

Introduction

Lynne Goldstein and Seth Mallios

The contributions to this volume are extraordinary—each is in one or more ways focused on transformation. Transformation of past communities via resilience and persistence, transformation of archaeology in terms of methodology and practice, and transformation of interactions between archaeologists and Indigenous communities and other collaborators. While transformation and moving archaeology forward is a common thread, so is each author’s relationship to Kent G. Lightfoot.

In a dynamic, nearly half-century career of insight, fieldwork, engagement, and instruction, Kent Lightfoot has transformed North American archaeology through his innovative ideas, robust collaborations, thoughtful field projects, and mentoring of numerous students. This volume consists of chapters by archaeologists profoundly influenced by Lightfoot. The collected works emphasize multifarious ways he has impacted—and continues to impact—archaeological inquiry, anthropological engagement, Indigenous issues, and professionalism. The chapters are highly varied but intersect with four primary themes: 1) archaeologies of resilience and persistence; 2) theoretical and methodological innovations in archaeology; 3) engagement with contemporary people and issues; and 4) leading by example with honor, humor, and humility. These ideas and the directions in which the authors pursue their projects form an inextricable part of Lightfoot’s legacy. They reflect the remarkable depth, breadth, and growth in Kent’s career, despite his unwavering and static stylistic devotion to Hawaiian shirts.

In addition to the four primary themes, each chapter, directly or indirectly, points out the significance—personally, as well as for archaeology—of the so-called Lightfoot Holy Trinity: “holistic, diachronic, and broadly comparative.” As Lee Panich notes, “these concepts offered a succinct tripartite guiding principle for the study of Indigenous-colonial interactions.” More broadly, they represent excellent advice for any

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kind of archaeological research. Each essay that engages these employs a unique perspective and uses different data, and the combinations are both enlightening and important.

Presenting the four themes of this book as independent is deceptive. It is worth emphasizing the extensive overlap between the different sections of this volume. In fact, Lightfoot's explicit efforts in breaking down barriers between archaeological subdisciplines, anthropological paradigms, and project stakeholders are anathema to any rigid structure that separates, limits, or singularizes the contributions of the individual authors.

While the contributors to this book have identified, explained, and celebrated many of Lightfoot's important contributions to American archaeology, it is precisely the breadth, depth, and diversity of their archaeological insights that emphasize an understated but equally poignant impact. Archaeology is often at its most insightful, honest, and significant when its practitioners are able to wander from predetermined expectations or intentions.

Friedrich Nietzsche wrote in *Ecce Homo*:

To become what one is, one must not have the faintest notion of *what* one is. From this point of view even the blunders of life have their own meaning and value—the occasional side and wrong roads, the delays, “modesties,” seriousness wasted on tasks removed from *the* task. (italics original, Nietzsche and Large 2007: 254)

Lightfoot, undoubtedly preferring to invoke Rodney Dangerfield over Nietzsche, would be the first to proclaim that he has not the faintest notion of what he is to archaeology and is quick to entertain his audience with self-deprecating tales of such “blunders,” “wrong roads,” “delays,” and other “modesties.” And yet, the work presented here reveals a deeper truth: that the rich archaeological canvas that is Lightfoot's legacy—well-established by his numerous projects, grants, books, articles, collaborations, classes, community engagements, and more—also includes bold brushstrokes by the numerous students and peers he has influenced, with many more yet to come.

Lynne Goldstein has known Kent Lightfoot and his wife and partner Roberta Jewett for about thirty-five years. She relates from personal experience:

When I decided to take on the project of excavating the historical cemetery at Fort Ross, Kent was extremely supportive of my proposal to California Parks, the Native American Heritage Commission, Alaska Natives, California Natives, and the Russian Orthodox Church, and introduced me to many of the key players. Sannie Osborn, a graduate student of mine at the time, wanted to conduct her dissertation research on historical Russian cemetery materials, and a Russian historian

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suggested that the cemetery at Fort Ross needed to have its location verified and should also be excavated. For reasons not relevant here, it took three years to complete the excavations, and our very complicated permission permit required that I had to be physically present on site at all times. My field school and crew shared the archy camp with Kent's field school—running the two projects simultaneously was a lot of fun and allowed students to expand the scope of what they learned, as well as to begin to understand yet a different type of critical data.

Fort Ross required me (often accompanied by my late husband Jonathan Schneider) to travel to California several times each year, often staying with Kent and Roberta. The pattern included taking a day off to explore and have fun, an example of Lightfoot self-care. Our practice was to visit someplace that none of us had ever visited previously. Since we had all spent considerable time in the region, this practice became an increasingly difficult task. We visited the Rosicrucian Egyptian Museum in San Jose, various historical houses, train museums, the Jelly Belly factory, and more. I had heard that the museum at the San Quentin prison had interesting exhibits, so we decided to visit. The first time we tried to go there, they would not let us in because it was the end of a shift and the guards were changing. The next time, it was family visiting day, and we would have to be strip-searched if we wanted to enter. The final time there was some other reason that we could not enter. Indeed, we are likely the only people who could not make it INTO San Quentin. We still had a wonderful time, and never let a change in plans minimize our fun.

Kent Lightfoot embraces change and has repeatedly forged innovative paths for his projects, community partners, and students, regardless of unforeseen obstacles. At the same time, he also displays remarkable continuity. The chapters in this volume attest to his consistency in research quality, mentoring style, and overall personality. They demonstrate the significance and broad application of Lightfoot's original ideas and musings, the richness and diversity of data sets available to us, and the power of such approaches to decolonizing archaeological research. They also reveal that he is an extraordinary archaeologist, teacher, and colleague. Kent has helped to transform archaeology in a number of meaningful and significant ways, and he has had profound impacts on his students, collaborators, and colleagues.

Lynne Goldstein is Professor of Anthropology at Michigan State University, where she has been since 1996. She previously worked at the University of Wisconsin-Milwaukee, and the majority of her research has focused on Wisconsin and the Great Lakes region. Goldstein has served as editor of *American Antiquity* and publications director for the Archaeology Division of the American Anthropological Association. She earned her BA in Anthropology from Beloit College in 1971, and her PhD in

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Anthropology from Northwestern University in 1976. Goldstein has authored numerous publications on archaeological topics and continues to serve on various national advisory committees on behalf of archaeology.

Seth Mallios is Professor of Anthropology, University History Curator, and Director of the South Coastal Information Center at San Diego State University. He received his BA from the University of California, Berkeley (1993) and his PhD from the University of Virginia (1998). As an anthropological historical archaeologist, Dr. Mallios engages in scientific and humanistic community-based research with goals of offering insights and facilitating understandings into past and present issues of identity, memory, and myth-making. Professor Mallios directs multiple active field projects in Southern California, has published thirteen books, and has curated a diverse array of public exhibits.

References

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