converget Zone through the 12 months. The ITCZ is crucial to the tropical climate seasonal regimes and storms like hurricanes; (c) is a 4.5 minute video of the entire 2011 hurricane season (for WMP) compiled by NOAA; (d) is the same but easier to view (but lower quality) through YouTube. These help you better understand Cooper's discussions. Best if you see them in this order:

(a) http://www.climate-zone.com/continent/north-america/
(b) http://daphne.palomar.edu/pdeen/animations/23_weatherpat.swf
(c) http://www.nhc.noaa.gov/climo/#cp100
(d) http://www.youtube.com/watch?v=fX7Q-0QuID4

Other key literature can be obtained from “PDF Folder 1: Paleoclimates & Environment and Folder 2. Paleobotany and Paleo fauna”. These are excellent for researching essay questions where these data are relevant.

For Further Reading:

PART II. THE CARIBBEAN PRE-ARAWAK (ARCHAIC)

Week 2 (17 JAN)

2. The Caribbean Pre-Arawak (Part 1)- From Troglodytes to the Lithic & Archaic H-G

Who were the first inhabitants of the Caribbean? How were they characterized? The Spanish chronicles (1492-1500s) described some of the inhabitants in Cuba and Hispaniola as cave dwellers or troglodytes, an European and continental-centric image (a Prosperian discourse) that has endured well into the mid-20th century characterization of hunter-gatherers: primitive bands of hunter-gatherers, highly mobile, who lacked houses (cave-dwellers), had no agriculture and who were all ultimately vanquished or assimilated by the more advanced, sedentary, agricultural Arawak-speaking groups migrating from NE South America (the Saladoid/Huecoid series or traditions). This lecture traces the legacy of such conventional views and early scholarly understanding of the Caribbean’s ‘First Inhabitants’ and their descendants, the Guanahatabey and Ciboney. It discusses the archaeologist’s interpretations from the pre-1950s era back the early1990s, from the conventional culture-historic hunter-gatherer (H-G) models espoused by Rouse, Cruxent, Cosculluela, and Alegria to the critiques and reactions emerging from the Marxists frameworks (Latin American Social Archaeology movement) of native archaeologists in Cuba and Dominican Republic in the 1970s. The lecture will introduce the key archaeological traditions or series (in Rouse’s terminology) of cultural complexes, their spatial distribution, time depth and provide examples key sites and their material culture.

Required Readings:

For Further Reading:
3. The Caribbean Pre-Arawak (Part 2)- The ‘Calibanesque’ Response: Deconstructing Hunter-Gatherers

This lecture shifts attention to the recent approaches and frameworks to study the early inhabitants of the Caribbean, starting with the ‘Calibanesque’ critiques and postulates of island archaeologists such as Luis Chanlatte-Baik, A. G. Pantel, Reniel Rodríguez Ramos and J. Pagán-Jiménez. It specifies the nature of the problems with current theories and methods in assessing the nature of hunter-gatherers in the Caribbean. It focuses on Angostura site in Puerto Rico and other Pre-Arawak sites in the island as case studies to examine in more depth and detail. The conventional H-G models espoused throughout the 20th century do not fit the current data: these are complex hunter-gatherers, many of whom invented pottery independently, had a pronounced sedentary lifeway, managed/cultivated both wild and domesticated plants (crops), and maintained an extensive Circum-Caribbean trade/exchange network. More importantly, they were neither exterminated nor assimilated by a purportedly more ‘civilized’ Saladoid and Huecoid populations that migrated from South America into the Caribbean by 400 BC. To avoid the prejudices implied by the terms Archaic, Paleoindian/Mesoindian, or Hunter-gatherer, the term ‘Pre-Arawak’ is adopted to identify these diverse original inhabitants. More than 800 years of co-existence between the Pre-Arawak and the Saladoid and Huecoid led to a new social/cultural reformulation and synthesis (syncretism), the Ostionoid tradition (series) in the Greater Antilles, in part ancestral to the historic Taino (Arawak speakers).

Required Readings:

For Further Reading:
PART III. THE ARAWAKAN DIASPORA FROM SOUTH AMERICA

Week 4 (31 JAN)

4. The Saladoid Diaspora into the Caribbean (400 BC-AD 500)

Literally hundreds of articles, papers and several monographs have been written on the Saladoid series, a ceramic ‘tradition’ that signalled the arrival of a major population movement into the Caribbean (400 BC), one that closely matches the distribution of Northern/Caribbean Maipuran languages that form the large Arawakan stock of languages. A great deal has been focused on constructing the cultural chronology and stylistic sequences that mark the path of the Saladoid series through the Antilles. The focus until recently was in modelling and/or accounting for the Saladoid distribution in terms of large scale "processes" of migration, population replacement, acculturation, and/or diffusion. Rouse is the main architect behind the refinement of this chronology and in forwarding models of population movements and how it is reflected in material culture. Rouse presented a phylogenetic developmental model (using the biological concept of ‘founders’ effect) where continuous divergence led to daughter cultures (cultural styles) from a shred common ancestral style. More recently the focus is on accounting for the social and cultural behaviours of societies and communities, on the complexities of regional and macro-regional scales of interaction and exchanges within and between communities, islands and groups of islands and much further afield, in mainland Central America, especially the Isthmus of Colombia-Panama. In this lecture we will examine this growing corpus of evidence on the impact of Saladoid migrations into the Caribbean.

Readings:


For Further Reading:
5. La Hueca and the ‘Huecoid’ series (200 BC - AD 500): A Case Study

Up until 1979, the scenario of a Saladoid expansion and domination of the Caribbean, and as the sole contributor the rise of the later Ostionoid (Greater Antilles) and Troumassoid (Lesser Antilles) series/traditions were widely accepted. But in 1979 a new complex discovered at the site of La Hueca (LH) in the small island of Vieques (off eastern Puerto Rico) yielded a unique archaeological assemblage that, at first, was dated even earlier than the earliest Saladoid components. In the intervening decades several other “Huecoid” sites have been found and excavated in sites such as Punta Candelero (Puerto Rico) and Hope Estate (St. Martin). Who were the ‘people’ responsible for the La Hueca complexes? Where did they originate? How they related to the Saladoid complexes/styles, and to the surviving (late) Pre-Arawakan groups? Is the LH a variant of the same Saladoid ‘cultural pattern’ or must it be treated as a separate ‘archaeoethnic’ identity? The Huecoid sites are famous for their large variety of gemstone microlapidary artefacts for body decoration. Many of the stones and minerals are exotic to the Caribbean Islands and had to be imported. What are the social implications of this vast gemstone trade network?

Readings:
- Rivera-Collazo Isabel (2010) Of shell and sand, coastal habitat availability and foraging strategies at Punta Candelero. MUNIBE No. 31: 272-284. (in PDF Folder 6: Saladoid & Huecoid Archaeology)

For Further Reading:

PART IV. NATIVE TRANSFORMATIONS-THE WINDWARD ISLANDS

Week 5 (07 FEB)

6. The Troumassoid Groups in the Windward Antilles
Following several centuries of Saladoid development, major changes began to take place throughout the entire Caribbean (starting c. AD 500/700-). Compared to Hispaniola and Puerto Rico, high level of socio-political integration (chiefdoms) was not attained in the Lesser Antilles. In terms of ceramic styles, the shift from Saladoid to the early Troumassoid appears to be gradual and of a continuous nature, contrasting with what occurred in the Greater Antilles. Still, the Troumassoid (later followed by the Suazan and Mamoran Troumassid subseries/subtradition) groups were dynamic societies engaged in broad regional trade and exchange networks. In this lecture we shall explore the different archaeological methods approaches to garnish evidence of the nature of inter-island connectivity (trade/exchange) that point to their mobility: we will look at strontium to address the question of birthplace of individuals (Ansé-à-la Gourde site, Guadeloupe) and the expanding circulation of valued lithic resources at a regional scale.

Readings:


• Bright, Alistair (2011) Blood is Thicker than Water: Amerindian Intra- and Inter-relationships and social organization in the Pre-Colonial Islands. PhD Dissertation. Faculty of Archaeology, Leiden University. Read: Chronology: pp. 71-75; Site patterns pp. 105-120; Multiscalar approach pp. 223-244. (in PDF Folder 7: Epi-saladoid-Troumassoid + Lesser Antilles)


For Further Reading:


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READING WEEK 13-17 FEBRUARY
ESSAY NO. 1 DUE ON TUESDAY, 21 FEBRUARY (NEXT WEEK)

PART V. NATIVE TRANSFORMATIONS-THE GREATER ANTILLES

Week 6 (21 FEB)
The Ostionoid ‘Revolution’ in the Greater Antilles (AD 500 to 1100)
Following several centuries of Saladoid development, major changes began to take place throughout the entire Caribbean (starting c. AD 500/700). This is marked by the development of the Ostionoid series in the Greater Antilles and the Troumassoid series in the Lesser Antilles. In the Greater Antilles this change was accompanied by greater socio-political complexity that eventually led to the development of cacicazgos (chiefdoms), possibly, including the earliest evidence of stone demarcated plazas adorned with petroglyphs and ball courts (batey). It was during this period that the groups bearing Ostionoid ceramics began to expand from Puerto Rico into Hispaniola, Cuba, the Bahamas Archipelago, Cuba and Jamaica. Rouse (1992) and Wilson (2007) suggest that around AD 1000, the earlier Ostionoid groups diverged into three subseries (or subtraditions): the Ostionan, Meillacan and Chican subseries, the latter of which gave rise to the historic Taíno (Arawak-speakers).

Required:
• Oliver, José R. (2009) Caciques & Cemí Idols. The web spun by Taíno Rulers between Hispaniola and Puerto Rico. Read Chapter 2, pp. 6-30. The University of Alabama Press, Tuscaloosa. IoA DGE OLI (also PDF Folder 0. Textbooks & PhD theses)

For Further Reading:

Week 7 (28 FEB)
8. The Development of Civic-Ceremonial Centers in Puerto Rico and Hispaniola
This lecture focuses on the nature and significance of the rise of civic-ceremonial centres in Hispaniola and, especially, Puerto Rico. There are many questions about what such elaborate sites might mean, whose answers are still debated. What are the social, political and religious (ideological) implications of the shift from a single unmarked central plaza (communal, public gathering space) of early Ostionan period to first single and then multiple stone-demarcated precincts around a plaza? What were the functions of such sites? What kinds of activities took place at these multi-court sites? Why there are such major differences of scale and plan lay-out of the civic-ceremonial constructions between Hispaniola (huge) and Puerto Rico/Virgin Islands (much smaller)? Were they only occupied by ritual specialist care-takers i.e., ‘vacant’) or permanently inhabited? Are these sites ‘centers’ in the sense of a regional settlement pattern? How did the surrounding communities/settlements articulate with civic-ceremonial ‘centres’? What may be the cause or causes for their abandonment or collapse, and what happens to the surrounding communities?
Particular emphasis is given to Tibes (Ponce, P.R.) and Caguana (Utuado, P.R.). Tibes (1000-1250) still is the earliest multi-court site to emerge in the Caribbean, and had been more or less continuously occupied since Saladoid times. Caguana, on the other hand, arose after Tibes, and climaxed around AD 1300-1400 with an impressive iconographic display around its main batey (plaza). With the partial exception of two others (Jácanas, Tierras Nuevas) vast majority of the 'batey' sites on Puerto Rico do reproduce the same iconographic personages (petroglyphs on monoliths) nor in the same order, why?

Required Readings


For Further Reading:


PART VI. THE ‘TAINOAN SPHERE’: ART, POWER & IDENTITY

Week 8 (06 MARCH)

9. Art, Iconography & Political-Religious Power

This lecture focuses on both ‘mobilia’ (portable) and ‘immobilia’ (fixed, rooted, ‘monumental’) material culture conventionally assigned to the ‘Taíno’. Of the vast array of ‘Taíno’ material culture, we shall concentrate on a series of objects that are highly charged with symbolism and with potency or power. The key objects of ‘art’, and their iconography, fall in a broad class of potent things called ‘cemís’, and what humans did with them is of particular importance in addressing questions about social and political complexity and the nature of the political systems, the so-called cacicazgos or “chiefdoms”. Key to this lecture is the notion of cemí (Anglophones write it as ‘zeme’ or ‘zemi’) alongside native conceptualizations of a multi-natural and animistic cosmos, radically different from our post-Enlightenment nature/culture dichotomy. Through an understanding of what is cemí and how it becomes materially expressed and revealed in nature, we will come to much more enriched understanding of the nature of political-religious power in the Greater Antilles. Cemís, along with human caciques (chiefs) are implicated in not only the rise of chiefly power but in its exercise and ultimately in its successes and failures. Indeed, valuable cemí-imbued objects were stolen by competing chiefly factions, and symptomatic of its ‘owner’s’ failure to exercise control over the spiritual powers, and a significant cause for political instability. We will look first at a selection of portable materials, such as three-pointed stones, and trace their developmental history and their significance in understanding the rise of chiefs and chiefdoms; then we shall turn to the fixed monumental icons and the ceremonial plazas (and cave sites) that forms a crucial part of the evidence for the rise of chiefdoms (or cacicazgos).

Required:

• Oliver, José R. (2009) Caciques & Cemí Idols. The web spun by Taíno Rulers between Hispaniola and Puerto Rico. Tuscaloosa: The University of Alabama Press. Read: Ch. 3-5 (pp. 43-55), Ch. 6-7 (pp. 60-70). IoA DGE OLI (also PDF Folder 0: Textbooks and PhD theses).


For Further Reading:
Note: above articles in PDF Folder 4: Ethnohistory & Linguistics; file: ‘Keegan, William & Reply by Curet ETHNOHISTORY 2006’


This lecture takes a different approach in studying how political-power was deployed by humans through reciprocal gifts exchange (i.e., Neo-Mauussian theories), inheritance, descent and other important social mechanisms. Here the guaíza or face-masks (also means ‘soul of the living) form the basis to discuss how, in order to exercise power and control, the chiefs have to be partible, dividual persons; parts of which were or had to be gifted (giving in order to keep) to foreign or stranger others. There is also an argument that chiefs had some potent things that could not be gifted (keeping, in order to give). One of these is the stone heads/skulls of ancestors) and would only ‘circulate’ within allies as heirlooms. Mauss’ theory of “The Gift” (in his ‘Essai sur le don’) and its implications for social, personal and ethnic relational identities that result from gift exchanges (or its absence) contribute to an enhanced understanding of how and why Rouse’s (and many others) notion of ‘Taíno as a monolithic, homogeneous ‘people’ and ‘culture’ emerging from one single ancestral stock is flawed. While the guaíza masks are widely distributed throughout the Caribbean, the petrified skulls of the ancestors (so-called Macoris style ‘stone heads’) were restricted only to SE Hispaniola and Puerto Rico. What does this differential distribution mean? Who are the personages represented by the stone heads? The objective of this lecture is to show how theories of reciprocity can make sense out of the archaeological materials, of why they are distributed in time and space in this and not in other ways, of why the Taíno of northern Hispaniola expressed (materially) their ‘Taínoness’ differently from those of, for example, Puerto Rico.

Required Readings:
Read: Ch 12 (pp.87-90); Ch. 14 (pp. 109-117); Ch. 16-17 (pp.141-156); and Ch. 18 157-171)

For Further Readings:
PART VII: AROUND THE TIME OF COLUMBUS

10. The Caribs: Archaeology, Ethnohistory & Cayo Pottery

Who were the ‘Caribs’? What language they spoke? Where they came from and when? What is or are the archaeological (material culture) correlates? The term ‘Carib’ (Caribes in Spanish) is fraught with problems of identity and ethnicity, ever since Columbus first coined it by writing ‘caniba, and its plural ‘canibale(s)’ in 1492, while traveling along the coast of Cuba. Subsequently the Spanish endowed it with a legal veneer: Caribes or canibales were any aborigines (even in Hispaniola) who did not submit to the Spanish Crown, who resisted and rebelled against the Spanish with arms. They were said to be anthropophagi (human flesh eaters), fierce, savages, and so on. Until the late 1980s archaeologists were in a quandary: the Tromassoid (i.e., Suazan, Marmoran subseries) material culture could be accounted for as a gradual development out of the late Saladoid series of styles in the Lesser Antilles, and none could be dated to the period just before and after European contact. The Lesser Antilles were treated by the Spanish as a resource to exploit (enslave) natives for labour: they appear in 1500s maps labelled as ‘Islas Inútiles’ (Useless Islands).

No good ethnohistoric documents exist between 1492 and the 1660s, when the French wrestled the islands from Spanish control. By then the impact of Spanish imperialism had, directly and indirectly, affected the aboriginal ‘Carib’ lifeways. The French chronicles demonstrated, however, that the ‘Caribbe’ language was not related to the mainland stock known as Carib (from Kariña, Kalina). Instead, it belonged to the Caribbean Maiupran (Arawakan), like the Taíno. In fact, in the pre-French era, the Lesser Antilleans were sometimes referred as ‘íñeri’ or ‘inyeri’ (French: ‘igneri’) an Arawak word that means ‘husband/man’. This language was called (confusingly) Island Carib by 19-20th century linguists. Their speakers were in fact Kalinago (i.e., Kalina-people). However, the vocabulary included a substantial set of Carib words. According to French chroniclers, it was the females who spoke the Arawakan language and the males who used (also) the Carib language. Later, when the British extradited the rebellious Indian natives and their allied Black African (maroons and freed), known as Garífuna (i.e., old script: Kalipona) to the then British Hounduras (Belize); they are the last (and very few) remaining native speakers of Island Carib (but sufficiently divergent to be a separate Garífuna language). In this lecture we shall look at what the archaeological evidence tells us about the identity and nature of the ‘Carib’ aborigines.

Required:

For Further Readings:
If the educated public around the world know anything about the encounter between Caribbean aboriginal societies and the Europeans, it is that Columbus and his men (women, albeit few, did come in the 2nd voyage) conquered then Indians that came to be known as Taíno (Taínos, plural). Historiography has, however, consigned other ethno-linguistic groups to obscurity. Cuban historian María Nelsa Trincado, in reference to Cuba, commented (I paraphrase) “if anything, the Spaniards conquered not Taínos who made Chicoid style ceramics but the people who produced and used Meillacoid pottery”. Indeed! Rouse was wrong in placing Meillacan styles/cultures as earlier than the Chicoid styles in Cuba, Hispaniola and the Bahaman Archipelago. As it turns out, C14 dates and stratigraphy demonstrate that groups using Meillacan and Chican ceramics co-existed for centuries, up to and including the arrival of the Spaniards. At the time of first contacts in northern Dominican Republic (AD 1494-1498), at least three different languages were spoken in northern Hispaniola, with distinct ethnic markers in the form of bodily decoration and material culture. They non-Arawakan speakers were labeled as Ciguayo and Macoríx by the more numerous Arawakan speakers (‘Taíno’), hence a multi-cultural/linguistic region where Macoríx speakers and Arawakan-speakers and at least three different ‘ethnic’ groups lived in a mosaic-like settlement pattern, with villages within sight of each other. In this lecture, we will examine at the first “permanent” Spanish (European) settlement in the New World, La Isabela, established in December of 1494. Archaeological research was conducted by Kathleen Deagan and José M. Cruxent at the Spanish walled settlement (El Castillo) and its immediate areas. What did the archaeological evidence reveal about Spanish-Native relationships and intra- and inter-ethnic loyalties? While much work has been done at sites established by the Spanish, very little is known of the impact of the Spaniards on indigenous settlements. However, J. R. Oliver’s and Jorge Ulloa Hung’s (Museo del Hombre Dominicano) ongoing archaeological project in this region (2010-present) will provide some new, tantalizing (albeit, preliminary) archaeological information about the native organization around La Isabela. The conventional wisdom (Prosperian discourse), is that all Taínos were exterminated as a result of Spanish conquest (by the sword and diseases like smallpox) by the 1520-30s, is to be re-examined. For this we shall turn further away in Northeastern Cuba, to the sites of Los Buchillones and then the cemetery of Chorro de Maíta.

Required Readings:

12. From Genocide to Ethnogenesis: Syncretism and New Identities in the Caribbean

There are two particular events that are paradigmatic of the encounters between the Europeans and the New World aborigines. One took place in Hispaniola and marks the first recorded iconoclast attack on Catholic images ordered by native chiefs in Hispaniola in 1496-7. The second event tells the story of how, in 1511, a chief from eastern Cuba adopted an icon of the Virgin Mary as if it were cemí idol, and then wielded her to exert influence and power on his opponents in warfare as well as ritual combat. These two events exemplify the ends of a continuum: on one end is the rejection and attack of the foreign symbols of religious (and political power); at the other is the voluntary, interested adoption and reinterpretation of a foreign (Catholic) political-religious symbol in order to exercise power. In this last lecture I will focus on the very important anthropological concept of syncretism, the process that was behind the redefinition of aboriginal societies as a new personal as well as ethnic identity, the “Indio” (the “Indian”), which arose in response to Spanish imperialism in colonial times. The implications of the resistance (anti-syncretism) and active rejection (i.e., freedom fighters) of Spanish dominance and culture is evaluated in terms of the implications that syncretism (via acculturation, transvaluation, masking) has on the future of the Caribbean natives.

Required Readings:

  Read: Ch. 19C. (pp. 215-220), Chs. 20-21 (pp. 221-244)