

## **37<sup>th</sup> Annual Chacmool Conference**

### **Que(e)rying Archaeology**

### **November 11 - 14, 2004**

For nearly forty years now, the Chacmool Conferences have covered a range of developing areas in archaeology, from the study of past human impacts on the environment and how they affect human culture to this year's topic, gender archaeology. Throughout these years, a diverse group of undergraduates, graduate students, department staff, and organizations have worked together to produce one of the most prestigious archaeological conferences in North America. This year is no exception, and the 2004 Chacmool Conference organizing committee would like to take this opportunity to thank them.

First, we would like to thank our faculty advisors: Dr. Diane Lyons, who braved the grant application gauntlet twice on our behalf in the midst of one of the busiest times of the academic year, and Dr. Geoffrey G. McCafferty, who allowed his Archaeology of Gender class to be used as an incubator for the proposal that helped set this year's conference in motion. Throughout the months of organization leading up to November, both Dr. Lyons and Dr. McCafferty provided ideas and guidance that helped us avoid many pitfalls and pursue many opportunities.

The head of the Archaeology Department, Dr. M. Anne Katzenberg has lent her support for the conference this year in many ways, including allowing us to reprise the evening reception in the department which was such a success last year. Prior to her retirement from the Department in the spring of this year, Lesley Nicholls helped with general conference organization and led a successful fundraiser. Department administrator Nicole Ethier has played a major role in helping us handle the logistics of registration, hotel accommodations, receptions, and mail outs.

Special thanks go to graphic artist Darren Schweizer, who volunteered his services to create the spectacular graphic used on this year's conference posters and program covers.

We couldn't hold the conference without our conference chairs, and so our thanks go to: Alexander van der Raadt, Jim Johnson and Jackie Lillis, Peter Bikoulis, Lesley Nicholls and Alice Kehoe, Diane Lyons, Hannah Cobb, Aubrey Cannon and Meghan Burchell, Meaghan Peuramaki-Brown, Karen Bassie and Sharisse McCafferty, Susan Terendy, Michelle D. Janse and Matt Walls, Darren Walkey, Cheryl Forner, Holly L. Parker, Ave T. Dersch, and Natasha Lyons.

Financial support for the conference was provided by:

- Department of Archaeology, University of Calgary
- Chacmool Archaeology Students' Society of the University of Calgary
- Social Sciences and Humanities Research Council of Canada
- Research Grants Office, University of Calgary

Volunteer and advertising support was provided by the University of Calgary Gender Research Institute.

Many thanks are due to the Best Western Village Park Inn, the University Club, the Department of Communications Media, the Department of Conference and Special Events, Allegro Catering, Bound and Copied, and Maranda Reographics.

This year is somewhat unusual, in that several of the conference committee members are also members of the Chacmool Society executive. Chacmool President Matt Walls has spearheaded the society's support for the Conference this year, from helping with volunteer organization to the production of this program.

Some of our most heartfelt thanks must go to the many Conference volunteers whose hard work and generosity contribute so enormously to the smooth workings and friendly atmosphere of this event each year. General volunteer coordinators Mallory Bell and Purple Kumai, together with shuttle service volunteer coordinator Shawn Morton organized nearly a hundred volunteers, including undergraduates, graduate students, and members of the general public whose interest in archaeology inspired them to take part.

Last but far from least, we would like to thank the participants, without whom the Conference would not have been possible.

Carla A. Osborne  
2004 Chacmool Conference Coordinator

## **2004 Chacmool Conference Organizing Committee**

Carla A. Osborne

Bryanne Hoar

Darren Walkey

Susan Terendy

Holly L. Parker

Michelle D. Janse

Shawn Morton

Nicole Ethier

Matthew Walls

Timmy Stuparyk

### **Faculty Advisors:**

Diane Lyons

Geoffrey G. McCafferty

# Chacmool 2004: Que(e)rying Archaeology

## Brief Conference Schedule

All sessions to be held in the ICT Building, University of Calgary  
3 Concurrent Sessions

### Wednesday, November 10

18:00 - 00:00

- \* Welcoming and Registration Reception at the Best Western Village Park Inn

### Thursday, November 11

08:30 - 12:00

- Plenary Session: Que(e)rying Archaeology, 15 Years of Gender Archaeology

12:30 - 17:00

- Mediterranean Mysteries - Unveiling the Classical West
- Labours of Life and Death: Engendering Archaeological Investigations of Production
- Que(e)rying Archaeology: Re-Examining Theory and Practice

18:00 - 22:00

- \* Evening Reception at the University of Calgary Department of Archaeology, 8th Floor Earth Science Building

### Friday, November 12

08:30 - 12:00

- Celebrating Jane Kelley
- Ethnoarchaeological Perspectives of Gender and African Material Culture
- Intercontinentally Queer: Exploring National and International Themes in Queer Theory in Archaeology

12:30 - 17:40

- Celebrating Jane Kelley
- Who's Who in the Engendered Worlds of Mesoamerica
- Interpretations of Gender Identity in Mortuary Context

### Saturday, November 13

08:30 - 12:00

- Image and Text: Gender in the Middle and Far East
- Mesoamerican Goddesses
- Children in the Archaeological Record

12:30 - 18:00

- Dress, Class, and Identity: Engendering European Archaeology
- Engendering the Plains: Current Research Into Gender Representations on the North American Plains
- Engendering Ancient Mesoamerica

19:00 - 00:00

- \* Closing Reception at the University Club, University of Calgary

### Sunday, November 14

08:30 - 12:00

- Social Identity in the Near East: Sex, Cult, and Power
- Changing Old World Perspectives and Engendering the New World
- Engendering Cultural Interaction and Exchange Networks

**Chacmool 2004: Que(e)rying Archaeology  
Program of Social Events**

**Wednesday, November 10**

Welcoming and Registration Reception at the Best Western Village Park Inn  
Edgemont Room  
1804 Crowchild Trail NW (West of the Banff Trail LRT Station)  
18:00 - 00:00

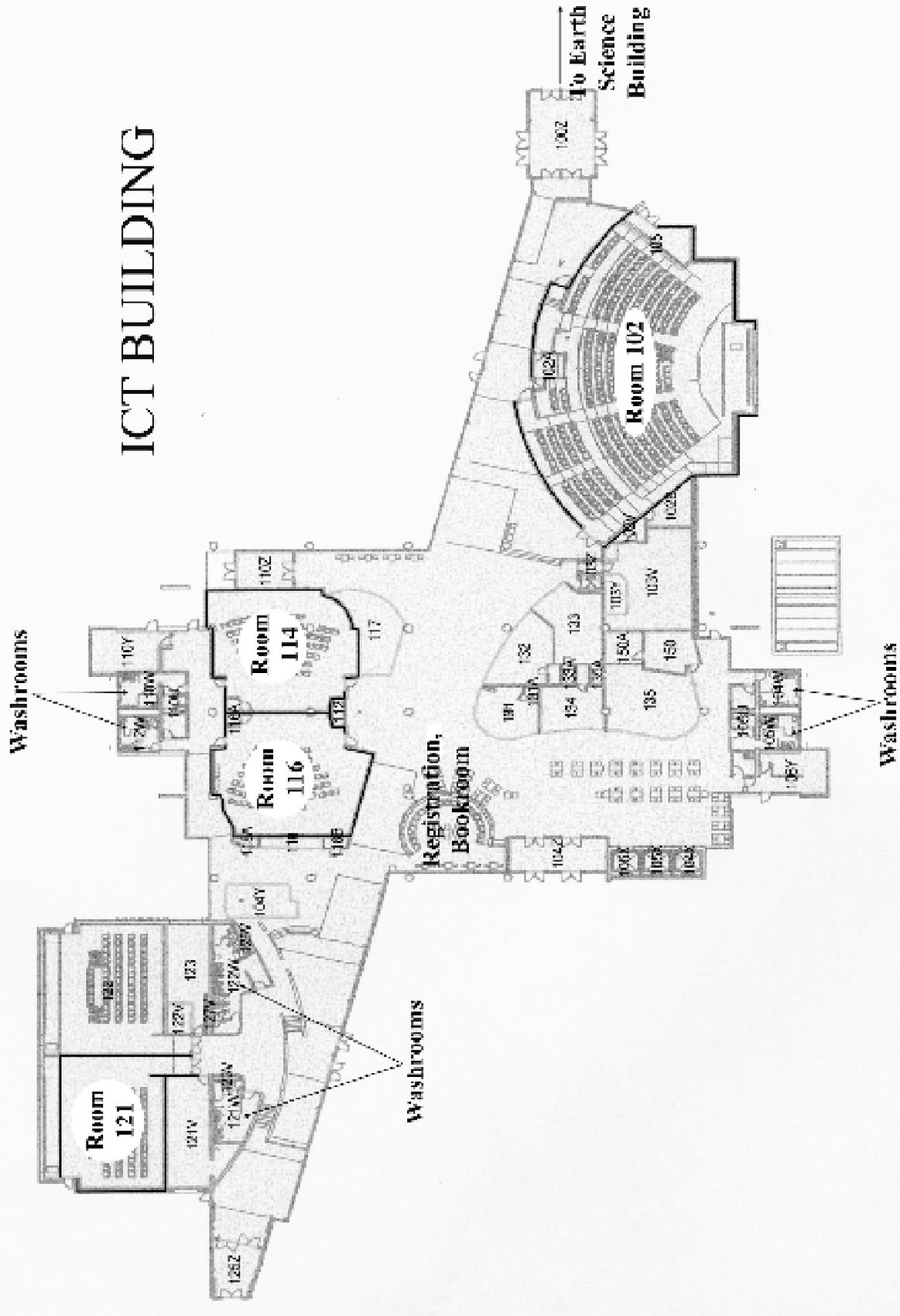
**Thursday, November 11**

Evening Reception at the University of Calgary Department of Archaeology, 8th Floor  
Earth Science Building  
18:00 - 22:00

**Saturday, November 13**

Closing Reception at the University Club, University of Calgary 4th Floor MacEwan  
Student Centre      Keynote Speaker Alison Wylie  
19:00 - 00:00

# ICT BUILDING



<b>Thursday, November 11</b>		
<b>Morning Sessions</b>		
<b>ICT 102</b>		
Plenary Session: Que(e)rying Archaeology, 15 Years of Gender Archaeology 08:30 - 12:00		
<b>Afternoon Sessions</b>		
<b>ICT 116</b>	<b>ICT 114</b>	<b>ICT 121</b>
Mediterranean Mysteries - Unveiling the Classical West 12:30 - 15:10	Labours of Life and Death: Engendering Archaeological Investigations of Production 12:30 - 15:10	Que(e)rying Archaeology: Re- Examining Theory and Practice 12:30 - 16:30
<b>Friday, November 12</b>		
<b>Morning Sessions</b>		
<b>ICT 116</b>	<b>ICT 114</b>	<b>ICT 121</b>
Intercontinentally Queer: Exploring National and International Themes in Queer Theory in Archaeology 08:30 - 12:00	Ethnoarchaeological Perspectives of Gender and African Material Culture 08:30 - 11:30	Celebrating Jane Kelley 08:30 - 12:00
<b>Afternoon Sessions</b>		
<b>ICT 116</b>	<b>ICT 114</b>	<b>ICT 121</b>
Interpretations of Gender Identity in Mortuary Context 12:30 - 17:10	Who's Who in the Engendered Worlds of Mesoamerica 12:30 - 17:40	Celebrating Jane Kelley 12:30 - 16:40
<b>Saturday, November 13</b>		
<b>Morning Sessions</b>		
<b>ICT 116</b>	<b>ICT 114</b>	<b>ICT 121</b>
Children in the Archaeological Record 08:30 - 11:30	Image and Text: Gender in the Middle and Far East 08:30 - 11:10	Mesoamerican Goddesses 08:30 - 12:10
<b>Afternoon Sessions</b>		
<b>ICT 116</b>	<b>ICT 114</b>	<b>ICT 121</b>
Dress, Class, and Identity: Engendering European Archaeology 12:30 - 17:10	Engendering the Plains: Current Research Into Gender Representations on the North American Plains 12:30 - 16:10	Engendering Ancient Mesoamerica 12:40 - 15:20

<b>Sunday, November 14</b>		
<b>Morning Sessions</b>		
<b>ICT 116</b>	<b>ICT 114</b>	<b>ICT 121</b>
Engendering Cultural Interaction and Exchange Networks 08:30 - 11:50	Changing Old World Perspectives and Engendering the New World 08:30 - 11:30	Social Identity in the Near East: Sex, Cult, and Power 08:30 - 11:50

## **Que(e)rying Archaeology: The 15th Anniversary Gender Conference Detailed Conference Schedule**

### **Thursday Morning November 11, 2004**

#### **Plenary Session: Que(e)rying Archaeology, 15 Years of Gender Archaeology**

**Session Chair:** Diane Lyons

**Location:** ICT 102

- |               |   |
|---------------|---|
| 08:30 - 08:40 | Welcome Address - M. Anne Katzenberg  |
| 08:45 - 09:15 | Looking for Gender, Finding Sexuality: A Queer Politic of Archaeology, Fifteen Years Later - Barbara Voss |
| 09:20 - 09:50 | Que(e)rying Archaeology's Loss of Innocence - Thomas Dowson   |
| 09:50 - 10:20 | Coffee Break  |
| 10:20 - 10:50 | Archaeologies of Resistance - Yvonne Marshall   |
| 10:55 - 11:25 | Hierarchy, Heterarchy, and the Role of Women in Social Complexification - Geoffrey G. McCafferty          |
| 11:25 - 12:00 | Discussion  |

### **Thursday Afternoon November 11, 2004**

#### **Mediterranean Mysteries - Unveiling the Classical West**

**Session Chair:** Alexander van der Raadt

**Location:** ICT 116

- |               |  |
|---------------|--|
| 12:30 - 12:40 | Introduction - Alexander van der Raadt   |
| 12:40 - 13:00 | Physiognomy and the Typology of Gender in Classical and Early Christian Texts - Haijo J. Westra  |
| 13:00 - 13:20 | Roman Marriage Ideals – Chastity or Friendship? - Hanne Sigismund-Nielsen  |
| 13:20 - 13:40 | Activism, An Historical Catalyst to Breaking Gender Boundaries - Terry Rahbek-Nielsen  |
| 13:40 - 14:00 | Coffee Break   |
| 14:00 - 14:20 | Iconography, History, and Interpretation: Some Problems in Understanding the Mosaics of the Church of San Vitale Ravenna - Christopher Roberts |

- 14:20 - 14:40 Does Function Follow Form? Architectures of Desire and Queered Space in the Roman Bathhouse - Asa Eger
- 14:40 - 15:10 Discussion

**Labours of Life and Death: Engendering Archaeological Investigations of Production**

**Session Chairs:** Jim Johnson and Jackie Lillis

**Location:** ICT 114

- 12:30 - 12:40 Introduction - Jim Johnson and Jackie Lillis
- 12:40 - 13:00 Beyond *post hoc ergo propter hoc*: An Investigation Into Prehistoric Tool Production and Engendered Social Practices - James A. Johnson
- 13:00 - 13:20 Women and the Production of Textiles at the Neolithic Swiss Lake Dwelling Site of Robenhausen - Jaclyn E. Lillis
- 13:20 - 13:40 ‘Variability Around the Template’: Cultural Inheritance Theory and an ‘Engendered’ Neolithic Ceramic Technology - Sarah B. McClure
- 13:40 - 14:00 Coffee Break
- 14:00 - 14:20 Who Used the Ground Stone Here? An Engendered View of Prehistoric Modes of Production Within the Riddle Brothers Ranch Historic District, Steens Mountain, Oregon - Emily Mueller
- 14:20 - 14:40 Barbarian Gender Roles in Labour as Reflected in Roman Sculpture - Richard Kubicek
- 14:40 - 15:10 Discussion

**Que(e)rying Archaeology: Re-Examining Theory and Practice**

**Session Chair:** Peter Bikoulis

**Location:** ICT 121

- 12:30 - 12:40 Introduction - Peter Bikoulis
- 12:40 - 13:00 The Social Function of Gender - Cheryl Claassen
- 13:00 - 13:20 Women’s Work? Challenges Faced by Women in Archaeology - Alanna Cant
- 13:20 - 13:40 Canadian Public Service Women in Archaeology - Olga Klimko
- 13:40 - 14:00 The Impact of Mass Communication on Women in Archaeology - Ed Kempenaar
- 14:00 - 14:20 Working With Previously Excavated Materials: How to Approach Gender and Labor Organization? - Minna Helena Haapanen
- 14:20 - 14:40 Coffee Break
- 14:40 - 15:00 Moralizing Space: An Archaeological View of Emotion in Colorado’s Coalfields - Michael Jacobson
- 15:00 - 15:20 Goddess at the Crossroads: The Politics of Religious and Archaeological Validation - Brett Lowry and Murph Pizza
- 15:20 - 15:40 Gendered Time in the Archaeological Record - Carla A. Osborne
- 15:40 - 16:00 Sheela-na-gigs and the Expedient Transmutation of Female Imagery - Jessie Heydt-Nelson
- 16:00 - 16:30 Discussion

## **Friday Morning November 12, 2004**

### **Celebrating Jane Kelley**

**Session Chairs:** Lesley Nicholls and Alice Kehoe

**Location:** ICT 121

- 08:30 - 08:50           A Brief History of Jane Kelley, Session Introduction - Lesley Nicholls
- 08:50 - 09:10           Working With Jane For More Than Forty Years - Joe D. Stewart
- 09:10 - 09:30           Fieldwork With Jane - Laurie Nock
- 09:30 - 09:50           Archaeology and the Periphery: The Past and Present of Bloom Mound  
(Southeastern NM) - John D. Speth
- 09:50 - 10:10           Revisiting and Revisioning Tijeras Pueblo - Linda Cordell
- 10:10 - 10:30           Coffee Break
- 10:30 - 10:50           Gender and the History of Archaeological Practice: A View From the Dry  
Caves of Northeastern Arizona - Kelley Hays-Gilpin and Elizabeth  
Ann Morris
- 10:50 - 11:10           Anasazi Food Production and Gender Relations - Jonathan C. Driver and  
Tiffany Rawlings
- 11:10 - 11:30           Regional Abandonment and Collapse in Arid Lands - Joseph Tainter
- 11:30 - 11:50           The Archaeology of Interesting Times: Engendering Early Postclassic  
Cihuatan, El Salvador - Karen Olsen Bruhns

### **Ethnoarchaeological Perspectives of Gender and African Material Culture**

**Session Chair:** Diane Lyons

**Location:** ICT 114

- 08:30 - 08:40           Introduction - Diane Lyons
- 08:40 - 09:00           Gender and Gwat, and Their Material Implications - Judith Sterner and  
Nicholas David
- 09:00 - 09:20           Materialising Gender: Pottery Style, Costume, and Bodily Adornment  
Among the amaZulu of South Africa - Kent Fowler
- 09:20 - 09:40           Gender and Shea-Butter Nut Processing: An Ethnoarchaeological Case Study  
- Joanna Casey
- 09:40 - 10:00           Coffee Break
- 10:00 - 10:20           Division of Labour in Non-Mechanized Cereal Processing in Highland  
Ethiopia - A. Catherine D'Andrea
- 10:20 - 10:40           The Conundrum of Engendering Archaeology - Diane Lyons
- 10:40 - 11:00           Mitochondrial Eve and the African Middle Stone Age: Gender and Race in  
the Study of Modern Human Origins - Pamela Willoughby
- 11:00 - 11:30           Discussion

### **Intercontinentally Queer: Exploring National and International Themes in Queer Theory in Archaeology**

**Session Chair:** Hannah Cobb

**Location:** ICT 116

- 08:30 - 08:50           Introduction - Hannah Cobb

- 08:50 - 09:10 Images of Men and Women: Gendering Material Culture in Madagascar - Zoe Crossland
- 09:10 - 09:30 Dying for a Change: A Discussion of Mortuary Remains From the Neolithic Ancient Near East - Karina Croucher
- 09:30 - 09:50 FGM and the Construction of Sexual Rights: Rethinking the Boundaries Between the Traditional and Modern - Kate Prendergast
- 09:50 - 10:10 Queerying Mental Illness - Kathryn Fewster
- 10:10 - 10:30 Coffee Break
- 10:30 - 10:50 Boats are for Boys? Que(e)rying Maritime Archaeology - Jesse Ransley
- 10:50 - 11:10 Cruising With Swan Hellenic: Archaeological Sites as Queer Spaces - Brian Boyd
- 11:10 - 11:30 A Queer Eye for the Straight Hunter-Gatherer: A Re-Examination of European Hunter-Gatherer Studies From a Queer Perspective - Hannah Cobb
- 11:30 - 12:00 Discussion

### **Friday Afternoon November 12, 2004**

#### **Celebrating Jane Kelley**

**Session Chairs:** Lesley Nicholls and Alice Kehoe

**Location:** ICT 121

- 12:30 - 12:50 Hide and Seek: Scrapers and the Legacy of First Nations Women on the Northern Plains - Brian Kooyman
- 12:50 - 13:10 Comparisons of Expedient Lithic Technology Between Assemblages From Chihuahua, Mexico - Arthur MacWilliams
- 13:10 - 13:30 Stable Isotope Ecology and Palaeodiet in Chihuahua, Mexico - M. Anne Katzenberg and Monica Webster
- 13:30 - 13:50 El Transporte de la Turquesa en el Sistema de Casas Grandes - Raphael Cruz
- 13:50 - 14:10 A Comparative Perspective on Leadership in the Southern Deserts - Paul Fish and Suzanne Fish
- 14:10 - 14:30 Coffee Break
- 14:30 - 14:50 What's Feminist About Gender Archaeology - Alison Wylie
- 14:50 - 15:10 Archaeology and Methodology of Science: Pearls Cast Before Swine - Alice B. Kehoe
- 15:10 - 15:30 Bridging Theory and Practice - George Nicholas
- 15:30 - 15:50 The Social Construction of 'Mother' and the Dynamics of Matrification in the Berberphone Societies of the Western High Atlas Mountains, Morocco - Doyle Hatt
- 15:50 - 16:10 The Colour of Gender: Culture, Cognition, and Palaeopsychology - Warren DeBoer
- 16:10 - 16:40 Discussion

## **Interpretations of Gender Identity in Mortuary Contexts**

**Session Chairs:** Aubrey Cannon and Meghan Burchell

**Location:** ICT 116

- 12:30 - 12:40 Introduction - Aubrey Cannon and Meghan Burchell
- 12:40 - 13:00 Mortuary Expressions of Mother-Daughter Inheritance and Identity -  
Aubrey Cannon
- 13:00 - 13:20 Embodied Gender Performances in Early Iron Age Mortuary Ritual - Bettina  
Arnold
- 13:20 - 13:40 Re-engendering Tomb 7 With Statistics and Spatial Analysis - Michelle D.  
Janse
- 13:40 - 14:00 Traditional Inuit Worldview Reflected in Mortuary Practices - Barbara A.  
Crass
- 14:00 - 14:20 Women and Children First: The Distribution of Grave Goods in the La Tène  
Cemetery at Münsingen-Rain - Patricia Stavish
- 14:20 - 14:40 Coffee Break
- 14:40 - 15:00 A Woman's Role is not Etched in Stone: Analysis of Archaic Period Grave  
Goods in New England - Dianna Doucette
- 15:00 - 15:20 Gender Expression or Social Representation? The Interpretation of Gender  
Identity in Northwest Coast Burial Practices - Meghan Burchell
- 15:20 - 15:40 The Dead of Dorset: Potentials and Problems with Engendered Mortuary  
Analysis - Christine M. Hamlin and Rebecca Redfern
- 15:40 - 16:00 Sex, Gender and the Body in Death: Mesolithic-Neolithic Burials From  
Lepenski Vir and Vlasac - Dusan Boric and Sonija Stefanovic
- 16:00 - 16:20 Examining Third and Fourth Genders in Mortuary Contexts - Sandra E.  
Hollimon
- 16:20 - 16:40 Masculinity and Megaliths - Mike Parker Pearson
- 16:40 - 17:10 Discussion

## **Who's Who in the Engendered Worlds of Mesoamerica**

**Session Chair:** Meaghan Peuramaki-Brown

**Location:** ICT 114

- 12:30 - 12:40 Introduction - Meaghan Peuramaki-Brown
- 12:40 - 13:00 Approaches to Ancient Maya Gender - Lowell Gustafson
- 13:00 - 13:20 Feminism Among the Ruins: Reflections on Gender, Identity, and Difference  
at Las Canoas, Northwestern Honduras - Miranda Stockett
- 13:20 - 13:40 Warrior Queens Among the Classic Maya - Kathryn Reese-Taylor, Julia  
Guernsey Kappelman, and Marlene Fritzler
- 13:40 - 14:00 Masculinity in the Classic Maya Culture - Traci Ardren
- 14:00 - 14:20 Alternative and Ambiguous Gender Identities in Postclassic Central Mexico -  
Sharisse D. McCafferty and Geoffrey G. McCafferty
- 14:20 - 14:40 Royal Shaman Women in the Classic Maya Society and Their Importance  
for the Kingship - Gerardo P. Taber

14:40 - 15:00	How Life in the Womb Influenced Gender Concepts in Mesoamerica - Carolyn Tate
15:00 - 15:20	Coffee Break
15:20 - 15:40	The Haves and Have-Notes: Elite Child Burials and Child Sacrifices Among the Gulf Coast Olmec - Billie Follensbee
15:40 - 16:00	Skeletal Analysis and Theoretical Complications - Pamela Geller
16:00 - 16:20	Identity Expression at the Microscale: Flowing Feminine Symbolism in Maya Everyday Life at Dos Hombres, Belize - Rissa M. Trachman
16:20 - 16:40	The Classic Kaan Polity and the Use of Gender in Ethnic Identity - Meaghan Peuramaki-Brown
16:40 - 17:00	How Much For Your Love? Prostitution Among the Aztecs - Ulises U. Chavez
17:00 - 17:20	'Hechos Mujeres': A Nicaraguan Perspective on the Volador Ritual - Larry Steinbrenner
17:20 - 17:40	Discussion

### **Saturday Morning November 13, 2004**

#### **Mesoamerican Goddesses**

**Session Chairs:** Karen Bassie and Sharisse McCafferty

**Location:** ICT 121

08:30 - 08:40	Introduction - Karen Bassie and Sharisse McCafferty
08:40 - 09:00	Three Maya Goddesses - Karen Bassie
09:00 - 09:20	Female Creator Deities and Maize in Highland Guatemala - Allen J. Christenson
09:20 - 09:40	Parallel Genders: Ch'orti' Maya Conceptions of Duality and Order - Kerry Hull
09:40 - 10:00	Mesoamerican Goddesses: "The Tzotzil Holy Lords and Ladies of Bik'it Nab" - Robert Laughlin
10:00 - 10:20	Coffee Break
10:20 - 10:40	The Lady With the Snake Headdress as Midwife and Curer - Mary Ciaramella
10:40 - 11:00	Is She or Isn't She? Goddesses, Divine Ladies and Regular Women in Maya Art - Dorie Reents-Budet
11:00 - 11:20	Symbolic Dwellings of the Maya Gods - Andrea Stone
11:20 - 11:40	In the House of Cool Women and Hot Men: The Maya's Conception of Creation in Darkness - Michael Carrasco
11:40 - 12:10	Discussion

#### **Image and Text Gender in the Middle and Far East**

**Session Chair:** Susan Terendy

**Location:** ICT 114

08:30 - 08:40	Introduction - Susan Terendy
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- 08:40 - 09:00 Interrogating Terracottas: The Religious Culture of Israelite Women - Carol Meyers
- 09:00 - 09:20 Gender and the Rock Art of South India - Allen Zagarell
- 09:20 - 09:40 Reading Against the Grain: Gender, Class and Ethnicity in Mesopotamia - Rita Wright
- 09:40 - 10:00 Coffee Break
- 10:00 - 10:20 Gender Bending in Ancient Egypt - Malayna Williams
- 10:20 - 10:40 A Female King of Ur - Kathleen McCaffrey
- 10:40 - 11:10 Discussion

### **Children in the Archaeological Record**

**Session Chairs:** Michelle D. Janse and Matt Walls

**Location:** ICT 116

- 08:30 - 08:40 Introduction - Michelle D. Janse and Matt Walls
- 08:40 - 09:00 The Third Ancestor: The Liminal Engendering of Infants Within Iron Age Southern Britain - Mike Lally
- 09:00 - 09:20 Children's Burial Grounds in Ireland: A Review of the Evidence - Eileen Murphy
- 09:20 - 09:40 The Children of Neolithic Çatalhöyük: Multivocality of Material Culture for the Living and the Dead - Sharon Moses
- 09:40 - 10:00 Coffee Break
- 10:00 - 10:20 Children and Gender in the Excavations at Millarville Community School 2004 - Andrea Richardson
- 10:20 - 10:40 Small Scale Archaeology - Grete Lillehammer
- 10:40 - 11:00 Infancy, Polygamy and Parenting within Iron Age Kent - Mike Lally
- 11:00 - 11:30 Discussion

### **Saturday Afternoon November 13, 2004**

#### **Dress, Class, and Identity: Engendering European Archaeology**

**Session Chair:** Darren Walkey

**Location:** ICT 116

- 12:30 - 12:40 Introduction - Darren Walkey
- 12:40 - 13:00 Childhood, Old Age and Gender in the Furnished Anglo-Saxon Burial Ritual - Sally Crawford
- 13:00 - 13:20 Idealizing Infancy, Constructing Childhood: Exploring the Material Culture of Contemporary Infant Death - Nyree Finlay
- 13:20 - 13:40 Dress and Identity at the End of the Roman Empire - Mary Harlow
- 13:40 - 14:00 Engendering Romano-British Cemeteries: Acknowledging Difference, Understanding the Past - Melanie Sherratt

- 14:00 - 14:20 Age and Gender in Ireland 500-1200: A Review of the Evidence - Deirdre McAlister
- 14:20 - 14:40 Coffee Break
- 14:40 - 15:00 Gender Hierarchy and Clerical Investments in Medieval Scotland - Penny Dransart
- 15:00 - 15:20 Gendering the Grave and the Transition to Churchyard Burial in Medieval Northwest Europe - Dawn Hadley
- 15:20 - 15:40 Keys or Spears: Anglo-Saxon Gender Roles at Beckford, Hereford and Worcester - Darren Walkey
- 15:40 - 16:00 Warrior Status at Great Chesterford, Essex - Marie Joséé Lord
- 16:00 - 16:20 Gender and Identity in Early Medieval Britain - Sam Lucy
- 16:20 - 16:40 Eastern European Archaeology After Communism at the Viking Site Truso, Poland - Marianna Betti
- 16:40 - 17:10 Discussion

**Engendering the Plains: Current Research Into Gender Representations on the North American Plains**

**Session Chair:** Cheryl Forner

**Location:** ICT 114

- 12:30 - 12:40 Introduction - Cheryl Forner
- 12:40 - 13:00 Recognizing Gender in the Archaeological Record: Spatial Analysis of Hearth 4 at the Bugas-Holding Site (48PAS63) - Shanna Marie Cox
- 13:00 - 13:20 Querying Activity Areas: Exploring Artifact Assemblages in a Structured Domestic Context - Gerald A. Oetelaar and Kirsten Anderson
- 13:20 - 13:40 Clovis Subsistence and Labour Organization - Nicole M. Waguespack
- 13:40 - 14:00 Engendering Tipi Ring Campsites on the Northern Plains - Cheryl Forner
- 14:00 - 14:20 Coffee Break
- 14:20 - 14:40 Were Great Basin Foragers Primarily Men Who Hunted? - Barbara J. Roth
- 14:40 - 15:00 Androcentric Palaeoindians? Engendering Hunter-Gatherer Studies at Dust Cave, Alabama - Lara Homsey
- 15:00 - 15:20 Plateau Women and Stone Tools - Celia A. Nord
- 15:20 - 15:40 Coils of Meaning: Women, the Below World, and Pottery in the Northern Plains - Linea Sundstrom
- 15:40 - 16:10 Discussion

**Engendering Ancient Mesoamerica**

**Session Chair:** Holly L. Parker

**Location:** ICT 121

- 12:40 - 12:50 Introduction - Holly L. Parker
- 12:50 - 13:10 Tlatilco: The Place Where Things Are Hidden - Bryanne Hoar
- 13:10 - 13:30 Women Behind the Mask: Gender Ideology in Teotihuacán - Timmy Stuparyk and Geoffrey G. McCafferty
- 13:30 - 13:50 Cosmic Genders in the Maya Mind - Serena d'Agostino

- 13:50 - 14:10            Coffee Break
- 14:10 - 14:30            Big Hairy Deal: Hairstyles of the Mixtec Culture - Holly L. Parker
- 14:30 - 14:50            The Role of Religious Nuns in the Creation and Conservation of Spanish Colonial Cuisine - Angelica Lopez-Forment
- 14:50 - 15:20            Discussion

**Sunday Morning 14th November 2004**

**Social Identity in the Near East Sex, Cult and Power**

**Session Chair:** Susan Terendy

**Location:** ICT 121

- 08:30 - 08:40            Introduction - Susan Terendy
- 08:40 - 09:00            Engendering Communities: The Contexts of Production and Consumption in Early Mesopotamian Villages - Susan Pollock and Gabriela Castro Gessner
- 09:00 - 09:20            Constructing the Feminine in Ancient Egyptian Religion and Science - Lyn Green
- 09:20 - 09:40            Famous Queens: Stripping Fact From Fiction - W. D. Glanzman
- 09:40 - 10:00            Bones and More Bones: But Why Are They Mostly Male? - Colette Leroux
- 10:00 - 10:20            Coffee Break
- 10:20 - 10:40            Early Christianity: A Woman's Religion? - Anne Moore
- 10:40 - 11:00            Female Power: Hatshepsut's Rise to Power - Steven J. Larkman
- 11:00 - 11:20            Representing Queers: A Prehistory of Drag - Peter Bikoulis
- 11:20 - 11:50            Discussion

**Changing Old World Perspectives and Engendering the New World**

**Session Chair:** Ave T. Dersch

**Location:** ICT 114

- 08:30 - 08:40            Introduction - Ave T. Dersch
- 08:40 - 09:00            Style, Basketry, and Basket Makers: Looking at Gendered Individuals Through a 'Perishable' Prism - J.M. Adovasio
- 09:00 - 09:20            Women, Men, and Houses: Gender Relations at Prince Rupert Harbour - Katherine Patton
- 09:20 - 09:40            Temporal Rhythms and Spatial Patterning of Daily Life: Gendered Activities and Spatial Structuring at an Iroquois Village Site - Kathleen M. Sydoriak Allen
- 09:40 - 10:00            Coffee Break
- 10:00 - 10:20            Gendered Technology and the Study of Organization of Production: Huron Women's Pottery Manufacture in the 17th Century - Holly Martelle
- 10:20 - 10:40            Masculinity and Violence: Rites of Passage Among the Northern Iroquoian Peoples - Jeffrey Seibert
- 10:40 - 11:00            Plants Equal People: Palaeoethnobotany in a Northern Dene Community - Ave T. Dersch and Mary Aubichon

11:00 - 11:30 Discussion

**Engendering Cultural Interaction and Exchange Networks**

**Session Chair:** Natasha Lyons

**Location:** ICT 116

08:30 - 08:40 Introduction - Natasha Lyons

08:40 - 09:00 Using Non-Immersive Virtual Reality to Identify Expressions of Gender in Thule Architecture - Peter C. Dawson

09:00 - 09:20 Puberty Trees in a Cultural Resource Management Context: Archaeological Implications and Future Directions - Nadine Gray and Amanda Marshall

09:20 - 09:40 Engendered Economics and Culture Contact on the Northwest Coast - Richard D. Garvin

09:40 - 10:00 A Consideration of the Gendered Interactions at Play in Haida Archaeology - Natasha Lyons

10:00 - 10:20 Coffee Break

10:20 - 10:40 Transforming Gender Roles: Impacts of European Contact and the Maritime Fur Trade Among the Haida of the Queen Charlotte Islands - Trevor Orchard

10:40 - 11:00 Taproots, Taboos and Transformations: The Gendered Landscapes of Plant Food Production on the Plateau - Sandra Peacock

11:00 - 11:20 Women as Wealth: Slavery and Gender Interactions on the Northwest Coast - Kisha Supernant

11:20 - 11:50 Discussion

## Chacmool 2004: Que(e)rying Archaeology Plenary Abstracts

### **Thomas Dowson**

(Lecturer; Archaeology, School of Arts, Histories and Cultures, The University of Manchester)  
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#### ***Que(e)rying Archaeology's Loss of Innocence***

In 1973 the British archaeologist David Clarke suggested that the 'price of expanding consciousness' in archaeology was 'the loss of disciplinary innocence'. Clarke thought of archaeological innocence in terms of epistemological naïvete. Innocence can, however, also refer to harmlessness. Can we think then of an increasingly self-reflective archaeology as an increasingly innocuous enterprise? I am inclined to think not. In this paper I consider Clarke's perspective on disciplinary innocence. I argue, from the standpoint of a queer academic, that Clarke's choice of perspective on innocence was itself not insignificant, and requires closer scrutiny. I argue that archaeology has never been innocuous or harmless, and has therefore never had an innocence to lose. Shifting the definitional focus of innocence in archaeology is not simply a desire for semantic correctness. Foregrounding epistemological innocence has allowed the discipline to delimit and marginalize socio-political enquiries, such as gender/ feminist archaeologies, all the while continuing to advance not just a normative archaeology, but a heteronormative archaeology.

### **Yvonne Marshall**

(Senior Lecturer; Department of Archaeology, University of Southampton)  
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#### ***Archaeologies of Resistance***

Apparatuses of state hegemony and control need to be highly visible to do their work, and are therefore commonly wrought in highly visible material forms. In contrast, there is little material evidence for opposition to state hegemony because such resistances are systematically erased. I will explore this imbalance, and the role of archaeologists in addressing it, through an analysis of a modern example: the Cold War landscapes of Greenham Common, Berkshire, England. I will contrast the materialities and practices of the NATO war machine with those of the Greenham Peace Women both during the period of active conflict in the 1980s and in the ways they are now preserved, protected and remembered.

### **Barbara Voss**

(Stanford University)  
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#### ***Looking for Gender, Finding Sexuality: A Queer Politic of Archaeology, Fifteen Years Later***

'Que(e)rying Archaeology' commemorates the 15th anniversary of the watershed Chacmool 'gender conference.' We are asked to question archaeological fundamentals, to queer our perspectives on the past – and perhaps in doing so to explore the epistemological ruptures that were engendered by the feminist critique of archaeology. In this presentation, I trace one such rupture and argue that the introduction of gender studies in archaeology made the subsequent emergence of sexuality studies inevitable, for gender and sexuality are mutually and inseparably constituted. I chart the directions that are being taken by archaeologists studying past sexualities, noting areas of intense research activity (such as prostitution studies and homosexuality) as well as relatively unstudied topics (such as conjugal heterosexuality). To date, archaeologists have tended to focus their research on aspects of sexuality that are considered most 'unnatural' in present-day mainstream ideologies. A queer politics of archaeology must seek to trouble received cultural categories and participate in present-day struggles over the cultural history of marriage, the family, and sexuality.

**Geoffrey G. McCafferty**

(Associate Professor; Department of Archaeology, University of Calgary)  
mccaffer@ucalgary.ca

***Hierarchy, Heterarchy, and the Role of Women in Social Complexification***

One of the fundamental issues in the 'gender in archaeology' movement of the 80s and 90s was a response to the widespread perception of the universality of male dominance in human history. Apart from simply adding women to the social stew, research began to focus on the arenas in which female actors wielded power in the past. This paper will explore recent 'discoveries' of powerful women of the archaeological past, and attempt to synthesize the avenues in which women participated in the complexification of ancient societies. In the process, traditional approaches to social hierarchy will be evaluated. Examples will be drawn from a variety of culture areas, but with special attention to Mesoamerica.

## **Chacmool 2004: Que(e)rying Archaeology Session Abstracts**

### **Plenary Session: Que(e)rying Archaeology, 15 Years of Gender Archaeology**

Since the first gender archaeology conference in 1989, what has changed? In all likelihood, far more than anyone could have predicted during that Calgary winter. During the fifteen years since that conference, gender archaeology has expanded far beyond 'finding women' to asking important questions about the role of gender in human social organization and development in the past, and in the practice of archaeology in the present. Interest in the field has grown significantly, not only among archaeologists, but also among sociolinguists, art historians, classicists, and philosophers. Gender archaeology has become a particularly interdisciplinary pursuit, and it has become clear that its importance lies not only in finding the 'missing people' of the past (e.g. children, lesbians, gays). In fact gender archaeology's more important role may be making it possible to ask previously unaskable questions.

### **Mediterranean Mysteries - Unveiling the Classical West**

A session devoted to the ongoing studies of gender in Greece and Rome, as well as affiliated regions through Classical periods to Medieval periods. As our knowledge of these well-known cultures persists, much new ground is being uncovered as concerns the roles of women, men and children, as well as the role of alternative sexuality. This continued research has lent to a reinterpretation of some of the best understood cultures in the world. Topics include ancient marriage, women in archaeology, body language, medieval Ravenna and a Roman bathhouse.

### **Labours of Life and Death: Engendering Archaeological Investigations of Production**

The archaeological correlates of labour in past societies are invariably gendered to some degree irrespective of the temporal or geographic context of the culture being studied. Androcentric interpretations of prehistoric and historic social groups and their production activities continue to perpetuate gender stereotypes and affect current archaeological practice. This session brings together recent approaches to engendering the social practices of labour as articulated in the ethno-archaeological record. These social practices include the organization and construction of production technologies (i.e. bone tools, ceramics, textile production, lithics, etc.), gender specific activity areas, and gendered task differentiation in the Old and New Worlds.

### **Que(e)rying Archaeology: Re-Examining Theory and Practice**

Just what does it mean to 'que(e)ry' archaeology? By analogy to gender and feminist archaeology, it is clear that it must do more than 'find the homosexuals' to be a useful and viable pursuit. While it is true queer/ed archaeology/ies deliberately upset the often unconscious assumption that Western models of heterosexuality or homosexuality can be simply projected onto the past, a queered/que(e)rying approach to archaeology goes further than this. It takes up the challenge of answering the formerly 'unaskable' questions through approaches like queer theory, which is a system of analysis and conceptualization helping to identify and break down unrecognized assumptions of all kinds. Archaeology can be que(e)ried through what at first glance are outlandish ideas such as gendered time or changing the parameters of whose interpretation of archaeological data should be taken as 'real' and 'authoritative' to include the perspectives of Aboriginal peoples and Neo-Pagans.

### **Celebrating Jane Kelley**

Archaeologist, ethnographer, wife, mother, friend – Jane Kelley's career has encompassed all of these roles and more. This session celebrates the life and work of a woman who has served as a role model for many.

Geographically, Jane's research interests include New Mexico, Chihuahua and Sonora, and El Salvador. Theoretically, they range across archaeology and the philosophy of science, gender, and aboriginal issues pertaining to archaeology. Her interest in the work of her graduate students and

colleagues has taken her to the Canadian Arctic and the Sudan.

In addition to teaching and research, Jane has served the archaeological community well, with service on the executives of the SAA and the AAA and, most particularly in Canada, where she served as President of the CAA. During that time she was instrumental in establishing the Aboriginal Heritage Committee; the mandate of which was to smooth the path of communication between native peoples and the archaeological community in Canada.

The papers to be presented will reflect Jane's diverse interests and her long and distinguished career in archaeology.

### **Ethnoarchaeological Perspectives of Gender and African Material Culture**

Ethnoarchaeological Perspectives of Gender and African Material Culture Gender identity is expressed in technical and symbolic realms. In this session ethnoarchaeological perspectives of gender are explored in divisions of labour, technology, and identity.

### **Intercontinentally Queer: Exploring National and International Themes in Queer Theory in Archaeology**

The development of Queer Theory in the early 1990s provided an important and diverse agenda for not only new considerations of gender and sexuality, but also a critical rethinking of archaeological method and practice. As archaeology has begun to draw upon Queer Theory it has become clear that its potential lies not as a tool to find homosexuality in the past but as a framework through which we may challenge and disrupt heteronormative approaches to archaeology and archaeological interpretation in the present. Given that we already recognize certain national trends in the development of archaeological theory and practice, this session aims to explore the impact that Queer Theory has had upon such geographically divergent trends. Papers are therefore invited which explicitly address regionally and nationally identifiable archaeologies based on Queer Theory, so that for the first time such divergent trends and geographically different approaches may be brought together through debate and discussion in order that they may come to constructively inform one another.

### **Engendering Ancient Mesoamerica**

Western society tends to explain the world around us in terms of neat, non-overlapping categories. As a result, generalizations can become regarded as norms, making it difficult to understand other cultures that cannot be described using such categories. This session endeavors to shrug off some of the common, but often inaccurate, assumptions about Mesoamerican cultures through a range of studies, ranging from a critique of the direct historical method to contrasts of archaeological data versus feminine imagery in art.

### **Interpretations of Gender Identity in Mortuary Context**

The papers in this session critically examine the concept of gender identity as interpreted from variability in male and female burial treatments. Through a variety of case studies, they examine gender identity as social construction, individual expression, and archaeological interpretation. The case studies stress the use of archaeological evidence and interpretive strategies to ascertain and to delineate particular elements of gender identity in the context of multi-faceted variance in mortuary treatment.

### **Image and Text: Gender in the Middle and Far East**

In the Middle and Far East gender and gender roles are typically interpreted through the sole use of grave goods. This session shifts the focus of gender research from grave goods to alternative sources in particular images and texts. These other sources of interpretation in the archaeological record, which are addressed include rock art, terracotta figurines and textiles.

### **Who's Who in the Engendered Worlds of Mesoamerica**

Engendering the past is by no means an easy task. However, over the past several years research in Mesoamerica has pushed the boundaries in terms of examining the archaeology of gender and other

forms of social identity. Through important conjunctive approaches, utilizing archaeological evidence, epigraphy, iconography, ethnohistory, etc., Mesoamericanists are increasingly presenting more ‘relevant’ pictures: attempting to understand issues as important to us today as they were in the past. This session will bring together scholars studying all aspects of gender within the different societies of Mesoamerica to create a better understanding of how such social identities organized and functioned within these groups.

### **Children in the Archaeological Record**

Social constructs such as gender have varied greatly from the past to the contemporary world we study them from. Recent standpoints in archeology such as feminist and queer archaeologies have examined the issues of gender in the past and brought to light how gendered social actors have different impacts on the material, social, and ideological aspects of the cultures we study. Age categories are also constructs that have been shown to be as variable and crucial as gender in the processes that form the archaeological record. Children are also social actors which must be considered by archaeologists, however obscure or prominent their material role in culture as a whole may be. As there are no publishing archaeologists who can accurately claim to be children, this session will examine the ways in which the archaeology of children must be approached as a standpoint in archaeology.

### **Dress, Class, and Identity: Engendering European Archaeology**

Gender archaeology in Europe is not simply limited to the differences between men and women in the archaeological record. Rather it includes a variety of categories such as old age, childhood and alternate genders. Each of these categories are treated differently in their burial, ritual and literary contexts and can be interpreted through differences in dress, grave goods and the use of historic texts as aspects of material culture.

### **Engendering the Plains: Current Research Into Gender Representations on the North American Plains**

The prehistory of the North American Plains is an exciting and dynamic area of research within the discipline of archaeology. However, for the most part, the descriptions that archaeologists have assigned to the people who created the archaeological record in this region are either gender neutral or gendered male by default. In recent years Plains archaeologists have begun to explore how, where, and why gender representations can be found on the Plains. This research includes many familiar aspects of archaeological investigation, including ethnoarchaeology, faunal analysis, phytolith analysis and lithic analysis. As we continue to seek an engendered view of the Precontact North American Plains region, we will be able to better understand the lives of all the people who created the archaeological record in this region. This session will be a forum for Plains researchers to present research, data and conclusions relevant to current engendered investigations.

### **Mesoamerican Goddesses**

Mesoamerican goddesses played a vital role in the male/female principle of duality that was at the center of Mesoamerican world view. This session examines the role of these goddesses and the women that emulated them.

### **Social Identity in the Near East: Sex, Cult, and Power**

Sex, cult and power all play major roles in the formation of social identity among all classes in the Near Eastern Society. Papers will address topics which include the power of queens, the role of women in religion and reinterpreting grave goods. This session examines the role of each of these factors, in addition to changing the commonly held gender interpretations of the past.

### **Changing Old World Perspectives and Engendering the New World**

When Europeans first came to the Americas, they encountered people whose cultures and worldviews they found almost wholly unfamiliar. In attempting to form some understanding of these cultures, Europeans opted for explanations based on perceived similarities to their own cultures, in a

series of analogies that were often incorrect. New studies of artifact patterning, gendered interactions, plant use, and role of initiation rites and interactions in homes provide an important corrective to these skewed visions.

### **Engendering Cultural Interaction and Exchange Networks**

Interaction and exchange networks are a feature of all societies, no matter their scale and complexity. The papers in this session demonstrate the great variability in how individuals and communities interact within and between cultural groups, and bring to light the gendered manner in which these interactions take place. While the case studies presented here represent wide ranging temporal and geographical situations, and make use of diverse frameworks of gender construction, they share a common appeal to exploring novel approaches for interpreting archaeological data.

## Chacmool 2004: Que(e)rying Archaeology Presentation Abstracts

### **J. M. Adovasio**

(Director of Science Division; Mercyhurst Archaeological Institute, Pittsburgh)  
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#### ***Style, Basketry, and Basket Makers: Looking at Gendered Individuals Through a 'Perishable' Prism***

Extensive research conducted over the past three decades documents that it is possible to isolate the work of individual basket makers, textile artisans, and even cordage/string makers in prehistoric perishable plant fiber artifact assemblages. Indeed, it is now clear that plant fiber artifacts are by far the most sensitive media for identifying individual craftspeople of any gender within any medium available to the archaeologist for study. The application and implications of this unique level of resolution are discussed in terms of specific case studies, including examples from the early Archaic of Florida, the Basket Maker/Anasazi continuum in Arizona, and the Early Bronze Age of the Jordan Valley.

### **Traci Ardren**

(Assistant Professor; Department of Anthropology, University of Miami)  
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#### ***Masculinity in Classic Maya Culture***

Recently masculinity has been problematized within studies of ancient gender as a social constructed category of behaviors and values, not tied in any particularly direct way to the biological experience of maleness. Classic Maya culture presents a wealth of material for examining the construction and evolution of masculinity in the ancient world. Recently deciphered epigraphic inscriptions detailing the biographies of male rulers, burial data, and iconography of such quintessentially male activities as the ballgame all bear upon a local definition of the masculine gender role. This paper will place burial data from the Classic northern lowland city of Yaxuna within this comparative context and attempt a definition of the broader parameters of Classic Maya masculine behavior.

### **Bettina Arnold**

(Associate Professor; University of Wisconsin-Milwaukee)  
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#### ***Embodied Gender Performances in Early Iron Age Mortuary Ritual***

The human body is a mobile billboard for a range of social messages regarding various forms of group membership. In his influential article on style and information exchange, Wobst (1977) distinguishes between signals intended for outsiders that affect external appearance as it pertains to body silhouette, and those that are 'writ small' and were meant to be 'read' only by insiders. Early Iron Age mortuary costume elements in southwest Germany can be divided into categories and zones according to the intended receiver model, making possible the partial decoding of social organization, including gender differentiation, age and status differentiation, and individual mobility.

### **Karen Bassie**

(Department of Archaeology, University of Calgary)  
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#### ***Three Maya Goddesses***

This paper will explore the genealogical relationships between the three primary Maya goddesses who were the role models for women, and examine their interrelated functions. Information will be presented from Maya art, hieroglyphic writing, ethnographic sources and colonial documents.

**Marianna Betti**

(Masters Candidate; Cotsen Institute of Archaeology at University of California, Los Angeles)  
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***Eastern European Archaeology After Communism at the Viking Site Truso, Poland***

After communism, academia in Eastern Europe adopted western political ideology. Consequently, archaeological investigations lost the tendency to see a classless but patriarchal structure of the past and engaged in research on social diversity, introducing household archaeology. The work at Viking site Truso, Poland, shows an innovative approach to understanding past socioeconomic relations that can reveal a visible class system with an economy supported by domestic activities rather than by trading and raiding. Analysis of the fish remains concentrated in primary and secondary refuse centers can determine local subsistence on fishing, and contribute in proving this shift of interpretation.

**Peter Bikoulis**

(Undergraduate; Department of Archaeology, University of Calgary)  
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***Representing Queers: A Prehistory of Drag***

In recent decades archaeology has focused on power structures within ancient societies. These investigations have often been conducted with a distinct bias: the persons most often identified with power invariably end up being heterosexual males (the ‘elites’), leaving other permutations disposed and invisible archaeologically. Looking at typologies of gender from glyptic imagery from the Late Uruk/Early Jemdat Nasr period in southern Mesopotamia contained on cylinder seals, a different picture emerges. With the possible representation of a transgendered person on one such seal, our notion of the relationship between gender and power is called into question, and becomes thoroughly queered.

**Dusan Boric**

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**Sofija Stefanovic**

(Assistant Professor; Filozofski fakultet, Odeljenje za arheologiju)  
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***Sex, Gender and the Body in Death: Mesolithic-Neolithic Burials From Lepenski Vir and Vlasac***

To what extent may death limit the performativity of one’s identity? And, how does the alterity of death and its appropriation relate to the feminist concerns of going beyond the nature/culture shibboleth when discussing the body? We approach the dead body from the perspectives of physical anthropology and social/gender theory, thereby determining both biological sex as well as the social and gendered coding of the body in its mortuary context. The paper does this by examining articulated and disarticulated skeletal remains found at the Mesolithic-Neolithic archaeological sites of Lepenski Vir and Vlasac in the central Balkans.

**Brian Boyd**

(Lecturer in Archaeology; Department of Archaeology, University of Wales-Lampeter)  
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***Cruising With Swan Hellenic: Archaeological Sites as Queer Spaces***

This paper looks at how (largely classical) archaeological sites are constructed as queer spaces through their use as cruising grounds by, for the most part, bisexual and gay men. How are these architectural sites appropriated for queer use, and what are the implications for the historical and cultural identities which are assumed to be represented by such places?

**Karen Olsen Bruhns**

(Professor; Department of Anthropology, San Francisco State University)  
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***The Archaeology of Interesting Times: Engendering Early Postclassic Cihuatan, El Salvador***

The Early Postclassic of western (Maya) El Salvador saw many changes just after the ‘Maya Collapse,’ including in-migration of both Maya and other ethnic groups. Looking at how pervasive Mexicanization, including new deities, new technologies, and the introduction of urbanism may have affected women’s and men’s lives brings deeper insights into cultural process in ‘interesting times.’

**Meghan Burchell**

(Lab Technician Archaeology/ Physical Anthropology; McMaster University, Hamilton, Ontario)  
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***Gender Expression or Social Representation? The Interpretation of Gender Identity in Northwest Coast Burial Practices***

Analysis of regional mortuary variability in the Northwest Coast shows distinctly different north and south coast patterns in grave goods and burial types between females and males. The south coast patterns suggest group expression of gender identity, which are lacking on the north coast. Gender identities are more difficult to discern in the north; the data there appear more reflective of social conditions surrounding burial rather than gender-based mortuary treatment. The lack of gender variability in the north raise questions regarding whether gender identities are visible in mortuary contexts when only minimal, nondescript grave goods remain.

**Aubrey Cannon**

(Professor; Department of Anthropology, McMaster University Hamilton)  
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***Mortuary Expressions of Mother-Daughter Inheritance and Identity***

Comparative analysis of burials from a variety of archaeological contexts shows a common pattern of elaborately adorned young adult females and unadorned or less adorned younger and older females. Interpretation of this pattern as an indication of the transfer of jewelry from mothers to daughters at the time of a marriage or on the attainment of marriageable age implies consistent expressions of identity in life and in death. It also provides insight into women’s control over wealth. This comparativist perspective on age-based adornment contrasts with interpretations that view these patterns as social representations of gender identity.

**Alanna Cant**

(Masters Candidate in Globalisation and Development Studies; University of Warwick, Coventry, United Kingdom)  
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***Women’s Work? Challenges Faced by Women in Archaeology***

This paper explores the challenges that women working in the field of archaeology have faced. Archaeology, and field work, the quintessential ‘rite of passage,’ have historically been more accessible to men than women, as both run counter to the prevailing ideas of femininity of the last century. Also, women in the discipline face greater pressure to find a balance between their academic and marital or parental roles than do their male counterparts. By investigating the issues that women archaeologists have faced in the past, this paper highlights those issues that contemporary women continue to face today in their careers.

**Michael Carrasco**

(Department of Art and Art History, Wesleyan University)  
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### ***In the House of Cool Women and Hot Men: The Maya's Conception of Creation in Darkness***

Since the late 1970s epigraphers have noted a series of kinship phrases particularly concerned with specifying the relationship between parents and children (see Jones 1977; Bricker 1986:139; Stuart 1997). These relationships may be expressed by a number of words or phrases such as *yal* meaning 'child of X(mother)' or the 'capped-ajaw' expression used to name the connection between father and child. Each of these phrases refers to the specific sex of the parent so that *al* is never used to name the relationship between a child and his/her father and the capped-ajaw is never used to describe the one between a child and its mother. There are, however, several terms, *ub'aah ujuuntan* and *ub'aah uch'ab'il* that have a more enigmatic use and are, within different contexts, not only used to name the relationship between children and their parents of both sexes, but also the one between humans and deities. In these cases of nonstandard use, males use terms normally reserved for females to express their relationship to the gods. An investigation of the variation in use of these terms and *ch'ab'* (creation) in its other contexts provides a clearer insight into the overall conceptualization of women in ritual and society, as well as the particular kind of connection believed to exist between humans and deities.

#### **Joanna Casey**

(Graduate Director, Associate Professor; Department of Anthropology, University of South Carolina)

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### ***Gender and Shea-Butter Nut Processing: An Ethnoarchaeological Case Study***

This paper looks at the place of shea butter in the economy of Northern Ghana and at the material correlates of its production. The nut of the shea (*Butyrospermum parkii*) tree is the most significant source of oil in the savanna regions of West Africa and its product, shea butter, is used in cooking, as a conditioner for hair, skin and wood, as a lubricant and as a fuel. In Northern Ghana shea is harvested, processed and sold entirely by women and holds economic and social significance in a highly gendered domestic economy. The production of shea butter is straight forward but labour intensive, and participation in the collection, sale and production of shea are conditioned by many interrelated social, economic and environmental factors. Although shea has not been found in the archaeological record, signifiers for the production of shea butter should exist.

#### **Ulises U. Chavez**

(Undergraduate; ENAH, Mexico)

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### ***How Much For Your Love? Prostitution Among the Aztecs***

Prostitution is a profession as old as humanity itself. It has existed in all cultures of the world throughout time. Among the Aztecs, prostitution had two different social contexts of practice. It was punished, condemned and censured, or practiced openly, and even fomented in religious ritual spaces. This paper is an introduction to understanding the prostitution/society relationship among the Aztecs in a secular context as part of daily life, and in a ritual context bound by the cult of the gods.

#### **Allen J. Christenson**

(Associate Professor of Humanities, Classics, and Comparative Literature; Brigham Young University)

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### ***Female Creator Deities and Maize in Highland Guatemala***

As in many cultures whose livelihood is based to a significant degree on agriculture, the Maya believe that human birth, death, and rebirth are inextricably linked to the life cycle of sacred plants such as maize or the world tree. Among the Tzutujil-Maya of Santiago Atitlan, Guatemala, maize is not only essential to survival as a staple of their diet, but to all aspects of their cultural identity and

familial relationships. Tz'utujil itself means 'he/she of the maize flower,' an indication of the importance of maize as the symbolic source from which their people arose.

According to the Popol Vuh, the climactic event in the final creation of mankind occurred when maize was discovered within the cleft mountain of Pan Paxil, from which the grandmother goddess Xmucane formed the flesh of humanity (Tedlock 1996:145-146). This mythic connection between maize and human flesh influenced birth rituals in highland Guatemala for centuries.

Mothers in Santiago Atitlan place an ear of maize into the palm of their newborns, and eat only dishes made from maize while breast-feeding to ensure that the child grows 'true flesh.' Once the child is weaned, it is given only food prepared with maize for several months, and the mother avoids giving it maize grown anywhere but in his/her own community. For Atitecos, the maturation of the child must take place by means of locally-grown maize, or it will not grow to become a legitimate member of the community.

### **Mary Ciaramella**

(Independent Researcher, New York)

#### ***The Lady With the Snake Headdress as Midwife and Curer***

In the Dresden and Madrid Codices the Lady with the Snake Headdress is linked with weaving and pouring out water. She also appears on painted vases. On the Birth Vase published by Taube she attends a pregnant woman. On other vases she is shown caring for small children and as a curer. These vases have glyphic texts and captions. Some decipherments will be offered.

### **Cheryl Claassen**

(Professor, Appalachian State University)  
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#### ***The Social Function of Gender***

In this paper I reject the ideas that the function of gender in social systems varies across time and space, that there have been genderless societies and that the social function of gender is to organize labor. The fundamental, ever-present social function of gender in *Homo sapiens* is to facilitate reproduction through the avenue of sexual selection. An archaeology of gender then is necessarily an archaeology of sexuality and the implications for archaeological inquiry of linking gender and sexuality are profound and explored.

### **Hannah Cobb**

(M.Phil. Candidate; School of Art History and Archaeology, University of Manchester)  
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#### ***A Queer Eye for the Straight Hunter-Gatherer: A Re-examination of European Hunter Gatherer Studies From a Queer Perspective***

Hunter-gatherer studies have often been at the forefront of feminist critiques in archaeology, and have remained a clear front on which feminist issues are still regularly raised. Whilst these approaches have challenged the androcentric stereotypes upon which archaeological interpretations of hunter-gatherers have been based, current accounts continue to construct their interpretations based around modern western heteronormative concepts of identity. By presenting an alternative interpretation of the construction of hunter-gatherer identity from the west coast of Scotland, UK, this paper will demonstrate that through the application of Queer Theory to hunter-gatherer studies we may finally move away from the pervasive heteronormative stereotypes upon which they have been constructed.

### **Linda Cordell**

(Director of the University of Colorado Museum of Natural History)  
Linda.Cordell@Colorado.edu

#### ***Revisiting and Revisioning Tijeras Pueblo***

Most of the archaeology of Tijeras Pueblo, a prehispanic village on Tijeras Canyon east of Albuquerque, New Mexico, was undertaken in the 1970s within the ecosystems paradigm appropriate to that time. Inspired in the 1970s with the ecosystems paradigm appropriate to that time. Inspired by investigations of gender, faction and agency, as well as by the precedent set by Jane H. Kelly's restudy of the Sierra Blanca region of New Mexico, that archaeology is re-examined. Occupants of Tijeras Pueblo may have been among the first in the Rio Grande region to produce glaze-paint decorated pottery and differentially participate in pan-regional ritual systems.

**Shanna Marie Cox**

(Ph.D. Candidate; Department of Anthropology, University of Wyoming)  
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***Recognizing Gender in the Archaeological Record: Spatial Analysis of Hearth 4 at the Bugas-Holding Site (48PA563)***

There has been little research explicitly investigating gender systems for Plains and Rocky Mountain prehistory. In order to investigate gender, I need a well-excavated site with detailed analysis. Bugas-Holding (48PA563), a late Prehistoric Shoshone site in northwestern Wyoming, is such a site. I try to determine if methods exist to derive past gender roles from Hearth 4 of Bugas-Holding. I visually examine the spatial patterning of artifacts around Hearth 4 and compare these patterns of artifacts to patterns of artifacts found in hunter-gatherer ethnoarchaeological studies in order to interpret the different gender roles that would have produced these patterns.

**Barbara A. Crass**

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***Traditional Inuit Worldview Reflected in Mortuary Practices***

Gender ideology is embedded within a culture's worldview. When early ethnohistoric accounts of traditional lifeways and recorded oral traditions are available, the interpretation of the archaeological record, in terms of gender, is greatly enhanced. The Inuit have such a rich account of early traditional life and beliefs. The archaeological evidence of mortuary practices, prior to the influence of Christianity, will be analyzed as a reflection of Inuit worldview and gender ideology.

**Sally Crawford**

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***Childhood, Old Age and Gender in the Furnished Anglo-Saxon Burial Ritual***

The most significant message of the burial ritual is that grave goods are correlated with gender. Men are buried with men's things, women are buried with women's things. The second most obvious correlation is grave goods with age. Old people and young people are treated differently in the furnished burial ritual, not because of where they are buried in the cemeteries nor by their body position, nor even because of the artifacts they may be buried with, but by the relative absence in their burial assemblages of the gendered objects associated with adult males and females. This paper will look further into the social meanings of this degendering of the old and young.

**Zoe Crossland**

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***Images of Men and Women: Gendering Material Culture in Madagascar***

This paper draws on Rita Astuti's work on the making of gendered individuals in Madagascar in order to explore how material culture is gendered, in particular looking at the association of standing stones with concepts of maleness, male individuals, and the presence of the state.

**Karina Croucher**

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***Dying for a Change: A Discussion of Mortuary Remains From the Neolithic Ancient Near East***

Mortuary data from the Neolithic Ancient Near East has traditionally been discussed either in terms of emerging social stratification, or is simply labeled ritual. Individual identity and gendered identities are assumed, taken as inherent universal givens. However, examination of the mortuary data requires a greater complexity from our questions and interpretations. I will discuss here evidence for alternative identities, and the transformation of identities through mortuary practice, discussing themes of fragmentation, manipulation, decoration, circulation and discard, as well as conceptual comparisons between the body and material culture, highlighting alternative approaches to this archaeological material.

**Raphael Cruz**

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***El Transporte de la Turquesa en el Sistema de Casas Grandes***

El Sistema Regional de Casas Grande fue de los más grandes y complejos en el Suroeste de los Estados Unidos y el norte de México entre los años 1200-1450 d.C. Con base en las investigaciones de Charles Di Peso sabemos que su capital (Paquimé), tuvo capacidad de importar y exportar, a nivel local y regional varios artículos, incluyendo la turquesa. En el sistema, las dos localidades con más turquesa fueron Paquimé y Villa Ahumada, localizada 160 km al sur de El Paso, Texas. Nuestras investigaciones plantean las posibles rutas comerciales utilizadas para el transporte de la turquesa en el sistema.

**Serena d'Agostino**

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***Cosmic Genders in the Maya Mind***

This powerpoint presentation moves from the gendering of celestial bodies as it occurs in Maya culture, where moon and water are female entities, while sun and heat relate to men. Maya cosmology and contemporary Chorti and Tzotzil traditions show a profound tendency towards gender balance as found in calendar and throughout mutual dependency in couples' complementarity. Scenes of contemporary myths and religious iconography show how Maya symbols of womanhood have been resemantized in order to welcome colonial figures.

**A. Catherine D'Andrea**

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***Division of Labour in Non-Mechanized Cereal Processing in Highland Ethiopia***

Ethiopian Highland farmers have cultivated a wide range of cereals since at least the mid-first millennium BC. Species include those indigenous to Ethiopia and the East African highlands (tef and finger millet), as well as Near Eastern (emmer, barley) and New World (maize) imports. This paper presents the results of an ethnoarchaeological study of non-mechanised cereal processing technology documented in south-central Tigray, Ethiopia, focusing on small-scale household production. It outlines distinct cereal processing pathways and focuses on the role of men, women and shared labour in the processing of these crops.

**Peter C. Dawson**

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### ***Using Non-Immersive Virtual Reality to Identify Expressions of Gender in Thule Architecture***

In many human societies, the acoustic and visual properties of buildings are often used to convey ideological constructs that are culturally shared. Observations of the non-utilitarian use of jaw bones and crania in Thule house ruins, and ethnographic descriptions of architectural symbolism relating to the whale hunt in Historic Alaskan Inupiat houses, suggest that the use of whale bone in Thule Inuit architecture had a definite symbolic dimension. In this paper, we use a 3-dimensional computer reconstruction of a semi-subterranean whale bone house to search for visual expressions of gender and whaling-related ritual in Thule architecture.

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### ***The Colour of Gender: Culture, Cognition, and Palaeopsychology***

Ethnographies of Native North America document a rich and diverse array of directional colour systems incorporating gender symbolism, yet archaeology has contributed little to the understanding of the historical development of such systems. Given a rekindling of archaeological interest in colour, this paper reviews the North American evidence and places it in a world-wide context of engendered colour. Wishful appeals to the flexibility of cultural constructions aside, the evidence strongly points to a deep and entrenched pattern in which men are bright and women dark.

**Ave T. Dersch and Mary Aubichon**

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### ***Plants Equal People: Palaeoethnobotany in a Northern Dene Community***

In the Canadian subarctic ethnohistoric accounts paint a clear picture of gender disparity that perpetuated into 20th century ethnographies. In addition, drastic changes in subsistence patterns, missionization, residential schooling, and the dynamic nature of gender roles in the subarctic do not bode well for the generation of appropriate gender analogies to be projected onto the past. However, through ethnoarchaeological research in the Dene community of Patuanak, a category of material culture was recognized that holds considerable potential for exploring an activity largely dominated by women. Through palaeobotanical analysis of hide smoking and dry meat hearths Dene women's role as perpetuators of habitus practices and signifiers and thus unifiers of ethnicity are revealed.

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### ***A Woman's Role is not Etched in Stone: Analysis of Archaic Period Grave Goods in New England***

Archaeological analysis of human burials has long been a venue for assigning gender values to utilitarian tool utilization. Yet, as feminist theorists have pointed out over the past thirty years, a woman's role is not etched in stone. Studies of Archaic period red ochre burials from New England have discovered that similar types of ground and chipped stone tools are consistently found with male and female human remains, as well as in graves where gender is unidentifiable. This paper explores the problems with projecting the present onto the past by assigning assumed gender to tool types.

**Penny Dransart**

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### ***Gender Hierarchy and Clerical Investments in Medieval Scotland***

In the medieval church in northern Europe, the labour of embroiderers and making of vestments clothed a corporate group of clerics. The church claimed the products of that labour in a gender hierarchy that achieved expression in a male priesthood. Priests wore splendid vestments as a means of legitimizing their collective power in a spiritual realm and converted it into religious authority. They did not wear vestments to express individual power. Religious authority was embedded in kinship and politics, which characterized the realm of Scotland. This paper draws together archaeological findings and iconographic material in order to examine some of the meanings of vestments in medieval Scotland.

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***Anasazi Food Production and Gender Relations***

During Pueblo III (c. 1150 to 1275 AD) in the northern American Southwest there was a decline in large mammal hunting and an increase in domestic turkey. Cross-cultural studies support the association of large game hunting with men and non-transhumant domesticates with women. We hypothesize that human population increase and associated resource depression, more densely packed settlements, and warfare combined to restrict male participation in symbolically charged large game procurement. Women became more important as providers of meat. Such restructuring of social relations may have been a component of the c. 1275 ‘abandonment’ of the northern San Juan region.

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***Does Function Follow Form? Architectures of Desire and Queered Space in the Roman Bathhouse***

Despite the rich social history of bathhouses, archaeological inquiries focus on the technological or architectural elements while the social function of the bathhouse is described merely as a salubrious and communal use of space. In contrast, Roman sources paint a vibrant picture rife with sexuality and homoeroticism. The expression of erotic desires made by individuals or groups can create added levels of social sexual spaces. Using the modern gay bathhouse as ‘ethnographic evidence’ to parallel the Roman bath, the paper explores the role of sexualized, gendered, and queered space by juxtaposing their internal architecture and revealing architectures of desire.

**Kathryn Fewster**

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***Queering Mental Illness***

This paper explores the wider implication of Queer theory as archaeological theory that addresses not only alternative sexualities, but also other forms of the non-normative in society. This paper explores mental illness in western society as being culturally constructed ‘other’ and argues that, as with ‘other’ sexualities, it has been a world view that has been hidden in our narratives about the past largely as a result of the fact that it is a hidden world among the personnel who inhabit current academic structures. Despite its overtly liberal stance, Academe consists of a series of structures dominated by the norm, in which to ‘come out’ and admit to an alternative experience of the world based on mental illness, the speaker is in fact endangering his or her professional credibility in the

very institution in which he or she seeks voice. This paper is NOT about ‘finding’ evidence for mental illness in the past, but it is rather about expanding ontology, our capacity to imagine, if you will, pasts varied enough to include non-normative experience. The paper takes the form of a video presentation divided into two parts. The first part consists of a narrative read by a speaker describing her experience of mental illness, especially with regard to her experience of the physical, material world during illness. The second part of the video discusses some archaeological theory such as agency and embodiment within the light of this narrative. The paper concludes that the importance of Queer theory is that it provides the beginnings of a methodological framework within which otherness like mental illness can begin to voice itself, both in the present and the past.

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***Idealizing Infancy, Constructing Childhood: Exploring the Material Culture of Contemporary Infant Death***

The infant comprises an ambiguous category that is often afforded differential treatment in death. Focusing on the character of infant and neonate memorials in several urban cemeteries in Scotland, this paper explores the proliferation of grave-goods in a modern material culture study. Ideologies of infancy and notions of purity and innocence resonate in the range of motifs. A recurrent feature is the temporality of visits marked by the deposition of seasonal grave-goods and the choice of classic childhood signifiers. Age, gender and the individual infant are subsumed in the contemporary memoryscape for an idealized construction of collective childhood identity.

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**Suzanne Fish**

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***A Comparative Perspective on Leadership in the Southern Deserts***

The structure of political power for the Classic Period Hohokam, Casas Grandes, and late Trincheras cultures of the southern Southwest U.S. and adjacent northern Mexico is compared and analyzed. Basic measures are the degree of centralization, exclusivity, and complexity in communal functions and associated societal roles. We use settlement patterns as a primary means to examine these issues. To further compare leaders cross-culturally, we also consider how centrality, exclusivity, and complexity in communal functions and roles correspond with other indicators of high status.

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***The Haves and the Have-Nots: Elite Child Burials and Child Sacrifices Among the Gulf Coast Olmec***

Recent excavations at Formative Period Gulf Coast Olmec sites provided definitive evidence of a practice suspected since Matthew Stirling first conducted excavations at la Venta in the 1940s: That the Olmec made ritual child sacrifices. In addition, re-evaluations of La Venta burials and offering deposits, along with gendered research, have revealed that some of these are the graves of very young elites who were themselves provided with human sacrifices. These revelations, that some children served as sacrifices while others were elites, carry implications for our understanding of Olmec ritual, the Olmec socialization process, and Olmec political organization and social stratification.

**Cheryl Forner**

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***Engendering Tipi Ring Campsites on the Northern Plains***

On the Northern Plains the campsite was the place where all of the people in a group could congregate. This created a situation where all genders and age groups can be found within the archaeological record. The research presented here is part of a Master's thesis that examines specific features and utilized spaces within tipi ring campsites. The data set consists of a selection of completely excavated tipi rings from Southern Alberta and Southern Saskatchewan. In addition to examining the archaeological material, ethnographic data will be explored to define how labour was divided between the genders. The ultimate goal is the examination of the spatial distribution of activity areas, thereby determining where women and men were completing their work within the tipi ring and the campsite as a whole.

**Kent Fowler**

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***Materialising Gender: Pottery Style, Costume, and Bodily Adornment Among the amaZulu of South Africa***

Africanist scholars have made significant advances in our understanding of how social identity is materialized through the production and use of objects. One of the more enduring contributions is the West African 'potting model,' which associates pottery with people. Critics have argued that this model has limited applicability other parts of the world. I do not share this view and argue my case on the basis of material gathered in eastern South Africa amongst amaZulu speaking people. A comparative analysis of amaZulu pottery, costume and bodily adornment, shows that ceramic decoration tends to materialize symbols associated most often with females and rarely with males. Other forms of decoration are gender neutral and may instead refer to elite social standing or the special status of the sick. Certain vessel parts are only associated with males. This last category of pottery has an atypically elaborated rim, which represents the headring (*iscoco*) worn by men eligible for marriage, and can only be used by the senior man of the homestead. Beyond strongly supporting the conceptual linkages between pottery and people (at least amongst unrelated African peoples), these findings further underscore the importance of considering how certain fixed and immutable dimensions of ceramics, such as morphology, may also hold deep symbolic significance to the people who made them.

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***Engendered Economics and Culture Contact on the Northwest Coast***

This paper explores the nature of changing gender relations and economics in indigenous societies on the Northwest Coast between 1830-1915. With the arrival of the first Hudson's Bay Company fort on the Nass River in 1831, the character of gender relations with regard to access to resources and status is altered. It is given that individuals interact with their natural and social environments in culturally informed ways. However, during the imposition of colonial administrations, the dynamics of such relationships are distorted. The paper examines such changes in gender relations by using case studies generated by ethnoarchaeological research in Haisla and Nisga'a historic cemeteries.

**Pamela Geller**

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### ***Skeletal Analysis and Theoretical Complications***

Feminist archaeologists use biologically sexed human remains to make inferences about cultures' conceptions of gender. However, creating an easy link between 'sex' and 'gender' is not without problems. Recent debates within the social sciences have centered on the evolving, historical definition and cultural relevance of these terms. Interestingly, skeletal analysts' voices remain silent in this debate. What do paradigmatic twists and turns in feminist theorizing mean for burial analysis? To answer this question, I advocate a bioarchaeological approach that facilitates reconciliation of biological classifications, cultural constructions of gender, and feminist theories that complicate 'sex' and 'gender.' As an example, I look to the pre-Columbian Maya and human remains disinterred from burials in northwestern Belize.

#### **William D. Glanzman**

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### ***Famous Queens: Stripping Fact From Fiction***

In historical times within the ancient Near East several famous queens are known to have taken over rule from their deceased spouses and prior to and often mentoring the next in line, effectively reversing the role of kingship. Over time, history often becomes clouded with alternate stories and fantastic tales, resulting in more mythical than real roles. This paper examines two prominent queens from Arabia: Zenobia, and Arwa, to see how and under what circumstances they reversed the identity role of kingship, and whether or not they were transformed into a third, enigmatic and perhaps mythical queen.

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### ***Puberty Trees in a Cultural Resource Management Context: Archaeological Implications and Future Directions***

Culturally modified trees (CMTs) provide archaeologists and cultural resource managers with an important data set and have potential as a valuable tool for understanding group movements. Based on ethnographic and ethnohistoric information we suggest that CMTs can also provide insights into inter-group relations, in particular, puberty rituals and engendering space. Of concern is whether archaeologists can recognize trees modified during puberty rituals and therefore disseminate the cultural and historical implications of these trees in our CRM reports. In this paper we discuss evidence for puberty trees and explore how this ritual can be incorporated into current CRM work in Northern BC.

#### **Lyn Green**

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### ***Constructing the Feminine in Ancient Egyptian Religion and Science***

It is often felt that the ancient Egyptians, because they left no written abstract speculations on the workings of the universe, did not have philosophy or science as the Greeks conceived of them. However, the evidence of their religious texts and of the medical texts indicates that there must have been an abstract or philosophical basis to their practical applications. These pharaonic speculations are now lost to us and must be recovered through analysis of iconography and often incomplete texts.

Work by Alison Roberts, Lana Troy and Tom Hare among others has looked at the prototypes

of masculine and feminine in pharaonic religion and mythology. Anthropologists and gender historians such as Dominic Montserrat, Lynn Meskell and Terry Wilfong have looked as well at the social construct of gender identity in ancient Egypt. This paper examines the constructs of male and female revealed in the medical texts and religious writings and attempts to fuse the findings into new thoughts about the nature of the feminine in ancient Egyptian thought.

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***Approaches to Ancient Maya Gender***

In this paper, I will consider the differing themes emphasized in the burgeoning literature on ancient Maya gender. These themes include the definitions of gender, the equality of men and women, oppression of women by men, specialization of functions by gender, complementary relations in which differing functions and attributes were viewed as having equal value, reverse hierarchy in which women's power was superior while less conspicuous, duality in which each person and many phenomena incorporate male/female qualities, and post-modern questions about classifications and stress on formerly perceived peripheries. I will argue in favor of a view of complementary understanding of ancient Maya gender.

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***Working With Previously Excavated Materials: How to Approach Gender and Labour Organization?***

This paper examines problems an archaeologist interested in gender and labour organization faces when working with materials excavated previously under a different paradigm. It is well known that bronze ritual vessels played an extremely important role in the Late Shang (ca. 1200-1046 BCE) elite life. Several separate sites connected with bronze production have been excavated at the Late Shang capital but we still do not know who were producing these bronzes and how the labour was organized. The author tries to answer these questions by discussing a Late Shang bronze production site excavated at Anyang, Henan province, China, in the 1960s.

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***Gendering the Grave and the Transition to Churchyard Burial in Early Medieval North-West Europe***

There has been extensive study of the expression of gender identity in early Anglo-Saxon burials, typically through the deposition of grave goods. In contrast there has been little consideration of expressions of social status in later Anglo-Saxon burials, in which grave goods are rare. From the eighth century wealth, family status and occupation normally determined burial rites, but on occasions – typically times of great social upheaval – gender was once again signalled in burial display, suggesting that gender was now a category of social distinction that could be drawn upon in burial display when required in specific social circumstances.

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**Rebecca C. Redfern**

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### ***The Dead of Dorset: Potentials and Problems with Engendered Mortuary Analysis***

Dorset County in southwestern England has yielded a wealth of skeletal and cultural material dating to the Late Pre-Roman Iron Age and Romano-British period. The Dorset mortuary data is particularly significant because Iron Age mortuary ritual is poorly documented in most of the British Isles due to the disposal of the dead in ways that are not archaeologically recoverable. The physical remains of individuals inform our understanding and interpretation of gender and age identity. Patterns of grave goods inclusion, body positioning, and other facets of mortuary behavior can only be fully recognized through the effective integration of these data with information regarding health status, diet, lineage, and other biological data. This paper will explore the possibilities that the Dorset material provides for the study of gender, as well as the problems inherent in the application of such an approach.

#### **Mary Harlow**

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### ***Dress and Identity at the End of the Roman Empire***

Dress is an integral part of the creation of identity. It can express the social status, rank, gender, and ethnicity of the individual. However, the reading of dress in the past can be a complex issue. Dress history requires an interdisciplinary approach as evidence comes from fragments of textiles, grave goods, visual arts and literature and while each item of evidence comes together to create the bigger picture, they cannot be neatly fitted together to create the bigger picture, they cannot be neatly fitted together in jigsaw fashion. Items that may have had meaning in the past may no longer express their significance to historians and archaeologists. This paper seeks to examine the methodology of dress history as an aid to understanding the social and political changes taking place at the end of the Roman period in Europe. How did dress styles that were previously considered non-Roman, or even transgressive, become an accepted part of mainstream identity?

#### **Kelley Hays-Gilpin**

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#### **Elizabeth Ann Morris**

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### ***Gender and the History of Archaeological Practice: A View From the Dry Caves of Northeastern Arizona***

Beginning with Ann Axtell Morris in the 1920s, three generations of women archaeologists have studied 7<sup>th</sup> century rockshelter sites in the Chuska Mountains, Arizona. We have focused on fiber perishable artifacts such as sandals and baskets, probably made by women, and on rock art, which tends to be marginalized in mainstream archaeology. Here, two of us examine Ann Axtell Morris' writings and our own experiences working with the same materials over successive decades to discover how gender (ours, theirs, and the concept of gender as a structuring principle) has intersected with changing archaeological methods and theories.

#### **Doyle Hatt**

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### ***The Social Construction of 'Mother' and the Dynamics of Matrification in the Berberphone Societies of the Western High Atlas Mountains, Morocco***

As a rule, the tone of male-to-male public discourse in the High Atlas Mountains is one of self-

assured, masculine self-control and knowledgeable commentary on secular topics, and of conventional piety on religious ones. With the exception of occasional outbursts of anger, it is rare to hear strongly expressed emotions of any sort, with one sole exception, namely reminiscences of one's deceased mother. On this topic alone, men who otherwise exemplify the Berber ideals of rugged masculinity and self-reliance, weep openly and become choked with emotion, yet without the slightest trace of self-consciousness about their behavior.

This paper, which connects to the theme of Jane Kelley's work on matrilineal links in Yaqui society, explores the ways in which mothers are remembered and spoken of in Berber society, and seeks to make sense of this exception to the expressive norm, by analyzing the contrapuntal dynamics of mother-child links in an otherwise strongly patrilineal-virilocal society.

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### ***Sheela-na-gigs and the Expedient Transmutation of Female Imagery***

The original meaning(s) of the Celtic images known as Sheela-na-gigs, typically stone representations of exaggeratedly female figures found in Irish churches/castles and in other parts of the British Isles, are unknown. Researchers have ascribed a wide range of occasionally contradictory interpretations to these representations. Whether mainly positive or mainly negative, qualities that are attributed to the images vary depending on the historical context, but the stereotypical female characteristics invoked by most scholars have tended to obscure their interpretation. This paper examines the changing interpretations of Sheela-na-gigs through time based on the agendas of those assigning meaning to these enigmatic figures.

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### ***Tlatilco: The Place Where Things Are Hidden***

The direct historical approach is often utilized by archaeologists to explain unknown or vaguely defined aspects of past cultures by comparing them to more recent and better understood cultures. In Mesoamerica this approach has often been (mis)used to project aspects of the Aztec culture onto earlier, less known societies. A common misconception that has developed as a result of this is a 'universal' definition for gender roles of Formative and Classic Period peoples, derived almost entirely from the the Postclassic Aztec model. Further investigation into the burial remains at the Formative Period site of Tlatilco demonstrates some of the problems inherent in the use of the direct historical approach and the complexities of assigning distinct gender roles to any social group.

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### ***Examining Third and Fourth Genders in Mortuary Contexts***

The search for archaeological evidence of gender identities has frequently employed data from mortuary contexts. This is particularly true of studies attempting to identify individuals whose gender identity in life was not congruent with an assessed biological sex of female or male. Persons of these gender identities may be most readily identifiable by archaeologists examining burial treatments in association with skeletal remains. In this presentation, I review examples of these mortuary studies, and provide additional interpretive information that may be useful in such analyses. Archaeologists may employ several aspects of personal identities that may conflate with gender identities, such as occupational specializations (e.g., shaman or ritual specialist) and positions in the life cycle (age). I also discuss ways in which archaeologists may examine gender identities when these are not readily apparent in mortuary contexts.

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***Androcentric Paleoindians? Engendering Hunter-Gatherer Studies at Dust Cave, Alabama***

The 'Man the Hunter' myth has permeated archaeological interpretation for nearly a century, especially in American Palaeoindian studies. Derived from an androcentric Western paradigm, this myth focuses attention on the activities and achievements of men, while largely ignoring those of women. Using data from Dust Cave, a Palaeoindian through Archaic site in northwest Alabama, this paper critiques the Man the Hunter myth so prevalent in the archaeological literature and seeks to bring women back into the picture. In so doing, it allows us to engender Palaeoindian studies and make women archaeologically visible. Lithic, faunal, and botanical evidence from Dust Cave are presented. These data indicate that previous interpretations of Palaeoindians as big-game hunters are no longer valid. It is argued that if the Dust Cave assemblage is examined from the perspective of Optimal Foraging Theory rather than the traditional Man the Hunter paradigm, a very different scenario of Palaeoindian economies emerges – one in which women are archaeologically visible. Such studies are vital if archaeologists are to reconstruct holistic and accurate interpretations of the past.

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***Parallel Genders: Ch'orti' Maya Conceptions of Duality and Order***

Gender among supernatural beings in Ch'orti' mythology is far from being transparently divided between general conceptions of male and female. Instead, gender is viewed as a fluid notion, encompassing a broad range of manifestations and attributes of certain deities. In this paper, I will investigate the various perceptions of dual-genderedness in the Ch'orti' Maya pantheon as well as with sacred objects and places. I will argue that dual-genderedness as a conceptual phenomenon for the Ch'orti' can be defined as either beings or objects that are 'inherently dual-gendered' (at once embodying female and male aspects) or as 'dual-gendered pairing' (complementary but separate female and male entities). In both cases, dual gender forms the liturgical underpinnings of spiritual interactions between this existence and the Otherworld. I will argue that the broad application of a dual-gendered ideology throughout Ch'orti' ritual and mythology argues for locating dual gender as a central conceptual construct for the Ch'orti'.

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***Moralizing Space: An Archaeological View of Emotion in Colorado's Coalfields***

Archaeology has developed insights dealing with gender, identity, and experience, yet it has left one of the most human experiences untouched, that of emotion. Few archaeologists have asserted a need for the study of emotion and even less have actually used emotion in developing interpretations. This paper states the need for consideration of emotion in aiding and understanding of memory, experience, gender, and social identity. I will also lay out a theoretical discussion that links material culture and emotion in which I develop an understanding of conflict during the Colorado Coalfield War of 1913-1914 and the Ludlow Massacre.

**Michelle D. Janse**

(Senior BSc Student; Department of Archaeology, University of Calgary)  
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***Re-engendering Tomb 7 – With Statistics and Spatial Analysis***

Spinning and weaving implements found throughout Tomb 7, specifically those associated with the

mummy bundle referred to as Individual A, have been suggested to provide evidence that Individual A was gender female. Furthermore, elements throughout the tomb suggest that it may have been associated with the Mixtec Earthy-fertility Complex where Individual A served to represent either Mixtec mother goddess Lady 9 Grass or Lady 9 Monkey. McCafferty and McCafferty (1994) were the first to re-interpret the gender of this tomb. However, despite their assertion and associated evidence, there is still considerable controversy concerning the gender of the occupants within tomb 7. This study tests their hypothesis, which is highly dependent on the presence of spinning and weaving implements, through spatial and statistical artifact analysis.

**James A. Johnson**

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***Beyond post hoc ergo propter hoc: An Investigation Into Prehistoric Tool Production and Engendered Social Practices***

Microwear analysis allows researchers to explore gender stereotyped technological activities. Archaeological investigations of prehistoric bone, antler and lithic technologies have focused primarily on the dichotomy between manufacture and use, excluding the genesis, reinforcement and transmutation of inherent social practices. Subsequently, researchers may incorporate larger socio-technical processes in which tools are utilized and gender roles performed and even codified within social localities. In this paper, the role of use wear analysis of bone, antler and stone tools recovered from mortuary contexts is discussed in relation to how gender performances may be identified in the archaeological record.

**M. Anne Katzenberg**

(Professor, Department Head; Department of Archaeology, University of Calgary)  
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**Monica Webster**

(University of Calgary)

***Stable Isotope Ecology and Palaeodiet in Chihuahua, Mexico***

The Proyecto Arqueológico Chihuahua, directed by Drs. Jane Kelley and Joe Stewart, focused on study of the regions south of Casas Grandes between 800 and 1450 A.D. As a part of that project, the stable isotope ecology of the region was studied in order to understand the range of dietary choices for past inhabitants of the region. Faunal bone from archaeological contexts and modern plant samples were analyzed for stable isotopes of carbon and nitrogen. Human burials are encountered infrequently in the region and preservation is often poor, with little or no preserved collagen. However occasionally it is possible to test human burials for stable isotope ratios. The results of this work provide a framework with which to interpret such individuals and to make statements about past diet in the region.

**Alice B. Kehoe**

(Professor; Department of Anthropology, University of Wisconsin-Milwaukee)

***Archaeology and Methodology of Science: Pearls Cast Before Swine***

Marsha Hanen and Jane Kelley, collaborated to analyze the practice of archaeology from the perspective of philosophy of science (Hanen's field). The format reflects the famous Case Study pedagogy used in Harvard's graduate programs in Business and Law; this could be considered a precursor to the Sociology-of Scientific-Knowledge approach being worked out in that same time, the 1980's, primarily in Britain. Kelley and Hanen, as also the contemporary *Explanation in Archaeology*, 1989, by Guy Gibbon, failed to have the impact they deserved – i.e. failed to become part of the Core System Kelley identified. This paper suggests sociological (including personality and, in Kelley's case, gender) factors lessening use of these texts and comments also on the problematic inference, a stumbling block in working toward 'inference to the best explanation.'

**Ed Kempenaar**

(MA Candidate; Department of Archaeology, University of Calgary)  
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***The Impact of Mass Communication on Women in Archaeology***

Archaeologists have been portrayed on the silver screen for 80 years. In that time male and female archaeologists have been stereotyped in very specific, but different ways. In general, these stereotypical roles have followed Hollywood movie conventions of how men and women should act and relate to each other. Surprisingly (or not surprisingly) these stereotypical roles have in large part been very similar to the academic statistics of professional archaeology. Unfortunately, Hollywood conventions are a fantasy and their implications on the silver screen and in professional archaeology are very different. In this talk I intend to identify types of roles women have played in movie archaeology and discuss some of the potential ramifications on the reality of archaeology.

**Olga Klimko**

(British Columbia Resort Task Force, Tourism and Small Business Branch, Ministry of Small Business and Economic Development)  
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***Canadian Public Service Women in Archaeology***

The role of women in governments across Canada represents a field with very little published data. This paper represents a preliminary attempt to gather information on the role and numbers of women employed by archaeological branches/divisions/departments and museums across Canada. While governments experience issues such as attrition and downsizing, similar to academic institutions, other circumstances are more pertinent to the public service that affect employees especially women at any one time.

**Brian Kooyman**

(Professor; Department of Archaeology, University of Calgary)  
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***Hide and Seek: Scrapers and the Legacy of First Nations Women on the Northern Plains***

Archaeological attempts to characterize the activities of specific genders in the past are often plagued by an inability to certainly identify particular facets of traditional culture with a specific gender. Ethnohistoric, ethnographic, and contemporary sources universally indicate that it was women who traditionally prepared hides with scrapers on the Northern Plains. It is suggested that Northern Plains women can be identified archaeologically through lithic usewear and refitting analysis and that this can provide significant insight into the social roles of women here.

**Richard H. Kubicek**

(MS Candidate; Department of Anthropology, University of Wisconsin-Milwaukee)  
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***Barbarian Gender Roles in Labour as Reflected in Roman Sculpture***

Imperial Roman representations of Celtic/Gallic (barbarian) labourers express an etic perspective, which can be used to explore notions of provincial and exterior engendered production roles in the Classical world. Through the repeated exposure of local citizens to 'barbarian' imagery and gender constructions, Roman officials were able to situate extant social practices within the Classical norm. Primary attention is paid to the way gender is represented in sculpture and contemporary literary sources. Sculpture, however, is particularly important for this subject, allowing for an examination of female/male depictions and their categorization through labour roles and the manipulation of external, non-local imagery to support local gender ideologies.

**Mike Lally**

(Postgraduate Research Student; University of Kent at Canterbury, UK)

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***The Third Ancestor: The Liminal Engendering of Infants Within Iron Age Southern Britain***

The paper reconsiders the role and worth of engendered infancy, based upon recent research, formulated from over 600 Iron Age infant inhumations from Southern Britain. Preliminary analysis strongly indicates that infants were accorded a significant status by the peoples of Iron Age Britain. Consideration is given to the possibility of infancy constituting a period specific, third form of gender. The alternate social engendering of infants shall be shown to be associated with specific patterns in mortuary treatment and ritualistic deposition. Through these deliberations, questions are raised about current perceptions of infancy and gender within archaeological practice and theory.

***Infancy, Polygamy and Parenting within Iron Age Kent***

Within the British archaeological record, perceptions that infants were low status individuals has infiltrated the way in which their discovery is treated in terms of both methodological and theoretical practice. This paper seeks to re-evaluate this perception by exploring infancy, polygamy and parenting in both Iron Age Gaul and Kent. By doing so, it shall be demonstrated that infants were in fact held to be of great socio-symbolic value within not only their immediate families but also within wider kin and cultural networks. Furthermore, one is able recognize the symbolic engendering of infants by native peoples at this time. It shall be argued that both polygamy and infancy became engendered agents, that served to test parental duty, while also enabling the continuation of an 'emic' or pure kinship lineage.

**Steven J. Larkman**

(Sessional Instructor; Mt. Royal College)  
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***Female Power: Hatshepsut's Rise to Power***

Hatshepsut is the most controversial King in Egyptian history. She rises to power and then changes her gender and rules as a man in true Egyptian Kingly fashion. Hatshepsut's assumption of power in the 18th Dynasty led to the assumption of ultimate power for a woman in Egypt's Empire. This presentation will look at the reasons how she attained power. Then the presentation will look at how she maintained power and stability within the Egyptian empire. Hatshepsut's rise to power ends when she mounts the throne and she rules Egypt as king.

**Robert Laughlin**

(Smithsonian Institute)

***Mesoamerican Goddesses: "The Tzotzil Holy Lords and Ladies of Bik'it Nab."***

This will be a comparison of the divinities of the community of Bik'it Nab with those reported from Zinacantan. This hamlet belonged to Zinacantan up until the eighteenth century. Until now, its dialect has never been recorded and nothing was known of its cosmovision.

**Colette Leroux**

(Foothill College, Castro Valley, California)  
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***Bones and More Bones: But Why Are They Mostly Male?***

The written records and artistic representations of the ancient Near East indicate that some men and possibly some women cross-dressed in antiquity. Yet cross-dressed individuals have very rarely been identified in the physical remains. Grave goods appear to have played a large role in sexing the skeletons from Mesopotamia and Persia, possibly providing inaccurate results. The bones from many early excavations were discarded, but in a few cases we have detailed records. This paper will review the physical evidence for archaeological indications of cross-dressing in western Iran and Mesopotamia.

**Grete Lillehammer**

(Museum of Archaeology, Stavanger, Norway)  
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***Small Scale Archaeology***

The study of archaeological remains of children in prehistory is an approach to the study of past societies. It developed into a subject as the result of an increased interest in sex and gender in archaeology. The research challenged archaeology in a radical manner. In the approach the interdisciplinary relationship between archaeology and other disciplines forms an important part.

**Jaclyn E. Lillis**

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***Women and the Production of Textiles at the Neolithic Swiss Lake Dwelling Site of Robenhausen***

Textile production at the Neolithic Swiss Lake Dwelling site of Robenhausen is at the core of three Masters' theses currently underway at the University of Wisconsin-Milwaukee. Bone weaving tools, macro-floral remains, and textile fragments represent this activity at the site. Traditionally, weaving is included in the suites of tasks performed by women in prehistory based mainly on the demands of child rearing. Ethnohistoric and archaeological evidence tend to support the claim that women were the primary source of textile production. This paper will explore weaving as women's work in the European Neolithic using Robenhausen as a test case.

**Angelica Lopez-Forment**

(Escuela Nacional de Antropología e Historia, Mexico DF)

***The Role of Religious Nuns in the Creation and Conservation of Spanish Colonial Cuisine***

The colonial inhabitants of New Spain, lived and breathed the works and doings of the religious nuns. One of the most important doings, and therefore inheritance of the convents, was the new Spanish cuisine. The importance of the nuns in the Spanish Colonial times, among others, was the creation and preservation of several stews. So not only did the colonial society depend on the heavenly intercessions of prayer; but they also depended on the food made and perfected within the convents. Therefore igniting a new form of perceiving food; that up to the XV and XVI century was either Spanish cuisine or indigenous cuisine, this perception led the creation of what we know as Mexican cuisine.

**Marie José Lord**

(Undergraduate, University of Calgary)  
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***Warrior Status at Great Chesterford, Essex***

I will be looking at the Early Anglo-Saxon cemetery of Great Chesterford Essex, specifically looking at the biologically/gendered male graves with weapons versus biologically/gendered male graves without weapons through time, and their association with a warrior status. It is interesting to see that in times of increased fighting, the number of weapons as grave goods decline and vice versa.

**Brett Lowry**

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**Murph Pizza**

(Graduate Student, Lecturer; Department of Ethnic Studies, University of Wisconsin-Milwaukee)  
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***Goddess at the Crossroads: The Politics of Religious and Archaeological Validation***

'Goddess archaeology' controversies reveal frictions within subdisciplinary overlap in interpreting past cultures. The 'Goddess hypothesis,' while problematic history, is successful mythology for Neo-Pagan religious movements, which selectively appropriate archaeological evidence. Archaeology's legitimation of history and cultural anthropology's legitimation of meaning systems are examined synergistically in order to deconstruct the cultural processes involved in the production of such knowledge systems. Paradigmatic boundary crossing is theoretically embraced in anthropological discourse, yet is frequently resisted in practice, especially in the context of loaded topics like Goddess archaeology. Gender politics, theoretical genesis, and methodologies are critiqued, and new theoretical possibilities are offered.

**Sam Lucy**

(Cambridge Archaeological Unit, University of Cambridge, UK)  
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***Gender and Identity in Early Medieval Britain***

Anglo-Saxon archaeology has often taken a rather stereotypical view of gender and related identities, in large part due to the use in the 5th and 7th centuries of burial assemblages, which seem to lend themselves to such interpretations, dividing rather neatly into weaponry- and jewelry-related sets. This paper argues that interpretations of such burial assemblages need to be more subtle and nuanced, in order to recognize age-related patterning and other social effects. The assumption that such burial assemblages are necessarily ethnic indicators is also challenged, drawing on recent scientific analyses.

**Diane Lyons**

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***The Conundrum of Engendering Archaeology***

Analogies made between gendered divisions of labour observed in the ethnographic sources and inferred on the archaeological subject are often criticized as 'adding and stirring approaches.' For instance, critics suggest that assumptions of who cooked or prepared food in the past are not testable, and rely on stereotyping. Although these criticisms are not without foundation, they render engendering the past back into the realm of the epiphenomenal. Gendered divisions of labour do exist, they are embodied, they affect different domains of influence and power, are integrated into the symbolic systems, and are implicit in identity. More importantly they are expressed materially and can channel the direction of culture change. An ethnoarchaeological study of farming households in Tigray, indicates that suites of integrated and interdependent activities define complex systems of knowledge, and are a way of strengthening interpretations of gendered labour in the past.

**Natasha Lyons**

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***A Consideration of the Gendered Interactions at Play in Haida Archaeology***

A critical approach is used to explore gendered interactions between the Haida people and the European newcomers that frequented their homeland on the Northern Northwest Coast from the contact period forward. It is argued that the predominance of male traders, missionaries, ethnographers, and later archaeologists has influenced the way that Haida culture has been recorded and interpreted. Such bias has led to the neglect of certain research questions and types of archaeological data. By bringing the history of cultural inquiry to light, we can work to expose biases in our research methodologies and more towards a more holistic model of archaeological practice.

**Arthur MacWilliams**

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### ***Comparisons of Expedient Lithic Technology Between Assemblages from Chihuahua, Mexico***

Lithic technology is often categorized as either 'formal' or 'expedient.' Expedient lithic technology refers to reduction of stone for imminent, short-term use without appreciable concern for tool elaboration or conservation of stone. Within this general strategy there remains wide scope for variability in lithic assemblages. Several lithic assemblages from Chihuahua, Mexico, are compared using a standardized analysis to identify variability between expedient lithic assemblages. The assemblages come from sites of different ages and affiliations, although all of the sites are in settings where workable stone is readily available. Possible reasons for observed variability are discussed.

#### **Holly Martelle**

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### ***Gendered Technology and the Study of Organization of Production: Huron Women's Pottery Manufacture in the 17<sup>th</sup> Century***

Studies of the organization of production are now considering both the social and cognitive aspects of production. This provides a critical turning point in our understanding of women's pottery production in 17<sup>th</sup> century Huronia. The organization and scale of Huron pottery manufacture is difficult to discern without careful attention to the belief systems that gendered the tools, acts and raw materials of pottery making and related aspects of women's work. Tied to themes about femininity, survival, and cooperation, ceramic production persisted in the face of epidemic disease, inter-tribal warfare and the introduction of highly accessible metal kettles.

#### **Deirdre McAlister**

(Ph.D. Candidate; National University of Ireland, Maynooth)  
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### ***Accessing Childhood(s) in the Irish Early Christian to Medieval periods; What the Material Evidence Reveals***

This paper presents archaeological evidence for children in Ireland during the period 500 - 1200. It considers aspects of the gendered lives of children based on an analysis of grave goods, burials, isolated finds and comparative evidence from particular contemporaneous European cultures. Very few studies have been done on the subject of the child during this period, and none exist from an archaeological perspective. Through the utilization of gendered and age oriented categories of analysis, this paper conducts an examination and interpretation of the material with a view towards recognizing both variation and patterns of similarity; thus contributing towards a fuller understanding of the roles and genders of infants and children from the Early Christian to the Medieval period.

#### **Sharisse D. McCafferty and Geoffrey G. McCafferty**

(University of Calgary)  
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### ***Alternative and Ambiguous Gender Identities in Postclassic Central Mexico***

Between the clearly defined male and female gender identities recorded for pre-Conquest Mexico, there existed a range of intermediate identities. Some, such as hunchbacks and dwarfs, were considered gender ambiguous; others (e.g., homosexuals and harlots) were sexually 'deviant,' diverging from normative male or female identities. This paper explores some of the alternative identities documented in the ethnohistoric sources, with special attention to the participation of these groups in social and ideological structures.

#### **Kathleen McCaffrey**

(Graduate Student, University of California, Berkeley)  
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### ***A Female King of Ur***

The presence of a king's seal in the royal tomb PG/1054 at Ur has puzzled scholars since, as Woolley put it, 'as the principal occupant of the domed tomb is a woman that seal cannot be hers.' The male headdress beside the woman's head and battle weapons next to her body have been attributed to male attendants. This paper investigates an alternative interpretation: that the king's seal and the male grave goods are indeed hers and that she herself was the King of Ur.

**Sarah B. McClure**

(Ph.D. Candidate; Department of Anthropology, University of Oregon)  
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### ***'Variability Around the Template': Cultural Inheritance Theory and an 'Engendered' Neolithic Ceramic Technology***

Agency-based approaches have critiqued the 'techno-robots' of other theoretical perspectives in their inability or unwillingness to separate material artifacts and human behaviour. By emphasizing the social significance of technologies, this critique has succeeded in highlighting the need to engender prehistoric technological practices. Cultural inheritance theory, although not readily identified with gender archaeology approaches, is focused on individual actors and behavioural variability. This paper explores the potential of evolutionary archaeology, specifically cultural inheritance theory, in engendering technological studies. An example of Neolithic ceramic technology from Valencia, Spain provides a case study.

**Carol Meyers**

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### ***Interrogating Terracottas: The Religious Culture of Israelite Women***

For more than a century, excavations carried out in the Levant have recovered small terracotta statues of females holding their breasts. Largely unadorned, and with the lower body in the form of a pillar, these 'pillar figurines' have been traditionally interpreted according to the dominant interests of so-called 'biblical archaeology.' Those interests, shaped by male-dominated twentieth century Protestant Christianity, meant identifying the terracottas as goddesses and critiquing their role in the putative monotheism of ancient Israel. However, attention to archaeological context and awareness of women's concerns in Israelite culture lead to radically different interpretive possibilities.

**Anne Moore**

(Department of Religious Studies, University of Calgary)  
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### ***Early Christianity A Woman's Religion?***

Many feminist scholars depict Early Christianity as a patriarchal religion that denied roles of authority and power to women. The dominance of this patriarchal presentation of Early Christianity is due to a convergence of assumptions and practices associated with the disciplines of archaeology and Religious Studies. This paper will examine this convergence and the influence it has had on scholarship. An alternative view of the roles, authority and power of Early Christian women will be suggested through both a brief survey of archaeological material and a more detail analysis of the cult of St. Thecla as it was expressed both in Egypt and Syria.

**Sharon Moses**

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### ***The Children of Neolithic Çatalhöyük: Multivocality of Material Culture for the Living and***

### ***the Dead***

The burials of Çatalhöyük have received a great deal of attention since Mellaart first began excavations in the early 1960s. His initial publications regarding beneath-floor and platform burials have piqued interest in this Neolithic community, and raised questions surrounding their cosmological beliefs. Under the auspices of Ian Hodder and the Çatalhöyük Research Project, new methods, technologies, and archaeological perspectives have breathed new life into the interpretive process of the site, and subsequently invited a number of research projects in keeping with their goal of multivocality.

One of these projects is the focus of a Ph.D. dissertation through Cornell University. This project examines the differential treatment of children from adults in mortuary practices in the Neolithic, and what influences children, their social roles, and individual agency may have had upon ritual, concepts of sacred space, and tradition. Child burials are more often accompanied with grave goods than adults at Çatalhöyük. This presentation examines the multivocality of grave goods and how they may have articulated symbolic meaning in the lives and deaths of the children at this Neolithic site.

### **Emily Mueller**

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### ***Who Used the Ground Stone Here? An Engendered View of Prehistoric Modes of Production Within the Riddle Brothers Ranch Historic District, Steens Mountain, Oregon***

At the Mortar Riddle site, one of the 48 prehistoric sites within the Riddle Brothers Ranch Historic District, 51 hopper mortars were identified, significantly more than any other site within the region. A GIS of all 48 sites provides a database allowing for a spatial reconstruction identifying possible 'male' and 'female' production areas. Ground stone tool use is often associated with women in the Great Basin. Applying the spatial data to an engendered foraging theory allows for a discussion of ground stone tool use by women as part of the local subsistence strategy and the division of labour at the Mortar Riddle site.

### **Eileen Murphy**

(Lecturer in Palaeoecology; Queen's University Belfast, School of Archaeology & Palaeoecology)  
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### ***Children's Burial Grounds in Ireland: A Review of the Evidence***

*Cillini* were the designated resting places for stillborn and unbaptised children and other members of Irish society who were considered unsuitable for burial in consecrated ground. In recent years this class of monument – in use from the Medieval period until the 20th century – has received academic attention in a range of studies throughout Ireland and a number of *cillini* have been excavated, including Castle Carra, Co. Antrim and Tonybaun, Co. Mayo. The presentation will discuss the results obtained from these sites, while also examining the nature of the monuments. It has been suggested, for example, that *cillini* and those buried within them were 'marginal' to society. A review of the archaeological, literary and oral evidence, however, would tend to suggest that this was not necessarily the case. As such, it can be proposed that *cillini* were important places within the psyche of the local people. Rather than being considered 'liminal' or 'marginal', these were highly visible monuments to the dead on the landscape, respected and acknowledged by the Irish people.

### **George Nicholas**

(Associate Professor; Department of Archaeology, Simon Fraser University)  
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### ***Bridging Theory and Practice***

The distance between archaeological theory and archaeological practice is at once negligible and great. All practice is linked to some degree of theoretical orientation, yet not all theory is practiced,

applied, or evaluated. However, the constant interplay and tension between theory and practice – the degree of fit, or lack thereof – can be a rich source of ideas in itself. This is especially the case in the work of archaeologists who have multiple topical, temporal, and geographic interests, and a deep interest in both theory and application. This paper examines the tensions that exist, between theory and practice, in Jane Kelley’s work on such diverse issues as gender, material culture analysis, dietary reconstruction, household analysis, and historiography, among many other topics.

**Laurie Nock**

(Instructor in Anthropology; Grande Prairie Regional College)  
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***Fieldwork With Jane***

Being Jane’s research assistant with the Yaqui people in 1972 resulted in huge anthropological and life lessons. Among them are the use of different interview techniques and informal visiting, fieldnotes and genealogies, and the validity of personal perception and experience. Her involvement with extended family households and geographically-dispersed kin networks demonstrated the contributions of individuals differing in age, gender, social status and temperament. Jane learns from each person, with all their strengths and frailties. She showed me that fieldwork need not be intrusive and exploitative, but can be understood as honoring people: their places, their stories and their lives.

**Celia A. Nord**

(Undergraduate; Simon Fraser University, Kamloops)  
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***Plateau Women and Stone Tools***

Women’s traditional roles in gatherer-hunter cultures required the extensive use of stone tools. In the Canadian Plateau, those activities traditionally associated with women, which included processing animal products, preparing plant materials for baskets and making digging sticks and handles for use in procuring roots and tubers, required the manufacture and/or use of stone tools. In this paper, I examine the form and function of several lithic tool types that may have been used and/or created by women in the Canadian Plateau. Two main questions are considered: 1) can archaeological spaces and artifacts be ‘gendered’ by studying Plateau lithic types associated with ‘women’s work,’ and 2) will this help to improve the representation and visibility of women in the Pre-contact period of the Plateau region?

**Gerald A. Oetelaar**

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**Kirsten Anderson**

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***Querying Activity Areas: Exploring Artifact Assemblages in a Structured Domestic Context***

In an earlier study, I developed and tested a model on the structure and symbolism associated with the organization and use of space inside tipis. Although the spatial arrangement and distribution of portable artifacts was used to infer a segregation of space based on gender, the nature of the assemblages was not explored to any great extent. The objective of the present study is to compare and contrast the assemblages of tools and debris recovered from the spaces identified as the women’s and men’s halves of the lodge. The results of the analysis provide interesting insights on the variety of lithic implements used and maintained by men and women occupying the lodge. Significantly, the bulk of the household assemblage recovered from this tipi derives from the woman’s side of the lodge and is therefore more representative of the tools used and maintained by women.

**Trevor Orchard**

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***Transforming Gender Roles: Impacts of European Contact and the Maritime Fur Trade Among the Haida of the Queen Charlotte Islands***

Late Eighteenth century European contact on the Northwest Coast brought aboriginal peoples into the widening sphere of the capitalist world system. The maritime fur trade sparked the rise and fall of a more focal economy among Northwest Coast peoples, in turn impacting gender roles. While ethnohistoric sources describe men as hunters and women as processors of sea otters, pre-contact gender structures are a matter of speculation. Archaeological evidence may elucidate this shift in Northwest Coast society. This paper will explore these issues among the Haida through an examination of ethnohistoric sources and a consideration of possible archaeological manifestations.

**Carla A. Osborne**

(Undergraduate; Department of Archaeology, University of Calgary)  
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***Gendered Time in the Archaeological Record***

Conceptions of time are fundamental to archaeological understanding, making it possible to reconstruct past events. As with any reconstruction, plausibility of the reconstruction depends on the data acquired, and this has been the predominant focus of processual archaeology. The development of the post-processual technique showed that not only the data itself, but the theories and motivations of archaeologists and of peoples in the past could affect the accuracy of interpretation and reconstruction in the present. This has been extended to issues of gender only recently by the feminist critique of archaeology, which began by showing the various ways gender bias had impacted archaeological theory and practice. A consideration of how gender bias affects the concepts of time used by archaeologists and the data and interpretations they generate has not yet been made. This paper contributes to the beginning of that task through an examination of various conceptions of time used by archaeologists followed by a case study examining whether gender can affect the way artifacts reflect the passage of time in the archaeological record.

**Holly L. Parker**

(Undergraduate; Department of Archaeology, University of Calgary)  
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***Big Hairy Deal - Hairstyles of the Mixtec Culture***

In Western society, the hairstyle that one chooses is a reflection of the personality of the individual who dons it. Other cultures do not necessarily see their hair the same way. Religious or social beliefs might be the deciding factor as to the hairstyle that one wears. One's hair is an extension as to who he or she is, as well as who he or she wants to be. This paper explores the meaningful aspects of Mixtec hairstyles in the codices, as well as other aspects of hair in order to understand more about this culture.

**Katherine Patton**

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***Women, Men, and Houses: Gender Relations at Prince Rupert Harbour***

The household, as a fundamental unit of social organization and archaeological inquiry, is a valuable location to study past gender relations. On the northern Northwest Coast of North America, gender relations have been studied largely using data acquired from human burials and ethnographic material. This paper addresses how household and architectural remains might further develop our understanding of men's and women's roles 2 000 years ago in the Prince Rupert Harbour area of

British Columbia.

**Sandra L. Peacock**

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***Taproots, Taboos and Transformations: The Gendered Landscapes of Plant Food Production on the Plateau***

Ethnobotanical research reveals that First Nations peoples of the Plateau were not merely plant food gatherers, but rather, were plant food producers who actively managed landscapes to increase the availability and productivity of critical plant resources. Women, as the primary plant collectors and processors, played a significant role in these plant management activities. This paper explores the ways in which Plateau women transformed the landscapes of the past and examines the archaeological signatures of these ancient activities over the last 3 000 years.

**Mike Parker Pearson**

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***Masculinity and Megaliths***

Megaliths are one of those domains of study which are dominated by male archaeologists. It seems that the megalithic tombs of Neolithic Britain and Europe were similarly gender-skewed in that adult males are consistently over-represented in the funerary record. This paper reviews the evidence for gender identity and representation of both builders and burials for such monuments. It concludes by exploring the significance of gender identity among today's megalith-building societies, in terms of who builds and who is buried and how, to understand the significance of masculinity for ordering power relations in both life and death.

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***The Classic Kaan Polity and the Use of Gender in Ethnic Identity***

The consideration of ethnic identity within the archaeological record has slowly begun to reemerge since its 'disappearance' over 50 years ago following its abuse by the Nazi regime. Rather than simple 'culture-history' descriptions, studies of ethnicity are now seeking to understand this identity creation as acts of agency within the past and as dynamic entities emerging in the face of social, political, and/or economic stress. The following paper will examine the possible creation of an ethnic identity within the Kaan polity, through the use of gender and marriage propaganda, as well as the importance placed upon royal 'couples' within this group. I will draw primarily upon iconographic and epigraphic sources, however, archaeological evidence is also incorporated.

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***Engendering Communities: The Contexts of Production and Consumption in Early Mesopotamian Villages***

The household has figured as a prominent unit of analysis in many archaeological studies of gender that emphasize small-scale relations and domestic contexts. Archaeologists often understand households as basic units of production, consumption, and reproduction. In this paper, we examine

an early village tradition (seventh-sixth millennia BCE) in Mesopotamia in which we argue that it was the community as a whole that was the basic unit of production and consumption. We explore the implications of this situation, and the eventual change to households as basic socioeconomic units, for understanding gendered social relations and divisions of labour in a prehistoric context.

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***FGM and the Construction of Sexual Rights: Rethinking the Boundaries Between the Traditional and Modern***

Female genital mutilation (FGM) is a widespread practice across much of northern and central Africa and the Middle East. This paper will link discussions of both the origins of FGM and its ethical implications to the wider debates about how we reconstruct and understand sexuality and sexual practice as archaeologists. It will argue that attempts to read FGM as a traditional rather than a modern practice has its roots in western, and specifically in British colonialism. This paper will argue the distinction between traditional and modern sexual practice can work to obscure ways to acknowledge sexual diversity and further sexual rights, especially those of women, in a historical, ethical and culturally sensitive context.

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***Activism, An Historical Catalyst to Breaking Gender Boundaries***

Activism helped to break gender boundaries in Mediterranean archaeology. As a student in Athens, Harriet Boyd was vigorous in her support of Greek independence. In 1897 she accompanied the Greek army into battle as a volunteer nurse and was decorated for her efforts. The resulting respect of the Greek people enabled Boyd to successfully oversee local male crews, and to excavate as an independent archaeologist. Boyd was the first woman to direct an excavation in Greece (1900) and the first to discover and excavate a Bronze Age town on Crete. Unpublished archival materials indicate the significance of her activism to this success.

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***Boats are for Boys? Que(e)rying Maritime Archaeology***

From the masculine struggles against the dangerous, unpredictable waters of both ancient and historic seafaring, to the physical demands and boys' own, action-man ethos of most shipwreck archaeology, maritime archaeology remains entrenched in the western, dualistic, Cartesian, heteronormative paradigm. The subdiscipline has an undeniable, functionalist bias towards ship and boat-building, performance and construction. These activities are proscribed as masculine, so that just as watercraft are female, sailing, fishing, trading, exploring and colonizing are male, (and male according to modern, Western constructs). This paper suggests that by failing to acknowledge this, maritime archaeologists, and particularly those interested in maritime cultures rather than vessels alone, are restricting their reconstruction of past maritime societies.

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***Is She or Isn't She? Goddesses, Divine Ladies and Regular Women in Maya Art***

This paper explores the representation of women on Classic Maya painted ceramics, with ancillary

explorations of gender imagery from carved stone monuments, wall murals and painted codices. The paper seeks to identify those primary characteristics that distinguish a goddess from a royal historical personage, a divine lady from a supernatural one. The paper also investigates correlations between the representation of women, either sacred or profane, and specific ceramic painting styles associated with particular locales and/or archaeological sites from the Classic period.

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***Warrior Queens Among the Classic Maya***

Few women are associated with warfare in Maya art, and when depicted, are shown most frequently in supporting roles. However, stelae from Calakmul, Coba, Naachtun, and Naranjo portray queens as warriors in their own right. In these carved monuments, warrior queens stand atop captives, assuming positions of power in compositions accentuating conquest. Moreover, images of queens often are paired with images of kings in the same pose in order to emphasize the corresponding roles played by both. This paper discusses these examples of warrior queens among the Classic Maya and the context in which they arose.

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***Children and Gender in the Excavations at Millarville Community School 2004***

The main goal of the research at Millarville Community School was to allow the Grade 4 and Grade 5 students from the school to experience archaeology and to learn about the past in their community. The hamlet of Millarville, Alberta was an oil company camp and part of the 1940s and 1950s Turner Valley Oil Field expansion. Archaeological investigations in the Millarville school yard demonstrated not only the presence of heavy industry workers in the area, but also the less historically visible women and children in the settlement. The focus of this paper is these less archaeologically visible people.

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***Iconography, History, and Interpretation: Some Problems in Understanding the Mosaics of the Church of San Vitale Ravenna***

The apse mosaics of the Byzantine Church of San Vitale in Ravenna portray a view of a past society in which gender organization appears prominently. Their portrayal of Byzantine society contrasts with our historical understanding of its gender roles. Modern research on the chronology of the mosaics' creation and restorations also allows us an opportunity to examine some pitfalls in understanding gender roles from pictorial representation, which can result from incomplete analysis of the objects or their context. These mosaics, therefore, provide a good context to examine what Byzantine gender roles were like and how we, as modern researchers, understand them.

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***Were Great Basin Foragers Primarily Men Who Hunted?***

Much of the archaeological research on Archaic period hunter-gatherers in the Great Basin has focused on lithic technology and projectile point typologies, with little attention paid to other aspects of these occupations such as site structure and variability in other artifact types. Social strategies, and specifically gendered activities, are rarely considered – and even more rarely systematically investigated. In this paper, I use data from several Great Basin Archaic sites to evaluate evidence for gendered activities. I argue that by taking a gendered approach, we can gain a more holistic view of Great Basin forager lifeways.

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***Masculinity and Violence: Rites of Passage Among Northern Iroquoian Peoples***

This paper seeks to examine the role of violence among the Iroquoian peoples living in the vicinity of the Great Lakes in the early contact period in the construction of male gender. This paper takes the position that male gender, like all other gender roles, is a socially and culturally constituted phenomenon, and differs between cultures and throughout time. I believe that among Northern Iroquoian peoples socially controlled violence was a means by which boys became men, and the very notion of masculinity in these cultures was produced and reproduced. This paper deals primarily with the Huron and League Iroquois, and seeks to compare and contrast these two cultural groups with regards to these important rites of passage. The research employed in this study draws primarily from ethnohistoric evidence from the time period, and is supplemented by discussions of gender drawn from the works of contemporary Indigenous scholars and elders.

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***Engendering Romano-British Cemeteries: Acknowledging Difference, Understanding the Past***

This paper will reject the accepted supposition that only way to engender the funerary remains of the Romano-British period is through labelling graves containing jewelry as female. This blinkered concept of gender, created through contemporary cultural understandings, has hidden the complexities of social interaction and display. Studies of three major Roman cemeteries will reveal that gender display was not limited to the wearing of jewelry and that other factors: the choice and location of all types of grave goods, the shape of the grave, its location in the cemetery, and the orientation of corpse and grave can all be gender indicative.

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***Roman Marriage Ideals - Chastity or Friendship?***

This paper addresses how spouses – particularly wives – are described in epitaphs from pagan Imperial Rome and in early Christian Roman epitaphs and how the ideal expectations of spouses and the expectations of their life together seem to have changed with the introduction of Christianity. In that way I get the opportunity of talking about a large and still not much exploited body of material from antiquity namely the many thousands of epitaphs that have survived till now and how to interpret this material in the light of other types of ancient evidence and also to wonder a little why so many modern historians seem to have a not very realistic view of particularly the pagan

Roman idea of marriage and the role of wives. This is where chastity and conjugal friendship come in because quite contrary to the impression you might get from most modern Roman social historians, chastity was not emphasized as an important virtue in the epitaphs commemorating wives. Friendship between husband and wife seems to have been an ideal for Roman marriage. An ideal that is testified both in Roman epitaphs and literature.

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***Archaeology and the Periphery: The Past and Present of Bloom Mound (Southeastern NM)***

Bloom Mound is an enigma on the prehistoric landscape of southeastern New Mexico. Guttled by pothunters many years ago, its secrets would have been lost were it not for Jane Kelly's efforts to map the site and inventory the diggers' loot, most of which has since disappeared. She showed us that Bloom, despite its remote location, was tightly enmeshed in developments in the pueblo world. Her work was instrumental in putting this intriguing trading entrepot on the archaeological radar screen, which ultimately helped make it possible to preserve whatever was left of the site (Bloom is now a preserve of The Archaeological Conservancy). New work at the site now shows how justified her efforts were, as the site is not only larger than we thought, but its fluorescence in the 1300s provides us with a priceless record of the early stages of intensive interaction between peoples of the southern plains and the pueblo world to the west.

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***Women and Children First: The Distribution of Grave Goods in the La Tène Cemetery at Münsingen-Rain***

Jakob Wiedmer's 1904-1906 excavations of the Münsingen-Rain cemetery in Switzerland uncovered over two hundred graves and more than one thousand accompanying grave goods. Intriguingly, the female and child burials contain the vast majority of grave goods. Patterns in the grave good assemblages indicate a higher level of archaeological visibility for non-male and sub-adult members of the community. This paper discusses the role and status of women and children in the mortuary record of Münsingen-Rain and the implications of this cemetery for the interpretation of the late Iron Age western European social organization.

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***'Hechos Mujeres': A Nicaraguan Perspective on the Volador Ritual***

Ethnohistoric and modern accounts of volador harvest rituals from across ancient and modern Mesoamerica often document gender-role reversal as an important part of the ceremony. Role-reversal also appears to have been incorporated into the variant of the volador ritual celebrated in the area of Nicaragua and Costa Rica known archaeologically as Greater Nicoya, but has been conveniently(?) ignored in the literature. This article will discuss similarities between Mesoamerican and Greater Nicoyan volador rituals and examine some of the implications of this aspect of the volador ceremony for ancient Nicaraguan social organization.

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### ***Gender and Gwat, and Their Material Implications***

In the Mandara highlands of northern Cameroon and northeastern Nigeria, persons are assigned a gendered affiliation – gwat in the language of Sukur – separate from the gender attributed to them at birth on the basis of their sex. This is of significance to students of archaeology and material culture in that gwat affiliation besides gender was and is expressed in various forms of material culture. Gender is also variably associated with numbers, space, and other dimensions. It would seem to follow that, at least in this culture region, interpretation of the symbolism of pot form and decoration, for example, must remain at a general level if it is not to become over-interpretation. We suggest reasons why such social differentiations occur in Mandara montagnard societies and discuss whether they are likely to characterize others.

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### ***Working With Jane During More Than Forty Years***

I have known Jane and Dave Kelley since my undergraduate days at Texas Tech in the 1960s. I regret having missed last year's Chacmool session in honour of Dave, who first inspired my interest in anthropology and later patiently nudged me through the archaeology Ph.D. program at Calgary. However, I won't dwell on that, as the present session is in honour of Jane. I only had one course from Jane, but I've worked for and with her in the field and lab during many years of the past four-plus decades. This paper sketches some highlights of this enduring partnership.

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### ***Feminism Among the Ruins: Reflections on Gender, Identity, and Difference at Las Canoas, Northwestern Honduras***

The will to investigate gender, gender roles, and gender/sex conceptions are productive feminist concerns in archaeology. Having the will, however, doesn't always mean there is a way. Gender cannot always be found, understood, or extracted from the many identities constituting past persons. A case study from northwest Honduras demonstrates that lacking a way need not diminish dedication to understanding gender, or to feminist archaeology. Indeed, I argue that our current conceptions of identity and difference owe their development directly to feminist theory. I suggest these focii can richly illuminate past peoples' lives, including – and moving beyond – gender.

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### ***Symbolic Dwellings of the Maya Gods***

Many Maya deities were conceptualized as residing in or emerging from a kind of home, this 'home' essentially characterizing a spatial domain with which they were intimately associated. For deities with cyclical aspects, this was often a place from which the deity was born and to which it returned at death. These homes are depicted in Maya art using highly abstract and metaphorical symbols. The paper examines and compares several of these symbols, notably the lunar glyph, the skeletal centipede jaw, and the solar disk. It will be shown that the lunar glyph and the skeletal centipede jaw are morphological and conceptual counterparts, reflecting the parallel relationship that existed between the Moon Goddess and the Maize God, as Karen Bassie and others have recently argued.

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***Women Behind the Mask: Gender Ideology in Teotihuacán***

Teotihuacán was one of the great urban centers of ancient Mesoamerica, with a highly stratified population occupying a rigidly organized cultural landscape. Despite over 100 years of intensive archaeological investigation, relatively little attention has been paid to the social organization, and specifically the gender relationships, of Teotihuacán society. One of the recent developments in Teotihuacán studies is the recognition of the Great Goddess as one of the primary deities. This paper will contrast public images of females with archaeological evidence, including mortuary ritual, in order to evaluate gendered experience, with special reference to women. As a highly structured experiment in urban living, Teotihuacán represents a new configuration in domestic space and social dynamics, with strong implications for transforming gender ideologies.

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***Coils of Meaning: Women, the Below World, and Pottery in the Northern Plains***

Northern Plains Indian religions often associate male-gendered activities with spirit beings dwelling in the sky or above worlds. Conversely, female-gendered activities were associated with spirit beings from the below world. This paper explores the symbolic connections between women, caves and rockshelters, groundwater, supernatural beings, snakes, clay, and shell. Regional ethnographies suggest that pottery-making was passed from one woman to another through purchase, apprenticeship, and craft guilds. Such features as polished surfaces, dark color, and shell tempering may have served to limit pottery production to highly trained women and to express religious beliefs. This provides an alternative to solely technical explanations for ceramic attributes such as surface treatment and temper and may help explain why pottery production is associated with matrilineal settlement.

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***Women as Wealth: Slavery and Gender Interactions on the Northwest Coast***

Slavery was a recognized institution among many of the cultural groups of the Northwest Coast, where enslaved people formed a separate social class. One aspect of slavery on the Coast that has not been explored is the role it played in gender relationships. In this paper, I hope to understand whether gender was a consideration in the taking of slaves and if women were preferred captives in raids. To address these questions, I examine ethnographic accounts of slavery and suggest some methods for archaeologists to use the archaeological record to understand the relationship between slavery and gender.

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***Temporal Rhythms and Spatial Patterning of Daily Life: Gendered Activities and Spatial Structuring at an Iroquois Village Site***

This paper takes a gendered approach to understanding the impact of the temporality of activities

on the resultant archaeological remains. It focuses on routine activities, those performed on a daily or periodic basis, their gendered nature, and the spatial locations in which these actions take place. By examining routine tasks within specific contexts, the relative visibility of women's and men's activities in domestic and extra-domestic contexts is explored. Archaeological material from inside and outside an Iroquois longhouse is examined to illustrate this approach. Broader issues such as the relative complementarity of gender relations among the Iroquois and the impact of the life cycle of both individuals and the village on these patterns is also considered.

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***Royal Shaman Women in the Classic Maya Society and Their Importance for the Kingship***

The term shaman is often used to denote a 'medicine-man' or a 'witchcrafter' who is in charge of the religion in hunter-gatherer and other 'primitive culture' societies. But in State societies like the Maya with institutionalized religion, the figure of a shaman is out of order at first glance, but it seems that shamanic techniques were used for the purpose of legitimating the royal succession and to confirm the rights to rule of certain lineages. But the most important characteristic is that these practices were realized by women, because they are recognized in the mythological conception as the owners of several powers. To explore this position an iconographic analysis in some of the carved monuments of the ancient city of Yaxchilan in Chiapas México is informative for understanding and revaluating the different conceptions of the role of women in the Maya society, and their importance.

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***Regional Abandonment and Collapse in Arid Lands***

Jane Kelly's dissertation research in the Sierra Blanca area of New Mexico clarified the abandonment of the region, a common phenomenon in the U.S. Southwest. Some southwestern archaeologists use the term 'collapse' in reference to the massive abandonments that occurred in parts of the Colorado Plateau, the Mogollon highlands, and the Jornada Mogollon region. This usage reflects a misunderstanding of collapse, and of the nature of massive population movements. This paper examines the abandonments and collapses in two regions: the U.S. Southwest and the Sahel of Mali. The discussion shows that abandonment and collapse are alternative responses to problems, and that the terms should not be used interchangeably. Understanding collapse and abandonment in prehistory, moreover, helps clarify issues of sustainability and resiliency in the contemporary world.

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***How Life in the Womb Influenced Gender Concepts in Mesoamerica***

The Formative period peoples of Mesoamerica constructed systems of knowledge that influenced later civilizations to an extent still not thoroughly recognized. This paper explores one aspect of Formative Period peoples' knowledge that they documented in two- and three-dimensional graphic symbols: life in the womb and early infancy. It documents that as early as 1400 BC in the Oaxaca region, and by 1250 BC in the Valley of Mexico, villagers were aware to some extent of the process of human embryogenesis. By 900 BC the image of the human embryo had become a conventionalized symbol that appeared on stone regalia. These human embryo symbols, like actual embryos (conception to Week 9), do not exhibit sexual differentiation. However, the human embryo of 4 - 6 weeks, observable due to a 20% rate of miscarriage, is about the same size as were cobs of maize at 900 BC. Many embryo images are conflated with maize, either with sprouts of maize emanating from their fontanelles, or with seeds of maize incised on their heads or bodies. The

Formative period people, as early agriculturalists, created a dominant metaphor that ‘humans are maize.’ Since maize plants, like human embryos, contain both male and female parts, concepts of gender for humans and maize are similar. As both sprout, mature, bear fruit, and wither, their gender status changes through time. As a concept, the parallelism between humans and maize was so viable that it persisted, along with notions of changing gender status, into later Mesoamerican societies.

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***Identity Expression at the Microscale: Flowing Feminine Symbolism in Maya Everyday Life at Dos Hombres, Belize***

Identity/ies can be expressed in many different ways and at multiple scales of society. The scale chosen here is that of households. Socially reproductive households are filled with people of varying social position, age, gender, sex, and sexuality/ies, all of which combine to organize domestic labor, ritual, and construct individual and group identities. I will employ the vestiges of the Agua Lluvia household near the site of Dos Hombres, Belize to demonstrate the likelihood that important symbolic social identity was expressed in everyday Maya household living. From this, I will demonstrate the connectedness of feminine identities to the larger Maya social whole.

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***Clovis Subsistence and Labour Organization***

I examine the relationship between the dependence on hunted resources and the organization of labour in foraging populations and explore the implications of a gendered division of labor for Clovis foragers. Ethnographic relationships between male and female subsistence efforts are examined in terms of procurement activities, time allocation, and task differentiation. Findings indicate that female foragers generally perform a variety of non-subsistence activities and procure high return resources in hunting based economies. An interpretation of Clovis labour organization is developed, emphasizing female labour in the production of material goods and the procurement of low risk plant and animal resources.

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***Keys or Spears: Anglo-Saxon Gender Roles at Beckford, Hereford and Worcester***

Within Anglo-Saxon society gender roles for males and females were chosen by their parents at a very young age. Typically males were associated with weapons and females were given keys and/or spindles. At the sites of the Beckford, Hereford and Worcester the gender roles for females are altered so that the parents had a choice of whether their daughters would become a part of the domestic sphere or become a warrior. In the Early Anglo-Saxon period this distinction for females was made by presenting them with either keys for the domestic sphere or a spear for the public sphere at a young age.

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***Physiognomy and the Typology of Gender in Classical and Early Christian Texts***

In classical antiquity, a system of interpretation of physical features existed that extended from facial features to what we would now call body language. This system represents a particular form of reading a person’s character, with emphasis on aspects thought to be gender-specific. As Winkler

has established, this typology represents at one and the same time a prescriptive code of maleness and a fear of slipping into its opposite. The same system served in early Christian authors such as Clement of Alexandria to typecast male and female roles in the faith community.

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***Gender Bending in Ancient Egypt***

Ancient Egyptian individuals – divine, royal and elite – were sometimes depicted with iconography that shattered traditional gender boundaries. The male pharaoh Akhenaten was portrayed with a feminized body and the female pharaoh Hatshepsut appeared breastless with a beard. Male deities were sometimes shown with breasts and ithyphallic goddesses appeared on temple walls. Even elite individuals occasionally utilized gender-bending iconography in their tomb décor and statuary. This paper will attempt to explore the fluid nature of ancient Egyptian gender identity and explicate how boundary-crossing imagery tapped into the ancient Egyptian ideational scheme to effectively communicate social, political and religious messages.

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***Mitochondrial Eve and the African Middle Stone Age: Gender and Race in the Study of Modern Human Origins***

At the first Chacmool gender conference, I discussed the debate about the sexual division of labour in the earliest African archaeological sites. Since then, the focus of palaeoanthropologists has shifted to earlier and later periods. Geneticists have proposed that the earliest members of our own species were African Middle Stone Age people who lived 100 000 to 200 000 years ago. They are archaeologically like premodern people such as the Neandertals, but are skeletally like us today. This paper discusses the debate over how to reconcile this disparity, and how ‘Mitochondrial Eve’ has introduced gender and racial perspectives into the study of the later stages of human evolution.

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***Reading Against the Grain: Gender, Class and Ethnicity in Mesopotamia***

The study of gender issues in the ancient Near East has not been a top priority in site excavations until very recently. Consequently, scholars must rely on textual sources and the scanty remains of archaeological evidence. In this paper, I present results of my research on the intersection of gender, class, ethnicity and legal statuses during the late third and early second millennia B.C. This paper includes discussion of weavers producing textiles in state workshops and *naditu* women, living on temple grounds, who engaged in land sales and other commercial transactions.

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***What’s Feminist about Gender Archaeology***

My aim in this paper is to explore the relevance of feminist standpoint theory for understanding the development of gender research in archaeology. This is an approach to thinking about questions about gender in archaeology that I find fruitfully, if implicitly, articulated in Jane Kelly and Marsha Hane’s analysis of the 1989 Chacmool abstracts. As standpoint theory has been reformulated in recent years it offers a strategy for understanding – critically and constructively – what is (and isn’t)

feminist about gender archaeology, and it suggests some guidelines for realizing ‘strong objectivity’ (as Harding describes it) in archaeological contexts.

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***Gender and the Rock Art of South India***

Focusing on the rock art from the Nilgiri highland region of South India, extending from the Mesolithic into the recent past, I will look at the changing representations of male and female over time. I will compare the varied scenes encompassing gender to other forms of artistic expression, as well as to community traditions and the ethnographic literature of the 19th and early 20th century. I will suggest that scene representations are significantly influenced by prevailing concepts of gender, no matter how realistic or historical the scene appears to be; that is what is represented are expected gender roles, rather than actual behaviors. Moreover, I will discuss the considerable differences between the activities, particularly subsistence activities, noted in the ethnographic literature and those depicted in the rock art.