

November 3, 2009

Message from the Chair,

Welcome to the 42nd annual Chacmool Archaeological Conference entitled “Identity Crisis: Archaeological Perspectives on Social Identity”. The Chacmool Archaeological Association, University of Calgary Department of Archaeology, Archaeological Society of Alberta and others have come together to have November 9–15, 2009 named the 1st annual “Archaeology Week” in Calgary, and approved by the Mayor. “Archaeology Week” is dedicated to archaeological research around the world as well as to members of the public fascinated by archaeology.

I would like to express my gratitude to all of the individuals who have worked hard over the past year to put this conference together. Every one of you has made my life a little bit easier and your work has not gone unnoticed. I would like to guide your eye to the following page and a list of individuals whom assisted in the conference preparation. Special thanks to Lilly Wong and Nicole Ethier, the Department of Archaeology staff members. Your assistance has kept us on track throughout the year.

Presenters, I greatly appreciate your contribution to the dialogue on social identity and the pursuit of identity in the archaeological record. I hope you will enjoy your stay in Calgary and the topics presented throughout the weekend. We look forward to seeing you at future Chacmool conferences.

Sincerely,
Autumn Whiteway
Chair, Chacmool Archaeological Conference

Members of the Chacmool 2009 Conference Committee

Faculty Advisors

Dr. Geoffrey McCafferty
Dr. Gerald Oetelaar

Department of Archaeology

Nicole Ethier, Department Manager
Lilly Wong, Department Administrator

Graduate Student Advisors

Danielle Desmarais
Kathryne Curtis
Nicole Engel
Shawn Morton
Monica Nicolaides

Undergraduate Committee Members

Autumn Whiteway, Conference Chair
Kathryn Stewart, Program Chair

Kamira Barron, Registration
Gina Carroll, Silent Auction
Sabrina Corbett, Registration Coordinator
James Eddy, Treasurer
Lance Evans, Website Administrator
Shaun Hykway, Volunteer Coordinator
Colleen Hughes, Registration
Amber Korbo, Fundraising
Alexandra Petersen, Secretary and Poster Design

Program Coordinators

Kathryn Stewart, Undergraduate
Carrie Dennett, Graduate

Conference Social Events

Opening Reception

Best Western – Village Park Inn, Edgemont Room
Thursday, November 12th, 2009
6:30 pm – 10:00 pm
Appetizers & Cash Bar
Free Event

Department of Archaeology Reception

8th Floor: Earth Sciences Building
Friday, November 13th, 2009
6:00 pm – 9:00 pm
Hosted by the Department of Archaeology, University of Calgary
Snacks & Cash Bar
Free Event

Banquet

Best Western – Village Park Inn, Foothills Room
Saturday, November 14th, 2009
6:30 pm – 10:00 pm
Dinner Buffet & Cash Bar
Tickets: \$30

Banquet Speaker:

Andrew Gardner, University College London
“Paradox and Praxis in the Archaeology of Identity”

Sessions at a Glance

Evans Room	CIBC Hub Room	Scotiabank Milling Area	Boris Roubakine Hall
FRIDAY, NOVEMBER 13TH			
<i>Morning Session:</i> 9:00 am to 12:00 pm			
Plenary Speakers (Husky Oil Great Hall)			
<i>Afternoon Sessions:</i> 1:00 pm – 5:00 pm			
Technological Aspects of Identity	Until Death Do Us Part: Identities through Mortuary Analysis	Undressing Identity: Body Modification, Clothing and Iconography as Identity Reinforcement	Roman Identities: Approaches Through Material Remains
SATURDAY, NOVEMBER 14TH, 2009			
<i>Morning Sessions:</i> 9:00 am – 12:00 pm			
New World Open Session I	Old World Open Session I	Identity and Place: Home Hearth and Household in the Circumpolar North I	Dialogues with the Past: Deciphering Identity from Human Remains I
<i>Afternoon Sessions:</i> 12:00 pm – 5:00 pm			
New World Open Session II	Old World Open Session II	Identity and Place: Home Hearth and Household in the Circumpolar North II	Dialogues with the Past: Deciphering Identity from Human Remains II
SUNDAY, NOVEMBER 15TH, 2009			
<i>Morning Sessions:</i> 9:00 am – 12:00 pm			
Who Were You Again? Examining Identity in Lower Central America I	Places of Being: An Investigation of Identity through the Treatment of Space	Community-Based Archaeologies: the Interaction between Collaborative Practice and Identity	The Archaeology of Identity in Western Canada I
<i>Afternoon Sessions:</i> 12:00 pm – 5:00 pm			
Who Were You Again? Examining Identity in Lower Central America II	The Fluidity and Rigidity of Identity in the North East	Food and Identity in Latin America	The Archaeology of Identity in Western Canada II

Friday, November 13th – Morning

Plenary Speakers

Location: Husky Oil Great Hall

Session Chair: Brian Kooyman, University of Calgary

- 9:00 – 9:40 Ross Jamieson (Simon Fraser University)
The Stubborn Particulars of Identity: Race and the Colonial Encounter in the Andes
- 9:40 – 10:20 Siân Jones (University of Manchester)
Centres and Margins: Monuments, Memory and Identity in the Modern World
- 10:20 – 10:30 Coffee Break
- 10:30 – 11:10 Alice B. Kehoe (University of Wisconsin-Milwaukee)
Is Identity to be found in the Archaeological Record?
- 11:10 – 11:50 Joanna R. Sofaer (University of Southampton)
Growing up on a Bronze Age Tell: Material Culture, Technique, and the Construction of Social Identity

Friday, November 13th – Afternoon

Technological Aspects of Identity

Session Chair: Alexandra Petersen, University of Calgary

Location: Evans Room

- 1:00 – 1:20 Guy S. Duke (Simon Fraser University)
Continuity, Cultural Dynamics, and Alcohol: The Reinterpretation of Identity through Chicha in the Andes
- 1:20 – 1:40 Caleb A. Folorunso (University of Ibadan)
Continuity in Material Culture in the Benue Valley of Nigeria: Ethnoarchaeology and Identity Issues
- 1:40 – 2:00 Kent D. Fowler (University of Manitoba)
Who's Signalling Who When Pots aren't Decorated? Technical Identity and the Social Boundaries of Zulu Potters in South Africa
- 2:00 – 2:20 Diane Lyons (University of Calgary)
Marginalized Potters and the Politics of Pottery: Constructing Marginalized Identities in Tigray Region, Ethiopia

- 2:20 – 2:40 Coffee Break
- 2:40 – 3:00 Megan Meredith-Lobay (University of Alberta)
Theatres of Memory: 'Second Life' and the Cyber-Identity of the Middle Ages
- 3:00 – 3:20 Jim Elliott (University of Calgary)
Identification of Self and Others in the Classic Maya Written Record
- 3:20 – 3:40 Flannery Surette (University of Western Ontario)
Colonists or Locals? The Early Intermediate Period Textile Assemblage from Huaca Prieta, Chicama Valley, Peru
- 3:40 – 4:00 Matthew Walls (University of Toronto)
Ritualized Kayak Construction in West Greenland: Exploring the Emic Delineation of Sacred and Secular Activity through Technology
- 4:00 – 4:20 Jayne Wilkins (University of Toronto)
Style, Symboling, and Interaction in Middle Stone Age Society
- 4:20 – 4:40 Dagmara Zawadzka (Université du Quebec à Montreal)
Images of Identity: A Case Study of Algonquian Landscape and Rock Art

Until Death Do Us Part: Identities through Mortuary Analysis

Session Chair: Cynthia Kwok, University of Calgary

Location: CIBC Hub Room

- 1:00 – 1:20 Jo Appleby (University of Cambridge)
Bodies, Burials and Ageing: The Importance of Old Age in Reconstructing Prehistoric Social Formations
- 1:20 – 1:40 Robert Losey (University of Alberta)
Marmot Effects and Mortuary Ritual: Animal Remains in 7–8000 Year Old Hunter-Gatherer Cemeteries, Lake Baikal, Siberia
- 1:40 – 2:00 Jan Turek (University of Hradec Králové)
Age, Gender Identities, and Social Differentiation in the Central European Copper Age
- 2:00 – 2:20 Pauline de Grandpre (University of Alberta)
The Empty Tombs: An Archaeological Discussion on the Alleged Crypts of Jesus of Nazareth
- 2:20 – 2:40 Lieve Donnellan (Ghent University)
Funerary Ritual as a Means of Land Appropriation? The Histria Tumuli Revisited

- 2:40 – 3:00 Coffee Break
- 3:00 – 3:20 Ani Chénier (McMaster University)
Memories of Community and Identity: Chinese-Canadian Cemetery Spaces in Vancouver and Victoria, British-Columbia
- 3:20 – 3:40 Katherine Cook (McMaster University)
A Different Kind of Afterlife: The Cultural Biography of Headstones
- 3:40 – 4:00 James E. Herbert (Simon Fraser University)
Linage Lines, Leadership and the Pursuit of Power
- 4:00 – 4:20 Robyn Mulligan (University of British Columbia, Okanagan)
Tangihanga: Maori Ceremonies of the Dead (New Zealand)

Undressing Identity: Body Modification, Clothing and Iconography as Identity Reinforcement

Session Chair: Kristal Turner, FMA Heritage Inc.

Location: Scotiabank Milling Area

- 1:00 – 1:20 Cathy Lynne Costin (California State University Northridge)
Hybrid Objects, Hybrid Social Identities: Technology, Style and Social Structure in the Late Horizon Andes
- 1:20 – 1:40 Renee Gondek (University of Virginia)
Lifting the Veil: Identity and Dress of Brides on Athenian Vases
- 1:40 – 2:00 Miranda Brunton (Trent University)
In Search of Women's Clothing: Understanding the Absence of Women's Garments Sets in the Andean Archaeological Record
- 2:00 – 2:20 Heather Flowers (University of Minnesota)
Adorning Identities: Brooches as Social Strategy in Early Medieval Europe
- 2:20 – 2:40 Eóin O'Donoghue (National University of Ireland)
The Costume of Crisis: Reinforcing Local Identity in Later Etruscan Art
- 2:40 – 3:00 Coffee Break
- 3:00 – 3:20 Alexandra Moyer (University of Minnesota)
Objects in Mirror Are Closer than They Appear: Self, Reflection, Identity
- 3:20 – 3:40 Marina La Salle (University of British Columbia)
Beyond Lip Service: The Social Context of Labrets on the Northwest Coast

- 3:40 – 4:00 Christopher M. Roberts (Arizona State University)
Practical Identities: On the Relationship Between Iconography and Group Identity
- 4:00 – 4:20 Rory Spickett (University of Alberta)
Judean Self-Representation in the Hellenistic Period
- 4:20 – 4:40 Charlotte Werner (University of Manitoba)
Body Modification and Identity Construction in Mesoamerica
- 4:40 – 5:00 Priscilla Mollard (California Academy of Sciences)
Who Was That Masked Man? Animal Imagery and Identity in the Classic Maya Ballgame

Roman Identities: Approaches through Material Remains

Session Chair: Alison Jeppesen, University of Calgary

Location: Boris Roubakine Hall

- 1:00 – 1:20 Beverly Johnson (University of Calgary)
The Changing Sense of Identity Found in the Epitaphs of the Freedmen of the Emperor Claudius (41 CE–54 CE)
- 1:20 – 1:40 Lindsay Penner (University of Calgary)
Imperial and Non-Imperial Identities: Vernae in the Roman Household
- 1:40 – 2:00 Lisa Hughes (University of Calgary)
Non-elite Women, Funerary Rites and Identity in the Early Roman Empire
- 2:00 – 2:20 Alison Jeppesen (University of Calgary)
Status and Ideals in the Identities of Roman Wives
- 2:20 – 2:40 Discussion Panel
- 2:40 – 3:00 Coffee Break
- 3:00 – 3:20 Edward Herring (National University of Ireland, Galway)
Does Ethnicity Matter in Colonial Relations? The Case of South Italy
- 3:20 – 3:40 Amélie Bégin (University of Alberta)
The Cistern of the Roman Villa at Ossaia, La Tufa
- 3:40 – 4:00 Rygnas Pleckaitis (Grant MacEwan University)
This is Barca: Historical Narrative and Identity in a Central Italian Town
- 4:00 – 4:20 Karim Mata (University of Chicago)

Social Identity in the Roman World: Investigating Socio-Economic Relations in the Domestic Sphere

4:20 – 5:00 Discussion Panel

Saturday, November 14th – Morning

New World Open Session I

Session Chair: Don Butler, University of Calgary

Location: Evans Room

- 9:00 – 9:20 Teresa Dujnic Bulger (University of California, Berkeley)
Home is Where the Identity is? Families, Houses, and Identities
- 9:20 – 9:40 John Chenoweth (University of California, Berkeley)
Religion as the Intentional Identity? Quaker Practice and Group Cohesion
- 9:40 – 10:00 Kim Christensen (University of California, Berkeley)
“The Daughters of 1976”: History, Identity, and Collaborative Archaeology at a Historical House Site
- 10:00 – 10:20 Lilia Lucía Lizama (Universidad Autónoma Metropolitana) and José Israel Herrera (University of Amsterdam)
The North Area of Quintana Roo, Mexico: Negotiating Identities and Mentalities with Tourism and their Past
- 10:20 – 10:40 Coffee Break
- 10:40 – 11:00 Justin P. Lowry (State University of New York, Albany)
A K-means Cluster Analysis of Ceramics from Mayapan
- 11:00 – 11:20 John Arnn (Texas Department of Transportation)
Distinguishing Socio-cultural Identity in the Archaeological Record: Toyah/Tejas Social Field A.D. 1300–1700
- 11:20 – 11:40 Meaghan M. Peuramaki-Brown (University of Calgary)
Households and Centre Decline: An Object Biography Approach
- 11:40 – 12:00 Michael P. Saunders (Texas State University)
The Sacred Sites of San José Chacayá: Prehistoric Associations and Contemporary Ritual

Old World Open Session I

Session Chair: Dyan Laskin Grossman, University of Calgary
Location: CIBC Hub Room

- 9:00 – 9:20 Emily S. Anderson (Johns Hopkins University)
Objects as Actors: Intersubjectivity with and through Early Cretan Seals
- 9:20 – 9:40 Larry Herr (Canadian University College)
Alphabetic Scripts as a Mark of Social Identity for the Eastern Mediterranean in the Iron Age IIB-C (800–500 B.C.)
- 9:40 – 10:00 Arkadiusz Marciniak (University of Poznan)
Constructing and Maintaining Two Identities. The Neolithic-Chalcolithic Transition in Central Anatolia
- 10:00 – 10:20 Zachary Knox (Trent University) and Peter Bikoulis (University of Toronto)
Being Byzantine: A View from Rural Central Anatolia
- 10:20 – 10:40 Coffee Break
- 10:40 – 11:00 Jeffrey F. Leon (Cornell University)
A Tale of Two Cultures: An Attempt at Understanding the Mycenaean-Minoan Relationship
- 11:00 – 11:20 Julie Hruby (Berea College)
“It Is Very Difficult to Know People...”: Cuisine and Identity in Mycenaean Greece
- 11:20 – 11:40 Haskel Greenfield (University of Manitoba) and Ram Bouchnick (University of Haifa)
Shechita: Kosher Slaughtering and Jewish Identity in Zooarchaeology
- 11:40 – 12:00 Shawn Bubel (University of Lethbridge)
The Ethnic Identity of Tel Beth-Shemesh: Canaanite, Israelite or Both?

Identity and Place: Home Hearth and Household in the Circumpolar North I

Session Chairs: Gerald Oetelaar, University of Calgary, and David Anderson, University of Tromsø
Location: Scotiabank Milling Area

- 9:00 – 9:20 David G. Anderson (University of Tromsø)
Home, Hearth and Household in the Circumpolar North
- 9:20 – 9:40 Petri Halinen (Institute for Cultural Research, University of Helsinki)

Sacred Sites as Reflections of Identity in the Sámi Societies of Northern Fennoscandia During the Late Iron Age and Middle Ages

- 9:40 – 10:00 Artur Kharinsky (Irkutsk State Technical University)
Reindeer Breeding of North Baikal Evenks in the Twentieth to Early Twenty-First Centuries
- 10:00 – 10:20 Sven-Donald Hedman and Bjørnar Olsen (University of Tromsø)
Houses and Hearths: Sámi Dwellings in North-Eastern Sápmi
- 10:20 – 10:40 Coffee Break
- 10:40 – 11:00 Per Axelsson (Centre for Sami Research, Umeå University)
The Complexity of Sami and Settler Households in Late 19th Century Swedish Sápmi
- 11:00 – 11:20 Hilde Leikny Jåstad (Centre for Sami Studies, University of Tromsø)
Northern Coresidence across Generations: Northern Norway during the Last Part of the Nineteenth Century
- 11:20 – 11:40 John Ziker (University of Calgary)
The Fire is Our Grandfather: Social Relations and Inferences of the Home-Hearth in Northern Siberia
- 11:40 – 12:00 Katrin A. Simon (University of Aberdeen)
The Meaning and Use of Narrative in a Central Yup'ik Community: The Scammon Bay "Fireball Story"

Dialogues with the Past: Deciphering Identity from Human Remains I

Session Chairs: Nicole Engel and C. Kathryne Curtis, University of Calgary
Location: Boris Roubakine Hall

- 9:00 – 9:20 Amy Scott (University of Western Ontario)
The Sadlermiut Inuit: An Analysis of Skeletal Stress from a Growth and Development Perspective
- 9:20 – 9:40 Celise Chilcote (Trent University)
Inferring Activity Patterns from Human Skeletal Morphological Variations
- 9:40 – 10:00 Sarah Schrader (Purdue University)
Social Identity in Skeletal Remains: Osteoarthritis and Musculoskeletal Stress Markers in Nubia
- 10:00 – 10:20 Lelia U. Watamaniuk (University of Toronto, Mississauga)
Positive Personal Identification Based on Thoracic Vertebral Morphology

- 10:20 – 10:40 Coffee Break
- 10:40 – 11:00 Michele R. Buzon (Purdue University)
Who Were the Bronze Age 'Nubians'? A Bioarchaeological Investigation of C-Group and Kerma Identity
- 11:00 – 11:20 Katherine Miller (Arizona State University)
Dental Modification as a Social Identifier
- 11:20 – 11:40 Charisse Carver (Arizona State University)
The Bioarchaeology of Avar Gender: A Multivariate Approach
- 11:40 – 12:00 Christina Torres-Rouff (Colorado College)
Body Adornment and Identity: The Men of El Torin

Saturday, November 14th – Afternoon

New World Open Session II

Session Chair: Don Butler, University of Calgary

Location: Evans Room

- 1:00 – 1:20 Michael J. Grofe (American River College)
The Palenque Triad and Central Mexican Cosmology
- 1:20 – 1:40 Sara Marsteller (School of Human Evolution and Social Change, Arizona State University)
Gender Fluidity in the Ancient Andes: A Case Study at the Tablada de Lurin, Peru
- 1:40 – 2:00 Matthew Peeples (Arizona State University)
Social Transformations at Regional Scales in the U.S. Southwest
- 2:00 – 2:20 Sarah Rowe (University of Illinois) and Jennifer Cyr (University of Alberta)
Archaeology and Indigeneity in Ecuador: Pathways to Sustainability?
- 2:20 – 2:40 Marc Blainey (Tulane University)
An Anthropology of Mayanism: Emic “Rationales” behind New Age (Mis)Appropriations of Ancient Maya Calendrics and Symbology
- 2:40 – 3:00 Diane Davies (Tulane University)
Social Memory and Identity as Reflected in the Reuse of a Residential Group at the Maya Site of San Bartolo

- 3:00 – 3:20 Coffee Break
- 3:20 – 3:40 Joshua D. Englehardt (Florida State University)
Mythical Metaphors and Historical Identities: Mimesis and Identity in Maya Iconography and Writing
- 3:40 – 4:00 Angel Hamilton (Trent University)
Classic Maya Sexuality: Fractal Analysis
- 4:00 – 4:20 Matthew Longstaffe, Gyles Iannone (Trent University), Jeffrey Seibert (Parks Canada), and Matthew Mosher (University of Toronto)
Community at the Ancient Maya City-State of Minanha, Belize: Social Dynamics and Integrative Strategies of Affiliation
- 4:20 – 4:40 Nicola Sharratt (University of Illinois at Chicago)
Coping with Collapse: Identity Construction and the Decline of the Tiwanaku State
- 4:40 – 5:00 Jason Paling (University of Albany) and Basile Sohet (University of Montreal)
Between Two Rivals: Life as an Intermediary and Intermediate Center

Old World Open Session II

Session Chair: Dyan Laskin Grossman, University of Calgary

Location: CIBC Hub Room

- 1:00 – 1:20 John W. Stephenson (Appalachian State University)
Late Roman Identities in the Spanish Villa and House
- 1:20 – 1:40 Matthew Mosher (University of Toronto)
Political Organization in the Indus Valley Civilization
- 1:40 – 2:00 Monica L. Smith (University of California, Los Angeles)
"I Discard, Therefore I Am": Identity and the Leave-Taking of Possessions
- 2:00 – 2:20 Arua Oko Omaka (Ebonyi State College of Education)
Male Initiation Rites, Age Grades and Social Roles in Edda of the Cross River Igbo area of Nigeria
- 2:20 – 2:40 Stephanie Wynne-Jones (Bristol University)
Consumption and the Construction of Swahili Identities: The Case of Vumba
- 2:40 – 3:00 Ceri Ashley (University College London)
Migration, Mobility and Missionaries: Nineteenth Century Archaeology in Ngamiland, Botswana

Identity and Place: Home Hearth and Household in the Circumpolar North II

Session Chairs: Gerald Oetelaar, University of Calgary and David Anderson, University of Tromsø

Location: Scotiabank Milling Area

- 1:00 – 1:20 Donatas Brandisaukas (University of Aberdeen)
Walking, Routes and Belonging to the Land among Orochen Hunters and Herders of Zabaikal'e (East Siberia)
- 1:20 – 1:40 Ivar Bjørklund (University of Tromsø)
How a Sami Herding Tent Became a Master Paradigm
- 1:40 – 2:00 Thomas Andrews (Prince of Wales Northern Heritage Centre)
Heritage as Practice: The Tlicho Caribou Skin Lodge Project
- 2:00 – 2:20 Charles Arnold, Glen MacKay (Prince of Wales Northern Heritage Centre), Peter Dawson, and Gerald Oetelaar (University of Calgary)
Defining Kuukpangmiut: Social and Ecological Factors
- 2:20 – 2:40 Coffee Break
- 2:40 – 3:00 Peter Dawson, Richard Levy (University of Calgary), Glen MacKay, Charles Arnold (Prince of Wales Northern Heritage Centre), and Gerald Oetelaar (University of Calgary)
The Third Dimension of Place: Representations of Activities in Inuvialuit Homes
- 3:00 – 3:20 Robert Wishart (University of Aberdeen)
Building Log Cabin Homes in Teetl'it Gwich'in Country: Vernacular Architecture, Local History, and Continuities
- 3:20 – 3:40 Gerald A. Oetelaar and Peter Dawson (University of Calgary)
Identity and Place: Cosmological Links between Home and Landscape

Dialogues with the Past: Deciphering Identity from Human Remains II

Session Chairs: Nicole Engel and C. Kathryn Curtis, University of Calgary

Location: Boris Roubakine Hall

- 1:00 – 1:20 Lynne S. Bell (Simon Fraser University)
Archaeology Meets Forensics: Forensics Meets Archaeology
- 1:20 – 1:40 Emily Holland (University of Toronto)
Child Identity and Bioarchaeologists
- 1:40 – 2:00 Julia A. Gamble (University of Manitoba)

Health and Social Status in Early Anglo-Saxon England: A Consideration of Cemetery Evidence from Edix Hill (Cambridgeshire)

- 2:00 – 2:20 Tamara L. Varney (Lakehead University)
Deciphering Identity in a Colonial Era Cemetery, Antigua, WI
- 2:20 – 2:40 Nicole Engel (University of Calgary)
Assessing Isotopic Variability in a Subset of Western Canadians: Some Preliminary Analyses
- 2:40 – 3:00 Coffee Break
- 3:00 – 3:20 Nathalie Dugo (University of Alberta)
The Roots of Slaves: A Look into Tooth Mutilation, Stable Isotope and DNA Analysis in the Context of Mobility and the African Slave Trade
- 3:20 – 3:40 Andrea Waters-Rist (University of Calgary)
Infant and Child Feeding Practices in Holocene Hunter-Gatherers from the Lake-Baikal Region, Siberia
- 3:40 – 4:00 Dyan L. Semple (University of Alberta)
Issues and Accomplishments in Neanderthal Palaeodietary Reconstruction

Saturday, November 14th – Evening

Banquet

Andrew Gardner (University College London)
Paradox and Praxis in the Archaeology of Identity

Sunday, November 15th – Morning

Who Were You Again? Examining Identity in Lower Central America I

Session Chairs: Sacha Wilke and Geoffrey McCafferty, University of Calgary

Location: Evans Room

- 9:00 – 9:20 Janine Pliska (Pennsylvania State University)
Individuality in Death: A Biocultural Analysis into the Diverse Burial Types at Cerro Juan Díaz, Central Panama
- 9:20 – 9:40 Mikael Haller (St. Francis Xavier University)

*Ritual Specialization and the Development of Sociopolitical Identities from
Panama and Lower Central America*

- 9:40 – 10:00 Kenzie K. Jessome (University of British Columbia)
Ritual, Feasting and Identity in Pre-Conquest Panamá
- 10:00 – 10:20 Ashley L. DeYoung (University of British Columbia)
Beyond the Warrior: An Engendered Examination of Ancient Coclé Ceramic Art
- 10:20 – 10:40 Coffee Break
- 10:40 – 11:00 Jeffrey Peytrequin (University of Costa Rica)
Funerary-Ritual Practices and Identity in Costa Rica, A.D. 300–800
- 11:00 – 11:20 Celise Chilcote (Trent University)
The Technology, Distribution and Role of Greenstone Artifacts from Prehistoric Costa Rica
- 11:20 – 11:40 Jennifer Lapp (University at Buffalo)
Proyecto La Flor, El Conchal
- 11:40 – 12:00 Sacha J. Wilke (University of Calgary)
Sex, Drugs, and Rock Gods: A Theoretical look at Nicaraguan Stone Sculptures

Places of Being: An Investigation of Identity through the Treatment of Space

Session Chair: Shawn G. Morton, University of Calgary

Location: CIBC Hub Room

- 9:00 – 9:20 Lindsay Amundsen (University of Calgary)
The Old North Trail: An Application of GIS to the Social and Ecological Landscape of the Northern Plains
- 9:20 – 9:40 Bailey Hudacin and Meaghan Peuramaki-Brown (University of Calgary)
Lower Strata Households and the “Invisible Mound”: GPR and Ground-Truthing in the Maya Lowlands of Belize
- 9:40 – 10:00 Jason Bush (University of Alberta)
Chaco Canyon: Roads, Identity and Interpretation
- 10:00 – 10:20 James E. Brady (California State University, Los Angeles)
The First Temple of the World: Landscape and Identity among the Ancient Maya
- 10:20 – 10:40 Coffee Break

- 10:40 – 11:00 Denise F. Brown (University of Calgary)
Disentangling Place and Identity: A Yucatec Maya Example
- 11:00 – 11:20 Mary Davis (University of Wisconsin-Madison)
Identifying Identity in the Indus Civilization: Preliminary Results of Spatial Analysis of Harappa
- 11:20 – 11:40 Richard M. Hutchings (University of British Columbia)
Watershed Identity
- 11:40 – 12:00 Gabrielle Legault (University of British Columbia, Okanagan)
Ethnic Architecture in the Okanagan: Métis Constructs and Constructions

Community-Based Archaeologies: The Interaction between Collaborative Practice and Identity

Session Chair: Monica Nicolaides, University of Calgary

Location: Scotiabank Milling Area

- 9:00 – 9:20 Monica Nicolaides (University of Calgary)
Introduction
- 9:20 – 9:40 Kisha Supernant (University of British Columbia)
Who Belongs Here? Identity, Contemporary Community Politics and the Generation of Archaeological Knowledge in the Lower Fraser River Canyon, B.C.
- 9:40 – 10:00 Kevin Brownlee (The Manitoba Museum)
Nation Building Through Archaeology
- 10:00 – 10:20 Eldon Yellowhorn (Simon Fraser University)
Seeking the Rez in Residential School
- 10:20 – 10:40 Coffee Break
- 10:40 – 11:00 George Nicholas (Simon Fraser University)
Discussant
- 11:00 – 12:00 *Panel Discussion*

The Archaeology of Identity in Western Canada I

Session Chairs: Liz Robertson, University of Saskatchewan, Laura Roskowski, FMA
Heritage Inc. and Dan Meyer, Lifeways of Canada Limited

Location: Boris Roubakine Hall

- 9:00 – 9:20 Alicia Colson (Independent Scholar)
Oh Why, Oh Why is Identity So Difficult? The Trials and Traumas in Determining the Archaeological Context of Pictograph Sites in the Canadian Shield
- 9:20 – 9:40 Alan Korejbo (University of Saskatchewan)
Identity in Northwestern Saskatchewan
- 9:40 – 10:00 Adam M. Splawinski (University of Saskatchewan)
Preliminary Investigation of Cody Complex Identity in Saskatchewan
- 10:00 – 10:20 Laura Roskowski (FMA Heritage Inc.) and Robin Woywitka (Alberta Culture and Community Spirit)
Identity in the Athabasca Oilsands Region of Alberta: Connections in Projectile Point Typology
- 10:20 – 10:40 Coffee Break
- 10:40 – 11:00 Chrissy Foreman (University of Lethbridge)
Beside the Point: Searching for Markers of Ethnicity within an Entire Archaeological Assemblage
- 11:00 – 11:20 Matthew S. Stewart (University of Saskatchewan)
Charlotte's Web O' Stone Tools
- 11:20 – 11:40 Denise P. Gibson (University of Saskatchewan)
Ceramics and Identity: A Case for the West
- 11:40 – 12:00 Kristina J. Hannis (Simon Fraser University)
On the Edge of Change: Shifting Land Use in the Piikani Timber Limit, Porcupine Hills, Alberta

Sunday, November 15th – Afternoon

Who Were You Again? Examining Identity in Lower Central America II

Session Chairs: Sacha Wilke and Geoffrey McCafferty, University of Calgary

Location: Evans Room

- 1:00 – 1:20 Geoffrey G. McCafferty (University of Calgary)
A Tale of Two Cities (and one Suburb): Stumbling Toward Chorotega Identity in Pacific Nicaragua
- 1:20 – 1:40 Lorelei Platz (University of Calgary)

Ceramic Analysis from the Site of Las Delicias, Nicaragua

- 1:40 – 2:00 Carrie L. Dennett (University of Calgary)
My Pot or Yours? Restructuring Identity in Pacific Nicaragua
- 2:00 – 2:20 Sacha J. Wilke (University of Calgary)
Death on the Shoreline: A Comparison of Burial Styles from El Rayo, Nicaragua
- 2:20 – 2:40 Sharisse McCafferty and Geoffrey McCafferty (University of Calgary)
Bling Things: Ornamentation and Identity in Pacific Nicaragua

The Fluidity and Rigidity of Identity in the North East

Session Chair: Matthew Beaudoin, University of Western Ontario

Location: CIBC Hub Room

- 1:00 – 1:20 Jennifer K. Jones (Simon Fraser University)
Everything Necessary for a Comfortable Existence: Newfoundland Gardiens and the Transition to Permanent Settlement in the Petit Nord
- 1:20 – 1:40 Matthew Beaudoin (University of Western Ontario)
The Identification of a Métis Identity in Labrador
- 1:40 – 2:00 Lisa K. Rankin (Memorial University)
A People for All Seasons: Expressions of Inuit Identity over the past 500 years in Southern Labrador
- 2:00 – 2:20 Suzanne M. Spencer-Wood (Oakland University, Harvard University)
The Jewish Diaspora in Greater Boston and Fluidity, Change and Continuity in Gender Identities

Food and Identity in Latin America

Session Chair: Denise Brown, University of Calgary

Location: Scotiabank Milling Area

- 1:00 – 1:20 Denise F. Brown (University of Calgary)
Food and Identity in Contemporary Latin America: Introduction
- 1:20 – 1:40 Matthew McTaggart (University of Calgary)
The Corn-Wheat Struggle in Mexican Identity Formation
- 1:40 – 2:00 Itxel Castro-Soto and Maria Tapiero (University of Calgary)
Corn and Indigenous Identity in Mesoamerica: An example from the

Maya region

- 2:00 – 2:20 Caroline Hemstock, Courtney Mollins-Bidlake and Laura Schmitt (University of Calgary)
Potato Diversity and Andean Identity
- 2:40 – 3:00 Sarah Araujo and John Dunn (University of Calgary)
Cannibalism and Identity in the Amazon
- 3:00 – 3:20 Caley Laing and Amber Wells (University of Calgary)
African Influence in Food and Identity in the Caribbean
- 3:20 – 3:40 Manuel Escoto and Jeremy Escobar Torio (University of Calgary)
Food and Latino Identity in the United States
- 3:40 – 4:00 Bryce Kapsha, Laura Littlejohn and Leonardo Tovar Vasquez
Identity and Food among Latin Americans in Calgary

The Archaeology of Identity in Western Canada II

Session Chairs: Liz Robertson, University of Saskatchewan, Laura Roskowski, FMA Heritage Inc. and Dan Meyer, Lifeways of Canada Limited

Location: Boris Roubakine Hall

- 1:00 – 1:20 Sandie Diellssen (Simon Fraser University)
Teaching a School to Talk: Historical Archaeology of the Victoria Jubilee Home (1897–1926), Piikani Reserve, Alberta
- 1:20 – 1:40 Dale E. Boland (FMA Heritage Inc.)
Architecture and Social Identity: Observances from Three Historic Sites in Calgary
- 1:40 – 2:00 W. Murray Lobb (AMEC Historical Resources Group)
Blackfoot Land-use on the Piikani Reserve, Alberta
- 2:00 – 2:20 Daniel A. Meyer (Lifeways of Canada Limited)
The Physics of Identity in the Alberta Foothills
- 2:20 – 2:40 Brian Vivian (Lifeways of Canada Limited)
The Invisible Trail Guides of the Canadian Rockies
- 2:40 – 3:00 Coffee Break
- 3:00 – 3:20 Lucille Harris (University of Toronto) and Michael Wanzenried (University of Montana)

*Complexity Theory, Archaeological Data, and the Ouroboros Problem: A
Critical Analysis of Archaeological Practice on the Northern Plateau, British
Columbia*

- 3:20 – 3:40 Chris Springer (Simon Fraser University)
Tracking Identity in a Harrison Watershed Pithouse
- 3:40 – 4:00 Alison P. Torrie (University of British Columbia)
*Attempting an Archaeology of Agency: Studying the Processes of Contact and
Colonialism in the Fraser Valley of British Columbia*
- 4:00 – 4:20 Nova Pierson (Simon Fraser University) and Megan Caldwell (University of
Alberta)
*I, Fisher: Biodiversity Loss, Cultural Identity, and Applied Zooarchaeology on
the Northwest Coast*

Plenary Speakers

Jamieson, Ross

Simon Fraser University

The Stubborn Particulars of Identity: Race and the Colonial Encounter in the Andes

The encounter between Spanish imperial ambitions and indigenous peoples in the New World was one of the key events in the development of a global understanding of race and identity. The Andean region was one of the main theatres of this encounter. As archaeologists many of our concerns are with the “small things” of daily life, and how large concepts like identity, race, and colonialism are seen through the lenses of foodways, architecture, and movement through the landscape. The modern Andean republic of Ecuador, and its colonial past, provides a case study in the ways that everyday life in the Spanish colonies created profound changes in identity politics, with global ramifications for how we look at race and colonialism today.

Jones, Siân

University of Manchester

Centres and Margins: Monuments, Memory and Identity in the Modern World

It is now widely accepted that archaeological monuments play an important role in constructing national memories and identities. Nationalist discourses place certain monuments at the heart of the nation; as part of its cultural patrimony, and indeed its “body” and “soul”. However, monuments can also be a focus of resistance and subversion as people use them to rework and contest multiple forms of memory and identity in practice, and thus destabilize the grand narratives of the nation. I argue that we need to bring these areas together to explore the interface between modern nations and their cultural margins. Tracing the biography of a fragmented monument, the Hilton of Cadboll Cross-Slab, I will unpick some of the relationships of governance, class and identity underpinning the modern nation and its heritage. I will also explore how marginalized communities attempt to appropriate and contest the meta-narratives surrounding such “national patrimony”.

Kehoe, Alice B.

University of Wisconsin-Milwaukee

Is Identity to be found in the Archaeological Record?

Archaeologists live and have been socialized in contemporary societies. Contemporary engagement with “identity,” from needing an identity card for transactions to “identity politics” and “identity theft,” influences archaeologists to essentialize “identity.” Macpherson’s argument that “possessive individualism” is a principle in Western culture suggests that it may be naïve to seek “identity” in archaeological data; that is, we may be projecting our own cultural constructions onto foreign societies. “Identity” is a social thing, multiplex, dynamic, and largely ephemeral. I argue that we archaeologists may be able to recognize the material aspects of social roles in our data, but “identity” may be basically a reflection of Western individualism. The issue is exacerbated by the ambiguity of much of our data.

Sofaer, Joanna R.

University of Southampton

Growing up on a Bronze Age Tell: Material Culture, Technique, and the Construction of Social Identity

This paper focuses on the phenomenology of learning and ‘techniques of the body’ at the Bronze Age tell of Százhalombatta, Hungary. From the Early to the Middle Bronze Age, changes in pottery forms led to shifts in the use of space in houses on the tell. These changes imply altered developmental experiences both for people living in the houses, and for the potters who made the ceramics. In turn, these experiences can be related to shifts in social identity over the life course, as well as over the *longue durée* of the Bronze Age.

Banquet Keynote Speaker

Gardner, Andrew
University College London

Paradox and Praxis in the Archaeology of Identity

Questions of identity dominate archaeological discussion because identity is a large part of the reason for doing archaeology at all. Yet archaeologists have struggled to grapple with the paradoxical nature of identity, which is both fixed and fluid. In the present and in the past, identities are contingent yet essential, affording yet constraining, unifying yet divisive. Sensitivity to context is the only way of untangling such a mass of potentially multiple contradictions, and while always a challenge in archaeology this is an approachable goal, when twinned with a framework which foregrounds practice—not just things, then, but what people did with things. This paper will propose some methodological and theoretical suggestions for taking up this challenge, highlighting the importance of holistic material culture studies and some insights from Structuration theory and Symbolic Interactionism. Examples will be drawn from the archaeology of the Roman Empire and from the reception and redeployment of identities linked to that empire in later times.

Presenter Abstracts

Amundsen, Lindsay
University of Calgary

The Old North Trail: An Application of GIS to the Social and Ecological Landscape of the Northern Plains

The Old North Trail (running through Alberta and Montana) was an important trade and travel route for the Native Americans of the Northwestern Plains, particularly the Blackfoot. Although the trail served numerous functional purposes, it also served an ideological function. The trail and places along it had ideological significance to the Blackfoot, serving as mnemonic pegs for their history and oral traditions. As such, the Old North Trail and stopping places along it served as the social memory of the group, providing the Blackfoot with a sense of group identity.

Anderson, David G.
University of Tromsø

Home, Hearth and Household in the Circumpolar North

The rural hunting peoples of the circumpolar North have played an important role in invigorating debates in history, archaeology and anthropology. Once courted as partners in colonial expansion, then relegated to the bottom rungs of evolutionary schemas, and now courted once again as the indigenous owners of sub-surface resources, many scholars have shown an interest in broad similarities in their architecture, rituals of reciprocity, and unique attitude to the environment. In all eras, ideas of place have provided an inordinately powerful metaphor for interpreting these cultures. In this paper, I survey how circumpolar peoples have been ‘placed’ in land-claims, arguments about social evolution, and ideologies of stewardship towards ‘cold and fragile environments’. Citing fieldwork from the Baikal region of Southeastern Siberia and Northern Canada, the paper will argue that relational metaphors might be more relevant to interpret some of the paradoxes produced by historical demographic research, landscape archaeology, and applied anthropology.

Anderson, Emily S. K.
Johns Hopkins University

Objects as Actors: Intersubjectivity with and through Early Cretan Seals

With this paper I consider the mutually defining interaction of the social identities of humans and objects in past actions, focusing on the use of Cretan Bronze Age engraved seal stone as a case study. Working with a notion of social identity as situated, contextually derived, and relatively construed, I discuss the way in which objects and humans alike could have participated in interactions as particular embodiments of distinct identities. In particular I consider how the seal stones and their manifest impressions interacted with multiple humans within the processes of seal use. As humans interacted with the seal stones and impressions, and through them with other humans, social identities were actively construed for objects and persons alike. Therewith the distinctive attributes of the objects’ materiality—including their iconography, style, material, and unique biographies—were incorporated into both the objects’ own active social identities, as well as into the identities construed for humans through their interactions with the objects.

Andrews, Thomas

Prince of Wales Northern Heritage Centre

Heritage as Practice: The Tlicho Caribou Skin Lodge Project

Following repatriation of a century-old caribou-skin lodge covering from a US university in 1996 the Tlicho, in partnership with the Prince of Wales Northern Heritage Centre, NWT, Canada, embarked on two related 'knowledge repatriation' projects: one designed to create two replicas of the original lodge and another to document a second century-old lodge held in the collection of the National Museum of the American Indian. This paper explores these projects in the context of an examination of the concept of heritage comparing Western and Tlicho perspectives. For the Tlicho, heritage value lies in the practice rather than in the object, where Western heritage managers place emphasis, both of which have implications for museums holding such objects.

Appleby, Jo

University of Cambridge

Bodies, Burials and Ageing: The Importance of Old Age in Reconstructing Prehistoric Social Formations

In recent archaeological studies of identity it has been acknowledged that age is both an important mediator of identity and something that structures identity in its own right. Yet despite this acknowledgement, there has been little attempt to understand the social meanings attached to old age, or their implications for the reconstruction of past social formations. This lack of attention to old age is the result of two factors. The first of these is the lack of social value placed upon old age in modern societies, which makes us tend to view it as irrelevant; the second is the difficulty of accurately ageing the skeletons of older individuals, which can make them appear invisible in the archaeological record. In this paper, I will use a case-study from Bronze Age Austria to show that by reconsidering the types of skeletal evidence that are relevant to age it becomes possible to reconstruct not only the process of ageing itself, but the ways in which the elderly played key roles in the social structures of past communities.

Arnold^a, Charles, Glen MacKay^a, Peter Dawson^b, and Gerald Oetelaar^b

Prince of Wales Northern Heritage Centre^a and University of Calgary^b

Defining Kuukpangmiut: Social and Ecological Factors

The Kuukpangmiut were one of several named regional groups of Siglit Inuit who occupied the Mackenzie River estuary and adjacent mainland coastal areas. They disappeared as a distinct entity when Europeans began trading and proselytizing in the area in the mid-1800s. This presentation will examine archaeological evidence spanning a 500 year period to identify social and ecological factors that define Kuukpangmiut.

Arnn, John W.

Texas Department of Transportation

Distinguishing Sociocultural Identity in the Archaeological Record: Toyah/Tejas Social Field A.D. 1300–1700

Archaeologists in Texas recognize a Late Prehistoric material culture known as Toyah spanning approximately 400 years (A.D. 1300–1700) and a quarter of the state that vanished shortly after direct European contact. Alternatively, historians recognize significant cultural diversity in this same region, documenting dozens of groups who spoke several different languages between A.D. 1528 and 1700. The marked difference in these interpretations suggest to some that a clearer understanding of identity and interaction is necessary in order to understand the dichotomy between the archaeological and historical records. The following synthesis presents evidence for multiple cultural identities in which individuals and groups participated to varying degrees and in different ways throughout this region resulting in a widespread prehistoric social field recognized by archaeologists as the Toyah material cultural. This social field continued into the historic period where it was documented as the Tejas alliance.

Ashley, Ceri

University College London

Migration, Mobility and Missionaries: Nineteenth-Century Archaeology in Ngamiland, Botswana

This paper will explore the socio-political impact of migrant communities in nineteenth-century northern Botswana. In particular, this paper will examine how the incoming Batawana community successfully colonised the region and established a centralised polity that gradually assimilated/displaced pre-existing communities of hunter-gatherers, herders and fishers. Following initial settlement in Kgwebe Hills area in the 1820s, the Batawana moved their capitals on a regular basis, establishing sites at a number of different locales over the following decades. This research therefore also provides the opportunity to look at the varying effects of different migration events (colonisation, long-distance vs. short distance migration), and how the dynamics of incomer/autochthon relations changed over time. Finally, this paper will explore how the establishment of the Batawana state also prompted

internal migration, as European traders and missionaries were drawn towards the polity, and established churches and long-distance trade-networks.

Axelsson, Per

Centre for Sami Research, Umeå University

The Complexity of Sami and Settler Households in Late 19th Century Swedish Sápmi

The second half of the nineteenth century was a period of great change for the Sami living in Sweden. A colonization process ignited by mining and forestry turned the Sami from a majority into a minority. At the same time the Sami culture is, and has always been, very complex. Sami in the north and in the south have clear cultural differences as do nomadic Sami from hunting and fishing Sami in the forest region. Demographic records also show that although a majority of the settlers were non-Sami, an unknown number of Sami families left – or were forced to leave – their traditional livelihood and settle down. To date, researchers have made little effort to describe, compare and examine the structure of Sami households during the time of colonization. Using the Swedish census and parish records this paper will examine the organization and complexity of the Sami as well as the settler households in the late 19th century Swedish Sápmi.

Beaudoin, Matthew A.

University of Western Ontario

The Identification of a Métis Identity in Labrador

It is often difficult to identify a new identity within the archaeological record, and this is especially true when related to a new emerging identity, like the Labrador Métis. Debates concerning whether a Métis identity is appropriate or even visible within the archaeological record is mirrored within the larger context of Métis research. The majority of past research has focused on the Métis identity being essentialized to a biological heritage or an economic class, but these definitions are problematic. I propose that by focusing on daily life and practice the Labrador Métis identity can be examined in an archaeological context.

Bégin, Amélie

University of Alberta

The Cistern of the Roman Villa at Ossaia, La Tufa

The cistern of the Roman Villa at Ossaia, La Tufa is one of the many features of the water system providing the site. Its study, in relation with the private utilisations on the site, gives the impression that it is too large for private use only. The questions I want to answer are: why build such a large cistern for the private use of a villa? Were the causes of the subsequent changes linked to a change in the use of the cistern, or the site or to natural causes that made this rearrangement necessary? Is this cistern an element of the Roman identity of the villa? The answer to these interrogations will be put in relation with the social, cultural and politic history of the site in order to determine if the changes in the water system are a factor in the Romanization of the Val di Chiana.

Bell, Lynne S.

Simon Fraser University

Archaeology meets Forensics: Forensics meets Archaeology

The potential to explore issues concerning identity has increased over the past twenty years due in large part to the application and development of scientific techniques that allow for direct viewing of individual behaviours. In archaeology identity is very much expressed in large terms, encompassing groups spread across temporal and geographic landscapes. In forensic science the same methodological approaches addresses identity of the individual directly, and all investigation is focused on detailing and describing individualizing characteristics. This interplay between forensic science and archaeology is an interesting one, since the methodologies used are the same, and much of the initial proofing has come out of archaeology. However, the envelope of understanding, particularly around the need to identify the individual in forensics, is pushing at the boundaries of isotopic studies, necessitating far more actualistic proofing in living populations. Currently, isotopic studies have utilized small data sets to make large statements, and this is increasingly problematic.

Bjorklund, Ivar

University of Tromsø

How a Sami Herding Tent became a Master Paradigm

Common to all pastoral adaptations is the need for a flexible dwelling. Historically, this has mostly been solved through the use of tents. Due to economic and political integration in the national state and an emerging international

indigenous context, one type of Sami tent has emerged as a potent ethno-political symbol in Scandinavia, besides its continuous use within Sami reindeer herding. The old Sami dwelling was the "beallje-goahhti" which was a permanent turf-covered structure used as seasonal dwelling by the Sami hunters and gatherers up to 1600 by the coast of Norway. At that time a differentiation took place, most Sami became sedentary fishermen and farmers by the coast, while some developed reindeer herding as a pastoral adaptation—moving between inland and coast in an annual cycle. Their dwelling was a tent with the same wooden structure as the old turf-covered one, but using canvas in the summer and wooden blankets in the winter for cover. This highly mobile kind of dwelling reflected both the size of the nuclear household involved in the herding operations and the extreme flexibility in their bilateral form of social organisation. As long as there was a need for the household to stay with the herd all year around, the beallje-goahhti was the preferred way of living. Today, this is not the case anymore, motorized transport (ATV, snowscooters) has made it possible for the household to stay in the villages all year, while only the herders travel to the herd on a rotary basis. During these herding operations, they might use the "lavvu" which is a conical rough tent construction. In the later years the lavvu has been turned into an important ethno-political symbol for the Sami nation as a whole and its conical shape is today inspiring Sami architecture and different kinds of modern Sami cultural expressions. The main Sami tent—the beallji-goahhti—has ended up in oblivion and hardly anybody today knows of its former existence, not to speak of how to construct one. Under the auspices of the BOREAS program, on such beallji-goahhti was reconstructed by an old Sami couple. The idea was to revitalize this kind of construction, but the message from all the different Sami craftsmen and herders which we approached, was unanimous: Why bother? According to them, there was no use for such a construction today as the lavvu, the camping wagon or wooden huts would take care of all dwelling needs

Blainey, Marc G.
Tulane University

An Anthropology of Mayanism: Emic “Rationales” behind New Age (Mis)Appropriations of the Ancient Maya Calendar and Symbolology

Maya scholars are quick to dismiss the media hype and millenarian claims of some New Age groups attributing supernatural significance to the 2012 Bak'tun end-date. The term Mayanism has been coined to encapsulate a group of modern Euroamerican people identifying with a range of esoteric convictions related to ancient Maya worldview. From the perspective of sociocultural anthropology, what is branded by archaeologists as misguided charlatanism can also be appreciated as a contemporary religious movement that must be viewed on its own terms, apart from its unscrupulous reconstructions of Maya belief. I want to present the modern veneration of 2012 from an emic perspective. In this way, I propose that while the Mayanism movement fails to divulge any reputable information about ancient Maya culture itself, the beliefs and writings of these New Age adherents reveal much about contemporary spiritual strivings, and a broader discontent with traditional religious standards of Euroamerican culture.

Boland, Dale E.
FMA Heritage Inc.

Architecture and Social Identity: Observances from Three Historic Sites in Calgary

Between 1998 and 2003 three historic sites were investigated as part of the Programme for Public Archaeology with the University of Calgary in Fish Creek Provincial Park and the City of Calgary. Initially settled in the late nineteenth century, the sites comprised a dilapidated log structure, a stone chimney, and a sandstone mansion undergoing renovation and rejuvenation, as well as associated subsurface remains. Research into the standing architecture, photographic evidence, and excavated architectural artifacts at the sites revealed aspects and expressions of social status, agentive power, and ethnicity.

Brady, James E.
California State University, Los Angeles

The First Temple of the World: Landscape and Identity among the Ancient Maya

Geographer Erich Isaac noted that societies practicing large scale religious landscape modification are ones in which the act of creation is central to the justification of human existence. Modifications seek to model the primordial moment of the earth's or human creation. Because caves are an essential motif in Mesoamerican origin mythology, they appear as prominent features in these materializations of cosmology. Over the last decade, numerous examples of the incorporation of caves into the fabric of settlements have been documented as part of the process of place-making. Archaeologists have been slow to accept what is now a well documented pattern of cave utilization at the polity level. There has been little discussion of evidence of this phenomenon at all levels of the society down to the

individual household. These more modest examples provided a window to examine aspects of individual identity and the cultural landscape.

Brandisaukas, Donatas
University of Aberdeen

Walking, Routes and Belonging to the Land among Orochen Hunters and Herders of Zabaikal'e (East Siberia)

In this presentation I explore Orochen walking, sign making and use of routes as being linked to powerful metaphors that reveal their sense of belonging to the land. I elaborate on the image of the 'Walking Tungus' (R. Peshyi Tungus), which was widely employed in a pejorative way in Imperial and early Soviet literature. I contrast the image to walking as an important social value for human subsistence in the taiga. I show that skilful walking, sign making and route use are important inscribing Orochen 'energies' on the land and gaining luck in post-Soviet taiga.

Brown, Denise F.
University of Calgary

Disentangling Place and Identity: A Yucatec Maya Example

This paper explores the construction of place and social identity through agency and performance in an indigenous town (cah) in Yucatan, Mexico. Individuals who self-identify with Chemax (the cah) are referring to both a physical place and a socially-constructed entity. Their identity with the place may begin with their birth there, but, just as the place is much more than a geographical locale, their identity with it relies on engagement, commitment and a physical presence there. As they "perform" their identity, they simultaneously "construct" the very entity with which they identify. In this feedback relationship, the place exists because of the members, who correspondingly exist because of the place. The case example of Chemax provides the opportunity to explore some of the focal spaces and places that are associated with identity, and contemplate recent competing identities that may be challenging in new ways this intricate "negotiation".

Brownlee, Kevin
Curator of Archaeology, the Manitoba Museum

Nation Building through Archaeology

Archaeology is a very powerful tool in building the identity of a nation, linking its citizens together through a shared history. In Canada there is a focus on the history of the country as it relates to the arrival and settlement of Europeans. The Aboriginal community in Canada is beginning to use archaeology as a tool for nation building, although the methods and approach can be quite different from traditional archaeology. My work with First Nation communities has been a delicate balance ensuring the needs of the community and my institution are met. Despite these challenges the new path being created is full of potential where community values and interpretations are encouraged and supported by the profession resulting in improved understanding of the ancient past. It is essential that our communities have a strong sense of identity and history in order to empower our nation and archaeologists have much to contribute.

Brunton, Miranda
Trent University

In Search of Women's Clothing: Understanding the Absence of Women's Garments Sets in the Andean Archaeological Record

The arid coastal region of Perú offers an excellent environment for textile preservation. However, the archaeological textile studies of the Peruvian coast appear to share an interesting problem. Although there are many examples of pieces of clothing from a man's garment set there does not appear to be any evidence of women's clothing. This problem also extends into my thesis project, which examines the role of cloth production by the artisan population from Chan Chan, the capitol city of the Chimú Empire (A.D. 800–1470), in the Chimú Empire's application of asymmetrical reciprocity. This aim of this paper is to try to understand why there is this absence of women's clothing in the archaeological record and establish what pieces of clothing would have comprised a Chimú women's garment set by reviewing examples of Andean women's clothing of the ethnographic present into the archaeological past.

Bubel, Shawn

University of Lethbridge

The Ethnic Identity of Tel Beth-Shemesh: Canaanite, Israelite or Both?

The site of Tel Beth-Shemesh, located in the Shephelah region of modern Israel, was occupied from ca. 1800 until 635 BCE, when it was destroyed by the Assyrians. Establishing the ethnic affiliation of the inhabitants of Beth-Shemesh has been a major goal of the project, since it is one of only a few sites continuously occupied during this time. The material remains collected thus far, confirm that Canaanites lived at the site during the Middle and Late Bronze Ages. Around 1200 BCE, Philistines settled in the coastal region and newly settled Israelite sites are found throughout the hill country to the east. Though they traded with the Philistines, the lack of pig bones in the Iron Age levels suggests that the native Canaanite population living at Beth-Shemesh made a conscious decision to culturally separate themselves from the invaders. The fact that this dietary exclusion is normally associated with Israelite sites implies a cultural connection, and perhaps an origin, to the Israelites.

Bulger, Teresa Dujnic

University of California, Berkeley

Home is where the identity is?: Families, Houses, and Identification

The Boston-Higginbotham House in Nantucket, Massachusetts was the home to many generations and branches of the Boston family in the nineteenth century. These families often occupied the house concurrently and the space itself developed over the years with extensive expansions and renovations made throughout the nineteenth century. Relationships within and between families under one roof will potentially have implications for the creation of individual and group identities. This paper asks how a sense of group belonging might have been created through architecture and material objects associated with a multi-family household. Conversely, this paper also asks how these same material objects and spaces might have been involved in creating a sense of distinctiveness between the families.

Bush, Jason

University of Alberta

Chaco Canyon: Roads, Identity and Interpretation

Although research and documentation of Chaco Canyon has long been of interest to the archaeological community, the meaning behind various aspects of its architecture remains puzzling. Several facets of the Chacoan buildings, burials, and trade systems have been well examined, while certain features, such as the expansive road ways, have not received as much scholarly attention. Much is understood about the villages and buildings themselves, but little is known of the complex road system that connected this network of pre-historical towns. This presentation deals with the contemporary theoretical models used to explain the Chacoan road phenomenon, focusing on the identity indirectly created by archaeological interpretation. It is suggested that due to varying factors, such as aboriginal interest, selective publication and scholarly trend, the identity attributed to ancient peoples is heavily influenced by outside forces, many of which seem to ignore contradictory evidence found within the archaeological record

Buzon, Michele R.

Purdue University

Who Were the Bronze Age ‘Nubians’? A Bioarchaeological Investigation of C-Group and Kerma Identity

The people who lived in the middle Nile region of modern-day southern Egypt and northern Sudan are often referred to as ‘Nubians’, a name used presently that originated in medieval times. During the Bronze Age, two groups lived in the region, C-Group in Lower Nubia and Kerma in Upper Nubia. Archaeologically, these groups show many similarities, yet also display some cultural differences. Both groups may have developed from the earlier ‘Nubian’ A-Group that inhabited Lower Nubia. Osteological studies have revealed heterogeneity in these Bronze Age ‘Nubians’ as a group. This study assesses the cultural identity and biological relationships of C-Group and Kerma through the examination of archaeological remains and cranial measurements. Although both are referred to as ‘Nubian,’ this study considers the idea that these Bronze Age Nile Valley peoples were culturally and biologically distinct groups.

Carver, Charisse

Arizona State University

The Bioarchaeology of Avar Gender: A Multivariate Approach

Gender is part of an iterative performance with age and other “identities,” such as ethnicity. Unfortunately, a naturalized, static, and binary approach to gender continues to be employed in archaeological and bioarchaeological

research. Since gender is (re)created via performance and citation across the life-course, a more complex perspective is warranted. To illustrate, I will present results from a multivariate analysis of gender at the Avar cemetery of Pokaszepetk, and what they indicate for any emerging patterns in gender performance and life course for early medieval Avar society. By shedding light on past construction of social identity, such as gender, contemporary researchers might be better equipped to recognize the creation and maintenance of gender performance in modern society as well.

Chénier, Ani
McMaster University

Memories of Community and Identity: Chinese-Canadian Cemetery Spaces in Vancouver and Victoria, British-Columbia

This talk presents a study of early Chinese-Canadian cemetery spaces in Vancouver and Victoria (British-Columbia). I look at the variety of grave-marker styles and locations to explore the different relationships that people chose to commemorate. The material culture is suggestive of the richness and diversity of the ties through which people could have made sense of their lives. While the cemeteries illuminate individual expressions of identity, they also reflect community interactions. I examine the development of local commemorative traditions through patterns of change in memorialization and bone-repatriation practices during the 1930s. These emerging traditions can be approached in light of contemporary social and political movements that defined new forms of identity in the Chinese diaspora. I also explore how the shared spaces and similar memorials thus created could have contributed to the development of community memories.

Chenoweth, John
University of California, Berkeley

Religion as the Intentional Identity?: Quaker Practice and Group Cohesion

Religious philosophies structure social relationships, define acceptable gender and sexual identities, and even comment on race, wealth, and class. In a real sense, religion is a cultural identity through which other aspects of social identity are negotiated, contested, and made explicit. This paper will consider the archaeology of religion, religion as a social identity, and the potential of an archaeology of religious identity to inform other aspects of our "identity crisis." In particular, it will engage with the archaeology of one religious group, the Quakers, in order to explore the problem of how to understand a group which was in some sense durable through evident variability in both material culture and ideology. A case study of recent work on a small, eighteenth century Quaker community in the British Virgin Islands will be the starting point for interrogating the relationship between individual practice and group identity.

Chilcote, Celise
Trent University

The Technology, Distribution and Role of Greenstone Artifacts from Prehistoric Costa Rica

The characteristics and roles of the prehistoric cultures that once existed in the Intermediate Area have long been the subject of debate, a major focus of which revolves around the nature of their relationships to the surrounding Mesoamerican and Andean high cultures. Largely accepted that there was no central complex society that dominated the Intermediate Area, it has been suggested instead, that there existed multiple lower-level cultures that reflected regional trends, and likely participated in widespread trade networks. The wealth of greenstone artifacts that have been recovered from Costa Rica are well known and despite the complication of many of these having been looted, comparative analyses with objects of known provenience have allowed for inferences to be made on the manufacture, symbolism and role of greenstone objects within the inter- and intra-relationships of prehistoric Costa Rica and surrounding cultural areas.

Chilcote, Celise
Trent University

Inferring Activity Patterns from Human Skeletal Morphological Variations

Information about individuals, sub-groups and entire populations can be derived through a variety of both microscopic and macroscopic bioarchaeological analyses. One of the areas in which these types of analyses can contribute to archaeology is the formation of inferences about behavioral activity patterns that can be derived from gross morphological changes of the human skeleton. This paper emphasizes a holistic and conservative methodology

when formulating a research design centered on reconstructing activity patterns through morphological variants, and also reviews important considerations and limitations of such analyses.

Christensen, Kim

University of California, Berkeley

“The Daughters of 1976”: History, Identity, and Collaborative Archaeology at a Historic House Site

The current shift in archaeological practice toward more collaborative, community-centered research has prompted a broader recognition of contemporary groups with deeply-felt connections to the past. This has profound implications for archaeological practice on a larger scale, as the significance of a wide range of identities based on perceived links to the past has come to the fore, in addition to those of indigenous peoples who have long fought for this recognition. In this paper, I discuss the collaborative archaeological research undertaken at the nineteenth-century New York home of Matilda Joslyn Gage, a radical reformer, as part of my dissertation work. I discuss how the site’s current custodians, a nonprofit foundation with an explicitly feminist orientation, utilize the history of this site and the figure of Gage as a means of forging a feminist identity in the present and how this has intersected with the archaeological research undertaken on the property.

Colson, Alicia J. M.

Independent Scholar

Oh Why, Oh Why is Identity so Difficult? The Trials and Traumas in Determining the Archaeological Context of Pictograph Sites in the Canadian Shield.

The identity of a group of people who live in a region might indicate the ethnic group that might have created the images found on the pictograph sites of the Lake of the Woods. This question is a bear trap – to be approached with great care. The presence of a specific artefact does not in itself imply the existence of a specific group, class, language, religion or ethnicity. It will be immediately apparent that contemporary groups can only identify themselves with historic and prehistoric populations at their peril. For the interpretation of an archaeological artefact requires rigid intellectual discipline if context is to be securely established. To establish cultural continuity such discipline relies upon the canons of various disciplines. Only after that discussion can the ‘meaning(s)’ of the pictograph sites in the region be ascertained and their relevance to modern cultural life established. This paper debates the history and ethnography of the indigenous peoples who lived in the boreal forest in the Lake of the Woods area located between Lakes Winnipeg and Superior.

Cook, Katherine

McMaster University

A Different Kind of Afterlife: The Cultural Biography of Headstones

Archaeologists have made significant advancements in recognizing transformations in identity through the material record of the past. However, there remains the assumption that once memorialized, identity is written in stone. This fails to recognize the dynamic nature of object life histories. Through the examination of one monument from the Ross Bay Cemetery, Victoria, B.C., this paper argues that monuments exist within a temporal, spatial and social environment that literally and figuratively transforms the identity of the individual commemorated through an interactive, mutually constitutive relationship. Archival, ethnoarchaeological and material analyses are used to explore the significance of physical changes to the monument, its connections to the landscape and the interactions between people and object. In tracing these historical transformations of the monument, it is evident that identity is equally fluid in death as in life and that processes of identity construction and negotiation continue through the life of the headstone.

Costin, Cathy Lynn

California State University, Northridge

Hybrid Objects, Hybrid Social Identities: Technology, Style and Social Structure in the Late Horizon Andes

The late Prehispanic Inka state was a highly stratified society, with one’s place in the hierarchy defined by ethnicity, socioeconomic status, and one’s role in the complex system of occupational specialization. The ethnohistoric and archaeological record suggest that the state was actively involved in maintaining distinctions of status and ethnicity through practices that regulated dress, residence, and the consumption of material goods. I argue that technologically and stylistically hybrid material goods produced under state auspices materialized ideas about class and social status in the Inka empire as a means of instilling in conquered populations acceptance of the naturalness of the developing Inka social order. I suggest that by fusing symbols of “native” (i.e., the conquered populace’s) claims to power with those associated with the state, the new imperial overlords could inculcate in subject users and observers a sense of

the “reality” or “naturalness” of the newly imposed imperial order. I also suggest the hybrids served the imperial strategy of maintaining class and status distinctions among its imperial subjects while creating new social identities for individuals and groups filling roles in the expanding state bureaucracy and social system. In particular, I suggest that stylistic hybrids served the important function of signaling the dual identities of ethnic elites co-opted into the Inka bureaucratic system. The particular symbolism invested in these hybrids and the specific ways symbols and technologies were combined—placing local symbols on recognizably “Inka” forms—also allowed the state to control how “hybrid” social identities were formed and defined.

Davies, Diane
Tulane University

Social Memory and Identity as reflected in the Reuse of a Residential Group at the Maya Site of San Bartolo

The Preclassic Maya site of San Bartolo was reoccupied around A.D. 600, and there is evidence that abandoned structures and monuments were reused by these later settlers. Abandoned structures were venerated, caches were left, and rituals were carried out. The structures then became a medium of expression for later peoples to redefine the past in order to identify themselves with their ancestors and to create a sense of individual or community identity. This interest in the past may also represent a conscious effort to exploit the ancient structures for political advantage, in order to naturalize or legitimate authority. Recent excavations in a residential group at the site show how the reuse of architecture, associated features, and artifacts can shed light on how the past was manipulated to express the needs and values of later peoples.

Davis, Mary
University of Wisconsin-Madison

Identifying Identity in the Indus Civilization: Preliminary Results of Spatial Analysis of Harappa

The site of Harappa, Pakistan (3500–1700 B.C.) is one of the largest and best-studied sites of the Indus Civilization. Many different occupations, economic classes, ethnic and other groups are believed to have existed at the site, particularly during the phases when it was a major urban center. Harappa is segmented into walled and unwalled divisions that are believed to have been competing factions. These factions would have been a key factor in ancient Harappan residents’ identities. Finding the sources of variation between these spatially restricted groups will be the basis for understanding Harappan identity and potentially the nature of interactions between social and political groups. Here I will present my dissertation research on chipped stone tools, which can be effectively linked to both craft and domestic behaviours and activities. This research includes groundbreaking applications of spatial statistic methodologies to intrasite analysis in order to identify patterns and interpret distribution relationships.

Dawson^a, Peter, Richard Levy^a, Glen MacKay^b, Charles Arnold^b, and Gerald Oetelaar^a
University of Calgary^a and Prince of Wales Northern Heritage Centre^b

The Third Dimension of Place: Representations of Activities in Inuvialuit Homes

In circumpolar communities, the hearth and home are important centres of household activities during the long winter months. Although the activities occur in a three-dimensional setting and the preserved remnants of those activities are often recorded using three-point provenience, our reconstructions of activity centres have been constrained by the need represent these data in two-dimensional space. Recent advances in digital scanning and computer graphics allow archaeologists to record the third dimension during excavation and to represent the arrangement and distribution of artifacts in three dimensional space using GIS. When combined with virtual representations of the house, these data allow researchers to visualize the potential constraints imposed by material and ideological factors on organization and use of space within the Inuvialuit home. The objective of our presentation is to explore this third dimension of place.

de Grandpre, Pauline
University of Alberta

The Empty Tombs: An Archaeological Discussion on the Alleged Crypts of Jesus of Nazareth

Modern day Western culture seems to have an obsession with finding the divine in everyday life. One excellent example is the need to find a certain tomb described in the New Testament, one where the Jewish prophet/holy man/Messiah, Jesus, was apparently buried. Considering the detailed descriptions of this locale, many archaeologists, scholars, and religious devotees have attempted to locate this mythical place. This paper will discuss five of the most legitimate tombs, including those from Jerusalem, India, and Japan. Looking at these tombs from a purely archaeological and historical point of view, the goal of this research is to discover which, if any, of these

tombs have justified claim to being the final resting place of the body of Jesus Christ. This presentation will conclude with a look at the consequences of this research and its effect on the identity of the Christian community.

DeYoung, Ashley L.

University of British Columbia

Beyond the Warrior: An Engendered Examination of Ancient Coclé Ceramic Art

The remarkably vivid and intricate zoomorphic motifs of the ancient Coclé ceramics of Central Panama have led various scholars to assert that the underlying complex system of mythologies and cosmologies exist in a world to which there is no longer access. Various aspects of deeply rooted ideologies, however, are preserved in social practice, rituals, mythologies, and cosmologies among historical and ethnographic documentation of present day indigenous societies. The cosmological and mythological realm involves fundamental concerns of humanity including nature, the universe, life, death, and the most basic biological difference: the male and the female. As a principle element of society, gender is a sacred social construction rooted in cosmological ideals, practiced in everyday life, and tangibly expressed in artistic forms. Through the ethnohistoric and ethnographic exploration of social practice, mythologies, and cosmologies as they relate to gender constructions, this work attempts to identify how such engendered themes are expressed in the Coclé iconography of ancient Central Panama (A.D. 700–1100). Despite local variations, the diffuse unity of belief systems among Chibchan speaking populations throughout Central America provides a basis for ethnographic extrapolation.

Dennett, Carrie L.

University of Calgary

My Pot or Yours? Restructuring Identity in Pacific Nicaragua

The archaeological reconstruction of social identity in pre-Columbian Pacific Nicaragua has traditionally been based on ethnohistoric sources. These sources suggest that Chorotegan-speaking groups migrated to the region some time around A.D. 800, replacing indigenous culture with new people, language, and material culture. Support for this reconstruction is often derived from the introduction of a white-slipped polychrome ceramic tradition around this time. However, recent archaeological research demonstrates that the introduction of polychrome styles and changes in ceramic production technologies were most likely *not* the result of aggressive population replacement and far-flung external influences. Instead, these changes seem to suggest an incremental internal development that was influenced by increased contact and exchange with groups along the southern fringe of Mesoamerica, particularly in western Honduras.

Dielissen, Sandie

Simon Fraser University

Teaching a School to Talk: Historical Archaeology of the Victoria Jubilee Home (1897–1926), Piikani Reserve, Alberta

This paper will describe my Masters research which is to understand how external institutions, such as the residential school, impacted the Piikani First Nation during the early reserve period (c.1880–1930s). Previous archaeological research has focused on precontact history of the Piikani, culture and social systems have been described in ethnography, and residential homes have been studied from sociological and personal experiences. This is a unique study that pulls together ethnography, history, oral narrative, and material culture to provide an enhanced perspective of the influences and activities imposed by outside forces. Inevitably, these impact identity. I will provide some initial findings from 2008 and 2009 archaeology field seasons and analysis of historical documents.

Donnellan, Lieve

Ghent University

Funerary Ritual as a Means of Land Appropriation? The Histria Tumuli Revisited

The paper re-examines evidence of the earliest tumuli (sixth century B.C.) in the Greek colony Histria, Romania. Past scholarship tried to explain these rituals and their human sacrifices as belonging to the customs of the local Thracian aristocracy. Others have referred to barbarianised Greeks or “mix-Hellens” or Homeric rites. The paper argues, following post-colonial theories, that rigid ethnic dichotomies of colonial societies should be avoided. Meaningful realities are constructed by all participants, colonized and colonizers. In Histria, the funerary rituals and identity find a better understanding when considered within the framework of theories of appropriation. Greeks re-interpreted local customs in order to maintain themselves and their power positions in a time when these were questioned.

Dugo, Nathalie
University of Alberta

The Roots of Slaves: A Look into Tooth Mutilation, Stable Isotope and DNA Analysis in the Context of Mobility and the African Slave Trade

Immigration patterns and origins of particular populations can be studied in many different ways from the human skeleton. Certain traits on bones and teeth, such as tooth mutilation, can demonstrate cultural traditions that may pinpoint a general location of origin for an individual. At a more specific level, the chemical composition of bones can tell a story of a person's life history through dietary, geographical and environmental signals. Finally, DNA haplogroups may provide specific data on long-term phylogenetic relationships. In this paper, these forms of analyses will provide a greater understanding on the study of identity and mobility through remains of the Trans-Atlantic Slave Trade.

Duke, Guy S.
Simon Fraser University

Continuity, Cultural Dynamics, and Alcohol: The Reinterpretation of Identity through Chicha in the Andes

Chicha has a long and varied history in the Andes. It was the official beverage of the Inka court and has been used to assert indigenous identity through colonial times to the present. The meanings and contexts in which chicha has been consumed have varied over time and the connection to indigenous identity is not straightforward. How the social and political status of chicha has changed over time, particularly in the transition period from Inka to Spanish rule, is a key element in understanding the shifting, dynamic nature of indigenous identity in the Andes. I compare the archaeological, historical, and anthropological literature on chicha, discussing its use and consumption in the Andes from the pre-Hispanic past to the present and the ways this consumption has reflected the status of indigenous Andeans.

Elliott, Jim
University of Calgary

Identification of Self and Others in the Classic Maya Written Record

The emergence of writing systems transforms the ongoing negotiations of identity by providing an avenue for the durable, unambiguous and authoritative assertion of self. In the Maya written records, competence in this powerful tool is restricted to elites and the identities expressed are selective representations of self, which are based on institutionalized positions that transcend the individual. Although Maya elites rarely deviate from this genre of formal self-representation, individual agendas, family relations, and life histories are tangentially accessible.

Engel, Nicole
University of Calgary

Assessing Isotopic Variability in a Subset of Western Canadians: Some Preliminary Analyses

Isotopic techniques, traditionally used in archaeology to track population movements and identify 'outliers' or immigrants, have recently been gaining popularity in forensic contexts. The use of stable isotope ratios to determine geographic origin of human remains has already been demonstrated in a handful of cases. Collection of data from modern human samples or mammalian tissues shown to closely track human values is necessary to provide a relevant reference base for forensic case samples. This talk is a presentation of some of the results of a study of the stable isotopes of carbon, nitrogen, sulphur and strontium in hair, nails and teeth of people living in 2 areas of western Canada, Chilliwack BC and Calgary AB. The results from both areas have been compared to assess any geographic differences that may be useful in forensic cases. These data highlight both benefits and limitations of isotopic analysis of modern populations.

Englehardt, Joshua D.
Florida State University

Mythical Metaphors and Historical Identities: Mimesis and Identity in Maya Iconography and Writing

This paper explores instances in the Maya textual record involving iconographic imitation and glyphic usurpation to define, control, or reconfigure group identities in ritual contexts. Such examples yield more profitable interpretations when viewed through the theoretical lens of mimesis. I suggest that Maya rulers imitatively appropriated the symbolism of a distinct 'other,' thus contributing to a reconfiguration of extant sociopolitical relations. This redefinition of identity affirmed the power of Maya rulers through the incorporation of 'foreign' iconographic elements in specifically Maya contexts. I place particular emphasis on textual evidence from the site of Tikal

regarding the *entrada*, the Teotihuacano intrusion into the Maya lowlands in A.D. 378. By manipulating symbolic representations through mimetic association with Teotihuacano prestige, the rulers of Tikal metaphorically transformed the symbolic power of an historical event into a new and mythical social reality.

Flowers, Heather
University of Minnesota

Adorning Identities: Brooches as Social Strategy in Early Medieval Europe

In the centuries following the decline of the Roman Empire, the maintenance and manipulation of identity became ever more crucial as various groups moved, met, and mixed in northern Europe. During this period, a unique art style developed in northern Europe. Style I animal art was primarily rendered on brooches—clothes fasteners that were large, conspicuous, and ideal media for communicating messages to others. While brooches served a functional purpose, they could also symbolize social status, kinship, political and ideological affiliations, and aspects of personal identity such as age and gender. I suggest that the creation and development of this style was an active process by which material culture was used as a social strategy to create, renegotiate, and maintain personal and group identities. I present a contextual analysis of brooches from burials examining the ways in which personal adornments were used to visually express social identity in early medieval Europe.

Folorunso, Caleb A.
University of Ibadan

Continuity in Material Culture in the Benue Valley of Nigeria: Ethnoarchaeology and Identity Issues

The oral tradition of the Tiv people of the Benue Basin of Nigeria narrates a migration story from their original homeland somewhere around the Nigeria-Cameroon border, southeast of their present location. The original homeland 'Swem' is said to be on a hill and the migration progressed from one hilltop to another into the Benue valley. The original inhabitants of the area (Idoma and others) were displaced in the process of the migration. Archaeological reconnaissance in the Katsina-Ala river valley has yielded numerous archaeological sites comprising of Late Stone Age deposits in rock shelters and open air settlements consisting of remains of circular huts (stone circles) arranged in a manner similar to present day Tiv settlement. Ethnoarchaeological methods have been applied to compare and contrast the archaeological material culture and that of the Tiv people in search of continuity that could establish the character of the archaeological settlements and the identity or identities of the population(s) that occupied the settlements.

Foreman, Chrissy
University of Lethbridge

Beside the Point: Searching for Markers of Ethnicity within an Entire Archaeological Assemblage

Projectile point typology forms the basis for prehistoric cultural chronologies in the Great Plains region. Though an important framework for culture chronology, the current timelines are often too simplistic to illustrate actual cultural organization of the region. A change in projectile point form may reflect a change in technology that does not necessarily equate to a change in culture. Furthermore, these point cultures may not necessarily resemble actual groups that existed on the Plains thousands of years ago. By considering the entire material assemblage of a site when designating prehistoric cultural groups, a more representative cultural chronology can be devised. Besant sites, for example, span large periods across a wide region; therefore, the incorporation of other material culture may allow smaller subgroups to be recognized. The examination of the entire assemblage from the Fincastle bison kill site provided a greater understanding of the cultural identity of its occupants than the analysis of the projectile points alone.

Fowler, Kent D.
University of Manitoba

Who's Signalling Who When Pots aren't Decorated? Technical Identity and the Social Boundaries of Zulu Potters in South Africa

Archaeologists have fully embraced communication approaches to ceramic decoration to theorize about identity in southern Africa. However, decoration is rare in many assemblages dating to the past millennium, making it difficult to discern group identity and monitor the dynamics of culture change. This contribution reports on recent fieldwork examining how the identity of Zulu potters is expressed in production style. The technical dimension of modern Zulu pottery production varies regionally and corresponds to the vestiges of clan-chieftdom boundaries of the nineteenth century. The history of Zulu social networks helps us better understand the relationships between style

and social boundaries and informs us of the historical conditions under which people choose to signal their identities in highly visual ways using ceramics and when they do not.

Gamble, Julia A.

University of Manitoba

Health and Social Status in Early Anglo-Saxon England: A Consideration of Cemetery Evidence from Edix Hill (Cambridgeshire)

This study considers the human skeletal evidence in conjunction with other burial evidence for the early Anglo-Saxon period. The primary aim is to engage in a bioarchaeological approach which assesses the cumulative evidence in a novel way. The burial evidence from the cemetery of Barrington A, Edix Hill (Cambridgeshire) is analysed in association with stature, non-spinal arthropathies, and stress indicators. While sample sizes were insufficient to draw definite conclusions, when the assemblage calculations were assessed in relation to skeletal indicators interesting patterns were suggested, particularly with regards to potential sex/gender differences. These results are highly intriguing, and require further investigation using a larger sample size exhibiting a high level of preservation, and a more uniform and detailed dataset. This study thus demonstrates the enormous potential in combining these forms of evidence. Detailed skeletal recording, in combination with concise burial databases with information on the individual level for cemeteries is crucial for the success of such an endeavour.

Gibson, Denise P.

University of Saskatchewan

Ceramics and Identity: A Case for the West

Today, many Canadians living in Alberta and Saskatchewan feel as though the western prairies of Canada offer their own regional distinctiveness and identity. We may also find evidence of this in our history. The archaeological study of the farmstead at Clark's Crossing, Saskatchewan, offers numerous insights into the life of early Anglo-Canadian settlers in the Canadian west during the late nineteenth century. Excavations of the site revealed an absence of transfer-printed ceramics while plain and moulded whitewares dominate the assemblage. Although often overlooked, plain and moulded whitewares can offer the archaeologist a wealth of information, especially pertaining to consumption. This paper will focus on these ceramics and will explore the relationship between the moulded patterns featured on the ceramics and their role in the formation and/or maintenance of a perceived, and possibly conceived, separate western Canadian identity.

Gondek, Renee

University of Virginia

Lifting the Veil: Identity and Dress of Brides on Athenian Vases

The ancient Greek wedding ceremony was a transitional event marking the advent of adulthood for a young girl, and it has been suggested that the bride would have been clothed and adorned with the most extravagant items symbolizing her "new identity" as both a bride and wife. Since dress can reveal how certain cultures construct gender and identity, the proposed paper examines the dress of women in wedding scenes using Athenian black- and early red-figure vases. Specific questions addressed include: Can one identify the image of a bride based on her items of dress? Could the garments worn by women be painterly invention? Did certain painters dress women differently? Finally, is there a difference between black- and red-figure female adornment in wedding scenes?

Greenfield, Haskel J., and Ram Bouchnick

University of Manitoba and University of Haifa

Shechita: Kosher Slaughtering and Jewish Identity in Zooarchaeology

This paper summarizes the evidence for traditional kosher slaughtering of animals (shechita) and the implications for identifying kosher slaughtering from zooarchaeological remains. The detailed laws for kosher slaughtering and butchery practices date to the Late Second Temple Period (second century BCE–second century CE), and include religious texts from the Mishna and Talmud. Based upon Jewish law (halacha), Jewish dietary restrictions identify the types of species, the nature of butchering, and cuts of meat that would be archaeologically expected. From this, it is possible to generate a model for identifying households or communities that followed and practiced Jewish dietary laws. Data from various sites in ancient Israel and Canaan are evaluated in order to determine the concordance between text and practice.

Grofe, Michael J.
American River College

The Palenque Triad and Central Mexican Cosmology

Within the diversity of cultural forms in Mesoamerica, there exists a distinct, profound religious tradition whose core elements continuously resist historical change. Identified by Alfredo López-Austin, this “Mesoamerican religious tradition” manifests in the expressions of different cultures throughout time, while each of these component cultures experiences varying historical pressures, interactions, and degrees of change. The Mayan hieroglyphic record demonstrates evidence for specific historical interactions with Central Mexican cultures throughout time. While the mythological and intellectual traditions of these different culture areas may share a remote common origin, specific moments of historical and linguistic interaction, conflict, change, and synthesis are apparent in the Maya inscriptions from the Classic period. This paper presents original research which explores the evidence for a profound Central Mexican influence on the identities of the Palenque Triad, three local deities celebrated in the extensive cosmological narratives from the Classic Maya city of Palenque.

Halinen, Petri
Institute for Cultural Research, University of Helsinki

Sacred Sites as Reflections of Identity in the Sámi Societies of Northern Fenno-Scandia during the Late Iron Age and Middle Ages

During the Late Iron Age and the Middle Ages, Sámi societies identified themselves through certain types of dwellings, dwelling sites, and sacred sites. The dwellings and dwelling sites differ only slightly within the territory of the Sámi, but the sacred sites vary considerably across time and space. Sámi languages also differ in different parts of the territory. Through time and across space, sacred sites have served various functions and as loci for diverse rituals. In this presentation, I discuss how religious expressions differentially reflect the unique identities—ethnic, group, individual—of the Sámi, and how the associated rituals have varied in time and space. I will also explore how these practices have affected the spatial distribution of sacred sites in northern Fenno-Scandia.

Haller, Mikael J.
St. Francis Xavier University

Ritual Specialization and the Development of Sociopolitical Identities from Panama and Lower Central America

Despite the challenges of addressing ideology and religion in the archaeological record, it provides a valuable window into past societies. Ritual and religion form an important part of politics in any society as one has usually justified the other. Investigations from the Central Region of Panama suggest that ritual specialization played an important role in the emergence of social differentiation and establishment and maintenance of hereditary inequality. Through the use of archaeological, iconographic, and ethnohistoric information, an examination of sociopolitical identities based on ritual and religion will be compared to major trends in societal development from the Central Region of Panama and, in general, Lower Central America.

Hamilton, Angel
Trent University

Classic Maya Sexuality: Fractal Analysis

I will discuss the use of the fractal nature of person-hood that was initially brought about from Chris Fowler 2007. I will use this anthropological theoretical heuristic model to analyze the archaeology of sexuality knowing full well the dangers inherent in this attempt because of preconceived assumptions of my own sexuality may very well blur the interpretation of the archaeological record. I will indeed show the sexual erotic imagery over a number of different sites within the Classic Maya statistically show that a multiplicity of different gender identities were indeed present and support the hypothesis that they were not dual and polarized but complementary and contextual. The gendered performances depicted in the iconography in relationship to sexual acts is associated with ritual behaviour and were responsible for reproducing the ideal of elite warrior males to be sexually active with other males as initiations and rites of passage in to manhood presumably. It is also argued that these sexually explicit images of homosexuality activity is evidence for multiplicity of gendered identities that understand the act of sex to be dependant on gendered performances rather than strictly on biological sexual identity alone. I will conclude that the fractal as a self replicating, self-repeating geometric design that encompasses the microcosm and macrocosm simultaneously is a holistic and postmodern heuristic device to understand the Classic Maya sexuality that is complex, fluid, and dynamic. I will end by stating that it is important for Western educated archaeologists to

evaluate their research with active self reflection to avoid inadvertently placing their own ideals and projections on to the interpretation of the archaeological record.

Hannis, Kristina J.

Simon Fraser University

On the Edge of Change: Shifting Land Use in the Piikani Timber Limit, Porcupine Hills, Alberta

The Piikani Blackfoot are a nation of approximately 3,000 whose current reserve area sits on the Oldman River in southern Alberta. Prior to the nineteenth century, they were a group of mobile hunter-gatherers whose traditional territory encompassed a large portion of southern Alberta. In 1877, the Piikani signed Treaty 7 with the Government of Canada and began to settle on a reserve. Their transition from mobile hunter-gatherers to a settled people signified a series of economic, political, and social changes for the Piikani identity. Such changes are evident in the shift in how Piikani interact with their landscape and its resources. I will be discussing preliminary results from my 2009 field work which examines shifts in resource use among the Piikani during the early reserve period (1880–1920s) by examining the Piikani Timber Limit.

Harris, Lucille, and Michael Wanzenried

University of Toronto and University of Montana

Complexity Theory, Archaeological Data, and the Ouroboros Problem: A Critical Analysis of Archaeological Practice on the Northern Plateau, British Columbia

Equifinality is an ever present problem in archaeology because archaeological data does not and cannot speak for itself. It is through the adoption of theoretical frameworks that we are able to imbue our data with meaning. Yet this creates a pattern of circular and self-fulfilling reasoning that can railroad data into inappropriate interpretations. In this paper we critique the circularity of reasoning underlying the interpretation of socio-economic complexity on the Northern Plateau through an examination of the data upon which it is based and we offer alternative frameworks for the interpretation of the same data. We argue that no simple correlation between material culture and wealth or status exists and that current interpretations at best undervalue poor sectors of society and at worst deny any level of religious or social sophistication to non-socially stratified hunting and gathering societies.

Hedman, Sven-Donald and Bjørnar Olsen

University of Tromsø

Houses and Hearths: Sámi Dwellings in North-Eastern Sápmi House grounds, tent rings and hearths represent the most common archaeological remains of past Sámi settlements. Apart from the distinctive form and the centrally placed hearth, the most conspicuous spatial feature of the turf house (*gaoathi*) and tent (*lavvu*) is the axial feature creating an internal partition of the floor plan. This feature mainly consists of two rows of stone (or wooden logs) that run from the front entrance to the hearth, sometimes crossing all the way to the “back door”. Recent archaeological studies suggest an astonishing continuity in this design and spatial arrangement extending some 2,000 years beyond their inscription in the ethnographic record. In this paper we present an overview of spatial features of Sámi houses and hearths based on existing archaeological and ethnographical material from northern Finland, Finnmark, Norway and the Kola Peninsula. New material evidence from recent excavations will be presented and linked to the rich archival data from the ethnographic and ethno-historical record of the northeasternmost Sámi settlement area.

Herbert, James E.

Simon Fraser University

Lineage Lines, Leadership and the Pursuit of Power

During the Middle Archaic evidence from mortuary remains clearly shows early trade between coastal and interior groups in the Eastern Woodlands. Archaeological data from the American Southeast and Mid-south demonstrates the increasing nature of this trade during the Late Archaic. Using mortuary evidence collected from Illinois, Missouri, Kentucky and Tennessee, analysis points towards the control over trade by a small number of individuals. By combining this analysis with other indicators of increasing social complexity and inter-group conflict, this paper contends that the Middle Archaic saw the early establishment of lineage lines, with leadership that controlled access to trade in both goods and information. These indicators demonstrate very early signs of social inequalities in the Eastern Woodlands, perhaps establishing trends in social roles that continue for millennia.

Herr, Larry

Canadian University College

Alphabetic Scripts as a Mark of Social Identity for the Eastern Mediterranean in the Iron Age IIB-C (800–500 B.C.)

The small nations of the eastern Mediterranean (Phoenicia, the Aramean states, Philistia, Israel, Ammon, Moab, and Edom) all developed related but separate alphabetic writing styles during the Iron Age II. By the Iron IIB-C the scribes had developed scripts that are relatively simple for epigraphers to separate. Find spots for the inscriptions were used to help identify regional characteristics and were found to correspond with other indications of spatial social identity change, such as ceramics, artistic conventions, linguistics, religious expressions, trade systems, and settlement patterns. The regional characteristics for each script were then used to form typological patterns that could be tied to chronological development within the independent script tradition. This presentation focuses on the formal scripts found on seals and seal impressions, an inscription type that demanded careful attention to letter formation by the scribes.

Herring, Edward

National University of Ireland, Galway

Does Ethnicity Matter in Colonial Relations? The Case of South Italy

Until recently, almost every study of South Italy in the Colonial period framed its discussions of local power relations in ethnic terms, i.e., that there was a basic division between Greek and indigenous peoples. This distinction is just as prevalent in the ‘middle ground’ approaches of recent work informed by post-colonial theory, as it is in the older, and now largely abandoned, imperialist paradigm, which talked of the ‘hellenization’ of indigenous groups. Only in the last couple of years, has the relevance of ethnicity been questioned. This paper revisits the evidence for period from the first arrival of Greeks down to the fourth century B.C. It argues for a subtle and shifting attitude towards ethnic affiliation and conflict, which changes over time and in the light of local circumstances. Nevertheless, it maintains that ethnic affiliation was one of the many factors that could affect between-group relations.

Holland, Emily

University of Toronto

Child Identity and Bioarchaeologists

The study of the role of children and childhood in past societies is on the rise in anthropology. Bioarchaeologists are in a unique position to play a role in furthering our understanding of children and childhood in the past as they work directly with the skeletal remains of children. This paper will address the trials and tribulations of studying the skeletal remains of children and how a bioarchaeological perspective can enhance our understanding of the social identity of children.

Hruby, Julie A.

Berea College

"It Is Very Difficult to Know People...": Cuisine and Identity in Mycenaean Greece

While discussions of Aegean Bronze Age feasting and diet have recently become quite popular, the topic of cuisine (the style of food) remains comparatively unexplored. Because the style of food consumed and the rituals by which it is served are closely associated with the identity of the consumer, and because food and drink provide extensive opportunities for conspicuous consumption, cuisine provides an unparalleled arena in which elites can build both class and regional identities. The Mycenaeans, in general, and the inhabitants of the Palace of Nestor at Pylos, in particular, developed a class-differentiated and regionally specific cuisine. Ceramic, paleobotanical, and textual evidence suggest that specialized personnel working for Mycenaean elites cooked different foods using different techniques from those utilized by the populace at large. Regional variation in cooking and serving vessels also indicates that the Palace of Nestor's cooking style differed from those styles found elsewhere in contemporary Greece.

Hudacin, Bailey, and Meaghan Peuramaki-Brown

University of Calgary

Lower Strata Households and the “Invisible Mound”: GPR and Ground-Truthing in the Maya Lowlands of Belize

Residential, or household, archaeology is an important focus for archaeologists around the world. The study of residential areas can provide important information on the inhabitants of a community. Archaeologists examine

architecture and the spatial location of dwellings, along with artifact remains, in order to determine the social, political, economic, and religious identities of those occupying an area. Ground-penetrating radar can be used to identify buried, or “invisible”, architecture often attributed to lower strata households. However, this technique is still being tested in terms of accuracy and usefulness, particularly as it is applied in the dense tropical forests and ancient river valleys of the Maya Lowlands of Central America. This paper presents the results of such an endeavor to identify “invisible mounds” and/or “lower strata” household groups at the site of Buenavista del Cayo, Belize, and emphasizes the advantages and disadvantages of GPR techniques in river valley settings of the Maya lowlands.

Hughes, Lisa

University of Calgary

Non-elite Women, Funerary Rites and Identity in the Early Roman Empire

Ritual is "a mode of communication which can reach the illiterate and the uneducated through symbol and gesture, and whose ethical significance resonates throughout all ranks of society" (Langlands 2006, 42). Roman funerary monuments have a prescribed set of rituals and obligations associated with their building and maintenance known as the *sacra*. Studies on the *sacra*, however, tend to focus on the spheres of influence that the males of the household typically assume—little attention has been attributed to the roles women may have played, especially in the early Empire. Through an analysis of texts, symbols and gestures appearing on Italian window relief funerary monuments, this paper will highlight the contributions of non-elite women in the funerary realm and in turn demonstrate how these contributions are expressions of the Roman household's identity.

Hutchings, Richard M.

University of British Columbia

Watershed Identity

The watershed or basin has been considered a primary unit of analysis for hydrologists, geologists, ecologists, human geographers, and anthropologists. Yet the cognitive basis for and social construction of watersheds has generally been overlooked, especially in archaeology. While the economic significance of riverine settlement has long been a central focus, it is only in the last decade that researchers have begun to contemplate the social, political and ideological implications of rivers, river edges, and, to a lesser degree, river basins. In physical, biological and social terms, a watershed is at once a basin, a thoroughfare, and a barrier. Extending far beyond the river's edge, watersheds operate simultaneously as a naturally occurring resource acquisition area, a cultural basin, and a physical and psychological barrier. The watershed is also, like all other ‘landscapes’, a product of the human mind. This paper addresses precisely these issues, focusing on the relationship that exists between people and the watershed they dwell in.

Jåstad, Hilde Leikny

Centre for Sami Studies, University of Tromsø

Northern Coresidence across Generations: Northern Norway during the Last Part of the Nineteenth Century

The key features in the nineteenth-century European family system are late marriage, high proportions never marrying and a dominance of nuclear family households. Along with this system we find a combination of high mortality, high fertility and long generational spans that makes the chances of offspring living with elderly parents highly constrained. The aim of this article is to analyse the living arrangement of the elderly in Northern Troms and Finnmark during the second part of nineteenth century. To what extent did elderly live together with own children? Steven Ruggles (2003) has argued that in the nineteenth century the majority of elderly persons who could live with their children also did so. Simon Kertzer (1995), on the other hand, has argued that all children ordinarily left home when they got married, and that elderly living arrangement with own children was a result of necessity due to widowhood, infirmity or poverty of the older generation. The two mentioned theoretical approaches, Ruggles cohabitation theory and Kertzers' reincorporation theory, will form the starting point of this article main question: Was there any differences in cohabitation with own children due to age, sex, marital status, economy or ethnicity?

Jeppesen, Alison

University of Calgary

Status and Ideals in the Identities of Roman Wives

Previous examinations of the identity of the wife in Rome have concentrated, to a large extent, on upper-class literary or legal sources. When using material evidence, many studies take the conventional stance that, in tombstones, “we are presented with the ideal of a woman as housewife...and we hear much of chastity” (Lattimore 1962:295–296). There has also been a tendency to concentrate on large, well-known commemorations as showing

the typical Roman wife. However, an in-depth analysis of several thousand tombstones from Rome reveals that the identity of the wife in Rome was not a singular or static entity. Wives had numerous identities and the choice of identity displayed on a tombstone was dependent on factors such as status, age, and terminology. Thus, a reappraisal of how we envision the identity of the wife and her role in Roman marriage is justified.

Jessome, Kenzie K.

University of British Columbia

Ritual, Feasting, and Identity in Pre-Conquest Panamá

A meticulous reading of sixteenth-century ethnohistoric documents compiled by Spanish conquistadores and missionaries has revealed sporadic but informative observances regarding feasting and rituals practiced by the indigenous people of Panamá. A ritual stick game known as the *balsería*—also known as the *krun* in Ngöbé dialect—was documented as a major event at the center of a four day ritual celebration that attracted people in the thousands. More recently, ethnographic descriptions of the *balsería* among the Guaymí of Western Panamá have provided a more substantial base of information regarding the intricacies of the ritual and such documents suggest a relatively stable cultural continuity of ritual practices. This paper proposes that ethnohistoric and ethnographic documentation can prove useful in archaeological investigations regarding the identity of ancient Coclé indigenous groups of Central Panamá—a region in which Spanish colonization decimated the entire indigenous population. It is proposed that an examination of the *balsería*, in consort with current archaeological evidence of Central Panamá, sheds light on various levels of individual and group identity within the Coclé culture.

Johnson, Beverly

University of Calgary

The Changing Sense of Identity found in the Epitaphs of the Freedmen of the Emperor Claudius (41 CE–54 CE)

The status and influence of Roman imperial freedmen reached its zenith under the Emperor Claudius who ruled from 41 CE to 54 CE. It is from his reign that the identity of imperial freedmen, as master manipulators whose rise in power undermined the traditional social order of Rome, became entrenched. This image represents a few politically powerful freedmen and not the majority of imperial freed people who grew as a social group under Claudius. These men and women, rarely mentioned in the historical sources, were building an identity of their own which can be found on their epitaphs. A quantitative and anecdotal analysis of their inscriptions points to a growing awareness of themselves as individuals connected more to their peers than to the imperial political apparatus. This helps provide a more balanced view of a group, which previously has been represented by a few notorious members.

Jones, Jennifer K.

Simon Fraser University

"Everything Necessary for a Comfortable Existence": Newfoundland Gardiens and the Transition to Permanent Settlement in the Petit Nord

Gardiens were anglophone settlers hired by the French fishermen in Newfoundland's Petit Nord to protect their supplies and fishing structures over winter, and as such guard their interests in a valuable resource base. Excavations at Genille (EgAw-07) focused on the household of an Irish Catholic gardien, Patric Kearney, as well as the shared use of the surrounding landscape by both the Irish-Newfoundland settlers and the French fishermen. This paper will focus on the findings from Genille with particular reference to the various colonial frameworks within which the Kearney family, and other gardiens, negotiated their identities and daily lives in the transition from landless labourers to frontier settlers with labourers of their own.

Kharinsky, Artur V.

Irkutsk State Technical University

Reindeer Breeding of North Baikal Evenks in the Twentieth to Early Twenty-First Centuries

Based on fieldwork in 2004–2008, this paper documents the changes in adaptation and living strategies among semi-sedentary hunters, reindeer herders and fishermen in the river confluence at the North end of Lake Baikal. The overview covers Late Iron Age and contemporary hunting adaptations. Paleoenvironmental data shows the continuity of certain pastoral strategies in the region and points to long-term stability in adaptation.

Knox, Zachary, and Peter Bikoulis
Trent University and University of Toronto

Being Byzantine: A View from Rural Central Anatolia

Anthropological literature concerning urbanism has primarily focused on the origin of the first cities, with the degree and scale of urbanism of later empires and states receiving less attention. This paper will discuss one such case, namely the Early and Middle Byzantine Empire (A.D. 600–1000). While much archaeological research has focused on the great city of Constantinople, and to a lesser extent Amorium, Kerkenes, and now Çadır Höyük, little attention has been paid to the Byzantine countryside. This is especially true of Central Asia Minor, which became a theatre of conflict as Arab armies advanced westward. Using examples drawn from this critical region, we discuss the variability of Byzantine urbanism, and how this affected the relationship of minor centers with larger seats of imperial power. Moreover, we focus on data from the newly discovered city of Euchita (Beyözü), found by the interdisciplinary Avkat Archaeological Project, to discuss the changing meaning of Byzantine identity on the embattled frontier.

Korejbo, Alan
University of Saskatchewan

Identity in Northwestern Saskatchewan

An archaeological survey was conducted in the Clearwater River Valley, Saskatchewan in the summer of 2008 by University of Saskatchewan Master's student Alan Korejbo and a crew of three. Previous to this project, only three archaeological sites were identified on this 55 km portion of the river. This project found 16 sites that were added to the archaeological inventory. Overall, the boreal forest of northern Saskatchewan has received a relatively small amount of archaeological research. Together with problems of poor organic preservation, a lack of stratified sites and a generally poor attitude regarding archaeology in Saskatchewan's boreal forest, archaeological group boundaries and identities are poorly understood, unrepresented and underappreciated. Coupled with previous research, the data from this project allows us to hypothesize intragroup boundaries and recognize intergroup identities. The results of this research suggest that the boreal forest of Saskatchewan presents many opportunities for further archaeological research.

La Salle, Marina J.
University of British Columbia

Beyond Lip Service: The Social Context of Labrets on the Northwest Coast

This paper is a synthesis of my Masters research, exploring the history and social context of the labret (lip plug) on the Northwest Coast of North America over the last 5000 years. Through comprehensive typological analysis, informed by historical records and contemporary ethnography of labret-wearers and their artists, the labret is demonstrated to be an exclusionary tradition that conveyed varying aspects of social identity on both individual and group levels through time and space in this region. Yet, the physical permanence of the labret is held in contrast to the mutability in social meaning conveyed, highlighting a complexity in body ornamentation hitherto betrayed by simple assumptions made of 'status' and 'gender' material correlation. This research contributes to the ongoing anthropological discussion of materiality and identity, considering the ways that structured style is negotiated through practice, and ultimately asking whether we can access this reflexive, dynamic and dialectical relationship archaeologically.

Lapp, Jennifer
University at Buffalo

Proyecto La Flor, El Conchal

The excavations at La Flor, Department of Rivas, Nicaragua, yielded numerous artifacts; these included ceramics, lithics, human remains, and shells. This site is significant due to the presence of multiple shell mounds. In regards to the human remains encountered, there were two types of burials. The first type of interment was characterized by the individual being placed haphazardly in a shell mound. The other type was located just outside of the mounds to the northwest. The dramatic differences in interment indicate a significant differentiation in the social identities of these individuals. This paper explores this differentiation, as well as the implications regarding these social identities at the pre-Columbian site of La Flor.

Legault, Gabrielle

University of British Columbia, Okanagan

Ethnic Architecture in the Okanagan: Métis Constructs and Constructions

Although research has been conducted concerning the history of nineteenth century mixed ancestry communities in British Columbia, little research has been conducted studying Métis archaeology in the Okanagan Valley. Burley's (1992) foremost study in the field of Métis architecture is the basis for my archaeological interpretation and methodology, but is nearly twenty years old and awaits supplementary research. This paper will discuss the study of three structures constructed by Métis John McDougall in the 1860s in Kelowna, while addressing the challenges around using ethnic markers to delineate ethnic identity. This will include a brief background of the subject of study, a literature review and a discussion of the proposed methodology involving a comparative approach to ethnic markers using ethnohistorical, anthropological and archaeological techniques of data recovery and analysis. Finally, a description of expected results will be provided.

Leon, Jeffrey F.

Cornell University

A Tale of Two Cultures: An Attempt at Understanding the Mycenaean-Minoan Relationship

The Mycenaean and Minoan, arguably two of the most famous prehistoric cultures, are in essence cultural categories created by Heinrich Schliemann and Sir Arthur Evans. The cultural frameworks that Schliemann and Evans fabricated, excavating Mycenae and Knossos over a hundred years ago, have since been applied to nearly all of mainland Greece and Crete during the Late Bronze Age. Further, a near-dialectical relationship between the Mycenaean and Minoan has become prevalent in the literature, including numerous (often evolutionary) comparisons between the two, as well as a prominent teleology of Mycenaean colonization of Crete. These approaches fail to account for the complex interactions between Crete and the mainland during the period. Recent studies have advocated for a more nuanced approach to Minoan-Mycenaean cultures and interaction, and this paper aims to continue this trend by incorporating the concept of vantage point and varying temporal and spatial scales to better grasp the relationship between mainland Greece and Crete during the Late Bronze Age.

Lizama, Lilia Lucía, and José Israel Herrera

Universidad Autónoma Metropolitana (UAM) and University of Amsterdam

The North Area of Quintana Roo, Mexico: Negotiating Identities and Mentalities with Tourism and Their Past

The north of Quintana Roo, Mexico, is the area that receives more tourism each year in Mexico. Cancun, Playa del Carmen, the Mayan Riviera, and other places are receiving large amounts of tourism that highly influence the economic life of current inhabitants. Since ancient times, dozens of people migrated to the area attracted to work in the factories, chicle extraction, and forestry. Mayan mentality has been changing and has been modified due to this migration. We explore and reveal the ways by which tourism is now on one hand modifying and on the other hand benefiting the people's relationships and behaviours based in their migrating past. For this, we trace how migration has been a phenomenon that has marked a large social-historical past of Quintana Roo in general since Mayan Postclassic times and throughout the past two centuries. Quintana Roo is depicted as a place that attracts many people from all over the world due its richness in environment, based in forest and ocean resources and Maya past. Quintana Roo is perceived as the fastest growing economical developing area compared to the rest of Latin America.

Lobb, Murray

Historical Resources Group, AMEC Earth and Environmental

Blackfoot Land-use on the Piikani Reserve, Alberta

This paper examines the results of a spatial analysis from data collected during an archaeological survey completed on the Piikani Reserve in southern Alberta. When the data are examined using ArcGIS, it can be quantified to study clustering among sites and their relationships to the local physical and cultural geography of the area. Relationships such as distance to water, slope, aspect, distance to vegetation, local relief, distance to Blackfoot named places, and views of Blackfoot named places can be examined. The outcome of this analysis can then be compared and contrasted to the known culture history of the area and to the expected land-use patterns of the Blackfoot and the Kootenai whom were historically known to have used this area. This paper investigates the possibility of observing some level of ethnicity based on the identified settlement and land-use across the landscape.

Longstaffe^a, Matthew, Gyles Iannone, Jeffrey Seibert^b, and Matthew Mosher^c
Trent University^a, Parks Canada^b, and University of Toronto^c

Community at the Ancient Maya City-State of Minanha, Belize: Social Dynamics and Integrative Strategies of Affiliation

The rise and fall of the ancient Maya city-state of Minanha, Belize, undeniably had dramatic effects on its lower-status populations. The development of a new community dynamic resulted in complex and a diverse array of social and political processes and actions. These dynamic processes were manifested through innovative strategies of social integration and expressions of community identity. Over the span of its history, the community at Minanha underwent dramatic changes in its political and social environment, marked by the establishment of the institution of Late Classic period (A.D. 675–810) Kingship, and its apogee, a royal court. After nearly a century of social and political success, Minanha's royal court saw a rapid and dramatic decline, culminated by the wilful destruction of building façades, stelae monuments, and the infilling of the royal residential courtyard. A community-based archaeological study focused on strategies of affiliation aims to clarify the role, and function the commoner population maintained in relation to this royal court, and the enigmatic social and political processes that led to its establishment, and eventual decline.

Losey, Robert
University of Alberta

Marmot Effects and Mortuary Ritual: Animal Remains in 7–8000 Year Old Hunter-Gatherer Cemeteries, Lake Baikal, Siberia

Incisors from marmots are perhaps the most common burial accoutrement in the early hunter-gatherer cemeteries of the Lake Baikal region. These incisors appear to have been sewn onto clothing of individuals around the time of their interment. Siberian marmots are highly social, burrow extensively, and hibernate for half of the year; they are readily hunted today south of Lake Baikal for their furs and rich meat. It appears that incisors from marmots were reserved specifically for mortuary ritual. It is suggested that the teeth were linked to a set of 'marmot effects', namely the ability of the animals to burrow, an effect similar to the crossing of cosmological boundaries. By adorning the bodies of the dead with these incisors, perhaps the intent was to confer these 'effects' to the deceased individual, giving them greater ability to cross cosmological boundaries, specifically those between the worlds of the dead and the living.

Lowry, Justin P.
State University of New York, Albany

A K-means Cluster Analysis of Ceramics from Mayapan

This paper will discuss the social divisions within the Postclassic site of Mayapan, as seen through a ceramic analysis. One hundred and thirty thousand ceramic sherds, from 120 contexts, were used to compute a K-means cluster analysis to establish group similarities across the site. The combinations of ceramic type-variety as well as form were used to distinguish group signatures. Five significant groups were found in the ceramic data the fall into three tiers. The first tier consists of the two wealthiest groups, the second are a possible "middle class," and the third tier consists of one group, the poorest of Mayapan's residents. The five groups established are relatively uncorrelated to spatial distributions as well as architectural function, but may in fact provide a glimpse at social and economic divisions often mentioned in the ethnohistories about this Postclassic Mesoamerican center.

Lyons, Diane E.,
University of Calgary

Marginalized Potters, Were Hyenas and the Politics of Pottery: Constructing Marginalized Identities in Tigray Region, Ethiopia

In the eastern zone of Tigray Region in the northern highlands of Ethiopia, potters are stigmatized for their craft. Stigmatized craft workers are not uncommon in sub-Saharan Africa, but the material signature of marginalization is elusive. Previous research in the study area indicates that stigma also involves the production of contested and powerful places in the rural landscape. The paper will present new material evidence of the materialization of identities of stigma in domestic material culture, vernacular architecture and spatial relations based on investigations in 2009.

McCafferty, Geoffrey G.
University of Calgary

A Tale of Two Cities (and one Suburb): Stumbling toward Chorotega Identity in Pacific Nicaragua

Ethnohistorical sources suggest that migrants from central and southern Mexico colonized Pacific Nicaragua about 900 CE. These Chorotega allegedly spoke a dialect of the Oto-Manguean language family and shared Mesoamerican cultural traits, including religious ideology. Since 2000, archaeologists from the University of Calgary have been researching Chorotega settlements in Santa Isabel, Tepetate, and recently El Rayo, sites along the western shore of Lake Nicaragua. This paper will characterize the material culture of these sites, considering both similarities as well as differences, to evaluate the hypothesis that the Chorotega conformed to a Mesoamerican cultural identity.

McCafferty, Sharisse D., and Geoffrey G. McCafferty
University of Calgary

Bling Things: Ornamentation and Identity in Pacific Nicaragua

Material culture plays an important role in asserting and reifying social identities. These identities can relate to distinct scales of recognition, from the local to regional, and to different aspects of social practice, such as gender, age, wealth/status, religion, and ethnicity. Using ornamentation from three sites in Pacific Nicaragua, we will contrast the kinds of identities that may have been performed, and the symbols that were used in their representation. Artifact classes considered include ear spools, pendants, and beads, as well as ethnohistorical descriptions of indigenous practice at the time of Spanish conquest.

Marciniak, Arkadiusz
University of Poznan

Constructing and Maintaining Two Identities: The Neolithic–Chalcolithic Transition in Central Anatolia

The paper aims to address different means of constructing and maintaining social identities in Central Anatolian Neolithic and Chalcolithic periods. The Neolithic mode of organisation using collective and long-term memories and operating at the supra-household level was replaced by the Chalcolithic heterogeneous arrangements based upon individualised, short-term memory regimes within a predominantly house-based social structure. Emergence of this new identity proved to be a turning point in the development of farming communities in the Near East. It triggered a range of transformations of far reaching consequences that ultimately resulted in rapid dispersal of farming groups throughout Europe. The paper will examine how these two identities were constructed and maintained through the materiality of the Neolithic and Chalcolithic worlds, in particular architecture, iconography, and burial rituals as exemplified at Çatalhöyük.

Marsteller, Sara
School of Human Evolution and Social Change, Arizona State University

Gender Fluidity in the Ancient Andes: A Case Study at the Tablada de Lurin, Peru

Studies of gender in pre-Inka Andean societies rarely consider the integrative and fluid aspects of gender essential to Andean ideology and practice. An examination of small-scale patterns within larger trends of gendered mortuary practices at the Tablada de Lurin, an Early Intermediate Period cemetery site on the central Peruvian coast, reveals that gender ideology at this site was more complex than has been previously assumed. Presence of artifacts associated with both sexes in approximately half of all female burials suggests fluidity in gender concepts and may be linked to increased social status for young females. In contrast, male burials almost consistently include only male-associated artifacts, with differences in status likely reflected through variation in number and diversity of artifacts. These results indicate a need to move beyond static, exclusive gender assumptions for early Andean societies.

Mata, Karim
University of Chicago

Social Identity in the Roman World: Investigating Socio-Economic Relations in the Domestic Sphere

In recent years, archaeologists studying identity have increasingly emphasized situated agency and the role of social dispositions in the construction and maintenance of shared identities. Roman archaeologists, in turn, have used new analytical concepts to produce nuanced interpretations of the disparate negotiation of 'Romanness'. This paper addresses the continued perception of a coherent 'Roman culture' against which local identitarian practices and discourses are interpreted, and especially the crucial role given to elites. Colonialism is rarely experienced as a cultural encounter; rather, new challenges and opportunities are experienced locally through daily participation in

social networks. Domestic contexts are spaces where social identities were constructed through situated practice and interaction between individuals and groups who recognized a common interest. They are therefore interesting to archaeologists for studying the many ways in which individuals and social groups throughout society maintained relations through networks operating at various levels. It is through the operation of such networks that identitarian processes can best be understood.

Meredith-Lobay, Megan
University of Alberta

Theatres of Memory: 'Second Life' and the Cyber-Identity of the Middle Ages

This paper will explore the archaeology of virtual pasts by examining different concepts of 'medieval' in the virtual online community of Second Life. The identity of the middle ages within cyber-space offers archaeologists a unique opportunity to see how memories are recreated, and to examine those memories both as an archaeological landscape and as a way of studying how modern identities are created through an association with the past. These communities are also largely created by people who wish to separate their 'real' identities from their cyber identities and therefore provide an opportunity for contrasting the identities created by people engaged in online virtual pasts and those created by people engaged in more traditional 'real-life' historical reconstructions. This 'identity theft' is useful to modern archaeologists working on issues surrounding public engagement with the past and effective virtual heritage policies.

Meyer, Daniel A.
Lifeways of Canada Limited

The Physics of Identity in the Alberta Foothills

Archaeologists spend considerable time talking about change in the past, whether long-term culture change or cultural evolution schemes, but spend little or no time talking about the change in the background, or playing surface (save the environment), of human cultures and societies over time. Drawing on coarse analogies from theoretical physics including general relativity, this paper will investigate the potential changes to this social background and its effects on our understanding of identity in archaeological cultures in the past. Understanding this changing background in the Foothills of Alberta, and how these changes may have been different from other places in western North America, we can move closer to understanding identity and culture change in the region, and how this has affected what we observe in the archaeological record.

Miller, Katherine
Arizona State University

Dental Modification as a Social Identifier

When conceptualized as a material culture, the body and modifications to the body can inform archaeologists of social relationships and identities of the past. Data from the ancient Maya site of Copán, Honduras were analyzed for patterns in dental modification style across time, space, age and sex. The style of dental modification changes through time and reflects a change in assertive style and emblematic style. The data suggest that as the socio-political became climate became more complex, the variability and individuality of dental modification types increased dramatically. The results suggest that at least two residential patio groups, one in the Late Preclassic and the other in the Late Classic, demonstrate unique group identities. The Late Classic residential compound highlights the dynamic nature of the socio-political climate at Copán during its apogee and how body modification may have participated in maintaining individual and group identities.

Mollard, Priscilla
California Academy of Sciences

Who Was That Masked Man? Animal Imagery and Identity in the Classic Maya Ballgame

Although the Mesoamerican ballgame most likely underwent several transformations of expression during the course of its history, this work focuses on the role of the ballgame as a ritual performance intended to reinforce the spiritual identity of the Classic period Maya. The iconography associated with the ballgame is examined, in particular that of animal imagery, the implementation of which would have served not only to strengthen the identification of the Maya with the natural world they inhabited but also, through repetition of emically practiced themes, would have symbolized the supernatural identity of the Maya as described in the Popol Vuh. In this, the representation of players' headdresses is of particular focus, as these accoutrements occupy a paradoxical niche; they are the physical remains of the otherwise intangible ballgame, which, through their implementation, survives as a material remnant of culture and Maya identity while the perishable headdresses themselves do not.

Mosher, Matthew S.
University of Toronto

Political Organization in the Indus Valley Civilization

The manner of socio-political organization, and hence, political identity, of the polities of the Indus Valley Civilization of South Asia have long been the subject of diverse and conflicting interpretations (ranging from their ascription as centralized city-states to a stateless urban culture). Such differences are not necessarily surprising given that the particular nature of Indus Valley material culture does not readily lend itself to traditional studies of identity. However, one manner in which we can address this issue is by incorporating theoretical models from other world areas which deal with precisely the same issues. I propose that by examining models developed from other areas of the world with long histories of urban-based political complexity which lack overt signs of political authority, we can better understand and situate the nature of Indus Valley political identity and authority and contribute in a more direct fashion to broader discussions of ancient political variation.

Moyer, Alexandra
University of Minnesota

Objects in Mirror are Closer than They Appear: Self, Reflection, Identity

Mirrors enjoyed special popularity as goods in wealthy Iron Age Eurasian burials; their unusually wide distribution through time and space still requires explanation. A cross-cultural analysis of the archaeological contexts of these mirrors, as well as oral, textual, and ethnographic accounts, suggests that one way of understanding this phenomenon is to consider the role mirrors play in self-identification. There is a unique intimacy in the relationship between a person and his/her reflection—the mirror has the ability to be Self and Other, subject and object, sign and signified, all at once, and thereby to confound such dichotomies. Far from being passive reflectors, we rely on mirrors to constitute our selves, which renders the act of mirror-gazing fraught with the danger of inversion or collapse of self. This intersection of vulnerability and (self-)creativity was, perhaps, integral to the fascination with mirrors, in the Iron Age as now.

Mulligan, Robyn
University of British Columbia, Okanagan

Tangihanga: Maori Ceremonies of the Dead (New Zealand)

The Maori culture is spread across many of the Pacific islands in the southern hemisphere. One of the major hubs in which the Maori reside is in New Zealand. Mortuary for the Maori of New Zealand has specific rituals, beliefs and ideologies which reflect the beliefs of the entire culture. *Tangihanga/ tangi* ('ceremony of the dead') is one of the most vital rituals and requires the participation of hundreds of people. The practice of the ceremony of the dead, is a long drawn out process in which both the dead tribe member and family/ friends go through a transition. This progression fits into the framework of van Gennep's (1960) three step process model of: separation, liminal, and reincorporation. I will describe the death rituals of the Maori through van Gennep's three step process model for both the lower and upper levels of the culture through the transition of the mourner and the dead member.

O'Donoghue, Eóin
National University of Ireland

The Costume of Crisis: Reinforcing Local Identity in Later Etruscan Art

This paper will examine how costume was used as part of a complex artistic programme, to reinforce local identity, in late Classical and early Hellenistic art (c. 350–250) in south Etruria. This was a period of crisis in the Etruscan world, with the start of a series of conflicts, and eventual conquest by the Romans. The reaction to Roman expansion had a profound effect on the art of settlements such as Veii, Vulci and Tarquinia. Etruscan art lost its traditional vivaciousness, and replaced it with imagery intended to strengthen local identity. Some scholarly attention has focused on this, but little work has examined how the respective settlements manifested their identity through costume. This paper will therefore examine how, both Etruscan costume and that used in representations of Greek myth on Etruscan objects, was used to exhibit local autonomy and characteristics in a time of crisis; the evidence examined will include sarcophagi, engraved mirrors, and tomb-painting.

Oetelaar, Gerald A., and Peter Dawson
University of Calgary

Identity and Place: Cosmological Links between Home and Landscape

In the world of hunter-gatherers, the structure and symbolism evident in the landscape represents an extension of metaphors used at the level of the household and thus permeates most aspects of domestic life. Using examples from

communities in the circumpolar north, we will attempt to illustrate how the skin-covered lodges used by these hunters and gatherers encode and communicate much information about the social and symbolic traditions of the group. Although designed to be practical and portable, the skin-covered lodges used by these nomadic groups are cultural constructs which are microcosms of their worlds. That is, the cosmology of each group provides the interpretive framework for understanding the landscape and the blue print for designing and constructing the home. In this way, the identity of the group is maintained through ideological threads extending from the home through the settlement and landscape to the cosmos.

Omaka, Arua Oko

Ebonyi State College of Education

Male Initiation Rites, Age Grades and Social Roles in Edda of the Cross River Igbo Area of Nigeria

Different societies in Africa and beyond had values and institutions upon which they constructed their identities. Male initiation rites and the age grade system were the two major institutions that gave definition to manhood in this matrilineal society. Edda, a leading warrior group in the pre-British Igboland, developed male initiation rites and also championed the formation of the age grade system. Every male child was required to pass through these basic institutions to qualify for admission into manhood. Male initiation rites were a prerequisite to joining the age grade, and every male child needed to join age grade before being allowed to participate in social roles as warfare, title-taking, marriage, family inheritance, burial rites and political leadership. This paper examines the place of male initiation rites and the age grades in defining manhood and social roles in Edda. It will also look at how these institutions have survived the shock of colonial invasion. The influence of these institutions on neighbouring clans in terms of intergroup relations will also be brought into focus.

Paling, Jason S. R., and Basile Sohet

University of Albany, University of Calgary, and University of Montreal

Between Two Rivals: Life as an Intermediary and Intermediate Center

Recent settlement, household, and mortuary data presented gives new information for the daily life of Hamontún's population. The material from Hamontún, a Preclassic to Classic Period secondary urban center in the Holmul region located in northeastern Guatemala, is substantive and has the potential to yield important insights into the economic and social systems, particularly inequalities based on status, observed through major occupational episodes. Archaeological data among elite households and burials at Hamontún also identify households whose political and economic loyalties are shifting between the regions two primary centers, Holmul and Cival. Hamontún serves as an intermediary center, as the site is located within two kilometres of Cival, whose sociopolitical dominance in the region expired in the Late Preclassic, while Holmul's prominence was rising in the Early Classic. As a secondary center in the region, monumentality and settlement reflect a hybridization or selection of attributes from both of its associated primary centers. This presentation presents results and interpretations leading to a deeper understanding of the social processes around identity.

Peoples, Matthew A.

Arizona State University

Social Transformations at Regional Scales in the U.S. Southwest

Contemporary social theory proposes that many wide-spread social transformations are the result of scale shifts in social movements, that is, shifts to new forms of identification that encompass larger and more distinct groups. Using settlement and ceramic analyses from the Cibola region of the U.S. Southwest (ca. A.D. 1150–1325), I apply insights from theoretical models developed in sociology and political science to explore the key relationships among collective social identification, local social movements, and major regional scale social transformations. Though informed by anthropological perspectives on identity, these theoretical models are not directly concerned with the specific "kinds" of social identity (culture, ethnicity, class, etc.) but, rather, with the general modes in which identification takes place. Importantly, scale shifts and resultant social transformations, which are key issues in this research, can be linked to changes in the primary mechanisms of social identification.

Penner, Lindsay

University of Calgary

Imperial and Non-Imperial Identities: *Vernae* in the Roman Household

Under the Roman Empire, the Latin term *vernae* generally indicated a home-born slave, a lifelong relationship between owner and slave that resulted in preferential treatment from the master and loyalty from the slave. In the epitaphs from the city of Rome, *vernae* consistently identify themselves as members of two distinct groups,

differentiated by their owner: Imperial *vernae* owned by the Roman emperor and non-Imperial *vernae* owned by others. Through the statistical analysis of these epitaphs, it is clear that the composition of the two groups differed as well. Imperial *vernae* often reported their occupation and held a higher social status as a result of their identification with the Imperial household. Because of this, Imperial *vernae* were able to maintain more stable family units. By contrast, non-Imperial *vernae* were frequently children, who identified with smaller households to which they contributed materially through their education.

Peuramaki-Brown, Meaghan M.
University of Calgary

Households and Centre Decline: An Object Biography Approach

This paper concerns the decline of a Maya civic-ceremonial centre in the Mopan Valley of Belize, in the early part of what is referred to as "the Maya Collapse". I present a research strategy, and initial results, of a 4-year program of research that investigates the decline of Buenavista del Cayo through an "object biography" or "life-history" approach to households: a theoretical approach that focuses on the life cycle of people, objects, and spaces. Such an approach is unique to household archaeology in the Maya Lowlands, and reminds us that it is not the event in isolation but the human response to and actions surrounding it that causes change in the social order which archaeology interprets as "decline".

Peytrequin, Jeffrey
University of Costa Rica

Funerary-Ritual Practices and Identity in Costa Rica, A.D. 300–800

Curridabat Phase (A.D. 300–800) funerary practices, on Central Highlands of Costa Rica, could objective certain social integration ideological principles. The funerary-ritual material culture served as a cosmological messages transmission medium. These messages were understood by the mourners and reinforced their group identity. Both the ritual action and the mortuary arrangement were constituted as much in (1) the arena for the identity negotiation of the alive ones as of dead, (2) an update of the beliefs (origin myths) through the ceremony, and (3) the symbolic representation of the social structure.

Pierson, Nova, and Megan Caldwell
Simon Fraser University and University of Alberta

I, Fisher: Biodiversity Loss, Cultural Identity, and Applied Zooarchaeology on the Northwest Coast

The persistent loss of the world's plant and animal species has long been recognized as a crisis. On the Northwest Coast of North America, biodiversity declines have impacted the productivity of fish species that figure prominently in the spiritual and cultural identities of the people living in this area. The post-contact effects of over-fishing, urban development, and pollution have had environmental but also cultural impacts, threatening the continuity of traditional fishing methods. Coast Salish peoples have always identified themselves as belonging to the lands and waters around them, with an intrinsic responsibility to care for that environment. Coast Salish connection with, and stewardship of, their lands and waters continues, despite alterations to the very environment and resources they identify with. Our research with three Coast Salish communities documents pre-contact resource use, abundance, and diversity through the analysis of zooarchaeological remains. Such zooarchaeological data are valuable in modern conservation efforts to understand resource declines and restore these culturally important staples.

Platz, Lorelei
University of Calgary

Ceramic Analysis from the Site of Las Delicias, Nicaragua

Information on the social identity of groups found within the early cultural periods of Pacific Nicaragua, such as the Tempisque period (500 B.C.–A.D. 300), is limited. Examining potential relationships with outside areas based on similarities in vessel form and decoration can provide a greater understanding of the social identities of the deceased and the external relationships they may have maintained. A sample of ceramic vessels from the site of Las Delicias near the modern city of Managua, Nicaragua was used to examine the variety of types present. The initial analysis examined what type of vessels are present and possible implications of the social identity of the people. There is an interesting fusion of utilitarian and ceremonial vessels that can be found within this cemetery context, which may provide important information on social identity between the individuals. Interestingly, elements from the types examined appear to be in greater association to areas such as El Salvador and Honduras.

Pleckaitis, Rygas
Grant MacEwan University

This is Barca: Historical Narrative and Identity in a Central Italian Town

This paper is a cumulative product of the data gathered during the MacEwan Anthropological Field School in Tuoro Sul Trasimeno in Umbria, Italy in the spring of 2008. History and religion are central elements of local identity promoted by locals to outsiders. In the Trasimeno Lake region, people identify themselves with the glory of Hannibal Barca; however, archaeological evidence of his famous battle at Lake Trasimeno remains relatively sparse. Understanding the identity of the people requires multi-grounded analyses which incorporate history, ethnographic studies, material culture, political, and religious study. This paper discusses data obtained and suggests foci of further study through explanation of local historiography, spirituality, and the role of the state in the construction of identity through historical narrative.

Pliska, Janine K.
Pennsylvania State University

Individuality in Death: A Biocultural Analysis into the Diverse Burial Types at Cerro Juan Díaz, Central Panama

This is a presentation of the preliminary macroscopic analysis of human skeletal material from the archaeological site of Cerro Juan Díaz, on the Pacific coast of Panama, (approximately 200 B.C. to A.D. 1600). The population, which consists of approximately 400 individuals, provides an excellent opportunity for correlating biological parameters such as age, sex, and health status, with the widely varying mortuary practices exhibited at the site. Group burial, individual burial, cremation, and secondary burial in both bundles and urns are all practiced at roughly the same period in time. The site has little archaeological evidence for hierarchical distinction and no single biological, temporal, or spatial parameter is wholly sufficient to explain this diversity. Since very few burials represent any substantial difference in energy expenditure, the most likely explanation is horizontal social differentiation.

Rankin, Lisa K.
Memorial University

A People for All Seasons: Expressions of Inuit Identity over the Past 500 Years in Southern Labrador

Just about 500 years ago, a group of Inuit moved from the eastern Arctic, the 'classic' homeland of both the Inuit and their Canadian Thule ancestors, and moved southward along the coast of Labrador. In the process, they moved into areas that were progressively less like the eastern Arctic and more socially complex, encountering along the way forests, long hot summers, as well as Amerindians and Europeans. It is possible through a combination of archaeology, ethnography and traditional knowledge to explore the ways in which the people who became the Inuit Métis of southern Labrador have maintained, re-negotiated, questioned and proclaimed their Inuit identity over centuries of cultural change, and into the present day.

Roberts, Christopher M.
Arizona State University

Practical Identities: On the Relationship between Iconography and Group Identity

Current approaches to identity suggest it is situational, flexible, nested in a variety of contexts, and created in social practice. Such a concept can be difficult to assess from a material record that is static and incomplete. Iconography, as something designed to reproduce active sensations from a static form, is a good place to look for these sorts of social processes. To relate iconography to group identity, however, the process of interpretation must be properly understood. In this paper I hope to consider how understanding the process of interpreting iconography in a social situation can shed light on issues of identity and culture change using post-structural theories of meaning and Bourdieu's practice theory. I hope to use these theories to suggest some ways a researcher can connect iconography to past groups or identities and certain pitfalls to avoid.

Roskowski, Laura, and Robin Woywitka
FMA Heritage Inc. and Alberta Culture and Community Spirit

Identity in the Athabasca Oilsands Region of Alberta: Connections in Projectile Point Typology

The Athabasca Oilsands area, located in the boreal forest of Alberta has been occupied for the past 10,000 years. Research by Saxberg in 2004 revealed a lithic quarry (Quarry of the Ancestors) from which precontact people extracted the predominant lithic material (Beaver River Sandstone) found at sites in the area. The identity of precontact quarry users has been based on the recovery of projectile points that exhibit typological similarities with

those recovered from the Yukon, Northwest Territories, Barrenlands of Saskatchewan and the northern plains of Western Canada. This paper focuses on four stemmed projectile points collected from three sites (HhOv 483, HhOv 484 and HiOv 16) in the Athabasca Oilsands area. These points are compared to other stemmed specimens from the lower Athabasca region and beyond. Similarities between the Oilsands points and other stemmed point occurrences in western Canada are indicative of technological ties that extend over marked physical and temporal boundaries.

Rowe, Sarah M., and Jennifer Cyr
University of Illinois and University of Alberta

Archaeology and Indigeneity in Ecuador: Pathways to Sustainability?

As home to one of the most powerful indigenous movements in the world, issues of indigenous identification have particular salience within contemporary Ecuador: How are indigenous communities and people identified? Who can lay claim to this identity? What perceived benefits and responsibilities does this identification carry? This paper explores the socio-political conditions that exist within the *comunas* of rural coastal Ecuador as they relate to indigenous identity, and the importance of archaeology in the construction of indigeneity on the coast. Through a case study of the Comuna Agua Blanca we explore community strategies of economic and political stability derived from archaeological tourism and indigenous self-identification through reference to the archaeological record.

Saunders, Michael P.
Texas State University

The Sacred Sites of San José Chacayá: Prehistoric Associations and Contemporary Ritual

Many Maya communities show evidence of religious continuity extending from Classic Maya to contemporary populations. Such links are often seen as ‘survivals’ of Classic Maya culture, thus presenting Maya spirituality as a static system. Investigations to identify the contemporary sacred sites in Chacayá, Guatemala, show their distribution reflects patterning evident in prehistoric Maya communities. Many altars are also clustered around an archaeological site and ritual performed at these locations is associated with the “ancients” and their “knowledge”. However, analysis also reveals contemporary ritual to be responding to external change. The attributes of the altars utilized appear linked to the community’s changing economic strategies. Interaction between contemporary factors influencing ritual practice and the utilization of prehistoric sites illustrates the changing means by which Maya sacred geography is defined, underscoring the difficulty of interpreting the intertwined social identities of past and present populations.

Schrader, Sarah
Purdue University

Social Identity in Skeletal Remains: Osteoarthritis and Musculoskeletal Stress Markers in Nubia

The bioarchaeological approach is an excellent method for analyzing social identity due to the human skeleton’s unique and intimate relationship with the environment and behaviour of the individual. Osteoarthritis and musculoskeletal stress markers are exemplary indicators of long-term repetitive activity often indicating occupation patterns, workload and social class. The site of Tombos, located near the third cataract of the Nile in modern Sudan, provides an excellent opportunity to explore social identity via human skeletal remains. The Tombos cemetery was in use during the Egyptian New Kingdom colonial occupation of Nubia. Osteological research has demonstrated the ethnically and biologically mixed nature of Tombos. However, questions regarding the sociopolitical and occupational roles of the individuals in this community remain. The examination of the patterns of osteoarthritis and musculoskeletal markers in the Tombos sample reveal important information regarding the function of this community in the Egyptian empire.

Scott, Amy B.
University of Western Ontario

The Sadlermiut Inuit: An Analysis of Skeletal Stress from a Growth and Development Perspective

The use of bioarchaeology to examine the past provides an important avenue of research to further explore the dynamics of the human skeletal system and health in past populations. Through an exploration of skeletal growth and development, this research has established a new method to examine skeletal stress in past populations and the potential causes of this stress. The Sadlermiut Inuit from northern Canada, were used as the sample population for this study to better understand the various stress agents within a cold-climate environment and the overall impact of that stress on the surrounding culture. Based upon multiple indicators of body size and growth and development patterns, this study avoids some of the common problems facing bioarchaeologists when inferring health status from

deceased populations. It is through these new methods that bioarchaeologists will be able to better understand past population health as well as improve bioarchaeological research.

Semple, Dyan L.

University of Alberta

Issues and Accomplishments in Neanderthal Palaeodietary Reconstruction

Diet is often used to construct an identity for Neanderthal populations that differs dramatically by region. This paper discusses methods used in reconstructing Neanderthal diet in both Europe and the Mediterranean Basin, and considers the application and significance of the results of each methodology in context of the Neanderthal populations and the existing sample. These methods include large, small, and marine faunal analysis, butchering and cooking methods, plant remains, and stable isotope analysis. Significant commonalities exist in the diets of Neanderthal populations in Europe and the Mediterranean Basin. However, discontinuities between regional climates and research methods make it difficult to determine whether observed differences in Neanderthal subsistence strategy between these regions are substantive or an artificial result of methodologies and sample bias.

Sharratt, Nicola

University of Illinois at Chicago

Coping with Collapse: Identity Construction and the Decline of the Tiwanaku State

Beginning about A.D. 600, the Tiwanaku state was politically and culturally dominant in the south-central Andes. Following the collapse of the state's political influence around A.D. 1000, symbols of state power were rejected and destroyed, state centers abandoned, and smaller, defensive settlements established. Yet, many Tiwanaku cultural practices were maintained by members of post-collapse communities. In this paper, I explore identity reconstruction within one of these communities. Comparing mortuary data from a Tiwanaku state center with evidence from a recently excavated post-collapse cemetery, I consider the ways in which mourners referenced their Tiwanaku ancestry as they renegotiated different facets of identity in the context of state collapse. I suggest that although post-collapse funerary ritual was rooted in earlier practices, subtle differences in the specifics of mortuary treatment indicate that burials were loci for asserting and reaffirming shifting notions of salient identity that were linked to recent political fragmentation.

Simon, Katrin A.

University of Aberdeen

The Meaning and Use of Narrative in a Central Yup'ik Community: The Scammon Bay "Fireball Story"

The focus of my presentation will be on expressions of contemporary Yup'ik culture as they occur through varied tellings of an ominous narrative of a natural phenomenon, the "fireball story." While recording interviews during my previous (summers of 2006 and 2007) and current (2008/09) fieldwork in Scammon Bay, a Central Yup'ik community of 450 people, located on the southwestern shore of the Bering Sea in Alaska, I noted an emergent theme in oral accounts, that of the "fireballs (Itqiirpak)." These are a form of dangerous sea creatures who visit the village in the form of fiery balls or burning hands and kill ill-mannered community members. Contemporary Scammon Bay residents still fear attacks by these sinister ancestral beings. My research observes that they employ the fireball story to explain bad luck, social malaise, conflict and death. I hypothesize that the "fireball story" acts as a central metaphor, articulating for the people of Scammon Bay their modern-day social ills in a non-disruptive fashion, thus strengthening Yup'ik peoples' resilience in circumstances of rapid social change. The "fireball story" is said to provide healing for the community, offering a way to articulate societal tensions. By analyzing the connection between cultural activities, colonial history and conflict resolution, this research explores the way Yup'ik people use narratives (in varying formats such as dance, song, story, and artwork) to renew relationships to their traditional culture and redefine both past and present.

Smith, Monica L.

University of California, Los Angeles

"I Discard, Therefore I Am": Identity and the Leave-Taking of Possessions

The human engagement with material culture is usually analyzed in terms of production, distribution, and consumption. Each of these stages is indicative of decision-making: in the fashioning of objects, their circulation in the social realm (through gift, trade, or theft), and their use by the recipient(s). No less complex a phenomenon is what follows consumption: discard. Studies of trash in both modern and ancient contexts provide insights on the way in which the leave-taking of possessions is as pointed a statement of identity as production, circulation and possession. In ancient contexts, where trash was discarded around dwellings and remained visible long after the

consumption event, trash might even have been a stronger statement of identity than any other form of active material use. In this paper, I will consider both sacred and secular trash as a component of material culture and identity, using examples from the ancient urban site of Sisupalgarh in eastern India.

Spencer-Wood, Suzanne M.
Oakland University, Harvard University

The Jewish Diaspora in Greater Boston and Fluidity, Change and Continuity in Gender Identities

As Jewish immigrant communities spread across the landscape of Greater Boston starting in the 1840s, increasing diversity and fluidity developed in Jewish identities that at the same time remained distinctively Jewish. A feminist archaeological approach is taken in analyzing the material implementation of changing Jewish identities because gender was and is at the heart of Jewish culture and identities. Women roles were necessary and interdependent with men for the continued performance of Jewish rituals and lifeways, particularly foodways. In some Jewish sects gender identities were changed through the adoption of material aspects of Protestant worship. Protestant gender ideology legitimated Jewish women in raising their status by creating active religious and community roles for themselves by organizing charities within and outside of synagogues. My research found that the landscapes and material culture of synagogues and charitable organizations as they moved over Greater Boston's landscape expressed fluidity in Jewish gendered identities.

Spickett, Rory
University of Alberta

Judean Self-Representation in the Hellenistic Period

Judea occupied a precarious position in the Ancient World. This position was intensified with the death of Alexander the Great and the dissolution of his Empire. In its aftermath Judea suddenly found itself sandwiched between two competing successor Kingdoms, The Ptolemy's in Egypt and the Seleucids in Syria. As well as political changes, Judea now faced a unique cultural system in which Greek ideals now were the elite. The traditional scholarly view is in the Hellenistic period every facet of Greek culture was suddenly adopted and older traditions were abandoned. This view is at a best a misconception. Archaeological and textual sources describing this period illustrate that the Judeans did adopt some facets of Greek ideals but did not become Greek. Archeologically we can look to the Yehud Coins and the Tomb of Jason. Both archaeological items contain elements of Greek imagery not seen in previous (at least to this extent) Judean coins or architecture. Despite this Greek influence, the overall feel of both is still uniquely Judean. In terms of textual sources, Book One of Maccabees and Josephus's *Jewish Antiquities*, which discuss events in the Hellenistic period, can be used to analyze Judean self-representation through their construction of two historical figures; Antiochus IV Epiphanes and Judas Maccabeus. While treated slightly differently by each author there is a discernable pattern. Antiochus IV is modeled after the stereotype of the cruel Mesopotamian conqueror that ravages Judea. On the other hand Judas Maccabeus is styled in the way that combines elements of Judean and Hellenistic ideals. He is depicted as a charismatic warrior who embodies both the piety of the Judeans and the heroic spirit of the Greeks. Overall it seems that self-representation in the Hellenistic period was styled in a manner that would allow for the Judeans to maintain their own unique identity in face of the growing dominance of Greek culture.

Splawinski, Adam M.
University of Alberta

Preliminary Investigation of Cody Complex Identity in Saskatchewan

The Cody Complex is found throughout Saskatchewan from the international border at least as far north as the confluence of the North and South Saskatchewan Rivers and possible as far north as Buffalo Narrows. Was this large area occupied by one larger sociopolitical group with no particular territorial regions, or were there several different Cody Complex groups utilizing more discrete parts of the Saskatchewan landscape? The lithic material of Cody Complex diagnostics, Alberta, Scottsbluff, and Eden projectile points and Cody Knives, as well as their find locations, will be examined. By comparing lithic material source location and eventual discard location it is hoped to show possible mobility patterns. No pattern in lithic material and find location would suggest that there were no localized groups moving across the landscape. However, localized patterns may suggest that there were smaller groups moving throughout the Saskatchewan landscape.

Springer, Chris

Simon Fraser University

Tracking Identity in a Harrison River Watershed Pithouse

Houses were fundamental to cultural expression among Coast Salish groups in the lower Fraser River watershed and its tributaries, including the Harrison watershed. The construction and continued maintenance of houses were material reflections of a household's social identity. The complete excavation of a small, isolated pithouse in the Harrison River Valley, British Columbia, the traditional territory of the Chehalis People, showed two main occupations spanning approximately 300 years, suggesting a long-term connection to place. The features and artifacts associated with the successive occupations combined with insights gained from ethnographic sources and local oral history allow for tentative interpretations of the occupants' social identities and their connection to the Chehalis people of today. The archaeological record of this one site exemplifies both the fluid nature of identity and the continuous relationship to place rooted in Chehalis oral traditions.

Stephenson, John W.

Appalachian State University

Late Roman Identities in the Spanish Villa and House

The houses and villas of late Roman Spain and Portugal contain distinctive spaces and décor in the form of mosaics, sculpture in painting, that reveal a conscious project to create and maintain a sense of identity for their owners on several levels. They reflect the paidea-classical education that increasingly set upper class Romans apart from the masses in this period of greater social hierarchy. The unique spaces themselves, with the most eccentric room plans of any province of the Empire, reflect a distinctly Spanish identity. They express a pagan aristocratic identity, in their enduring pagan themed décor and in the images of spectacle that continued to enthrall the public. And some décor reflects a new Christian identity—occasionally within households that proclaimed pagan ideals simultaneously. In addition, new kinds of spaces and décor such as textiles reveal the formation of new definitions of private personhood and gender. This paper will discuss the complexities of these several interlocking and sometimes competing forms of identity within the rapidly changing context of the late Roman house.

Stewart, Matthew S.

University of Saskatchewan

Charlotte's Web O' Stone Tools

Stone is ubiquitous in our lives. This intriguing material is situated in our social webs of the past and present. For archaeologists stone is an obviously important material to a vast number of cultures in the past and a few cultures in the present. Stone's usage has also remained in many societies to this day but with a refracted and muted meaning. There is likely a deeply rooted reason as to why stone has not been replaced with plastics and other modern compounds. This is a question that is best suited for material scientists, and specifically to be questioned by the archaeological community for a number of reasons. This paper discusses stone as a dynamic agent that affects the social webs of not only archaeologically discussed cultures but also contemporary cultures. Eldon unifaces of the northern Canadian Plains, dating to roughly 6,000 ya, are used as a case study for these ideas.

Supernant, Kisha

University of British Columbia

Who Belongs Here? Identity, Contemporary Community Politics and the Generation of Archaeological Knowledge in the Lower Fraser River Canyon, B.C.

In British Columbia, collaboration between archaeologists and First Nations is becoming more and more common. While this can have many positive outcomes, including providing a more relevant and nuanced understanding of the significance of the past and the generation of archaeological knowledge, many of the areas in which archaeologists work is subject to contemporary disputes between First Nations communities. Archaeology can have a direct impact on how communities reclaim identities in the context of competing claims to resources and territory. These disputes also have an impact on how we define ourselves as archaeologists and scientists; in fact, our role as objective scientists can be emphasized by First Nations communities in their interaction with western legal structures. In this paper, I explore the ethical and epistemic challenges to archaeology when working in disputed zones, arguing that while building relationships in these situations is difficult, contemporary conflicts provide an opportunity for us to critically examine how we define identities in the past and present.

Surette, Flannery K.

University of Western Ontario

Colonists or Locals? The Early Intermediate Period Textile Assemblage from Huaca Prieta, Chicama Valley, Peru

Clothing arguably provides a direct link to cultural and personal identity, yet even when textiles are preserved, ceramics are often relied upon to provide an ethnic identification especially in cases of colonization. The Early Intermediate Period occupation at Huaca Prieta excavated in the 1940s by Junius Bird produced a ceramic assemblage typical of the major sites of the Virú Valley (Huaca Santa Clara and the Gallinazo Group) but a very different textile sample nearly devoid of camelid fibre and dominated by native cotton. If clothing is a symbol of identity as much as ceramics, then who were these people? This paper will argue that in this case, textiles suggest a shifting of identities as colonists employ new materials and methods rather than simply transporting their culture wholesale from Virú.

Torres-Rouff, Christina

Colorado College

Body Adornment and Identity: The Men of El Torín

Body alterations transform the physical self into a means of creating identities. Here, I present a contextualized bioarchaeological view on labret use, a form of lip piercing, in a small population from El Torín in central Chile (A.D. 1–800). Excavation yielded 37 individuals, with four middle-aged males interred with labrets. These men wore the labret long enough to produce skeletal effects. There was evidence of four traumatic injuries in these men, a significantly higher rate than in other adults. They were grouped with five others in two burial mounds, yet with only one object. Despite widespread use of body adornment, the labretted individuals had no other ornamentation. I argue that the labret denoted a social class reflecting lineage groupings and underscoring a particular sort of masculinity. While consistent with earlier readings that tied labret use to maleness, this approach explores individual lives and the multiplicity of socially acquired identities.

Torrie, Alison P.

University of British Columbia

Attempting an Archaeology of Agency: Studying the Processes of Contact and Colonialism in the Fraser Valley of British Columbia

Contact and colonialism are processes that force cultures together, causing them to clash and negotiate their coexistence. How can archaeology approach the study of identity in this context? My research applies the paradigm of ethical space (developed in the 1970s by Roger Poole) to the archaeological and ethnohistorical study of agency in the context of contact and colonialism. An examination of these processes in the Fraser Valley demonstrates how Indigenous and European worldviews collided, and how agency is couched in the social relationships that were constructed (and deconstructed) in this context. I examine how the material record, complimented by the ethnohistorical record, can provide evidence for the agency of Indigenous populations in the context of intercultural contact and colonization.

Turek, Jan

University of Hradec Králové

Age, Gender Identities, and Social Differentiation in the Central European Copper Age

Within social archaeology, great heed has been taken of the symbolic expression of gender identities. Analysis of the funerary practices of the Late Eneolithic (Copper Age) cemeteries associated with the Corded Ware and Bell Beaker cultures of the 3rd millennium B.C. in Central Europe provides a model of the basic differentiation of prehistoric society. The explanation of such social differentiation may be seen in the development of the division of labour between men and women, probably caused by progressive changes in the system of agriculture and food production (Secondary products revolution). Examination of burial rites supplies much evidence of the structuring of prehistoric society, as well as the gendered social positions of both sexes including children. There is an evidence of children's burials accompanied by stone tools and weapons of clearly symbolic meaning, perhaps representing the system of ascribed hereditary wealth. Some elderly men in the Corded Ware period were, on the other hand, buried according to the female rules and their gendered social identity faded with their increasing age.

Varney, Tamara L.
Lakehead University

Deciphering Identity in a Colonial Era Cemetery, Antigua, WI

This study applies stable isotopic techniques to establishing identity of individuals from a interred sample of mixed ancestral and social origin. The premise for the study was that identity could be established through stable isotopic analysis when different groups within a society maintain different diets that are then reflected in the stable isotopic values of hard tissues. Bone collagen and apatite of 30 individuals from the Royal Naval Hospital (English Harbour, Antigua, WI—A.D. 1793–1822) were analysed for stable carbon and nitrogen (collagen only) isotopes. Results demonstrate that two groups can be separated on the basis of their stable isotope values that correspond to ancestral affiliation determined by osteological analysis. These results also correspond with other differential osseous evidence such as occupational stress markers. When linked with historic knowledge on dietary preferences and social status, identity can be established such that further questions around social status can be addressed.

Vivian, Brian
Lifeways of Canada Limited

The Invisible Trail Guides of the Canadian Rockies

The historic records of the Canadian West are replete with written accounts of exploring the Canadian Rockies. Most of these written from a Euro-Canadian perspective talk of forging new trails and the rugged passes leading to undiscovered valleys beyond. Rarely is mention made of the native guides who accompanied a many of these expeditions and the knowledge they contributed toward the success of these path finding ventures. A close reading of maps from select explorations of the Rockies shows where much of this knowledge nonetheless appears in the historic record, making these guides visible again.

Walls, Matthew D.
University of Toronto

Ritualized Kayak Construction in West Greenland: Exploring the Emic Delineation of Sacred and Secular Activity through Technology

Although it is apparent in ethnographic and Indigenous sources that the spirituality of the Greenlandic Inuit is pervasive in all aspects of life, it has been difficult—as with other hunter-gatherer contexts—to identify and discuss the centrality of ritual through archaeology. Following Brück (1999), this paper proposes that the delineation of sacred and secular activity may be culturally relative, and different than standard Durkheim-based categorizations, which depend on concepts of rationality. Activities that archaeologists typically take for granted as aspects of infrastructure, are in fact embedded with ritual context as they invoke relationships with an environment that is socially constructed. This paper is constructed to answer the following questions: “do Greenlandic Inuit delineate sacred from secular contexts? If so, what are the emic boundaries of ritual and practical action, and can they be observed in archaeological patterns that might otherwise be considered ‘mundane’?” This paper examines the operational sequence of construction of traditional seal-skin kayaks, which were the technological mainstay of the Greenlandic economy.

Watamaniuk, Leila U.
University of Toronto, Mississauga

Positive Personal Identification Based on Thoracic Vertebral Morphology

Ad hoc radiological methods have long been used by anthropologists to establish the identity of found human remains, but recent court rulings have encouraged the discipline of forensic anthropology to develop more systematic approaches. This study describes the use of normal morphological variation of the thoracic vertebrae to identify human remains using a systematic, probability-based methodology. Radiographs from healthy, male individuals, aged 18–55, were examined to discover normal vertebral variants that could be easily visualized for comparison between antemortem and postmortem x-rays. The frequencies of each trait were calculated, tested, and found to be stable in the test sample. Traits were tested for independence to determine if the frequencies could be combined in a probabilistic manner. Finally, unknown radiographs were compared to known samples to test the success of this method in positively identifying individuals. Accuracy was 87.5%.

Waters-Rist, Andrea L.
University of Calgary

Infant and Child Feeding Practices in Holocene Hunter-Gatherers from the Lake-Baikal Region, Siberia

Individual and group social identity can be visible in dietary practices. Research on the transition from subadult to adult diet can aid in understanding cultural belief systems about group membership and status. For example, the age when children began to be fed an adult diet, with the same level and/or source(s) of protein, has been suggested to indicate that they were considered 'full' members of society. Stable nitrogen isotope analysis of bone collagen from subadults and adults has allowed researchers to document tripartite feeding behaviour distinguishing the infant (birth to 3 years), child/juvenile (4–12 years), and adult (18+ years) age-periods in several populations. In particular, children and juveniles often have comparatively lower nitrogen isotope ratios indicating the consumption of lower levels and/or different sources of protein. Isotopic analysis of Holocene period (9000–5000 calBP) hunter-gatherer groups from the Lake Baikal region of Siberia (n=49) reveals significant differences in the initiation, duration and variability of weaning practices in infants between two bio-culturally distinct groups (Early Neolithic Kitoi versus Late Neolithic Serovo). However, in both groups nitrogen isotope ratios of subadults and adults are indistinguishable after the age of four indicating that the transition to adult protein levels/sources occurred at a relatively young age. Carbon isotope ratios are similarly indistinguishable after the age of four. It is argued that this reflects active cultural feeding practices, and not resource monotony or unavailability. This data suggests that cultural belief systems did not have an age-biased allocation strategy for food after weaning.

Werner, Charlotte
University of Manitoba

Body Modification and Identity Construction in Mesoamerica

Societal oppositions and forces affect several forms of body alteration significant to group and individual identity in various Mesoamerican cultures. Along with garments, the corporeal modifications reveal social status, structures, genealogies, contexts and locations, as well as roles, beliefs and practices. In ritual they signify and supposedly influence supernatural and human outcomes. The body becomes an idealized canon, quasi-divine being, anonymous generalization, or a realistic portrait expressing emotion and recognizable individuality. Cranial, dental, and soft tissue shaping, and ritual mutilation interrelate with shamanic transformation, vision quest, summoning of ancestors, blood offering, regeneration, and elite power display. Icons, texts, artefacts, human remains and grave goods show altered bodies in fluid realities and journeys in natural and sacred realms.

Wilke, Sacha J.
University of Calgary

Sex, Drugs, and Rock Gods: A Theoretical look at Nicaraguan Stone Sculptures

The possibility of migration and the extent of contact between Mesoamerica and Lower Central America has been debated for years. Monumental artworks represent a dynamic aspect of Mesoamerican culture with mass variation between cultures. Generally, Lower Central America lacks a counter example to this show of power. One exception is the stone sculptures of the Islands of Lake Nicaragua and the Chontales region, just north of the lake. The similarities and differences between styles and techniques present on the sculptures are examined, in an attempt to determine if these sculptures are the result of the diffusion of ideas from Mesoamerica, or show independent innovation.

Wilke, Sacha J.
University of Calgary

Death on the Shoreline: A Comparison of Burial Styles from El Rayo, Nicaragua

The site of El Rayo is located on a peninsula on Lake Nicaragua by the colonial city of Granada. Multiple burial practices were observed dating to the Sapoá period (A.D. 800–1250) at three loci excavated at the site during the 2009 field season. The focus of this paper will be a Sapoá burial consisting of a concentration of 12 urns dug into the talpetate located on the top of a hill. This style of burial will then be compared with a mass burial area and burials without urns seen at other areas of the site.

Wilkins, Jayne
University of Toronto

Style, Symboling, and Interaction in Middle Stone Age Society

Three aspects of the Middle Stone Age (MSA) archaeological record—the use of symbolic resources, long-distance transfer of raw materials, and so-called 'regional traditions' in projectile point form—are examined within the context of the modern human behaviour debate. It is argued that projectile points in the MSA may manifest active (but not emblematic) style, and may have once symbolized social relations between obligated individuals. Archaeological evidence for notational items, personal ornaments, and ochre processing attest to the manipulation of

symbolic resources by MSA hominids, and raw material sourcing studies suggest they were involved in regional exchange networks. Together this evidence supports a scenario in which projectile points are integrated into a communal system of exchange and may explain both the homogeneity of form across space and time, and the heterogeneity of form observed across the continent. This perspective implies an early origin for behavioural modernity at least 80 kya.

Wishart, Robert
University of Aberdeen

Building Log Cabin Homes in Teetl'it Gwich'in Country: Vernacular Architecture, Local History, and Continuities

Log Cabins continue to be an important architectural form in Teetlit Gwich'in country (Peel River, Northwest Territories) for many reasons. This paper will discuss how a local history of cross-cultural encounters in Gwich'in country informs the practice and significance of building these cabins. In Gwich'in discourse, these cabins emerge as constellations of personal and group stories indexing a period of positive cultural exchange between Gwich'in and Scottish fur traders during the nineteenth century. Furthermore, in building these practical architectural forms, Gwich'in also maintain claims to their country, to local understandings of their history, continuity of tradition on the land, and establish a relative permanence of home.

Wynne-Jones, Stephanie
Bristol University

Consumption and the Construction of Swahili Identities: The Case of Vumba

Swahili identities are notoriously difficult to pin down. The people who have inhabited the trading towns of the East African coast since the late first millennium A.D. have presented themselves (and been presented) in numerous ways in relation to different audiences, and changing political and economic circumstances. Rather than being able to view a unified Swahili identity through time, it seems that Swahili social identities were being constantly renegotiated and enacted at different scales. Archaeologically, this is visible in the built environment of the towns, as well as the material record, which speaks to a series of public and private enactments. Taking an approach that emphasises performative aspects of identity negotiation, this paper will discuss these issues with reference to recent excavations at Vumba Kuu on the southern Kenya coast. In particular, it will focus on the practices surrounding food consumption during the fourteenth to fifteenth century occupation of this site. During the eighteenth and nineteenth centuries, we can then observe a recasting of this history of occupation for the purposes of a different type of identity performance. The nature of each, and their relationship to the materiality of the site of Vumba Kuu, will be discussed in this paper.

Yellowhorn, Eldon
Simon Fraser University

Seeking the Rez in Residential School

Identity and ancestry are the obverse sides of the self-reflexive historical archaeology informing my current research project on the Piikani First Nation. It is an internalist perspective that builds on the premise that material culture records an archive of lived experience. Using archaeological methods such as surveys and excavation I chronicle the transformation of Piikani culture since their settlement on the reserve. I study history and archaeology to triangulate with modernity so as to explore the forces sculpting the contemporary identity of Piikani people. The reserve is my unit of analysis and my motive for conducting this work with the objective of gaining insight in how those borders directed the culture of Piikani people during the early reserve period. I emphasize the spaces of domesticity and contrast them to the formal, institutional spaces that were meant to guide reserve residents as they became modern citizens. Despite the public policies dedicated to this end, the Piikani managed to maintain their customs while accommodating the changes that were propelling their community into a new era. Internalist archaeology is not going to reveal the moment when a modern persona enveloped the Piikani, but it will situate the emerging identity in a broader terrain.

Zawadzka, Dagmara
Université de Québec à Montréal

Images of Identity: A Case Study of Algonquian Landscape and Rock Art

The Canadian Shield is home to Algonquian-speaking peoples who, throughout centuries, sought to socialize their landscape via "intangibles" such as oral traditions and toponyms, as well as through material traces. One such form of material expression is rock art. In the following paper, I want to explore how rock art, and its place within the

landscape, have contributed and contribute to the formation and maintenance of Algonquian cultural identity. Rock art allows for the reaffirmation of the relations held by individuals with their cultural landscape, as well as with the past, the present and the future. This is effectuated through movement within the landscape and encounters with the sites; the practicing of rituals at the sites; and by acts of commemoration such as the deposition of offerings. Thus, rock art emerges as a factor in the constitution of collective memory and of individual and collective identities of Algonquian-speaking peoples.

Ziker, John

University of Calgary

The Fire is Our Grandfather: Social Relations and Inferences of the Home-Hearth in Northern Siberia

The paper will discuss the social relations and cosmology of the home-hearth among the Dolgan and Nganasan peoples in a community in Northern Siberia. The paper will review briefly the historical ethnographic material on the home-hearth, and provide an update with ethnographic material from recent ethnographic fieldwork in the community. The social importance of the home-hearth will be described through an analysis of non-demonstrative inferences made in ethnographic materials, daily conversations, and interviews. Non-demonstrative inferences are a special class of syllogism that have play in establishing social norms and the symbolic importance of the hearth fire.

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