

IAW ~ ENCOUNTERS CONFERENCE May 15-16, 2009
Breasted Hall, Oriental Institute, University of Chicago

PANEL DESCRIPTIONS:

Encounters between Materiality and Identity in the Past and Present

(Part One, Friday, May 15th, 9:40-11:40am)

(Part Two, Saturday, May 16th, 11:20am-1:20pm)

In a 'post-colonial' present characterized in the political sphere by the rise of nationalism, balkanization, and regional ethnic identity movements, the connection between materiality and various vectors of identity, particularly ethnicity, has been contested and disputed. The papers in these sessions seek to explore the sometimes tenuous linkages that are made, by both scholars and publics, between ethnicity, identity, and the material record. In doing so, they attempt to look at the social construction of difference in the past, the political implications of those differences in the present, and the complex entanglements of these issues that emerge in the interpretation of the past for public consumption.

Encounters and Ruptures: Spaces, Temporalities, Media, and Texts

(Friday, May 15th, 1:20-4:40pm)

Drawing upon the traditions of empiricist science, materiality is often seen as the ultimate form of evidence, and other evidentiary lines are expected to naturally correspond to it. The relationship of language, texts, or other communicative media to the material world is considerably more complex than this presupposes, and the encounters between them are not necessarily congruent. The papers in this session examine the fractures formed between different forms of evidence, along with the interpretive possibilities created within these spaces of disjuncture.

Encounters, Exchanges, Interactions

(Saturday, May 16th, 9:40-11:20am)

The archaeological evidence of exchange between groups has been used as a primary source of information about their relationships. However, the manner in which materiality has been related to the lived experiences of people in those groups has varied considerably, with it being seen variously as evidence of the workings of power and domination, of cooperation and trade, of boundary maintenance and ethnic division, and so on. Papers in this session analyze the connections between the exchange of goods and the social relationships formed in this process.

PAPER ABSTRACTS (alphabetical):

DiGiovine, Michael. Encountering Angkor, Producing the Heritage-scape: Colonial Archaeology as a Vehicle for Preservation and Tourism at UNESCO's Angkor Archaeological Park. Saturday, May 16th, 11:20 a.m.

This paper explores the relationship between tourism, archaeology and UNESCO's World Heritage Program, as it is instantiated ethnographically in Cambodia's Angkor Archaeological

Park. Aimed at producing “peace in the minds of men,” UNESCO juxtaposes archaeological sites under a metanarrative of “unity in diversity” to form an alternative to the world’s geopolitical arrangement herein termed the *heritage-scape*. This occurs through a Bourdieuan field of production, in which diverse stakeholders struggle within and among themselves to define the site’s “universal value.” But unintended consequences often arise in the ways through which a World Heritage site is conserved, maintained and packaged for touristic consumption. Informed by the historical motives of the École Française d’Etrême Orient and by past itineraries structured by colonial archaeologists, a typical tourist route reveals competing claims valorizing Khmer history (through archaeological discourse and “restoration” initiatives) and neocolonialism (through archaeological practice and “preservation” techniques) that serve to continually frame and re-frame the meaning behind the heritage-scape’s “unity in diversity” rallying cry. Building on the author’s recently published monograph, *The Heritage-scape: UNESCO, World Heritage and Tourism*, which argues that the meanings of world heritage sites are complexified through their juxtaposition with seemingly unrelated sites on the “heritage-scape,” this paper urges analysts to engage in a broader methodological approach of “global ethnography” that examines how borderless epistemic communities impact a particular field site.

Ghazal, Royal. Risky Business Encounters: An Archaeological Inquiry into the Politics of Solidarity and Ritual De-Commoditization in Bronze Age Oman. Saturday, May 16th, 9:20 a.m.

In the present study (i.e. the presentation) I would like to question how the inhabitants of ancient Oman produced, maintained, and ritualized new senses of community in the late third millennium BC in light of the no doubt profound socioeconomic and political changes that trans-regional trade and the new modes of resource procurement and craft production. If it is assumed that ancient Oman society was largely tribal in nature (as has generally been contended, see Cleuziou 2003), then I would contend that the introduction of new and foreign products would have represented a clear challenge to group solidarity as a breakdown in traditional communal sanctions against the accumulation of economic surpluses (Hudson 1996:31). In this presentation, I argue that the social risks of foreign interaction were offset by the technical production and emulation of foreign goods and finally through the ritual divestment or decommunitization (Appadurai 1988) of these goods through communal burial.

Giraldo, Santiago. A Nation and its Fragments: Ethnic Claims, Civil Conflict, and the Promise of the Past in the Sierra Nevada de Santa Marta, Colombia. Saturday, May 16th, 11:40 a.m.

As ethnic claims over archaeological heritage in Colombia have increased, the question of ownership has become an outstanding issue for the State, ethnic groups, and archaeologists alike. This shift, where objects and sites previously thought to be ‘national heritage’ hold the promise of a distinct ‘ethnic past’ has proven to be extremely problematic for all parties involved. In this paper I examine the increasing entanglement of an archaeological project with peasant and indigenous host communities, state agencies, the Colombian army and paramilitary groups in the Sierra Nevada de Santa Marta. As such, I seek to highlight the fragile nature of archaeological research in a country with an ongoing civil conflict, and the “real world” stakes

behind ownership of the past. The tensions, ironies, dangers, and contradictions that permeate this entanglement also underscore the role of personal, political, social, ethnic, and military power in relation to research and the interpretation of a “national past”.

Godbout, Genevieve. Encounter with the French Fisheries of Newfoundland Bread Ovens as Objects of Analysis? Friday, May 15th, 2:40 p.m.

In the French fishing stations of Newfoundland’s Petit Nord, Breton fishermen built bread ovens at least since the late eighteenth century, a time when the growing symbolic association of bread was being interwoven in the French national discourse. The French cod fisheries based on the Petit Nord participated in a lucrative transatlantic trade, about which financial and administrative documentation abounds. The transatlantic cod fishery was also a highly politicized trade, sensitive to the ebb and flow of the European conjuncture and, after 1713, international treaties limited the French activities in Newfoundland to seasonal and ephemeral endeavors. Bread ovens are one of the rare stone buildings found in French fishing rooms, and they constitute significant elements of the archaeological landscape of the Petit Nord today. Bread consumption by French fishing crews remains, however, little mentioned in the documentary record. The discontinuity between the material record of the past and its archival counterpart present the archaeology of migratory fisheries with a challenge at once methodological and conceptual. This paper is an attempt to explore the challenge posed by this specific project, and to assess how archival, ethnographic and archaeological data may be better integrated to research designs and interpretations, as to make these three strands of evidence work as a coherent and commensurable set.

Gray, D. Ryan. Merchants, Suspicious Characters, and Notorious Vagrants: Contesting Narratives of Order in 19th Century New Orleans. Friday, May 15th, 1:20 p.m.

In recent years, urban historical archaeology projects have increasingly incorporated official documents, like census records, probate inventories, and city directories, in order to present a nuanced interpretation of the material record with a goal of ‘giving voice’ to populations marginalized on the basis of race, ethnicity, class, or other ideas of social difference. However, by reifying archaeological knowledge around a vision of the city rooted in the stability of documents, such projects risk reproducing a Victorian narrative of orderly development, itself meant to conceal the contradictions and inequalities associated with the rise of capitalism. Records of crime from 1850s New Orleans provide one means by which to interrogate this account. By examining how individuals accused of crimes appear and disappear in other documentary sources, one may contest the portrayal of a city created only by an ideal of the disciplined and normalized consumer. This has implications both for how urban archaeological projects are planned and interpreted and for how present-day narratives of order are used to inform urban planning decisions.

Heddouchi, Choukri. A Trans-Saharan Encounter: Islamic Egypt and West Africa. Saturday, May 16th, 9:00 a.m.

The visit of the West African king Mansā Musā to Egypt in the 1324 was vividly described by contemporaneous historians. His display of immense wealth and power caught Egypt by surprise.

He spent and gave away so much gold that the price of gold in the Egyptian market decreased noticeably. No matter how spectacular this visit was, it was just one episode in the exchange between Islamic Egypt and West Africa. Mansā Musā was not the first West African king to visit Egypt, and Egyptians had started to visit West Africa centuries before.

In addition to historical texts, more recent archaeological studies, are offering a more nuanced picture of this trans-Saharan encounter. The two sources often complement each other, but sometimes appear to be in conflict. Egyptian glass is omnipresent in West African archaeological sites, while historical texts talk abundantly about the importation of Egyptian cloth; historical text describes in details the Saharan stations in the route from Egypt to West Africa, while some archaeological finds suggest a route that circumvents the desert all together, following a route from Sub-Saharan Africa eastwards to the Nile.

West Africa's exchanges with Egypt spread the influence of both and exposed them to the influence of farther lands. Through Egypt, Indian and Chinese products found their way to West Africa, while Egyptian material culture found its way to the depths of the African tropical forest. Both West Africa and Egypt sought direct exchange in order to avoid, or at least minimize, the cost of having North African middlemen.

Hite, Emma. Species assignment and the Godin equid assemblage—a morphological-molecular encounter. Friday, May 15th, 3:00 p.m.

The archaeological notion of materiality is capacious enough to encompass the biological, including the zooarchaeological. Zooarchaeological materials are presented as empirical data, yet the epistemological or theoretical underpinnings of the archaeologist's engagement with these materials are often assumed and remain unarticulated. The complex intertwining of the empirical with the theoretical and epistemological in the context of a specific research project presents the possibility for examination of certain of these assumptions in a meaningful yet concrete manner.

The specific research project discussed in this paper had two major goals: 1) employ both morphological and molecular analytic techniques to assign species to select faunal materials from a discrete archaeological assemblage, and 2) compare the morphological and molecular techniques employed in terms of their utility for zooarchaeological application. These biological materials consist of the remains (teeth) of extant Eurasian equids; for the moment, the horse, the donkey, and the onager. Morphological techniques developed by Eisenmann (1986) were applied to eligible lower cheekteeth for assignment to one of the three relevant species (horse, donkey, or onager) based on occlusal morphology (specifically, the shape of the linguaflexid and the depth of the ectoflexid). A region of the mitochondrial D-loop variable amongst the three species was targeted and said sequence was compared to species-known controls for each tooth given a tentative morphologically based species identification.

This empirical program was preceded by and generated epistemological considerations in an almost dialectical fashion: the encounter between the cultural and the scientific in the concept of "species", and the privileging of molecular techniques and data over the morphological. The archaeologist's engagement with zooarchaeological materials in a specific research context speaks to the complex intertwining of the empirical with the theoretical and epistemological that occurs as a matter of course in the discipline and beyond.

Jie, Shi. Why Did the 6th Century Chinese Expect their Tombs to Be Ruined? Friday, May 15th, 1:40 p.m.

Most people hold it true that tombs in traditional China are always intended as a physical shield to prevent as much as possible the corpse from decay. But a number of 6th century epitaphic eulogies buried in tombs seem to violate this “common sense” by predicting directly the tomb’s future ruination and even excavation. Puzzling as it may look, this phenomenon can be understood through the contemporaries’ frequent encounter and sympathetic engagement with the past. Focusing on a Northern Qi prince Kudi Huiluo’s (506-562CE) tomb in the Shanxi Province, North China, this paper looks at the tomb complex as a material embodiment of the sustaining tension between past, present and future. As is stated in the epitaph, the fame and glory of the tomb occupant is followed by the pessimistic prophecy of the destined ruination of the tomb, which is apparently at odds with the monumental design of the tomb. The production and placement of the tombstone not only serves the commemorative purpose, but also illustrates the tomb occupant’s vision of the tomb both as a present monument and as a future ruin. This seeming paradox reflects the tomb occupant’s half credulous half skeptical attitude toward the power of enduring materials such as brick, stone and metal, which earlier people in the Han dynasty (206 BCE-220CE) seldom doubted. A scrutiny of the historical context reveals that this pessimism came together with a witness of earlier ruined tombs, which became an object for lament and empathy. It was through these previous ruins that the tomb occupant foresaw his own future destiny. Therefore the tension of monument and ruin within the continual temporality of past, present and future registers profound concerns about death and immortality in Chinese medieval psyche embodied in the tomb’s configuration and inscription.

Kautz, Sarah. Genealogies of Japan: Archaeology, Tourism, and Japanese (Inter) nationalism. Saturday, May 16th, 12 p.m.

Since the birth of the nation-state during the Meiji Restoration of 1868, archaeology has been used to reify the national identity of the Japanese people. In recent years, several scholars have insightfully critiqued how monumental Kofun tombs and fortified Yayoi settlements are consumed by the public as evidence of national origins and the primordial essence of Japan. I hope to build on these critiques by demonstrating how the logic of national Meiji ideology still implicitly affects the representation of the past in tourism at archaeological and historical sites. Nevertheless, it is crucial to realize that primordial notions of “Old Japan” are not alone in shaping Japanese identity. With this point in mind, I also hope to identify some other political ideologies that may be working alongside nationalism to affect popular understandings of the past as well as archaeological practice. For example, I will consider how tourist destinations celebrate Japanese internationalization and progress as readily as the nostalgia for traditional “Old Japan”. I will also discuss how archaeology may be deployed in the service of either narrative. Lastly, I want to suggest that the Dejima Museum in Nagasaki represents a concrete intersection of nostalgic and progressive narratives. I argue that Dejima erodes the practical and categorical distinctions between traditional Japan, and the progress of internationalization that supposedly emerged with the modern Meiji nation-state.

Leighton, Mary. Excavation as Encounter: thoughts on methodology, multi-vocality, and the creation of people and things in archaeology. Friday, May 15th, 3:40 p.m.

I start from Matthew Edgeworth's concept of excavation as a moment of encounter between archaeologists and the material world, and, by problematizing his case-specific perspective, explore the relationship between methodologies, the ontological status of archaeological objects, and disciplinary culture. In doing so, I hope to open up a discussion of the stakes involved in multi-vocality for archaeological knowledge.

Luley, Benjamin. Rethinking Roman Colonialism: Investigating the Material Dimensions of a Colonial Encounter. Friday, May 15th, 9:40 p.m.

The expansion of the Roman Republic and then Empire across much of Europe and the Mediterranean brought numerous groups of people into long-term colonial interactions with the Roman state. The majority of work on Roman colonialism has regarded the material world as the passive reflection of a process that involved the adoption of Roman practices, values, and beliefs by the indigenous peoples of the conquered provinces, a process generally referred to as 'Romanization'. Despite the popularity of the term, there is a surprising lack of studies of specific sites that have investigated whether the indigenous peoples of the Roman Empire ever really adopted the values and customs of the Roman elite who administered the provinces. Instead, the vast majority of work has focused on the public domain of elite life. As a result, archaeologists have been unable to address the specific ways in which the Roman imperial state impacted indigenous life and the ways in which the indigenous peoples of the provinces became integrated into the Roman Empire and participated in imperial society. In my paper, I challenge the concept of Romanization, arguing that the assumptions behind the term are rooted in the ideology of Western Imperialism of the nineteenth century. As an alternative, I suggest that scholars should set aside the assumption that the inhabitants of the Roman Empire did in fact adopt Roman practices and beliefs, and instead argue that we can better understand the interaction of peoples with the Roman state by first evaluating the changes in the material dimensions of daily life after the Roman conquest.

Mata, Karim. Romano-Batavian Ethnicity: Communal Affiliation and the Production of Ethnic Discourse. Friday, May 15th, 10:00 a.m.

Because the conditions under which group identity arises change, and because subversion against identities and related ideologies is unrelenting, its maintenance requires constant 'reinvention'. For this reason alone, the archaeological pursuit of identifying static material markers of ethnic identity is tenuous to say the least. Ethnic vitality is determined by social, economic and historical forces which operate differentially across time and space. Therefore, in order to understand which material categories are situationally preferred by a group for expressing ethnic boundaries requires an investigation of the contingencies which enhance or deprive ethnic vitality. Only a multifaceted approach which combines diachronic, contextual, and comparative analyses can hope to get at the dynamic complexity of the natural history of ethnic groups and their material expressions. In this paper, multiple lines of inquiry are used – archaeological, historical, anthropological and ethnographic – to examine the social, economic and historical forces that shaped the ethnic consciousness of the Roman period Batavian community of the

Lower Rhineland. By reconstructing a natural history of Batavian ethnicity it becomes possible to identify and explain the changing preferences for material categories, places and practices as these relate to ethnic expression.

Rosenzweig, Melissa. Environmental Entanglements: The Case of Ziyaret Tepe, Turkey, 1st Millennium BCE. Saturday, May 16th, 9:40 a.m.

Seeking to explore imperial dynamics from an alternative perspective, this paper examines current understandings of Assyrian incursion into southeastern Anatolia in the first millennium BCE, and suggests potential avenues for future research. In particular, this paper addresses the need for political ecology studies into subsistence strategies prior to and during Assyrian activity in the area. Using the site of Ziyaret Tepe, Turkey as a case study, this paper argues that archaeologists can find new ways of identifying and assessing historical periods of contestation, urbanization and resource exploitation through analyses of crop production and consumption over time and space. In imperial contexts ancient plant remains can be treated as quotidian artifacts of power relations – the residue of environments built, labor managed, sustenance consumed, or commodities accumulated. With this kind of information at hand, archaeologists may be able to clarify the dynamics of ancient political entanglements. Such an approach highlights the dialectical role of the material world in human relations, whereby society's engagement with the environment alters both the environment and society.

Sammells, Clare A. Tiwanakota Calendars as Ancient High Modernity: Arthur Posnansky and the 1920s World Calendar Movement. Saturday, May 16th, 12:20 p.m.

It is commonplace today to hear tour guides at the archaeological site of Tiwanaku in highland Bolivia tell tourists about the numerous calendars built into the site. Most famous among these is the *Puerta del Sol* ("Gateway of the Sun"), a carved lintel whose image is reproduced widely throughout the nation. While the details vary, most Bolivians and tour books as well as many archaeologists believe this stone was a calendar, with its inscriptions representing months and/or Solstice and Equinox events. The *Puerta del Sol* also has spiritual significance at Tiwanaku's annual Solstice celebrations (June 21), when many Bolivians gather behind it to receive the powerful rays of the dawning sun that pass through it. Arthur Posnansky, a naturalized Bolivian and self-made archaeologist, is usually credited with discovering Tiwanaku's calendars during his work at the site from the turn of the century until the 1940s, even though his specific interpretations are often now questioned. What is less well known, however, is that Posnansky was also part of the Bolivian national committee to review worldwide calendar reform proposed to the League of Nations in 1931. For Posnansky, Tiwanaku's calendar was not of mere historical or local interest – it was an ancient example of high modernity that could be used as a model to "fix" the Gregorian calendar on a global scale. I will argue that the interpretation of the *Puerta de Sol* as calendar gained traction as both archaeological theory and as part of contemporary Bolivian spirituality in part due to the multiple political contexts in which it emerged and was later reinterpreted.

Selover, Stephanie. Metal Grave Goods as a Marker of Change in the Middle and Late Bronze Age of Central and Southeastern Anatolia. Friday, May 15th, 10:20 a.m.

This paper reports on the subject of metal grave goods within the context of the Middle and Late Bronze Age Anatolia, specifically Central and Southeastern Anatolia as it relates to the Hittite sphere of influence during these periods. We seek to understand what, if any, practical use metal grave goods can be in understanding the changes between the Middle and Late Bronze Age, as well as understanding reasons for this change. The main focus of the paper is on the abundant appearance of fastening pins called “toggle pins” in the archaeological record of these periods. The toggle pin, as a common aspect of burials, is the most likely source of a chronological marker within the usual assemblage of metal grave goods. Four sites are detailed and analyzed within this context: Kültepe-Kaneş, Tell Atchana (Ancient Alalakh), Yanarlar and Gordion. These four sites adequately cover the Middle and Bronze Age time span as well as contain a sizeable amount of burials and burial goods. An overview of Anatolian burial customs is given, then an analysis of the four sites. The results suggest that toggle pins are indeed a possible indicator of chronological differences, and display some decorative diagnostic features that can be used for that purpose, though future work of an expanded nature will need to be accomplished in order to better understand and confirm these findings.

Topcuoglu, Oya. From Foreign to Familiar: A Study of Old Assyrian Seals and Cultural Interaction. Saturday, May 16th, 10:00 a.m.

The Old Assyrian Colony Period is characterized as the second major phenomenon of “Mesopotamian colonization” into Anatolia after the Uruk colonies in the fourth millennium. Although this period is referred to as the “Old Assyrian *Colony* Period” in historical and archaeological literature, it is, in fact, a case of colonies without colonialism which can be described best as a trade diaspora. In this period, Ashur was only a city-state, not an empire that established permanent colonies in distant Anatolia. No new settlements were founded by the Assyrian merchants who settled in already-existing Anatolian towns. In addition to a lack of political domination of Ashur over the local population, any evidence of a cultural imposition is also non-existent. On the contrary, the material culture of the “colonies” shows a high degree of cultural interaction between the two communities.

This paper focuses on cylinder seals and seal impressions from Anatolia in order to show the extent of interactions and reciprocal cultural borrowings which existed between two culturally and ethnically distinct communities that co-existed. The paper will specifically deal with a small sample of five seal impressions where seal styles, designs and the ethnic background of the seal owners will be used to suggest that not only did Anatolians adopt elements of Mesopotamian culture such as writing and cylinder seals, but also the sophisticated local culture and the long-established religious and artistic traditions of Anatolia contributed to the development of a new seal style widely used by both local and Assyrian merchants.

Trivedi, Mudit. Race or Ethnicity?: The encounter between text and archaeology in the Study of Ancient South Asia. Friday, May 15th, 2:00 p.m.

The historical reconstruction of ancient south Asia has been dominated by a peculiar focus over certain developments argued to have occurred in early Iron age North India. Arguably a meta-narrative has been put forth concertedly since the 1960’s which in its criticism of earlier Imperial and Nationalist readings, sought to answer a perceived ‘poverty of theory’ with an engagement

with the 'real' trends of socio-economic history. These new histories, which drew eclectically upon Carniero, Mauss and more centrally on specific forms of historical materialisms have generally been accepted as the foundational organising body of scholarship for the region. Yet, in terms of the selection of source-materials and the tropes which structure the meta-narrative remains centrally predicated upon the evidence of ancient texts and thus remains in many ways still 'Indology'. Upon parts of the older edifice changing social formations have been mapped out and a narrative of ancient south Asia remains irresolutely constructed around a reified set of text-derived categories such as 'Aryan' or 'Vedic' and seeks out within their lineages a singular pivotal and epochal transition to the state.

A deep implication of such scholarship is that the locution of the material evidence is relegated to a secondary position and treated only within the rhetoric of 'corroboration'; limited to only fleshing out matters of trade or economic activities. The development of a deeply entrenched culture-historical paradigm alongside an attenuation of Wheelerian excavation methods have meant that detailed excavation or regional scale studies have been practically non-existent in the consideration of such questions. Drawing upon results from a first collation of a GIS-based atlas for Northern India and a study of curated ceramic assemblages at the heart of the debate, this paper shall hope to demonstrate how an archaeological narrative of ancient south Asia destabilizes and questions the manner in which narratives about race have sublimated into ones about 'ethnicity'. Furthermore, it hopes to raise material and manifest difficulties in negotiating questions of identity from the early north Indian archaeological record.

Tusinski, Gabriel. Spatial Economies of Crisis: Urbanism, Arson and Aid in East Timor. Friday, May 15th, 1:00 p.m.

This paper examines the troubled relation between the destruction of urban architectural space and the internationally fostered process of Nation-Building in East Timor. The young nation's founding was marked by the almost complete (80%) destruction of habitable space in the capital city of Dili and in the rural districts and two years of administration by a United Nations interim government (UNTAET). The task of developing institutions of state have thus taken place alongside the wholesale reconstruction of architecture spearheaded primarily by UN affiliated non-governmental organizations. Perhaps unsurprisingly then, urban architectural space has become the fraught terrain on which contested images of national futurity are enacted. I endeavor to articulate a political economy of current coexisting flows of resources, objects, personnel, and forms of knowledge, belief and expertise that pertain to and performatively enact the importance of the role of architecture in social life. In so doing, I suggest that construction and destruction are two pragmatic modes of engagement with materiality and argue that they reveal the encounter between competing ideologies about the relationship between national space and time.

Wilson, Brian. Archaeological Interpretations: Indo-Roman Trading Contacts at the Early Historic Site of Arikamedu. Friday, May 15th, 10:40 a.m.

Currently there is not a consensus amongst scholars concerning the Roman influence at the site of Arikamedu. At its core, the debate surrounding the site is one concerned with the ethnic and cultural affinity of its residents, and in particular, the presence of a Roman trading station or

colony. Regardless of the position argued by various authors, what seems to be lacking from the majority of these studies is an assessment of the categories employed to describe the groups of people involved in maritime activity, exchange, and production in the area. This paper will attempt to analyze the evidence from the excavations and the way that scholars have used this evidence to construct the identities of the site's residents in order to reveal what, if anything, scholars can really know about the nature and origins of these people. It is imperative that the theoretical underpinnings of these categories—whether 'Roman,' 'Tamil,' or 'Megalithic'—be thoroughly (re)examined to reveal the preconceived notions of identity that have greatly influenced the interpretation of the archaeological material. This assessment has ramifications for the current debate surrounding Roman influence as well as the potential to impact future research design in the region. In the end, this paper represents a partial retreat from the assumed ethnic/cultural categories utilized thus far. Yet, such a 'retreat' should not be seen as a step backwards in our knowledge of the site; rather it is an attempt to move beyond the legacy of archaeological and anthropological paradigms created under the influence of colonial epistemologies. The subtle persistence of these paradigms, such as those encompassed by the method of 'culture history' in archaeology and the Hellenization/Romanization models in historical and classical studies, continues to influence archaeological, anthropological, and historical theory and method.

Zaher, Lisa. Hollis Frampton's Cultural Anthropology: The Magellan Cycle. Friday, May 15th, 3:20 p.m.

The American filmmaker Hollis Frampton (1936-1984) explored the value of film as a material means for reflecting upon, and inducing, the cultivation of cultural knowledge. As an historian and critic, Frampton surveyed various models for the production of knowledge across a range of disciplines including anthropology, ethnology, mathematics, chemistry, physics, philosophy, literature and art. Frampton translated these social, scientific and humanist approaches directly into his film practice.

Frampton's little studied final work, the *Magellan Cycle* (began around 1973 and unfinished at the time of the artist's death), may be read as a metanarrative of methodological strategies of past cultural encounters. The *Magellan Cycle* offers a history of past encounters, an inventory of the means through which film itself may serve as a structure and a site for these encounters, as well as reflections upon the agency of time and cultural memory in shaping them. Metaphorically based on Ferdinand Magellan's circumnavigation of the globe, the *Magellan Cycle* was intended to be "a film about all knowledge," and "an epistemological model for the conscious human universe." Segments of the total 36-hour film were to be shown everyday on a calendrical cycle. This paper investigates the *Magellan Cycle* as a process of mediating cultural history and modeling future engagements, exploring the correlation between film form, content, and cultural memory. It will demonstrate the means through which film, as a cultural material itself, may participate as sites and mechanisms for cultural encounters, while serving as a material correlative for historical consciousness.