The following is a list of references I've been reading and thinking over in working on this paper, but am sure I'm missing folx. What should be here? What has inspired you? Let me know at mc143@uark.edu

## Anderson, Kat

2005 Tending the wild: Native American knowledge and the management of California's natural resources. University of California Press, Berkeley, California.

## Aripa, Lawrence, Tom Yellowtail and Other Elders

1999 Stories that Make the World: Oral Literature of the Indian Peoples of the Inland Northwest. The Civilization of the American Indian Series. University of Oklahoma Press, Norman.

## Armstrong, Chelsey Geralda, Jacob Earnshaw and Alex C. McAlvay

2022 Coupled archaeological and ecological analyses reveal ancient cultivation and land use in Nuchatlaht (Nuu-chah-nulth) territories, Pacific Northwest. *Journal of Archaeological Science* 143.

## Atalay, Sonya

2012 Community-based archaeology: Research with, by, and for indigenous and local communities. Univ of California Press.

#### Atleo, E Richard

2007 Tsawalk: A Nuu-chah-nulth worldview. UBC press.

## Ball, Alyssa Megan

2021 Fisheries at a new scale: The contributions of archaeological fish scales in understanding Indigenous fisheries in Wuikinuxv First Nation territory and beyond, Department of Anthropology, University of Victoria, Victoria, British Columbia.

## Barad, Karen

2007 Meeting the Universe Halfway: Quantum physics and the entanglement of matter and meaning. Duke University Press, London.

## Bartlett, Cheryl, Murdena Marshall and Albert Marshall

2012 Two-Eyed Seeing and other lessons learned within a co-learning journey of bringing together indigenous and mainstream knowledges and ways of knowing. *Journal of Environmental Studies and Sciences* 2(4):331-340.

## Barton, Huw and Tim Denham

2011 Prehistoric vegeculture and social life in Island Southeast Asia and Melanesia. In Why cultivate? Anthropological and archaeological approaches to foraging-farming transitions in Southeast Asia, edited by G. Barker and M. Janowski, pp. 17-25. McDonald Institute for Archaeological Research, Cambridge.

2018 Vegecultures and the social-biological transformations of plants and people. *Quaternary International* 489:17-25.

## Berrigan, Caitlin

2014 Life Cycle of a Common Weed. In *The Multispecies Salon*, edited by E. Kirksey, pp. 164-180. Duke University Press, Durham, North Carolina.

## Berry Judson, Katharine

1997 Myths and Legends of the Pacific Northwest. University of Nebraska Press and Bison Books, Lincoln and London.

## Bloch, Lee

2019 Oral traditions and mounds, owls and movement at Poverty Point: An archaeological ethnography of multispecies embodiments and everyday life. *Journal of Social Archaeology* 19(3):356-378.

#### Cajete, Gregory

2000 Native science: Natural laws of interdependence. Clear Light Books, Santa Fe, New Mexico.

## Cipolla, Craig N., James Quinn and Jay Levy

2019 Theory in collaborative indigenous archaeology: Insights from Mohegan. *American Antiquity* 84(1):127-142.

## Colwell-Chanthaphonh, Chip and T. J. Ferguson

2004 Virtue Ethics and the Practice of History. *Journal of Social Archaeology* 4(1):5-27.

Colwell-Chanthaphonh, Chip, T.J. Ferguson, Dorothy Lippert, Randall H. McGuire, George P. Nicholas, Joe E. Watkins and Larry J. Zimmerman

2010 The Premise and Promise of Indigenous Archaeology. *American Antiquity* 75(2):228-238.

#### Cordova, Viola Faye

2007 How It Is: The Native American Philosophy of VF Cordova. University of Arizona Press.

Crellin, Rachel J., Craig N. Cipolla, Lindsay M. Montgomery, Oliver J. T. Harris and Sophie V. Moore

2021 Archaeological Theory in Dialogue: Situating Relationality, Ontology, Posthumanism, an Indigenous Paradigms. Routledge, Abingdon and New York.

#### Deloria, Vine, Kristen Foehner and Scinta Scinta

1999 Spirit and Reason: The Vine Deloria Jr. Reader. Fulcrum Publishing, Golden Colorado.

#### Duchesne, Luc C and Suzanne Wetzel

2004 Effect of fire intensity and depth of burn on lowbush blueberry, Vaccinium angustifolium, and velvet leaf blueberry, Vaccinium myrtilloides, production in eastern Ontario. *The Canadian Field-Naturalist* 118(2):195-200.

## Fausto, Carlos and Eduardo G. Neves

Was there ever a Neolithic in the Neotropics? Plant familiarisation and biodiversity in the Amazon. *Antiquity* 92(366):1604-1618.

#### Ford, Andrea

2019 Embodied Ecologies. In *Theorizing the Contemporary*. vol. 2022. Fieldsights.

## Frey, Rodney in collaboration with the Schitsu'umsh

2001 Landscape Traveled by Coyote and Crane: The World of the Schitsu'umush (Coeur d'Alene Indians). The University of Washington Press, Seattle.

## Fuller, Dorian Q., Eleni Asouti and Michael D. Purugganan

2012 Cultivation as slow evolutionary entanglement: comparative data on rate and sequence of domestication. *Vegetation History and Archaeobotany* 21(2):131-145.

# Fuller, Dorian Q., Chris Stevens, Leilani Lucas, Charlene Murphy and Ling Qin

2016 Entanglements and entrapments on the pathway toward domestication. In *The Archaeology of Entanglement*, edited by L. Der and F. Fernandini, pp. 151-172. Routledge, Walnut Creek, CA.

#### Gonzalez, Sara L., Ian Kretzler and Briece Edwards

2018 Imagining Indigenous and Archaeological Futures: Building Capacity with the Confederated Tribes of Grand Ronde. *Archaeologies* 14(1):85-114.

#### Halle-Erby, Kyle

"Relationships are reality": centering relationality to investigate land, indigeneity, blackness, and futurity. *International Journal of Qualitative Studies in Education*:1-18.

#### Haraway, Donna J.

2013 When Species Meet. U of Minnesota Press.

2015 Anthropocene, capitalocene, plantationocene, chthulucene: Making kin. *Environmental humanities* 6(1):159-165.

2016 Staying with the trouble: Making kin in the Chthulucene. Duke University Press.

## Harrison-Buck, Eleanor and Julia A. Hendon (editors)

2018 Relational Identities and Other-than-human Agency in Archaeology. University of Colorado Press, Boulder, Colorado.

Kanngieser, Anja and Z. O. E. Todd

3. From Environmental Case Study to Environmental Kin Study. *History and Theory* 59(3):385-393.

## Kimmerer, Robin Wall

2013 Braiding sweetgrass: Indigenous wisdom, scientific knowledge and the teachings of plants. Milkweed Editions.

2020a The Fortress, the River, and the Garden: A new metaphor for symbiosis between Indigenous and scientific knowledges. Paper presented at the Sense of Place Series: Indigenous Perspectives on Earth and Sky.

2020b The Serviceberry: An Economy of Abundance. *Emergence Magazine*. Inverness, California and Utrecht, The Netherlands.

#### Kirksey, Eben

2015 Emergent ecologies. Duke University Press.

#### Kohn, Eduardo

2013 How forests think: Toward an anthropology beyond the human. Univ of California Press.

## LeCompte-Mastenbrook, Joyce Kelly

2015 Restoring Coast Salish Foods and Landscapes: A More-than-Human Politics of Place, History and Becoming, Department of Anthropology, University of Washington, Seattle.

#### Lodwick, Lisa

2020 Weeds in the Field, Weeds in the City: Posthuman Approaches to Plants in the Roman World. In *Beyond the Romans: Posthuman Perspectives in Roman Archaeology*, edited by I. Selsvold and L. Webb, pp. 79-91. TRAC Themes in Roman Archaeology. vol. 3, K. E. Crawford, general editor. Oxbow Books, Oxford & Philadelphia.

Lyons, Natasha, Tanja Hoffmann, Debbie Miller, Andrew Martindale, Kenneth M. Ames and Michael Blake

Were the Ancient Coast Salish Farmers? A Story of Origins. *American Antiquity* 86(3):504-525.

#### Lyons, Natasha and Kisha Supernant

2020 Introduction to an Archaeology of the Heart. In *Archaeologies of the Heart*, edited by K. Supernant, J. E. Baxter, N. Lyons and S. Atalay, pp. 1-19. Springer Nature, Switzerland.

Marks-Block, Tony, Frank K. Lake, Rebecca Bliege Bird and Lisa M. Curran 2021 Revitalized Karuk and Yurok cultural burning to enhance California hazelnut for basketweaving in northwestern California, USA. *Fire Ecology* 17(1).

#### Marshall, Yvonne

2021 Indigenous Theory is Theory: Whakapapa for Archaeologists. *Cambridge Archaeological Journal* 31(3):515-524.

## Matthews, Kathryn

2020 Restoration Strategies for Propagation of Camassia quamash on the Weippe Prairie, College of Natural Resources, University of Idaho, Moscow, Idaho.

#### McNiven, Ian J.

2017 Theoretical Challenges of Indigenous Archaeology: Setting an Agenda. *American Antiquity* 81(01):27-41.

## Montgomery, Lindsay M.

2021 Indigenous alterity as archaeological practice. In *Archaeological Theory in Dialogue: Situating Relationality, Ontology, Posthumanism, an Indigenous Paradigms*, edited by R. J. Crellin, C. N. Cipolla, O. J. T. Harris and S. V. Moore. Routledge, Abingdon and New York.

#### Nelson, Peter A.

2020 Refusing Settler Epistemologies and Maintaining an Indigenous Future for Tolay Lake, Sonoma County, California. *American Indian Quarterly* 44(2):221-242.

## Pauketat, TImothy R. and Susan M. Alt

2018 Water and Shells in Bodies and Pots: Mississippian Rhizome, Cahokian Poiesis. In *Relational Identities and Other-Than-Human Agency in Archaeology*, edited by E. Harrison-Buck and J. A. Hendon, pp. 72-99. University Press of Colorado, Louisville, Colorado.

Perry, G. H., N. J. Dominy, K. G. Claw, A. S. Lee, H. Fiegler, R. Redon, J. Werner, F. A. Villanea, J. L. Mountain, R. Misra, N. P. Carter, C. Lee and A. C. Stone

2007 Diet and the evolution of human amylase gene copy number variation. *Nat Genet*39(10):1256-1260.

Reid, Andrea J., Lauren E. Eckert, John-Francis Lane, Nathan Young, Scott G. Hinch, Chris T. Darimont, Steven J. Cooke, Natalie C. Ban and Albert Marshall

2020 "Two-Eyed Seeing": An Indigenous framework to transform fisheries research and management. Fish and Fisheries 22(2):243-261.

#### Reid, Laurie Aileen

2005 The effects of traditional harvesting practices on restored sweetgrass populations. State University of New York College of Environmental Science and Forestry.

## Silliman, Stephen W.

2005 Culture contact or colonialism? Challenges in the archaeology of native North America. *American Antiquity* 70(1):55-74.

## Stucki, Devin S., Thomas J. Rodhouse and Ron J. Reuter

2021 Effects of traditional harvest and burning on common camas (*Camassia quamash*) abundance in Northern Idaho: The potential for traditional resource management in a protected area wetland. *Ecology and Evolution*:1-14.

## Sundberg, Juanita

2013 Decolonizing posthumanist geographies. cultural geographies 21(1):33-47.

#### TallBear, Kim

2013 Native American DNA: Tribal belonging and the false promise of genetic science. U of Minnesota Press.

## Tanno, Ken-ichi and George Willcox

2006 How fast was wild wheat domesticated? Science 311(5769):1886-1886.

## Thompson, M. Terry and Steven M. Egesdal

2008 Salish Myths and Legends: One People's Stories. University of Nebraska Press, Lincoln, Nebraska.

#### Todd, Zoe

2016 An Indigenous Feminist's Take On The Ontological Turn: 'Ontology' Is Just Another Word For Colonialism. *Journal of Historical Sociology* 29(1):4-22.

## Topa, Wahinkpe and Darcia Narvaez

2022 Restoring the kinship worldview: Indigenous voices introduce 28 precepts for rebalancing life on planet earth. North Atlantic Books.

## Tsing, Anna Lowenhaupt

2012 Unruly Edges: Mushrooms as Companion SpeciesFor Donna Haraway. *Environmental Humanities* 1(1):141-154.

2015 The Mushroom at the End of the World. In *The Mushroom at the End of the World*. Princeton University Press.

## van der Veen, Marijke

2014 The materiality of plants: plant–people entanglements. *World Archaeology* 46(5):799-812.

## van Dooren, Thom, Eben Kirksey and Ursula Münster

2016 Multispecies Studies. *Environmental Humanities* 8(1):1-23.

## Watts, Vanessa

2013 Indigenous place-thought and agency amongst humans and non humans (First Woman and Sky Woman go on a European world tour!). *Decolonization: Indigeneity, Education & Society* 2(1).

# Wilson, Shawn

2008 Research Is Ceremony: Indigenous Research Methods. Fernwood Publishing, Halifax and Winipeg.