



Fall 2022

Charlotte Côté shares stories about *čuumaſas*, the river that brings nourishment to her people and territory

Indigenous scholar Charlotte Côté grew up in the Nuu-chah-nulth community of Tse-shaht on the west coast Vancouver Island along a river called *čuumaſas*, meaning “cleansing or washing.” The river was named the Somass River by the white settlers who began moving into the Tse-shaht



territory in the mid-1800s. Côté recounts, “When I was young the *mi?aat*, our word for sockeye salmon, were so plentiful that there were shallow places in the river where you could walk, and you would feel the salmon swimming between your legs. Having this plentiful salmon supply made us dependent on it as an abundant and

healthy food source, and many people in my community became avid fishers, including myself.”

For Indigenous peoples, their relationships to the lands, waters, plants, and animals provide a sense of belonging, and their cultural identities are em-

bedded within the land and waterscapes they call home. On Thursday, October 6, 2022, at 7 p.m. in 282 Lillis Hall, Charlotte Côté will give a lecture titled “*čuumaſas*. The River that Runs through Us” as the 2022–23 Robert D. Clark Lecturer. She will share stories from her Tse-shaht community—stories of *čuumaſas*, the river that

streams through her ancestral territory like a life vein bringing to them the *mi?aat*, sockeye salmon, an important *ha?um*, cultural food, which provides them with nutritional and spiritual nourishment. She will discuss how, through harvesting, processing, and sharing *mi?aat*, Tse-shaht reinforce their cultural bonds to their salmon relatives, to their ancestral waterways and homelands, and to each other. Maintaining these relationships is central to Tse-shaht food sovereignty but, as Côté explains, realizing food sovereignty for Northwest Coast Indigenous communities such as hers comes with many challenges. Pollution, habitat destruction, fish farms, environmental degradation, and climate change threaten the ecosystems where these sacred relationships have thrived for millennia.

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Symposium explores 16th-century cabinets of curiosities

Cabinets of curiosities or Chambers of Art and Wonder (Kunst-und Wunderkammern) were collections of notable objects. Modern terminology would categorize the objects included as belonging to natural history (sometimes faked), geology, ethnography, archaeology, religious or historical relics, works of art, and antiquities. The classic cabinet of curiosities emerged in the sixteenth century, although more rudimentary collections had existed earlier. In addition to the most famous and best documented cabinets of rulers and aristocrats, members of the merchant class and early practitioners of science in Europe formed collections that were precursors to museums. Cabinets of curiosities served not only as collections to reflect the particular curiosities of their curators but also as social devices to establish and uphold rank in society.

Through the lenses of both the histories of art and the histories of science, the

“[Prudence and Curiosity in the Early Modern Collection](#)” symposium will explore the political relationship between statecraft and art. Heads of state spent fortunes on building cabinets of curiosity. Yet curiosities, by definition, had no purpose. From the perspective of new conceptualizations of the state, why have a cabinet of curiosity? For many, the answer lies in the cultivation of prudence.

Today, prudence and curiosity might sound like opposite traits; one seeks to reign in our behavior, making us careful and above all thrifty, while the other pushes us outward, always seeking novelty and excitement. Yet, in the early modern period in Europe, these two traits



intertwined. As a form of political thinking, prudence enjoyed a rising star following the advent of Machiavelli’s *realpolitik*. The culture of collecting curiosity objects prized wondrous and surprising “monsters” and “sports” of nature and ingenious

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“New Perspectives on the Ancient World” speaker series

The term “Ancient History” has long overlapped with the term “classical antiquity,” usually thought of as the history of the ancient Mediterranean and its environs, focusing particularly on the Greek world from the 8th c. BCE, then on Rome and its empire through the 5th c. CE. In recent years there has been considerable debate in academia about the definition of these terms, the nature of the curriculum in History programs, and the history of the curriculum itself. These debates have arisen alongside discussions of the roles that race, gender, class, and the effects of colonialism have had in determining how history is defined and what history is studied. Classicists and historians of classical antiquity have responded variously to these debates—some by defending the canon; others by expanding it; still others, by arguing that the study of classical antiquity as it is currently defined should be abolished entirely and replaced—but with what?

Mary Jaeger, UO Classics, and Vera Keller, UO History, have developed a year-long lecture series “New Perspectives on the Ancient World” to address these concerns. This project has four major aims: to illustrate more diverse and inclusive approaches to and definitions of antiquity, including diverse disciplinary approaches and geographical areas of focus; to present a more representative account of ancient

history broadly defined; to build community between scholars of the ancient world who are currently scattered across disciplines at UO, in the humanities and social sciences; and to offer rich programming on the ancient world to our community.

Some may ask why universities should invest in the study of the ancient world.

The answer lies partly in how a deep and broad understanding of our shared and diverse human histories can best equip us in facing tomorrow. The study of the deep past shows us how current historical phenomena that may seem eternal and unchangeable, like capitalism, color-line based racism, and worldwide Christianity, have in the past manifested very differently or not at all. Humanity has faced massive challenges and been convulsed by wide scale change many times before. Such views help us to understand that the present is also not unique, but shaped by our choices, and

continually changing as we move forward together into an uncertain future.

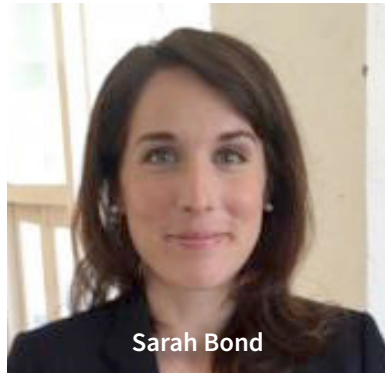
Two talks will be held in Fall term. On November 1, 2022 Sarah Bond, History, University of Iowa, speaks on “Royal Purple and Indigo: The Hidden Labor Behind Luxurious Dyes” at 3:30 p.m. in 375 McKenzie Hall. From diamonds to coal to Tyrian purple to indigo, the workers who create luxury goods often do not enjoy the same status as their products. This lecture

looks at the archaeological and literary evidence for these often-invisible workers in order to reconstruct the lives of ancient dye workers, while also reminding us of the enslaved labor that continues to create the products we use or the buildings we admire even today.



Luke Habberstad, Early Chinese Literature and Religion, UO, will give a talk titled “We Would Have Become Fish!': Ecological Transformations and the Human-Environment Relationship in Early Imperial China” on Tuesday, November 15, 2022 at 3:30 p.m. in 375 McKenzie Hall. The Han empire in early imperial China sponsored hydraulic engineering projects along the Yellow and Yangtze rivers that resulted in ecological stress and environmental destruction that led to court debates to reassess the relationship between humans and the world around them. While far from our contemporary notions of environmental sustainability and awareness, these debates for the first time deemed ecological systems to be objects of potential manipulation and analysis.

The lecture series, cosponsored by the OHC's Endowment for Public Outreach in the Arts, Sciences, and Humanities, will host two more guest scholars in addition to two UO scholars in winter and spring terms. For more information go to history.uoregon.edu/events.



Sarah Bond



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Oregon Humanities Center

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OHC Director's Report by Paul Peppis

As we at the Oregon Humanities Center (OHC) gear up for a new academic year, at a time of continuing upheaval, uncertainty, and challenge, I am once more reminded of the unique capacities of the humanities and the arts to help us understand, navigate, and redress the difficult realities facing us. The penetrating insights of philosophy, the clarifying perspectives of history, the inspiring narratives of literature, and the illuminating visions of the creative arts are among the many rich and potent capacities the humanities provide to respond to such realities.

Animated by our conviction in the humanities' capacities to clarify and redress even seemingly insurmountable challenges, we have selected for the OHC's annual named lecture series the theme of "[Belonging](#)." We believe the topic of belonging warrants focused attention now because so much of what we hear, read, and experience aims to divide, exclude, and alienate us from each other. But belonging is a universal human need. To live good lives, we all require cohesive bonds and connections with people and places. Addressing the topic of belonging at this fraught moment also requires expanding our understanding of what belonging means, of the mechanisms of exclusion and the barriers to belonging, of the created and contested spaces of belonging, and of how ideas of belonging can and have paradoxically engendered exclusion and hatred. So much of our history, so many of our social structures



have been built on scaffolds that pre-determine who belongs, and who has value and power. These systems continue to produce unjust and inequitable outcomes for people and the planet.

The lectures in our series will consider belonging through the lenses of Indigenous sovereignty, racial justice, climate destabilization, immigration, and disability justice. Our speakers will apply their diverse perspectives, experiences, and knowledge to our theme in hopes of fostering productive conversations about what it means to belong, who decides who belongs, and how to create more inclusive systems for everyone.

In these pages, you can learn more about our first Belonging lecture and several of the other exciting humanities and arts events sponsored or co-sponsored by the OHC on campus this fall. Our calendar gives key details about these and many other upcoming lectures, exhibits, performances, and symposia, including the OHC's Work-in-Progress talks (WIPs) by our resident research fellows, and Book-in-Print talks (BIPs) by UO scholars on their recently published books supported by the OHC. We look forward to joining our friends and sup-

porters in person for these events.

Before closing, I want to quote briefly from an email I recently received from Professor Jeffrey



McCarthy, a close friend, colleague, and UO alumnus, who now directs the Graduate Program in Environmental Humanities at the University of Utah. As the OHC begins a new year, Professor McCarthy's words offer heartening reminders of the importance of what we do: "I work closely with our Tanner Humanities Center and conclude that humanities centers are the center of actual university life in America. The connection with community, the genuine interdisciplinary,

the honest support for research... [the OHC is] doing the humanities work that needs to be done."

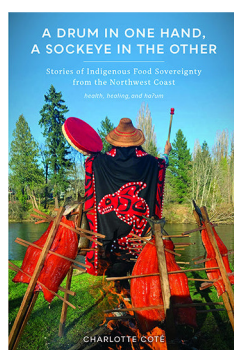
Encouraged by these words, I offer once again my heartfelt thanks

and appreciation for all who help the OHC carry out its urgent mission to promote and strengthen the humanities and humanities research: our staff, Faculty Advisory Board, external Board of Visitors, and all those fellow devotees of the humanities. We couldn't do it without you!



Coté *continued from page 1*

Charlotte Coté is a professor in the Department of American Indian Studies at the University of Washington. She has dedicated her personal and academic life to creating awareness around Indigenous health and wellness issues and to working with Indigenous peoples and communities in revitalizing their traditional foodways. In her recent book, *A Drum in one Hand, A Sockeye in the Other: Stories of Indigenous Food Sovereignty from the Northwest Coast* (UW Press, 2022), Coté shares contemporary Nuu-chah-nulth practices



of traditional food revitalization in the context of broader efforts to re-Indigenize contemporary diets on the Northwest Coast. She examines how cultural foods play a key role in physical, emotional, spiritual, and dietary wellness. Coté is the author of the book, *Spirits of Our Whaling Ancestors: Revitalizing Makah and Nuu-chah-nulth Traditions* (UW Press, 2010) as well as numerous articles. Coté serves as series editor for the UW Press' Indigenous Confluences Series. She is the founder and chair of UW's annual "Living Breath of

wələb?altxw" Indigenous Foods Symposium. wələb?altxw is a Lushootseed word meaning Intellectual House.

Coté's lecture is the first in the Oregon Humanities Center's 2022-23 "Belonging" series. Her lecture, which is free and open to the public, will be ASL interpreted. The lecture will also be livestreamed and recorded. The recording will be available on the OHC's YouTube channel (youtube.com/c/OregonHumanitiesCenter). Register to attend in person or virtually at ohc.uoregon.edu. For disability accommodations, which must be arranged by September 29, please contact ohc@uoregon.edu or call 541-346-3934.



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Oregon Humanities Center

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land of the Kalapuya people.

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ohc.uoregon.edu



The University of Oregon is an equal opportunity, affirmative action institution committed to cultural diversity and compliance with the Americans with Disabilities Act. To arrange disability accommodations for OHC events or to obtain this report in an alternative format, call 541-346-3934.

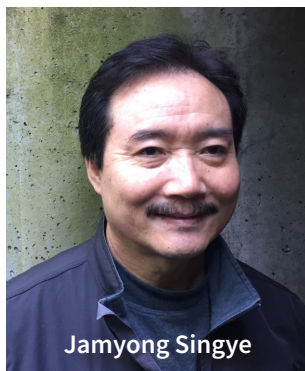
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Tibetan artist shares his story

After having to cancel the lecture scheduled last winter, Tibetan thangka painting master, Jamyong Singye, will be on campus to give his lecture "In the Footsteps of the Snow Lion: A Meditative Journey from Eastern Tibet to the U.S." on October 11, 2022 at 4 p.m. in 110 Fenton Hall. He will share his experience of Tibetan monastic life and culture and the art of thangka painting. During his campus visit he will present a two-day thangka painting workshop for students. These events are sponsored by the Center for Asian and Pacific Studies and the Department of the History of Art and Architecture; and cosponsored by the OHC's Endowment for Public Outreach in the Arts, Sciences, and Humanities. For information go to caps.uoregon.edu



Green Tara, 1994, 18" x 23", natural pigment on handmade canvas. Collection of Mr. and Mrs. John Boey.



Jamyong Singye

African scholars visit UO

In its twelfth year, the African Studies Lecture Series returns with in-person talks this fall. Audrey Gadzekpo, a professor of Communication Studies at the University of Ghana, will speak on October 18, 2022 at 3:30 p.m. in the Knight Library Browsing Room. Gadzekpo's research interests and publications examine the connections between media and gender; media, politics and democratic governance; media and developmental imperatives and media and conflict. On October 26, Faiza Abbas, deputy manager of the Zanzibar Malaria Elimination Programme will speak at 3:30 p.m. in the Knight Library Browsing Room. Abbas works to understand how human behavior influences the effectiveness of malaria interventions as Zanzibar strives to eliminate the disease.

The series, which continues throughout the academic year, is cosponsored by the OHC's Endowment for Public Outreach in the Arts, Sciences, and Humanities. For more information contact Melissa Graboyes, graboyes@uoregon.edu



Audrey Gadzekpo



Faiza Abbas