



# Tohono O'odham Nation Cultural Center & Museum

Natural Resources Department

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## American Indian Anthropologists

Jose Ignacio Rivera, Administrator (Director)

The Tohono O'odham Nation is honored to participate in the National Anthropology Day celebration, and the following article is the *Cultural Center & Museum's* participation in this event. The Indigenous people of Turtle Island (America) have been given many names from Indians, American Indians, Native Americans, Amerinds, to "First Nations." An aspect of Indigenous cultural revival & preservation is illustrated by Tribes going back to their original names. At one time the Tohono O'odham (meaning the "Desert People") were known by the name given to them by the Spanish, "Papago" meaning bean eaters. Breaking away from the colonial legacy many main-stream museums come from, Indigenous people are using anthropology as a vehicle for cultural preservation, thus giving raise to new concepts in the museum field such as the "Living Museum." A new dawn for Indigenous people in the field of anthropology has arrived, from the study of dead and dying cultures, to using anthropology for the preservation of Indigenous cultures.



An Indigenous perspective in anthropology came in two ways, one is by anthropologists who have "Gone-Native" (participant observer) such as Frank Cushing. Invited on an expedition to New Mexico by James Stevenson, Cushing lived with the Zuni from 1879 to 1884. At first Cushing was met with suspicion for the Zuni thought he was trying to steal their secrets, and they thought of killing him. However, good fortune fell upon Cushing when we was adopted by the Governor of the Pueblo, Patrico Pino. With the blessing of Patrico Pino, Cushing started to participate in Zuni activities. Later in 1881 Cushing was initiated into the Priesthood of the Bow, a warrior society. Cushing then received a Zuni name of *Tenatsali*, meaning "medicine flower."

Another way for a Native perspective to enter into the field of anthropology is by Native people becoming Anthropologists. Francis La Flesche (1857-1932) was of Omaha, Panco and French descent; and grew up on the Omaha Reservation in Nebraska. He worked with anthropologist Alice C. Fletcher on the preservation of Omaha culture. He made valuable sound recordings of songs and chants on wax cylinders. La Flesche eventually secured a position at the Bureau of Ethnology, Smithsonian Institution.



Dr. Edward Dozier (1916-1971) was Tewa from the Santa Clara Pueblo, his mother was a member of the Badger Clan, and was raised as a members of the “Winter moiety” of the Santa Clara Pueblo. He received his B.A. in anthropology from the University of New Mexico, a Masters from the same institution and earned his Ph.D. at U.C.L.A. Dr. Dozier taught anthropology at several institutions ending his career at the University of Arizona at Tucson. He served during WWII in the U.S. Army Air Corps, Pacific Theater.



Ms. Ella Cara Deloria (1889-1971) was of Yankton Dakota blood with the Indigenous name of “Beautiful Day Woman.” Ms. Deloria grew up on the Standing Rock Indian Reservation and was fluent in her language. She was recruited by Franz Boas to work on Native American languages. Ms. Deloria also worked with other graduate students of Franz Boas such as Margaret Mead and Ruth Benedict. At one point she lived out of her car while collecting material for Franz Boas. This is what Mr. Boas said of Ms. Deloria “one of the first truly bilingual, bicultural figures in American anthropology, and an extraordinary scholar, teacher, and spirit who pursued her own work and commitments under notoriously adverse conditions.”

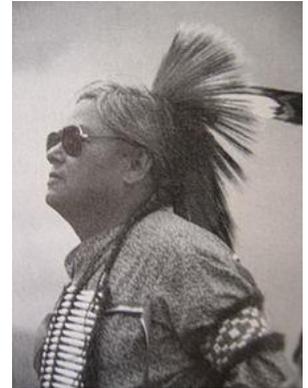
Louis Situwuki Shotridge (1883-1937) was from the Tlinguit nation in southeastern Alaska. Mr. Shotridge was introduced to Edward Sapir in 1912, and met Franz Boas in 1914. Mr. Shotridge worked with both scholars on the preservation of the Tlinguit language and music. At Columbia University Boas included Mr. Shotridge in his lectures and weekly round-table discussions with fellow anthropologists. In 1915 Mr. Shotridge become the Assistant Curator at the University Museum for the next 17 years.





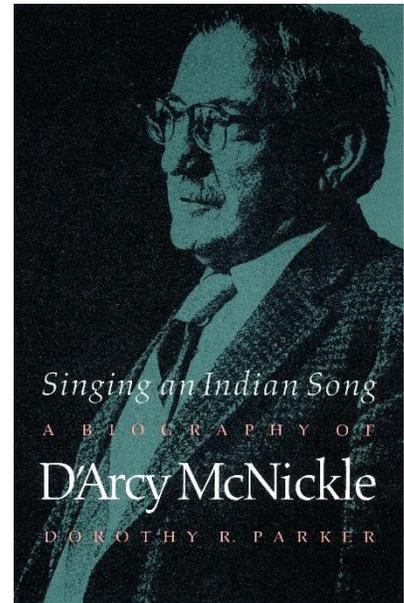
Dr. Gladys Iola Tantaquidgeon (1899-2005) was from the Mohegan Tribe, and did valuable work as a “Medicine Woman.” At the University of Pennsylvania she worked with anthropologist Frank Speck in 1919. Her best known published work is the ***Folk Medicine of the Delaware and Related Algonkian Indians***. She expanded the knowledge of Mohegan pharmacopeia through her herbal research of the Delaware, Nanticoke, Cayuga and Wompanoag tribes on the east coast.

George Paul Horse Capture (1937-2013) is known as an anthropologist, writer, activist, and an enrolled member of the Fort Belknap Reservation in Montana. Horse Capture participated in the 1969 Occupation of Alcatraz, and received his bachelor’s degree in anthropology from the University of California at Berkeley. He was an assistant professor of American Indian Studies at Montana State University at Bozeman, and taught at the college in Great Falls. Later Horse Capture earned a Master’s degree at the same university. He was the first curator of the Plains Indian Museum at the Buffalo Bill Historical Center in Cody, Wyoming. He was distinguished as one of the first American Indians curators in the U.S., and is credited with bringing that museum to “national prominence.”



Emory Sekaquaptewa (1928-2007) from Hotevilla-Third Mesa on the Hopi Reservation, is known as a Tribal leader and scholar. Emory distinguished himself as an Assistant Professor of Anthropology at the University of Arizona in 1972. Later Emory was a professor in the **Bureau of Applied Research in Anthropology** from 1990-2007. One of his most outstanding pieces of work was, as the “Cultural Editor” for the Hopi Dictionary Project published in 1998 under the title of the *“Hopi Dictionary/Hopiikwa Lavaytutuveni: A Hopi-English Dictionary of the Third Mesa Dialect.”*

D'Arcy McNickle (1904-1977) was of Cree Métis blood, and a member of the Salish Kootenai Nation on the Flathead Indian Reservation in Montana. Mr. McNickle is known as an anthropologist, writer, activist, college professor and administrator. He graduated from the University of Montana in 1925, then studied abroad at Oxford University and the University of Grenoble. In 1936 he was hired as an administrative assistant at the Bureau of Indian Affairs where he worked with anthropologist John Collier (an early leader in 'applied anthropology'). In 1950 D'Arcy was promoted to chief of the "tribal relations" branch of the Bureau of Indian Affairs. D'Arcy later became the Director of the "American Indian Development, Inc." (An affiliate of the University of Colorado at Boulder). He worked for American Indian civil rights and helped to establish the National Congress of American Indians in 1944. Mr. McNickle was named a "fellow" of the **American Anthropological Association** in 1961. In 1966 he worked for the University of Regina to establish a new anthropology department. In 1972 he helped to create the "Center for the History of the American Indian" at the Newberry Library in Chicago.



Dr. JoAllyn Archambault is a contemporary Native anthropologist born from a Sioux father and a Creek mother, she is a member of the Standing Rock Sioux Tribe. Dr. Archambault received her B.A., Masters, and Ph.D. from the University of California at Berkeley. Dr. Archambault worked for the Smithsonian Institution/National Museum of Natural History in Washington as **Director of the American Indian program**. Dr. Archambault has worked on various American Indian cultural projects nationally. Dr. Archambault taught Native American Studies at the Pine Ridge Tribal College on the Reservation in South Dakota, at the University of California at Berkeley, the University of New Mexico, and John Hopkins University. Dr. Archambault taught anthropology and was the Director of Ethnic Studies at the California College of Arts and Crafts in Oakland, California, as well as in the Anthropology Department at the University of Wisconsin. Dr. Archambault is a member and past officer of the **American Association of Anthropology**.

Jose Ignacio Rivera has Apache, Nahuatl, and Huasteco blood from both sides of the U.S./Mexican border. Received an A.A. degree in "Archeaosophy" (study of ancient history, ancient philosophy, and symbolic art) from an Indigenous institution of higher learning D.Q. University at Davis, B.S. in *Native American Studies & Art* from the University of California at Davis, a Masters in *Museum Curatorship & Archival Management* from the University of California at Riverside, and a Ph.D. Candidate in *Anthropology* at the University of California at Berkeley specializing in *American Indian Ethno-History and Anthropological Ethics*. At Berkeley he studied Ethno-History under



Dr. William Simmons, and with Historical Archaeologist Dr. James Deetz. Jose studied Anthropological Ethics with Noble Prize winner Dr. Gerald Berreman. He has worked mainly in the museum field for *California State Parks*, the *National Parks Service*, Director of Education at the *Marin Museum of the American Indian*, Director of the *Heritage Center at the Red Cloud Indian School* on the Pine Ridge Indian Reservation in South Dakota, for the Department of the Navy at the *U.S. Navy Seabee Museum* on the California coast, and presently the Administrator (Director) of the *Tohono O'odham Nation Cultural Center & Museum* in Southern Arizona.

Beverlene Johnson in 1993 received an Associate of Fine Arts degree in Museum Studies from the *Institute of American Indian Art* in Santa Fe, New Mexico. Ms. Johnson earned a Bachelor of Arts degree in Cultural Anthropology, with a minor in Art History from the *University of New Mexico* (U.N.M) in 1997. Since U.N.M. did not offer a degree in museum studies, Ms. Johnson majored in Cultural Anthropology and Art History to complement her original goal of museum work. For Ms. Johnson's goal was to work at her future tribal museum. Returning home to the Tohono O'odham Nation in Southern Arizona the tribal museum was still in the planning & development phase, so Ms. Johnson began doing archaeological work for the Tribe. In 1998 she worked as part of an archaeological field crew on a small project for Dames & Moore, Inc. (Group, providing consulting services to corporate and government customers). Following that she monitored projects for the Tohono O'odham Nation. In 2013 Beverlene was hired by the Tribal *Cultural Affairs Office* where she served as Project Director for the Barry M. Goldwater Project. Ms. Johnson began work at the *Tohono O'odham Nation Cultural Center & Museum* in June, 2017 where she presently works as a museum specialist. As a Tribal member of the Tohono O'odham Nation, Ms. Johnson most valuable contribution to the *Cultural Center & Museum* has been her Indigenous perspective on the Museum's projects, and skill as a museum professional.



Lisa Starlight Palacios is of Tohono O'odham blood from the village of South Komelik, Baboquivari District on the Tohono O'odham Nation (Reservation). Her general interests are in Hohokam-Tohono O'odham continuity, cultural landscapes, cultural intellectual property, and NAGPRA. Lisa is a tribal archaeological monitor for the Tohono O'odham Nation. At the University of Arizona she received her B.A. in Anthropology (2010), a M.A. in American Indian Studies (2014), and presently a Ph.D. Candidate in the School of Anthropology. Her dissertation research entails working with "*The John Laird Collection*," a large collection of Hohokam artifacts excavated from the Gila Bend region of Arizona. The Laird Collection was willed to the Tohono O'odham Nation and has been housed at the *Cultural Center and Museum* for nearly a decade. Lisa is the first person and Tohono O'odham to work on a collection of this scale, in addition to utilizing the Museum's lab resources. Upon completion of her dissertation Lisa will be the first Tohono O'odham to hold a Ph.D. in Anthropology with an emphasis in archaeology.



There are more Indigenous anthropologists, and more are being trained every day. From the study of dying or dead cultures, to the preservation of living cultures Native anthropologists are making big changes in how anthropology is being practiced and applied.



*The Real Captain America*