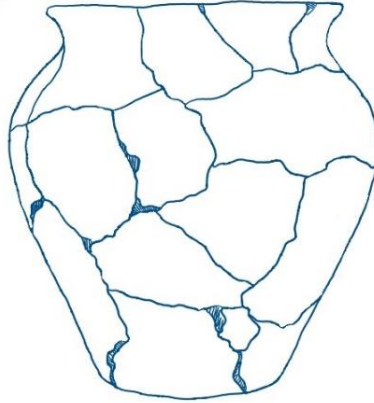


8<sup>th</sup> UCLA Archaeology Research Conference



# **Experiencing Destruction and Regeneration in Archaeology**

**Graduate Student Association of Archaeology at UCLA  
8<sup>th</sup> Graduate Archaeology Research Conference**

**Los Angeles, California, USA  
February 7<sup>th</sup>-8<sup>th</sup>, 2020**

# Sponsors



**UCLA** Equity, Diversity and Inclusion

**UCLA** College  
Social Sciences

**Campus Programs Committee of the Program  
Activities Board**

# General Information



## 8<sup>th</sup> Graduate Archaeology Research Conference Organization Committee



Eden Franz



Alba Menéndez  
Pereda



Maryan Ragheb



Baisakhi Sengupta



Zichan Wang



Rachel Wood

# Conference Schedule



## Friday, February 7th, 2020

Charles E. Young Grand Salon, Kerckhoff Hall

**4:00 - 4:50** Registration & Coffee Mixer

**4:50 - 5:00** Welcome & Opening Remarks

### **5:00 - 6:00 Keynote Address**

*Unsettling Indigenous history: Settler colonialism and landscapes of urban violence*

DR. PATRICIA RUBERTONE, Professor in the Department of Anthropology at Brown University

**6:00 - 7:00** Reception

## Saturday, February 8th, 2020

Humanities Conference Room, 314 Royce Hall

**9:30 - 10:30** Registration & Breakfast

### **10:30 - 12:15 Session 1: Converted spaces and constructed memories**

10:30 - 11:00 *Rethinking "destruction" in the Christianisation of Late Antique Greece*

ELIZABETH DAVIS, Joukowsky Institute for Archaeology and the Ancient World, Brown University

11:00 - 11:30 *800 years of contested construction: An archaeological survey of Warangal*

SHOBHNA IYER, Department of Anthropology, Stanford University

11:30 - 12:00 *Stasis: Periods of transition in Rome's (re)constructed landscape*

MARA MCNIFF, Department of Art History, University of Texas at Austin

12:00 - 12:15 Discussant synthesis by DR. STELLA NAIR, Associate Professor in the Department of Art History at UCLA

**12:15 - 1:00** Lunch

### **1:00 - 2:45 Session 2: Ecology and indigeneity**

1:00 - 1:30 *A systematic review of Baka Pygmies of Southern Cameroon plant exploitation system and the loss of their Indigenous Knowledge (IK)*

BIANCA BERTINI, Institute of Archaeology, University College London

# Conference Schedule



**Saturday, February 8th, 2020**

Humanities Conference Room, 314 Royce Hall

## **1:00 - 2:45 Session 2: Ecology and indigeneity (Continued)**

1:30 - 2:00 *Rainforests as disturbed ecosystems: a long-term perspective on the human-environmental interaction shaping the Sierra Nevada de Santa Marta, Colombia*

DANIEL RODRÍGUEZ OSORIO, Department of Anthropology, University of Minnesota, Twin Cities

2:00 - 2:30 *Regenerating Indigenous "wet" scapes: Interpreting paleogeographic reconstructions of the Porta Atlantico region of Puerto Rico through Indigenous Ecosophies*

ERIC RODRIGUEZ, Department of Anthropology, UC San Diego

2:30 - 2:45 Discussant synthesis by DR. STEPHEN ACABADO, Associate Professor in the Department of Anthropology at UCLA

**2:45 - 3:30 Coffee Break**

## **3:30 - 5:45 Session 3: Resistance and receptivity to cultural heritage**

3:30 - 4:00 *"We didn't Go Anywhere": Restoring Jamestown S'Klallam presence and combating modern settler colonial amnesia in western Washington*

ALEXANDRA PECK, Department of Anthropology, Brown University

4:00 - 4:30 *Cultural heritage in contested post war territories: the case of Kosovo*

NORA WELLER, Department of Archaeology, University of Cambridge

4:30 - 5:00 *Archaeological looting and archaeological ethnography of looting. Approaches to a new field of study*

IRENE MARTÍ GIL, Department of Geography & Anthropology, Louisiana State University

5:00 - 5:30 *Heritage and people. Using the past as an opportunity for our present*

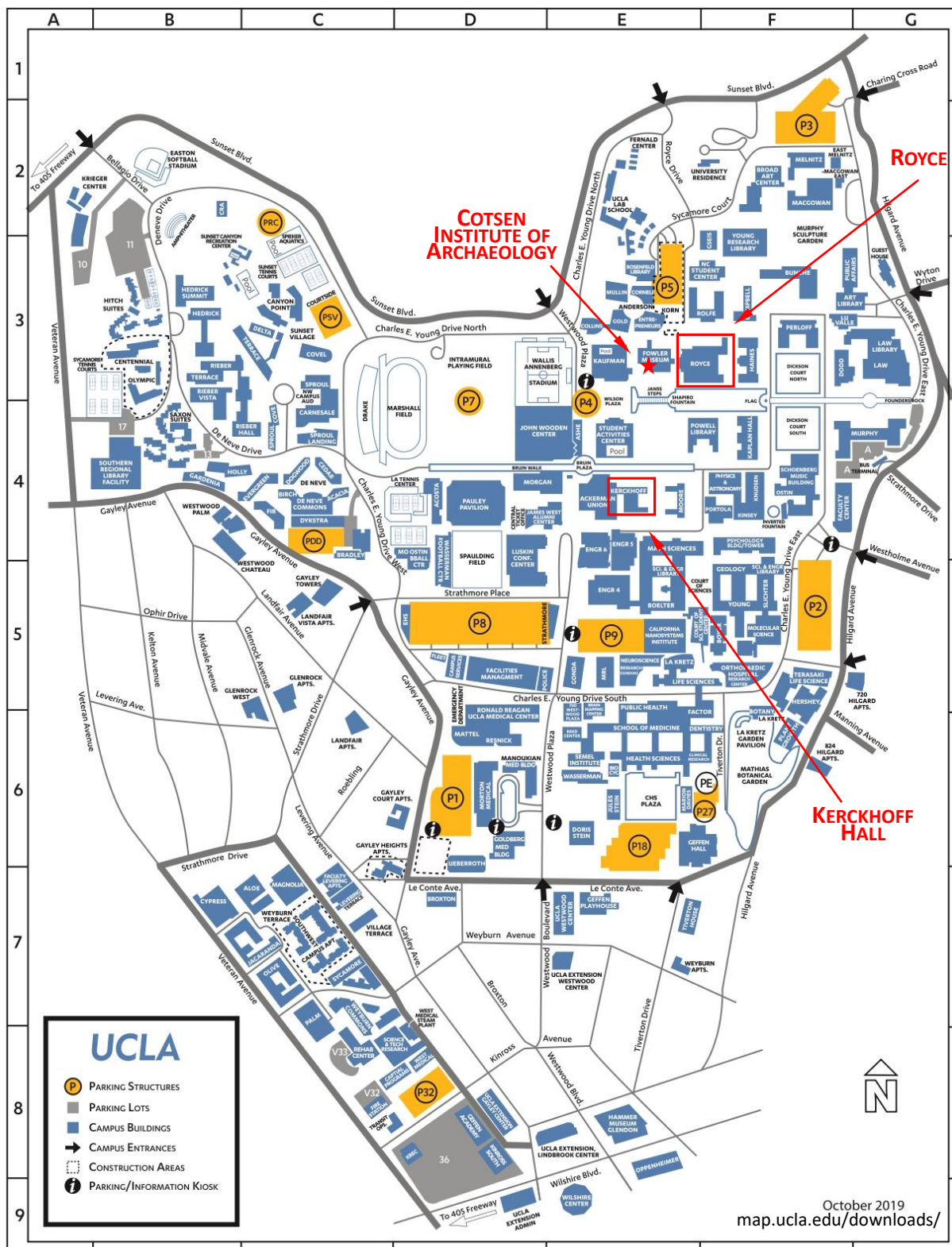
MARTINA DI GIANNANTONIO, Department of Archaeology and Anthropology, University of Bristol

5:30 - 5:45 Discussant synthesis by DR. GREGSON SCHACHNER, Associate Professor in the Department of Anthropology at UCLA

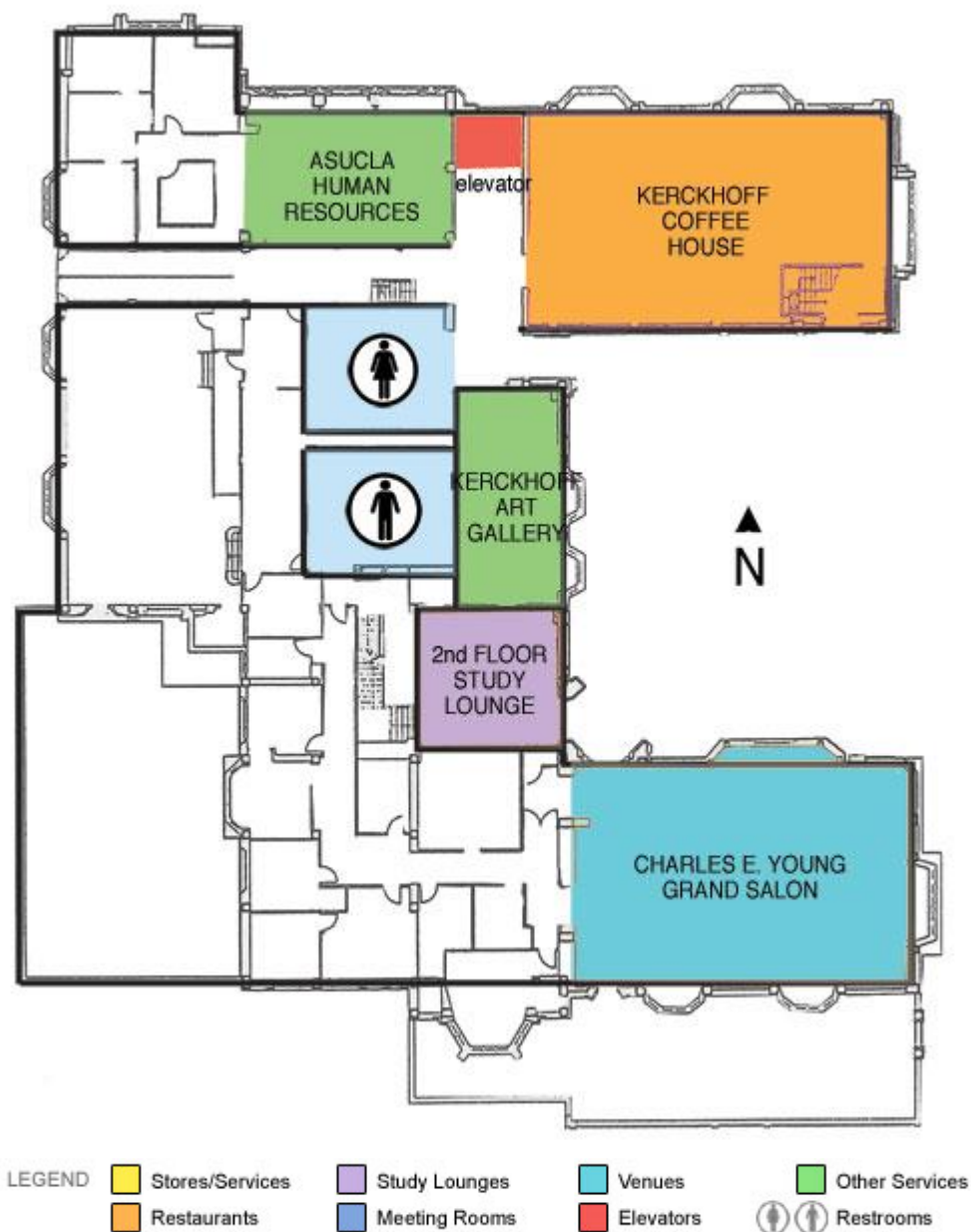
**5:45 - 6:00 Closing Remarks by Dr. Patricia Rubertone**

**6:00 - 7:00 Reception**

# UCLA Campus Map



# Kerckhoff Hall Map



# Keynote Address



## **Unsettling Indigenous history: Settler colonialism and landscapes of urban violence**

**Dr. Patricia Rubertone**  
**Professor in the Department of**  
**Anthropology at Brown University**

Patricia E. Rubertone is a Professor of Anthropology at Brown University and the department's Director of Graduate Studies. Her research navigates the intersections of anthropology (and anthropological archaeology) and history to study Indigenous and settler colonial histories, landscape and memory, and representation in Native North America. She is the author of *Grave Undertakings: An Archaeology of Roger Williams and the Narragansett Indians* (Smithsonian, 2001) and the editor of *Archaeologies of Placemaking: Monuments, Memories, and Engagement in Native North America* (One World Archaeology Series, Left Coast Press, Inc., 2008). Her other key publications include essays such as "Archaeology, Colonialism, and Seventeenth-Century Native America: Toward an Alternative Explanation," in *Conflict in the Archaeology of Living Traditions*, ed. R. Layton (Routledge, 1994), "The Historical Archaeology of Native Americans" (*Annual Review of Anthropology*, 2000), and "Monuments and Sexual Politics in New England Indian Country," in *Foreign Objects: Rethinking Indigenous Consumption in American Archaeology*, ed. C. Cipolla (University of Arizona Press, 2017). Her new book *Native Providence: Memory, Community, and Survivance in the Northeast* (University of Nebraska Press) will be out in fall 2020.

# Converted spaces and constructed memories



## Rethinking “destruction” in the Christianisation of Late Antique Greece

Liza Davis, Joukowsky Institute for Archaeology and the Ancient World, Brown University

The conversion from polytheism to Christianity in Greece was long assumed to be a violent process, characterized by the destruction of temples and the persecution of heretics. While instances of violence and destruction occasionally did occur, they were far from the norm. Rather, the Christianisation process is better characterized as an intensely social phenomenon, incorporating notions of public memory, monumentality, and religious syncretism. This paper seeks to recharacterize this religious and societal revolution in terms of continuity and regeneration, troubling the traditionally-held notions of destruction and violence. The themes of destruction and regeneration will be addressed in both physical and social terms, using the evidence (and lack thereof) for destruction of temples and for the reinterpretation and recycling of polytheistic practices and spaces in Late Antique Greece.

Evidence abounds for the blending of polytheistic and Christian practices through Late Antiquity, both in material culture and in spaces used for religious practices. Former temples were often converted into Christian basilicas, Christians buried their dead in the same cemeteries as their polytheistic forebears, depictions of the winged Athena Nike transitioned seamlessly into angels, and multiple texts even reported an oracle in Athens foretelling the appearance of a tripartite god. This evidence indicates that the conversion to Christianity in Greece relied heavily on notions of social memory and the continuity of spaces and icons through the tumult of Late Antiquity. Rather than being a destructive revolution, the Christianisation process is thus better characterized as one of syncretism, renewal, and continuous social practice.

# Converted spaces and constructed memories



## 800 years of contested construction: An archaeological survey of Warangal

Shobhna Iyer, Department of  
Anthropology, Stanford University

This paper presents the results of a short survey conducted in 2018 at Warangal, known best as the capital of the Kakatiya kingdom (1175–1325 CE), and located today in the state of Telangana, in South India. It tracks landscape changes at Warangal over the course of its construction at the end of the twelfth century, the fall of the city in 1323 at the hands of the Delhi Sultanate, and a following episode of destruction and re-conceptualization of the landscape to suit new political objectives. At the same time, the paper will address contemporary acts of conservation as well as destruction of archaeological features and data, sometimes by the very authorities in charge of preservation. In making these observations, I discuss the nature of historical "culture and heritage" in Telangana, and how it contrasts with academic notions of preservation. In doing so, I point to friction between the "Hindu" remnants of the Kakatiya kingdom and the later Indo-Islamic monuments—making elements of the past participants in contemporary local, regional and national politics.

# Converted spaces and constructed memories



## Stasis: Periods of transition in Rome's (re)constructed landscape

Mara McNiff, Department of Art History,  
University of Texas at Austin

Recent scholarly debates surrounding Rome's architectural landscape argue for a tradition of innovative rebuilding: new growth, material, and scale echo Rome's expanding control. As the late-Republican rise of individualized propaganda expanded into the unchecked building power of the Empire, large scale reconstruction spread unabated. The urban environment itself was characterized not only by its generative growth but also by the constant traffic of (re)construction. Constant rebuilding in Rome's urban landscape offered a stage for the changing ideology from the voices of the elite. Despite—or perhaps because of—the city's constant regeneration, some structures experienced a lapse in building during their regeneration or were left altogether abandoned. What effects did an interrupted urban (re)construction have on Rome's built heritage?

This paper aims its focus on the transitory period in the lives of buildings following destruction and prior to their rebuilding. What were Roman responses to the destruction of their city while their buildings lay in wait? The Temple of Castor and Pollux in the Roman Forum took a startling two decades to be rebuilt by Tiberius following its damage by fire (14 BCE). Conversely, the Charters of Tarentum (before 62 BCE) and Urso (c.44 BCE) contain clauses prohibiting individual demolition of buildings without proper planning for their reconstruction. Could there be polarizing attitudes towards ruined buildings based on the actions that led to their destruction? By looking at municipal regulation, periods of stasis between demolition or destruction and reconstruction, and literary responses to the changing urban landscape, this paper will examine how different attitudes towards the destruction of heritage are shown in the rebuilding process.



## **A systematic review of Baka Pygmies of Southern Cameroon plant exploitation system and the loss of their Indigenous Knowledge (IK)**

Bianca Bertini, Institute of Archaeology,  
University College London

Ethnographic studies have provided evidence indicating the existence of humans in African rainforests before the beginnings of agriculture. The Baka hunter-gatherers of Southern Cameroon are one of the so-called Pygmy groups that still inhabit the tropical rainforests of the Congo Basin. They are the major African Pygmy group that still strongly identifies with a forest life and the exploitation of resources such as wild yams along with a continuum ranging between hunting and gathering. However, through the sedentarization and the creation of national parks and protected areas, the Baka have been refused access to their physical and socio-cultural environment, putting in danger both their identity and wellbeing; “they have become the forest people without a forest” (Lueong, 2016: 1). It has long been recognized that indigenous hunter-gatherer groups are constantly under threat by a number of mechanisms. These mechanisms include, but are not limited to, human interventions such as urban development initiatives promoted by private and government officers, as well as natural forces such as climate change. As a result, ancient ecosystems are being destroyed and Indigenous Knowledge (IK) custodians are aging and dying without a demonstrable plan to preserve their knowledge and transfer it to future generations. It is because of the delivery of these interventions geared at creating conservation initiatives and economic developments that we, as archaeologists, should encourage a more in-depth knowledge of Baka IK in order to reduce the factors leading to the destruction of Cameroon’s tropical rainforests and Baka’s exclusion from their ancient land.

# Ecology and indigeneity



## **Rainforests as disturbed ecosystems: A long-term perspective on the human-environmental interaction shaping the Sierra Nevada de Santa Marta, Colombia**

Daniel Rodríguez Osorio, Department of Anthropology, University of Minnesota, Twin Cities

Throughout the past three decades, archaeology has turned from earlier cultural ecological approaches that saw the environment as a deterministic force to which humans adapt, and separated “Culture” from “Nature”, to instead examine the dialectical interaction of human practices and environmental processes. Among these renderings, historical and political ecology approaches have shown the impacts of ancient human occupation and land-use over the ecosystems’ histories, as well as the ways environmental circumstances would have created affordances or hindrances to human practices. The temporal scale of archaeological research and the foregoing theoretical frames challenge essentialist notions of sustainability, nature and native communities, whereby ecosystems are portrayed as untouched and the humans inhabiting them are seen as natural stewards of their environment. Moreover, they enable us to rethink conventional notions of destruction and regeneration in ecology and social sciences that have permeated governmental and non-governmental spaces and have imposed roles of conservation and degradation to specific human populations. This paper builds on the aforementioned scholarship, by utilizing the concept of disturbance to approach the long-term (past and present) human-environmental interaction that shaped the rainforest of the Sierra Nevada de Santa Marta (SNSM), Colombia. It integrates archaeological, ethnographic and GIS data to examine pre-Hispanic (200-1600 CE) and ongoing disturbances at the SNSM, extending the gaze of notions such as destruction and regeneration to account for the role of human-environmental interaction processes, overlooked up to date, in the building of this rainforest, as well as the affordances and obstacles that they created to archaeological research.



## **Regenerating Indigenous “wet” scapes: Interpreting paleogeographic reconstructions of the *Porta Atlantico* Region of Puerto Rico through Indigenous Ecosophies**

Eric Rodriguez, Department of  
Anthropology, UC San Diego

In efforts to better reconstruct past human-environmental dynamics, archaeology has turned to paleogeographic modelling as a visualization and diagnostic application. While these spatial methodologies have contributed a strong understanding of these relationships, these reimagined landscapes are often conceived in Western traditions where the environment is approached solely for exploitative purposes. Approaching this paradigm, this study invites indigenous ecological philosophies or “ecosophies” to co-produce new interpretations of recent paleogeographic approaches of the *Porta Atlantico* region of Puerto Rico during the mid-late Holocene. Alongside this indigenous perspective, recent paleoecological and paleocoastal datasets of the Caribbean-wide region provide archaeology with the means to reanimate the paleogeographic situation of the region. Through the amalgamation of indigenous ecosophies with more paleoecologically-conscious landscape modelling, this study presents new constructions and interpretations of Indigenous “Wet” scapes that challenge a Western narrative of the past. Drawing from theories of decolonized space and current discussions in maritime studies, this research interprets these reconstructed geographies not as resource thresholds, but as biosocially crafted spaces.

# Resistance and receptivity to cultural heritage



## **“We didn’t go anywhere”: Restoring Jamestown S’Klallam presence and combating modern settler colonial amnesia in western Washington**

Alexandra M. Peck, Department of Anthropology, Brown University

Based on fieldwork on Washington’s remote Olympic Peninsula, this paper examines the Jamestown S’Klallam Tribe’s (JST) modern archaeological and cultural heritage approaches to reclaiming tribal histories threatened by persistent 19th century settler colonial narratives of ethnic erasure. JST individuals were exiled from their capital village of Qatay in the late 1870s--a result of government-mandated arson and forced relocation to a distant reservation--to make way for the Victorian seaport of Port Townsend. Bordering Port Townsend are additional JST homelands including Olympic National Park, popularly lauded as a John Muir dreamscape of pristine, uninhabited wilderness. These troubling instances of Native displacement and historical amnesia reveal the deliberate destruction of JST identity and landscapes at the hands of settler colonial pioneers. More covert factors have also contributed to the public’s denial of JST existence, including problematic claims of assimilation, extinction, and ethnic ambiguity derived from the Tribe’s previous lack of federal recognition. Today, the JST are challenging their own veiled history by restoring archaeological sites as places of modern significance, establishing interpretive trails in supposedly “untouched” forests, and erecting counter-monuments (including non-traditional totem poles) to commemorate Indigenous leaders and historical events. Efforts to combat tribal invisibility have produced unexpected reconciliatory outcomes between the Tribe and non-Native locales, as well as heated debates stemming from decades of historical trauma and denial of JST presence. Through a lens of resiliency and regeneration, I document one tribal nation’s resistance to being consigned to the past, and their dedication to continued placemaking for future generations.

# Resistance and receptivity to cultural heritage



## Archaeological looting and archaeological ethnography of looting. Approaches to a new field of study

Irene Martí Gil, Department of Geography  
& Anthropology, Louisiana State  
University

Looting has been defined as a long-standing worldwide phenomenon entailing the destruction of the archaeological context needed to retrieve scientific data, and fueling the ever-increasing international trade in illicit antiquities. Archaeological pillaging and its devastating consequences have been studied from the archaeological, legal, and criminological perspectives, but the research is stagnated within outdated paradigms. The historical background, the variability of traditions, and the inherent features of the practice make archaeological looting worthy to be studied as an anthropological phenomenon itself. Taking a methodological, systematic, and interdisciplinary approach to develop an 'archaeological ethnography of looting' to study this illegal practice will provide information on looters' motivations, goals, techniques, and the evolution of a phenomenon that is extended geographically and chronologically. To enlarge and update the information scholars have about looting as a research topic on its own will contribute to the advancement of three different disciplines. Archaeologically, it will raise awareness about the significance of documenting and studying the evidences of looting, likely conducted in parallel to the excavation of sites, which can be given a pragmatic re-use in the context of scientific archaeology. In cultural heritage studies, it will provide case-studies to explore heritage erasure and regeneration practices in the past and the present, as well as new perspectives on cultural heritage ownership debates and heritage management strategies. Anthropologically, it will provide data to investigate patterns of indigenous agency and resistance, and the construction processes of collective identities, memories, and sense of place through materiality and immateriality.

# Resistance and receptivity to cultural heritage



## Cultural heritage in contested post war territories: the case of Kosovo

Nora Weller, Department of Archaeology,  
University of Cambridge

This paper investigates the issues arising from societies that have been affected by cultural violence in war, by addressing the following question: What are the practical tools, and relevant theoretical approaches regarding the protection and management of cultural heritage in contested post war territories? This issue is addressed through the case study of Kosovo. Kosovo offers a number of unique, but generalisable features. The territory was subjected to a prolonged period of ethnically motivated repression and systematic cultural heritage destruction. Ethnic Albanian heritage objects were directly and specifically targeted and destroyed, from blowing up historic archaeological sites, such as defended stone houses known as Kullas, to ancient mosques from the Ottoman era, the “bazar” market places and even the burning of historic vineyards endowed with cultural significance in local folklore. In the aftermath of war, cultural heritage regeneration and management remains very much contested. This is partially due to social divisions in Kosovo, and also due to external interventions by the international community and international agencies present in Kosovo. In this paper I offer a comprehensive review of issues and mechanisms that arise in postconflict situations. I argue that in an already divided society any imposed measure of reconstructing the past for the sake of fulfilling an international agenda will be judged as failure. Furthermore, such measures produce a contested interpretation of cultural heritage and deepen the existing social and cultural division.

# Resistance and receptivity to cultural heritage



## Heritage and people. Using the past as an opportunity for our present

Martina Di Giannantonio, Department of  
Archaeology and Anthropology,  
University of Bristol

Heritage management practices are a major issue for a country such as Italy, where people essentially live in an open-air museum. Preservation and tourist infrastructure improvements are prioritized for those sites that receive the most visitors. Moreover, the last decades' urbanization process has affected inland villages with a rapid depopulation because of scarce local employment opportunities. The result is a vicious circle where more marginal, often rural, sites are left in neglected conditions. Nonetheless, there are examples of small communities enacting local initiatives to balance these issues.

One of the most successful is the Sicilian hinterland village of Gangi, whose population has driven substantial local change with a positive impact on both social and economic prospects by renovating and restoring its own cultural and archaeological heritage. It has done so via a combination of innovative management practices based on new models of cooperation between the public and private sectors, the use of new technologies, and the promotion of cultural initiatives. As a result, Gangi has successfully regenerated its touristic appeal, created new job opportunities, and simultaneously produced an improved social awareness and interest in the area's archaeological and broader cultural heritage.

Therefore, reconnecting people to their own heritage space triggers a virtuous circle where local identities recognize themselves through their shared past, and can use this as a means to preserve the past for a better present and future.