

THE DIRT MAGAZINE

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VLADSTUDIO

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Plagues in Paradise: LA

Crying as a Methodological Approach to Rapport-Building

By Genevieve Okada Goldstone

I began my fieldwork in the exotic land (of Los Angeles) with an ancient tribe (Jews) in July of last year and returned to San Diego this summer. My project examines the ways in which the Jewish community is demographically and culturally changing in America today, so I interviewed converts to mostly non-Orthodox forms of Judaism and most of my participants were converts of color. I was pregnant during the majority of the past year and though this didn't seem to impact my work in a significant way, there was one particular interview where my pregnant, hormonal self couldn't be controlled.

The day started off with a Facebook debate among my "friends" about whether it is true or not that people today experience face-to-face racial discrimination. The idea that this is deniable to some is sad and as I watched this debate play out online, I felt myself taking it all a little too personally. I took it personally because the fact of such daily occurrences is a crucial element of my research and I was regularly hearing stories, from the mild to the tragic, of their existence. That night I interviewed an African American woman who had recently converted. She attends synagogue every week and is an active member at her congregation, speaking publicly about her conversion, religious past, as well as leading group discussions on the weekly Torah reading. During that night's interview, she told me several stories about how others regularly remind her of her race, such as when she gets mistaken for maintenance staff during the high holidays or, outside of Jewish contexts, when others question her status as

the wife of a white, Jewish man. Her stories were not the most extreme or shocking that I had heard, but that night, hearing her casually go through a range of them, they got to me the most deeply.

Suddenly, I had tears pouring down my face. I felt a hot justification for my work and wished I could have shared that exchange in detail with the online doubters. Initially embarrassed, I tried to explain it as a pregnancy-related emotional sensitivity. However, she saw that I was touched by her stories and it changed the dynamic of the interview. Up until that point, she had held her cards close and seemed to be trying to hide certain details by mixing up the timeline and description of various events in her life. I had to work double-time to sort through her stories, asking her to stop and clarify regularly. I initially thought she just had a different style of story-telling than most others, a *very* non-linear, indirect style, but after I showed my emotional cards, she seemed able to relax. From that point on her stories flowed more easily and clearly. I no longer had the sense that she was hiding something from me or even potentially lying. I rarely had this sense from the folks I interviewed (though that means I *did* sense it for some) and had never experienced that kind of loss of self-control in an interview before that night. While there are various strategies that we employ as researchers for rapport building, crying is not one of them.

Genevieve Okada Goldstone is a fifth year student in psychological anthropology and recently completed her fieldwork in Los Angeles on conversion to Judaism and the growing racial and ethnic diversity of the Jewish community.

Plagues in Paradise: Peru

Chuño, Coca, and Cookies: Archaeology at 12,550 feet

By Matthew Sitek

The Andean *altiplano* is one of those places where if you stop too long to admire the breathtaking landscape you might just never leave. Now this might be because, in general, the people living in the *campo* are some of the warmest people you will ever have the pleasure of meeting or it might be because at three miles above sea level, the *altiplano* will literally take your breath away. In this harsh environment it is astounding that people today, as they did in the past, are able to flourish. Then, as now, this was accomplished through a myriad of sociopolitical and economic systems that formed dense networks of relationships spanning the various environmental resources zones and effectively connecting the highland *altiplano* with warm coastal valleys to the west and low-lying tropical forests to the east.

For seven weeks I worked on the Proyecto Taraco, an archaeological research project directed by Dr. Abby Levine (UCLA/ Cotsen Institute for Archaeology) through the Institute for Field Research. Situated in the northern Titicaca Basin (southern Peru), Proyecto Taraco set out to investigate one of the earliest centralized political systems that regulated/controlled regional exchange networks during the Formative Period (ca 1300 BC – AD 100). But, instead of talking about the research, I'm here to tell you what to expect should you ever find yourself traveling through or working in the *altiplano* and maybe a few survival tips:

- 1) One word: layers! At over 12,000 feet that Andean sun might feel nice and warm, but the second it goes below the horizon...its cold! You can never have enough blankets on the bed and sweaters on your body when

you are living in small adobe structures in the *altiplano*. Take it from a born-and-bred Minnesotan – it's cold!

- 2) Eat the warm mush! Again, at over 12,000 feet boiling anything (rice, pasta, etc.) is more of an art than a science. With the extreme low pressure at this altitude almost everything you cook, even with the most talented local cooks, turns to mush. Eat it! For better or worse at this altitude you are burning major calories all the time, just to stay alive.
- 3) That being said....eat anything and everything! Cookies for breakfast, yes please! You can eat ten packs of cookies, two avocados, and a heaping plate of rice and lentils for lunch and dinner and still be going down a belt size a week.
- 4) Coca is a life saver! It's amazing what a handful of leaves can do for you. Coca is a necessary part of any highland labor project in the Andes – hungry, sore, tired... just chew a little coca.
- 5) Chuño... I'll end on a short note about the "unique" Andean freeze dried potatoes. Now, chuño is one of the only foods in which you can really taste every step of the process of making it. By that I mean you can truly taste the river it is soaked in, the feet that have stomped out every little bit of moisture, and finally the soil in which it was buried for several weeks. I'll leave the taste up to your imagination...

P. S. ...[Sriracha!](#)

Celebrating the 4th of July with our Taraco field crew
Matthew Sitek is a third year archaeology student who slogs in Peru





Men's Work
Using virtual activism to
build legal support
through the internet

Women's Work
A mother fixes her son's
broken toy bow and
arrow

Panopticon: Bolivia

Everyday Portraits of Territory Formation

By Devin Beaulieu

In July 2013 the Bolivian government issued arrest warrants for three principal leaders of the lowland indigenous confederation (CIDOB) for chastising under communitarian justice the leader of a rival organization. The lowland indigenous confederation has been in opposition to the government since 2011 following indigenous march against the state's development plan to build a highway through the Indigenous Territory and National Park Isiboro Secure (TIPNIS). The three persecuted indigenous leaders took refuge from the police for three months in the offices of the indigenous territory in the Amazonian city of Trinidad. In defense of territorial autonomy, community members of the territory guarded their leaders until the national Constitutional Tribunal suspended the arrest warrants for lack of judicial competence. The following are everyday scenes from the three month vigil in defense of the territory.

Devin is a fourth year sociocultural anthropology student who works with indigenous activist groups in Bolivia.



Growing up Indigenous

A brother and sister argue over Barbie dolls





Re-enacting History

Giving testimony on the violent police repression of the 2011 indigenous march

Making a documentary on the violent police repression of the 2011 indigenous march. (The documentary "Chaparina en la Memoria" can be viewed at this link: <http://www.youtube.com/watch?v=YP3xVD60nVI>)

Re-membering History



Plagues in Paradise: Bolivia

“¡Hemos sido infiltrados!” ...Or what to do when someone accuses you of being a secret agent

By Amy Kennemore

You laugh (uncomfortably) and then join in on the discussion underway.

We were traveling back to the capital city of La Paz following a day-long meeting between members of Bolivia’s intellectual Left and long-time members of the *Indigenista-Katarista* movement, a prolific group of critical thinkers and activists that have profoundly shaped the historical political trajectory of Bolivia. The meeting was organized by many of the left-wing participants in an effort to create dialogue between the two groups, focusing on challenges in past political struggles, tensions underlying the recent political transformations underway, and how to imagine a path towards meaningful change in Bolivia. During lunch, I introduced myself to as many people as possible; also trying my best to take mental note of the casual conversations and anecdotes spilling over the breath-taking scenery of the meeting space. At the request of the meeting organizers, my overall “contribution” to the event involved recording the meeting to share with the participants as well as one of the archivists at the National Ethnographic and Folklore Museum (*Museo Nacional de Etnografía y Folklore*, or MUCEF) who had introduced us two days prior. My presence as the only outsider attending the meeting was surely noticeable (albeit relatively tolerated with a few smiles and friendly acknowledgments throughout the day).

After twelve hours of debates, accusations, and proposals, the meeting adjourned. Attempting to harness my “inner ethnographer,” I quickly assessed who was headed where and dashed after the most promising transport. At the last minute, I managed to squeeze myself in a van with several of the most interesting speakers of the day. We had been traveling for nearly an hour, and I was completely absorbed in the animated chatter and

heated political commentary that was circulating throughout the van, including frequent banter between the driver and a young activist wedged in between the seat and the door. In awe that I was surrounded by such engaging conversations (and feeling particularly proud of myself for managing to jump in *that* van in particular), I sat quietly, taking it all in....And then someone called me out: “*Sea cuidadoso en lo que dice, ¡hemos sido infiltrados!* [Be careful what you say, we’ve been infiltrated!]”...Clearly, it was time to put my own politics on the table. Silent observation was no longer an option.

I surely do not think of myself as someone capable of contributing to the caliber of discussions that were underway. But at the very least, as someone obsessed with politics, I was delighted to have been invited into the debate (although the jesting terms of engagement stung a bit). Rather than wait months to write up and translate my work post-field (which would then most likely be read by very few), this moment opened up a space for dialogue that was far more productive. In a context such as Bolivia, questions about ethnographic practice, knowledge production, and collaboration with activists and intellectuals are constantly made explicit. People regularly remind me that I come from a privileged “locus of enunciation,” as Mario Blaser (2010) has discussed. There is quite a lot to grapple with as a researcher: How can I engage in ongoing debates with those that I work with in a productive way? What is at stake in disagreements over whose knowledge counts? What does it even mean to “know”? Whose voice is being silenced? And how does my own work contribute to reproducing (or negating) these voices? I do not assume to have any answers, but I am grateful to have been offered some productive questions to think with.

Amy Kennemore is a third year sociocultural anthropology student who works in rural Bolivia.

Plagues in Paradise: Catalonia Unexpected Confessions

By Aida Ribot Bencomo

I am all set: voice recording device in my bag (checked); IRB paperwork to sign (checked); question guide ready to be dismissed in the actual mis-en-scène of the interview (checked); feeling of excitement (checked). Ready to go!

I head to meet a “linguistic pair” outside a very popular supermarket of the town. They have been seeing each other for some months. One of them is the volunteer who helps the other -the learner- to practice Catalan conversation. I spot them sitting on a bench, talking amusedly, and in a relaxed way. As I approach the linguistic pair, they stop talking, and get up in order to meet me. I am standing in front of them realizing I feel like an outsider. They are staring at me as if they're expecting to hear something comforting from me: they look nervous. The volunteer introduces me to his learner. I give her two kisses as we usually do in those situations. She stares at me, and she unexpectedly blurts out: “Ohh yes... She is so so young...!” I do not know how to take that: is it a compliment? (I wish it is at that moment) Is she vocalizing some sort of disappointment? She is not even telling it to me, but to the volunteer! Anyhow, I take it positively, and start introducing myself, realizing that all of my ethnographic encounters might actually be shaped by the possible issue of me being “so so young”.

We walk to a park and sit on a wooden table. The sun is burning in front of us, and fortunately, we find ourselves in a quiet space far from the children playing football. The audio sound will be great! I turn the recorder on, and we start the interview; they look tense at the beginning. At some point, I ask them about how they see the situation of the Catalan language in the current political frame of Catalonia. They

have contradictory perspectives, but they are very polite and respectful in their engagement with discrepancy. It looks like they already know each others' opinion on this topic. I feel that I have pressed them to take an explicit position in the politico-linguistic debate, and do not want to go further as it can sometimes become an unpleasant topic of discussion. I shut up and wait until they are in silence to move on with my questions. I feel there is too little in the discussion about this topic, but I choose not to push further.

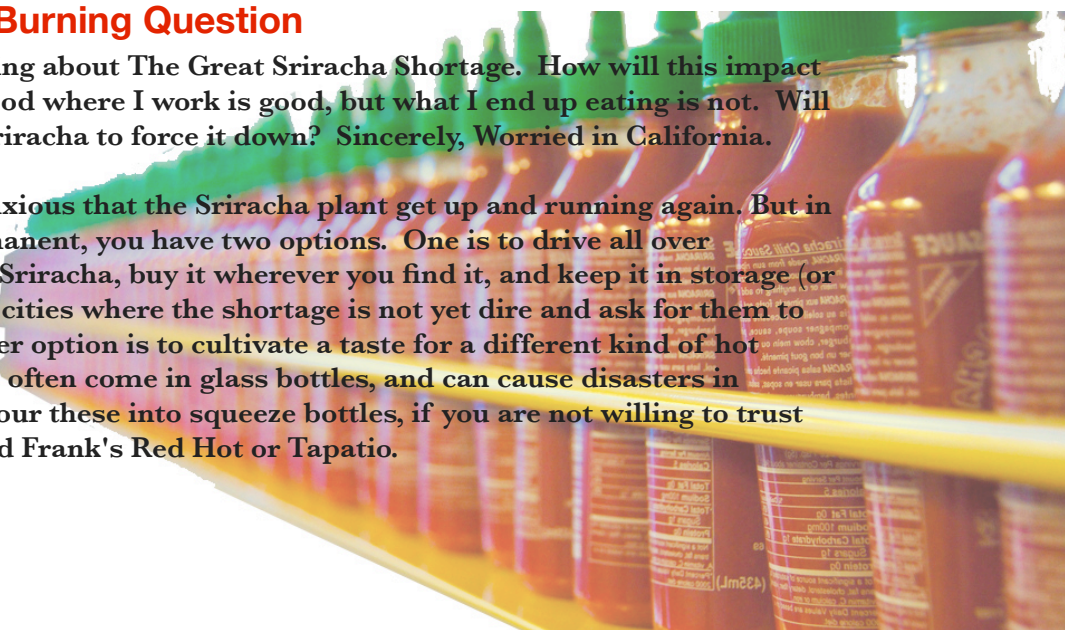
They see the interview coming to its end “That’s all? Or do you have more questions?” –“No...mmh... I think that’s pretty much what I needed so far....”. I turn the recorder off. They look satisfied with all the explanations they have given to me; I am not that satisfied. I wish I knew them better so that they could share some deeper personal thoughts with me. We leave the park, and go back to the bench of the supermarket to say goodbye to each other. When we are about to do so, there starts an incredible discussion about the Catalan language, the policies, the usefulness of learning it first instead of learning Spanish, the political situation of Catalonia, the pro-independent movement. I am amazed to see the discussion. They actually ask me to take part, but I refuse to do so fearing I could lose some sympathy from either of my informants. They laugh while discussing, they joke about their positions. I realize it is not an unpleasant topic for them talk about whatsoever... This is just what I needed; this is great. We say goodbye; I feel exultant. But wait... oh sh*t! the recorder!!

Aida Ribot Bencomo is a third year linguistic anthropology student toiling with the Catalan language.

Positive Gertrude: A Burning Question

Dear Gertrude: I keep hearing about The Great Sriracha Shortage. How will this impact my field work? The local food where I work is good, but what I end up eating is not. Will I starve in the absence of Sriracha to force it down? Sincerely, Worried in California.

Dear Worried: We are all anxious that the Sriracha plant get up and running again. But in case the ban becomes permanent, you have two options. One is to drive all over southern California to find Sriracha, buy it wherever you find it, and keep it in storage (or write to distant relatives in cities where the shortage is not yet dire and ask for them to mail some to you.) The other option is to cultivate a taste for a different kind of hot sauce. Unfortunately, these often come in glass bottles, and can cause disasters in transit. However, you can pour these into squeeze bottles, if you are not willing to trust the airlines. We recommend Frank's Red Hot or Tapatio.





As people began milling around, Agnès, one of my young co-workers, suppressing a mischievous smile, handed me a blue sticker.

On it was an illustration of a beautiful, voluptuous woman, next to the somewhat baffling slogan “on veut des bimbos, pas du mariage homo!” – literal translation: we want bimbos, not gay marriage.



Some Reflections on the Gay Marriage Debate in France and Ethnographically Engaging with Nonliberal Worlds of Meaning

By Nofit Itzhak

We were descending the stairs leading from the church where I and my fellow Catholic NGO workers held our morning prayer, and into the center, ready for our morning cup of coffee, before the day's usual commotion began. As people began milling around, Agnès, one of my young co-workers, suppressing a mischievous smile, handed me a blue sticker. On it was an illustration of a beautiful, voluptuous woman, next to the somewhat baffling slogan “*on veut des bimbos, pas du mariage homo!*” – literal translation: we want bimbos, not gay marriage.

I say baffling not only because one would not imagine that Catholics would actually want

bimbos, but since the law authorizing marriage and adoption by sex-same couples had already been signed by president François Hollande, making further protest against it seem somewhat futile. The battle between Hollande's socialist government and the opponents of gay marriage had been bloody -metaphorically, and at times literally- with record numbers of people gathering in Paris and elsewhere in France to demonstrate against the law. Even today, almost exactly one year following the first demonstration and several months after the passing and implementation of the law, many activists still consider the battle far from over.

What I would like to suggest here is that the force and the character of the French reaction against gay marriage must be understood exactly in reference to *laïcité*, and French Catholicism's particular history in the country. Certainly, we must not discount the force of faith and religious moral convictions in mobilizing the movement, but dismissing the *manif pour tous* as the homophobic knee-jerk reaction of retrograde Catholics is far from sufficient if we aim, as anthropologists, to understand these nonliberal worlds of meaning, rather than simply condemn them as illegitimate and carry on. Doing so would also allow us to begin understanding in what ways, and for what reasons, nonliberal objections to gay marriage and related issues take the forms they do in different social contexts.

While at first glance the American and French Christian opposition to gay marriage may appear similar and be read as motivated by the same set of religious and moral convictions, closer examination reveals a rather different picture. For one, the French, with the exception of some far-right fringe Catholic organizations, avoided any reference to religion, God, or even to a moral code when arguing against gay marriage and adoption, instead attempting to ground their arguments in psychological theories, in reference to “natural law”, and in philosophical and theologically informed ideas

on alterity. Additionally, while mobilized primarily by Catholic organizations, the opposition to gay marriage in France achieved impressive inter-religious cooperation, as the Catholics, Muslims and Jews of the country aligned themselves to make joint battle against the threat of same-sex unions. Being Jewish myself, I was often referred to the writings of the (now decommissioned) great Rabbi of France, Gilles Bernheim, who wrote an entire manifesto explaining the mortal threats posed by gay marriage and adoption, a text quoted by pope Benedict XVI in his highly influential 2012 Christmas speech. Similarly, three weeks later, the spokesperson and *de facto* leader of the *manif pour tous* collective at the time, Frigide Barjot, gave a passionate speech at a conference organized by the Muslim Brotherhood (under the name of the UOIF, the *union des organisations islamiques de France*), where she thanked the Muslims of France for joining forces with the *manif pour tous*, proclaiming that “without you, this would not have been possible”. Still, while the *manif pour tous* made great efforts to dissociate itself from the Catholic Church, indeed from any religious reasoning, it is the Catholic population of France that was and still remains the greatest animating force behind the movement.



“...while mobilized primarily by Catholic organizations, the opposition to gay marriage in France achieved impressive inter-religious cooperation...”

Space does not permit us to explore here all the reasons combining to shape the particular French religious opposition to gay marriage and adoption. Some of these include the fact that the French law for gay marriage was to offer some adaptations to the French Civil Code, for example, by removing the terms “mother” and “father” from official state paperwork, replacing them with “parent 1” and “parent 2”; or the fact that parallel to the law’s proposition, the ministry of education made its plan known to begin fighting against homophobia by introducing educational programs to elementary school curricula specifically focusing on acceptance of same-sex couples, and emphasizing the difference between gender and sex. While neither directly pertains to gay marriage and adoption, opponents to the law were particularly enraged over these planned changes (and others), something which inflamed the already existing opposition to the issue actually at hand. Having passed hours upon hours discussing these matters with my interlocutors during my fieldwork in France, I would like to suggest that, the above reasons notwithstanding, the force this moral opposition took must be specifically understood in reference to the particular position held by Catholics in French society, a position I like to think of as one of a displaced or dethroned hegemonic group.

One of the first things that struck me when speaking with my interlocutors and following the demonstrations in Paris and elsewhere was Catholics’ sense of being marginalized, dismissed, deemed irrelevant or

simply homophobic by their government, and their outrage over this perceived marginalization. “Hollande, you will listen to us!” was a recurring theme in demonstrations, as were depictions of a gagged Marianne. While I found that the majority of my Catholic interlocutors looked positively on *laïcité* as the separation of Church from State, and considered it to guarantee their religious freedom, they also considered the secularization of French society with great dismay and felt that their ethical positions were deemed *a priori* as illegitimate by the government, and great parts of contemporary French society.

Furthermore, *laïcité* is felt by many to have turned into “laicism” – rather than guaranteeing religious freedom and separation of Church and State, *laïcité*, for some of my interlocutors, has become an oppressive force which effectively bans any religious existence in the public sphere. This sense of cultural marginalization is compounded or rendered experientially insufferable by the fact that, as a whole, practicing Catholics in France do not dwell in quaint remote villages familiar to us from ethnographic accounts of folk Catholicism in Europe, but belong to the intellectual and economic elites of the country. As such, they make for an odd marginalized group, one which does not garner the outsider’s sympathy, one which also appears and often acts as a hegemonic elite, which feels entitled to the position of power, and yet is clearly a minority whose opinions count for little in shaping current policies. Understanding this particular



“...rather than guaranteeing religious freedom and separation of Church and State, *laïcité*, for some of my interlocutors, has become an oppressive force...”

position of Catholics in contemporary France, I believe, is key in shedding light on the outrage observed in the six months leading to the signing of the gay marriage law, and the continuation of this opposition six months after its passing. Indeed, the fact that the *manif pour tous* and its affiliated movements such as “*Printemps Français*” and “*Les Veilleurs*” are still active (the law, at this stage, cannot be undone) is evidence that they cannot be understood exclusively as a moral or religious reaction against the gay marriage law or homosexuality more broadly.

For us, as social scientists, such moral battles as the one raging between the socialist Hollande government and the religious opponents of gay marriage in France, offer the opportunity to explore and better understand contemporary frictions between the religious and the secular, between liberal and nonliberal worlds of meaning, and the different forms these take across social contexts. As for the ethnographer, the issue which presented itself as most pressing for me while engaging my

interlocutors on the matter of gay marriage touched on my ability (indeed, at times my willingness) to listen to, understand, even empathize, with persons whose political and moral stance I strongly opposed. More pragmatically, I was forced to reflect and decide to what degree I wished to express my own opinions on the matter, considering the risks this could pose to rapport. I had reached the conclusion, quite early on, that attempting to hide my opinions or evade the subject altogether would have been detrimental to the ethnographic project, and so, in choosing to honestly express my views when discussing gay marriage with my interlocutors, I was reminded, once again, of the promise of anthropology to create understanding where none ever seemed possible.

Nofit Itzhak is a sixth year psychological anthropology student working with charismatic Catholic groups in France.

Plagues in Paradise: Italy

Notes from the Field

By Ashley M. Richter

It's two o'clock in the morning right now and there is about an hour until the nighttime revelry bubbles down on the streets of Florence – leaving it clear enough to finish laser scanning the exterior of the Baptistery in the Piazza del Duomo and get started on the exteriors at Palazzo Vecchio down the road. To be honest, I never expected to participate in the high-profile and less well known but equally awesome projects this field season – let alone helm the data collection and diplomacy of them. But then, it's been one hell of a multifaceted and terrific few months full of surprises around every corner.

Spanning four countries, three French hens, two conferences, and a plethora of projects that tie together the 'As of the University of California, San Diego's Center of Interdisciplinary Science for Art, Architecture, and Archaeology (CISA3) and its funding body, the National Science Foundation's, Integrative Graduate Education Research Traineeship for Training, Research, and Education for Engineering Cultural Heritage Diagnostics

(IGERT-TEECH) – this field season represented significant progress towards research at the interface between archaeologists and other cultural heritage specialists, technology engineered for cultural heritage diagnostics, and public engagement with the past and technology that analyzes it.

Much of the field season was devoted to a series of collaborative projects between UCSD and the Department of Archaeology and History at the University of Calabria (UNICAL). Courtesy of the close relationship between CISA3 founder Maurizio Seracini and department head Dr. Giuseppe Roma, CISA3 heralded the establishment of a Memorandum of Understanding (MOU) between UCSD and UNICAL to work on joint archaeological and technological development ventures. To these collaborative ends, we participated in the ongoing excavation and digital imaging of an early medieval monastery atop earlier Bronze Age layers at Murgie di Santa Caterina near Rocca Imperiale in the central instep of Italy's boot, led

by Professors Adele Coscarella and Franca Paparella. The CISA3 team also worked with Professor Roma, CISA3 Director, Professor Falko Kuester (of both the structural engineering and computer science and engineering departments at UCSD), and UNICAL engineers to digitally survey the state of health of Santuario di Santa Maria di Anglona, an earthquake-damaged church – the last remaining vestige of an entire ancient city that is buried under the surrounding hillsides. A bit of free time and enthusiasm, and a very historically engaged local community, resulted in our access to Castle Svevo, perched above Rocca Imperiale and the Gulf of Taranto. The city purchased it from private ownership two years ago and has begun a restoration campaign that has resulted in several excavations and the revelation of a myriad of castle secrets – including various secret passages. On behalf of the city, CISA3 digitally documented its upper, excavated layers and conducted a structural survey of some of its hidden features.

The excavation and survey season ended with a local press conference helmed by the Rocca Imperiale's Mayor Ferdinando di Leo and representatives of the Italian antiquities authorities during which the various professors presented the preliminary results of the primary excavation at Murgie di Santa Caterina and our recent surveys, and announced the formal collaboration between UCSD and UNICAL. The locals and media representatives in the audience were wholly invested in hearing the latest results from the multi-year excavations and very enthusiastic towards scientific research being conducted towards further understanding and dissemination of their cultural heritage by both local and international parties. The press conference concluded with a round of Prosecco with the mayor in the town square in front of the primary church of Rocca Imperiale – whose structural palimpsest and complex history prompted some further quick data collection for the structural engineers on our team. Following which the mayor made the UCSD and Italian archaeologists and engineers a midnight feast of wine and spaghetti. The Mayor, his fabulous henchman Mimo, and Professor Roma orchestrated visits between us and local community leaders to other nearby sites with potential to be future UCSD-UNICAL collaborative projects, such as the ancient Greco-

Roman city of Sybaris and an earlier off-shore underwater site.

Back in Florence, we gave a series of presentations to finalize the long-term research contracts with CISA3's collaborators at Palazzo Vecchio and the City Architect's office in Florence and with our recent collaborators the Museo dell'Opera del Duomo, which controls church properties throughout Florence, including the Basilica di Santa Maria del Fiore (possessed of the infamous Brunelleschi's dome) and the Florence Baptistry. We also began a series of projects as part of a new collaboration with the International Studies Institute (ISI) which is based in the historic Palazzo Rucellai (the infamous in-laws of the Medici) organizes classical undergraduate curriculum in art, architecture, and archaeology for undergraduates studying abroad in Rome. We digitally documented the Palazzo and the historic Torre Baldinetti (Tower of the Baldinetti) at the foot of Ponte Vecchio for the Rucellai family architect and the Italian Superintendo to help the authorities determine the original construction patterns and access points to the aerial bridges that once connected the family networks of towers and aerial passages throughout Florence during the late Medieval period.

We then attended the 1st Digital Heritage International Congress, sponsored by the United Nations Educational, Scientific and Cultural Organization (UNESCO) and the International Council on Monuments and Sites (ICOMOS) in Marseilles, France. The DHC brought together three separate conferences together under one roof to start collaborating and working together towards bridging the gap between technology and cultural heritage. In addition to the team that came up from Florence, we were met by several more of the computer scientists and engineers from UCSD who had flown out for the conference. CISA3 had six representatives at the conference (myself, Vid Petrovic, David Vanoni, Andrew Huynh, John Mangan, and David Srouf) presenting on topics as diverse as crowd-sourcing for archaeological surveying, building stable aerial imaging platforms for cultural heritage, visualizing changes in 3D temporal data sets, multi-media systems for data visualization, augmented reality applications for cultural heritage engagement, and the ethical development of open access digital systems for cultural heritage visualization and engagement. Hands were shaken, promises made,

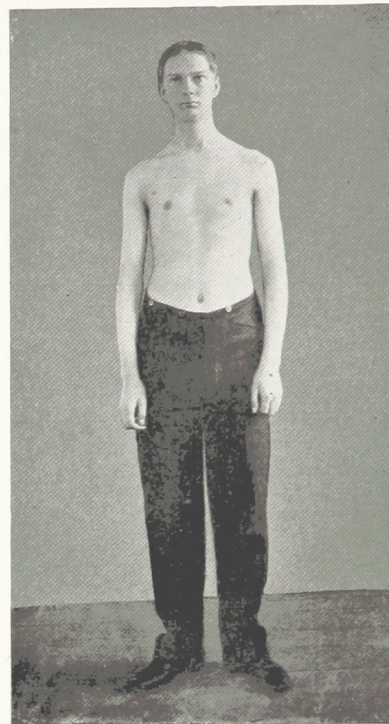
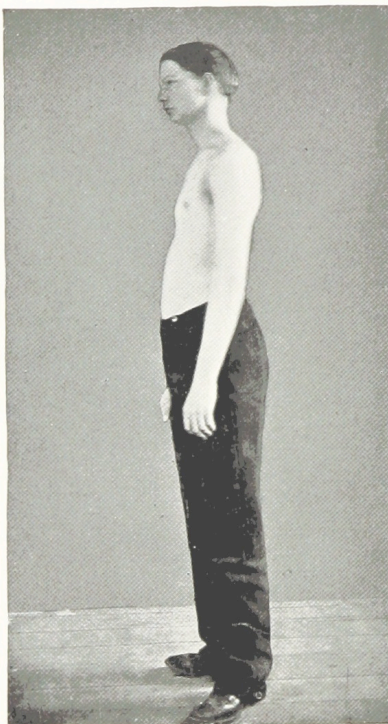
and hopefully the first digital heritage conference will herald a profound paradigm shift in the engagement between cultural heritage authorities, practitioners, and technological development. Upon our return to Florence (after a quick stop to go accidental antique shopping in Cannes), we moved into the hardcore data collection that I find myself in right now. The monuments, archaeology, and history of Florence are active things. People are constantly engaging with the past here whether they have knowledge of all of its layers or not. The Florentines live immersed in their culture. The laws of the city take into account the layers of historical structure that make up each building and the archaeological heritage that lies beneath even the most mundane of shops, many

of which have see-through floors that allow public visibility to the excavated vestiges of ancient Roman and medieval Tuscan culture lying beneath. Unfortunately for us, this means that all of the sites that we are working on in conjunction with the local researchers and authorities are open throughout the day. To work on them – we've turned into creatures of the night, rising during the day only for meetings with our collaborators, whatever data processing we can fit in, and the personalized classes that CISA3 has arranged with Maurizio Seracini's art historian collaborator Katharina Giraldi.

Ashley M. Richter is a third year archaeology student who roams the world to capture digital landscapes and heritage monuments.

You Still Reading?

Take a Break! Or You will Look like This:



Typical figure, showing tendency of student life—stooping head, flat chest, and emaciated limbs.

Image taken from page 582 of 'The United States of America. A study of the American Commonwealth, its natural resources, people, industries, manufactures, commerce, and its work in literature, science, education and self-government'. Edited by N. S. Shaler. <http://www.flickr.com/photos/britishlibrary/11305478975>

Plagues in Paradise: Jordan

The God of ALL Things: Reflection on Islam in Jordan

By Haleema Welji

I've only been in Jordan for a short time doing my fieldwork. But I was quickly swept up in learning how to blend in - making tea and coffee, cooking, cleaning, and everything else Jordanian. In spite of the *many* questions on why I'm still not married (always followed by the suggestion to marry a Jordanian), the people are genuinely supportive of my focus on school (for now), and willing to share so much about their lives in Jordan. And I've found that the best way to silence questions about when, who, where, and how I will get married, is to leave it to God - "allahu a'lam - only God knows." That usually does the trick. And invoking God also helps me blend right in!

For some, how the name of God is used can be linked to beliefs and ideologies about the world. In this example, from a class I observe, one seventh grader reacted to something her teacher wrote on the board during an English lesson. The lesson for the day was writing questions in the simple present -- basically taking a sentence in the simple present and adding "do" or "does" to make it a question. The teacher gave a few sentences for them to practice with. One of the sentences was "Jehan makes students clever." In spite of how awkward the sentence was, a girl in the front row asked in Arabic, "Teacher, how can Jehan make students clever? It has to be Allah!" The teacher responded to her with a shrug, saying, "I'm free to do what I like." The student muttered to herself, "it must be Allah." So she and the girl sitting next to her wrote, "Allah makes students clever" instead of Jehan and turned *that sentence* into a question instead. The rest of the students completed the original sentence, and eventually with some prompting, got to the answer "Does Jehan make students clever?" Later on when the teacher came by to check their answers, he saw that they wrote Allah instead of Jehan and simply smiled without saying anything else.

This young girl's change from Jehan to Allah is a reflection first of how she thinks about

the world, and second, proves her comprehension of the original sentence (which I'm not certain all of her classmates actually did). The fact that she was able to carry her belief about the agency of God into her English class is informative. While the teacher did not mean for it to be a religious lesson, she turned it into one.

Another interesting use of religious language or language having to do with religion is that which revolves around curses. For example, a 25 year old said to her mother, "allah LA yatikal al afeya - may God NOT give you wellness" after her mother asked her to make coffee for the mom and dad on a day when the daughter happened to be fasting. Or, a teenage boy frustrated by his sister's refusal to bring him bread from the kitchen, cursed the sister in *both* this life *and* the next.

From early ages, children are slowly socialized into religious practice, often through play and humor. Two and three year olds imitate prayers of their parents and grandparents, even using sofa covers as prayer carpets or cloth bags as head scarves as the whole family collapses into laughter. Young children are taught to memorize and then recite verses of the Qur'an on demand. One two and a half year old that lives in the apartment below me turns every book into a Qur'an. She'll open up a magazine or random book and start reciting *Surat an-Naas* or *Surat al-Fatihah* ("*sura*" means "chapter"; *an-Naas* is "Mankind" and *al-Fatihah* is "opener" or "first" or a number of variations on that; these are respectively the last and first chapters of the Qur'an.) And since she isn't actually reading the text, she'll even do it with the text upside down. Another mother of a seven year old used the context of olive picking to ask her son to recite for me Surah al-Tin (the fig) which starts "by the fig and the olive." From the first line of the passage given by his mom, the young boy completed it to the end, although only after a little prodding.

In addition to the early start on Qur'anic learning (at least in these families I've observed so far), other religious language populates everyday conversation. When hearing people talk about their day, it is almost inevitable that the action of praying is included. One person I met (after a long conversation about Bollywood films – and I do believe she's seen more films than me), told me that she had forgotten to eat dinner the night before. She told me that she put her daughter to bed, prayed *Isha* (the last prayer of the day), and fell fast asleep. Other mothers bemoan their busy mornings because they wake up, pray *fajr* (the dawn prayer), wash dishes from the night before, make sandwiches for their kids, get their kids ready for school, and then they don't have time to go back to sleep before work.

And in the face of all this surrounding religious language and language about religion, there is still a fear that some aspects of religion are being lost. Since arriving in Jordan, my “qualifications” as a native English speaker have been in high demand. In his push for securing the

future of Jordan, King Abdullah and the government of Jordan are ensuring that the country develops high competency in English. So far, it's a slow process. But the question is, what is the cost of learning English? Some of the English teachers that I've talked to hold contrasting opinions about the language: while loving English and wanting to learn and develop at it, they simultaneously blame it for the *loss* of competence in Classical Arabic. The reason for their concern is not about using Arabic in conversation (formal or Classical Arabic is not really used for conversation), but in reading the Qur'an. These teachers claim that “children today” cannot read the Qur'an like they did “back in the day.” I'm not prepared to make any assessments on the truth of that matter, but this expresses a common longing for better times. I'm curious to see what this particular glorious longing for the past leads Jordanians to do and what it means for Islam.

Haleema Welji is a fifth year linguistic anthropology student researching God Phrases in Jordan.

Plagues in Paradise: Jordan

The God of This Place Hears Your Plans, And He Laughs

By Kathleen Bennallack

Ideal Day of Field Work

5:00am: Awake to Tom Levy coming to each tent to tell everyone to greet the new day

5:10am: Arrive in breakfast tent for tea and pita bread with peanut butter

5:45am: All trucks leave for work sites

6:30am: Sunrise: Everyone working merrily in the dirt. Find lots of good artifacts, with lots of “Wow! This is so weird!” being heard.

9:00am: Second breakfast.

9:40am: Everyone working again.

11:15am: Fruit break. Watermelon!

12:45pm: Clean up equipment, empty last buckets, check labels, load trucks.

1:00pm: head back to camp for lunch.

1:30pm: Lunch!

2:15pm: Shower and nap.

3:30pm: Everyone in trucks to go to lab.

3:45pm: Teatime at lab.

4:00pm: Everyone at lab stations, hammering away.

6:00pm: put away lab items for the day. Students go to short lecture, if lecture day.

7:00pm: Dinner. Spectacular dinner.

8:00pm: In trucks to go back to camp.

9:00pm: Lights out. Sleep instantly.



**Desperate times:
First Cigarette of
the Season,
Wheelbarrow
Chair**
Image Credit Paul
Verhelst

Actual Day of Field Work

4:30am: Two staff wake up to go to lab for equipment. Listen to angry music in truck.

5:10am: Tom Levy wakes everyone else by parking car in center of tent circle and blasting Rolling Stones.

5:20am: Pita bread inedibly stale and hard. Eat scoop of peanut butter with instant coffee sprinkled on.

5:45am: many students still in bed.

6:15am: argument over who gets which truck to take students and workers to field sites.

6:40am: Depart for site. Sun fully up.

7:30am: arrive at site. Realize jerry cans of water have leaked all over everyone's backpacks due to extreme bumpiness of "road".

7:45am: argue with workers over whether the drunk ones have to go home. Fire all workers.

9:00am: Second breakfast. Supervisors take opportunity to hide in excavation and dig alone.

9:45am: students sleeping in shade under truck refuse to wake up.

10:00am: workers not finished with tea.

11:15am: Fruit break. No fruit.

12:45: Clean up equipment, empty last buckets, check labels, load trucks. Usually on time. Label check disastrous. Truck too full. Discuss who gets left behind.

1:10pm: wedge students between buckets and bags in bed of truck. Drive carefully so no one falls out on bumpy "road." If multiple trucks, race each other through sandy parts.

1:30pm: Lunch. Fight someone for last scoop.

2:15pm: Nap. Maybe shower. Shout at students to be quiet during nap time.

2:45pm: Storm into student tents to demand quiet with threats of physical violence.

3:30pm: Ring bell (i.e. set off car alarms) for students to get in trucks for teatime.

3:45pm: Students not in trucks, wandering around camp in stages of half-dress looking for lab notebooks.

3:50pm: Start engines. Honk. Students who were still sleeping come running from tents still in pajamas.

4:00pm: Realize tea was forgotten by kitchen staff. Violence nearly erupts.

4:15pm: Tea ready. Violence erupts over last biscuit.

4:45pm: Students not finished with tea.

5:00pm: Confusion in lab.

5:45pm: Students leave lab because tired of working.

6:30pm: Lecture begins half hour late. Staff pour drinks to celebrate quiet, except for sad TA, who goes to lecture with Nalgene full of mystery liquor prepared by other staff.

7:30pm: Cook irritable because dinner getting cold.

7:40pm: Dinner. Spectacular dinner. This, at least, does not let you down.

8:15pm: scramble for trucks to go back to tent camp. Half of trucks head back to camp for bed; students scramble if picked wrong truck. Some staff stay at lab to keep working/drinking.

9:30pm: Lights (i.e. kerosene lamps) were never lit in the first place, so lights out.

10:00pm: Staff return to camp.

10:15pm: Nightcap behind staff tents.

11:00pm: Chug full Nalgene to avoid desert dehydration caused by multiple nightcaps.

11:05pm: Collapse into sleeping bag.

Kathleen Bennallack is a fourth year archaeology student who suffers in copper mines in Jordan.

Plagues in Paradise: India Madras Masala

By Hannah Leslie Smith

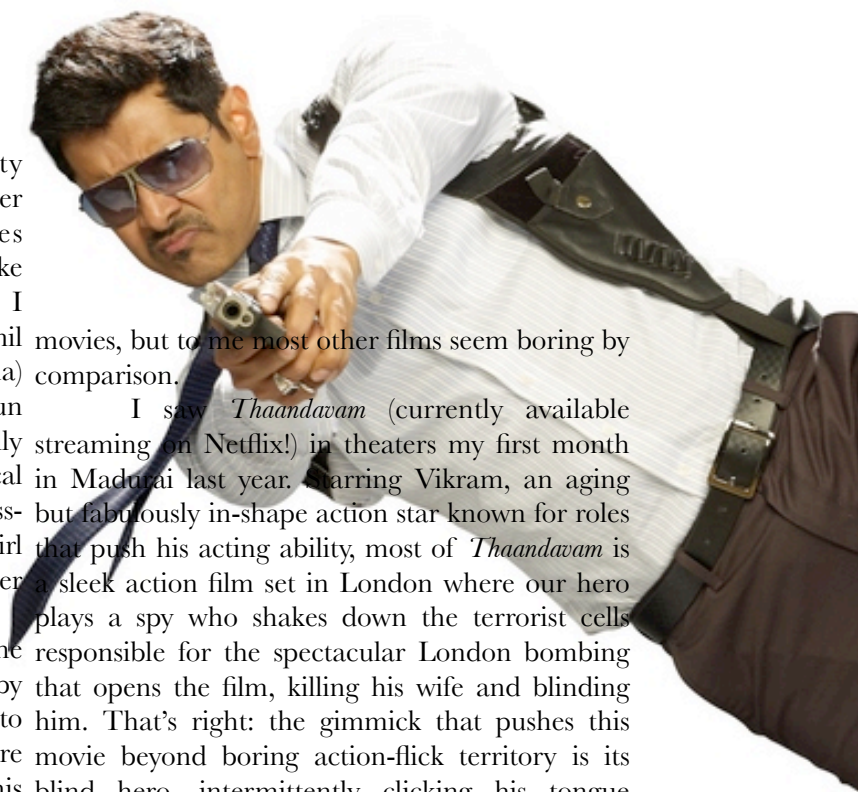
Kollywood, Bollywood's Chennai (the city formerly known as Madras)-based southern sister producing Tamil-language movies, makes hundreds of films a year. They're a lot like Bollywood movies, but more awesome. Before I first traveled to India I took an intensive Tamil language course in Madurai (Tamilnadu, India) where our professor showed us *Padaiyappa*, a fun film starring Superstar Rajinikanth that is basically three hours of singing and dancing about this local hero refusing to marry his Westernized cross-cousin and instead choosing the sweet servant girl who isn't part of the family. I've been hooked ever since.

What I love best about Tamil movies – the thing that makes most American movies pale by comparison – is how much there is stuffed into every one. When those credits roll you can be sure you will come to know the hero, his childhood, his mother, the rest of his family, his town, his goofy friends, his enemies, and his loves. There will be extended subplots developing all of those pieces in more detail than you could possibly want, too many songs and side characters, and - of course! - there's deception and flirting and betrayal and reconciliation, all with perfectly enhanced sound effects and musical cues. A lot of my American friends studying in India really can't stand Tamil

movies, but to me most other films seem boring by comparison.

I saw *Thaandavam* (currently available streaming on Netflix!) in theaters my first month in Madurai last year. Starring Vikram, an aging but fabulously in-shape action star known for roles that push his acting ability, most of *Thaandavam* is a sleek action film set in London where our hero plays a spy who shakes down the terrorist cells responsible for the spectacular London bombing that opens the film, killing his wife and blinding him. That's right: the gimmick that pushes this movie beyond boring action-flick territory is its blind hero, intermittently clicking his tongue during the interminable fight scenes, using echolocation to kick everyone's ass. Vikram, like most successful Tamil action stars, commits to this role without even a hint that he thinks it's absurd.

We went for the first-night/first-show, hoping for a strong fan club showing, but it seems Vikram doesn't command a devoted Madurai audience the way Rajinikanth or Vijay do (see Sara Dickey's thesis in the Spiro Library for more



context). But that doesn't mean the surprisingly small audience was subdued – even though we were in a newer, suburban theater with A/C and plush seats, the groups of young rowdies felt free to yell and hoot at the screen. And they had plenty to hoot about: in London, girls are bold and scantily-clad, and the village scenes too have their fair share of sexual tension. Because, of course, even though the bulk of this movie takes place in London and Delhi police stations, terrorist dens, and fancy restaurants, there is an extended flashback diversion to our hero's home village, where he meets and marries his beautiful first wife.

Being a badass cop who can never say when he'll be coming home, the hero at first isn't too excited about his parents deciding to marry him off to some village girl, but after seeing her from afar holding puppies under an umbrella during a rain shower (!), he breaks into song and dance about feeling differently. The song here is

a beautifully-shot trip through the groom's home during the wedding, and it's a great chance to see Tamil wedding customs as well as to enjoy how often Vikram has been working out.

With my limited Tamil, I understood less of the village parts of the movie, but these scenes were still the most enjoyable of the film. It's a sweet and clever romance – his new bride is educated, ambitious, and sassy, and the film does a good job of building a rapport between the two that is sexy and chaste at the same time. Since a lot of you have Netflix and surely enough free time to sit down and watch a three-hour movie, I'd encourage you to see it for yourself.

Hannah Leslie Smith is a fourth year sociocultural anthropology student who is attempting the herculean tasks of learning Tamil and researching learning in Tamilnadu

Plagues in Paradise: East Timor

“You Have a Method, You Just Don't Know What it Is”: Notes from the (Post) Field

By Amy Rothschild

“You have a method, you just don't know what it is.” So said my good friend Jacqui, whom I first met in Timor in 2002 and who had completed a Political Science PhD (based in Indonesia) before I even began my fieldwork. I think she emailed this to me about halfway through my fieldwork, in response to an email from me, no doubt professing my confusion and frustration with the fieldwork process. I am bit of a self-doubter by nature, and the ‘open’ or ‘flexible’ shall we say, nature of anthropological fieldwork, did not help matters. I wanted to believe Jacqui was right, but I wasn't really convinced. What was my method? I was working in the capital Dili, as well as in several rural areas. I was dealing with established institutions and more informal groups, as well as individuals. I was talking with elites (government officials) and illiterate farmers. I was observing events specific to my topic (memories of the Indonesian occupation), as well as events that seemed to have no connection at all. If I did have a method I was certainly a long way from articulating what it was. This was stressful.

It turned out, fortunately, that my friend was right. With time and distance, “post-field,” I was able to see what my method was, and even to articulate it in a tight, descriptive paragraph. For the curious, this paragraph reads as follows: “My data comes from three and a half years of work and research in Timor beginning in 2002, including ten months working at East Timor's Truth Commission as a human rights lawyer, from 2002-2003. Most recently I conducted nearly one and one half years of ethnographic fieldwork in Dili, the capital, as well as in rural areas that experienced major violence. My primary methodology was participation observation, concentrated on public events and activities directly addressing the past, such as official burials of former resistance fighters, inaugurations of national and local resistance museums and national and local commemorations of particular acts of violence. I focused on a range of actors, including the State, several non-State groups of self-proclaimed victims and veterans, and a local and international human rights NGO. I also followed national-level discourse on the past

through various media and engaged in unstructured and semi-structured interviews with victims, veterans, human rights workers, ‘memory activists’ and state officials.”

Jacqui was right, and my advice to those currently in the field or about to go to the field is to keep this statement in mind, and to know that time and distance and the power of the written

word, help clarify most (but not all!) things that seemed unclear in the midst of doing fieldwork, including, but certainly not limited to, one’s method.

Amy is a 7th year sociocultural student, currently writing up her dissertation on memory, human rights and nationalism in post-conflict, post-independent East Timor.

In Memoriam

Dr. Lisa Stefanacci

By Kari L. Hanson, LHCN

It is with great sadness that we must share the news of the passing of a member of our UCSD anthropology community. Dr. Lisa Stefanacci died on September 20, from injuries sustained in a car accident. Lisa had been a project scientist working in the Laboratory for Human Comparative Neuroanatomy since 2011, returning to science to work as part of a multidisciplinary research group studying Williams Syndrome to gain insights into human social brain evolution. Prior to joining our lab, she was the owner of The Book Works, a popular bookstore in Del Mar catering to a diverse clientele of scientists, educators, and members of the local community. When the bookstore closed, we were extremely fortunate and enthusiastic to bring her and her impressive expertise on board.

Lisa was a graduate of the neurosciences program at UCSD, working with Dr. David Amaral to explore the intricacies of emotional regulation and social cognition rooted in the primate limbic system. Her PhD thesis focused on the amygdala’s role in social behavior, and her mentorship provided critical inspiration and guidance for our own recent graduate, Dr. Nicole Barger, and her comparative work on the amygdala in humans and apes. It was a tremendous honor to have Lisa as part of my own committee, and her technical and theoretical expertise were essential in forming and articulating the early components of my own dissertation work. Her insight and enthusiasm have inspired and energized all ongoing research in the lab, and the legacy of her work lives on in the projects that continue in her memory.



Beyond her impressive resumé as a formidable scientist, Lisa was an amazing mother, a fierce advocate for women in science, and the warmest, most loving kind of friend one could hope for. She served as an excellent role model, putting people first while also prioritizing her work, maintaining that delicate balance between the ferocity of her love for others and her passion for science. It’s terribly difficult to imagine we’ll never see her again, as she was always the first person in the lab each morning, and the person we all leaned on for emotional support and guidance in difficult times. In our grief, we’ve grown to rely on each other, and to appreciate the time that we have shared. We were tremendously fortunate to have known Lisa, and to have shared with you all the amazing person that she was.

In loving memory,
Kari L. Hanson, LHCN



Call Me **Doctor**

Candler Hallman successfully defended his dissertation, “Debating Death: Discourse and Legitimacy in the Northern Irish Victims’ Rights Movement.”

Timothy Karis successfully defended his dissertation, “Ties that Mobilize: Migration, Native Place, and the Politics of Belonging in Urban Vietnam.”

Show Me the **Money**

Kyle Knabb received an NSF Doctoral Dissertation Improvement Grant for his project, “Resource Production and Environmental Degradation in Jordan.”

Ian Parker received a Fulbright-Hays Doctoral Dissertation Research Abroad Fellowship, entitled “Social and Environmental Relations in the Seascapes of Raja Ampat, West Papua.”

Waqas Butt received a Wenner-Gren for his project titled “Between Antagonism and Intimacy: Tolerance and the Morality of Religious Syncretism.”

Melanie Beasley received a Wenner-Gren Dissertation Fieldwork Grant for her project “

Corinna Most received a CARTA (Center for Academic Research and Training in Anthropogeny) research fellowship for the 2013-14 school year.

Kathleen Bennallack was awarded an NSF IGERT (Integrative Graduate Education and Research Traineeship) fellowship for the 2013-14 school year.

On the **Road** Again

Sowparnika Balaswaminathan successfully defended her dissertation research proposal, “Being Vishwakarma, Being Sculptor: Negotiating Values in a Tamil Sculptor Community in Swamimalai, India.”

Kiri Hagerman successfully defended her dissertation research proposal, “Domestic Ritual and Identity in the Teotihuacan State: Exploring Processes of Social Integration through Figurines.”

Ian Parker successfully defended his dissertation research proposal, “Social and Environmental Relations in the Seascapes of Raja Ampat, West Papua.”

Leanne Williams successfully defended her dissertation research proposal, "Moral Visions in a Fluctuating Zimbabwe: How Urban Baptists Negotiate the Future in a Context of Change."

Names in Ink

Braswell, G.E. (editor)

2014 *The Maya and Their Central American Neighbors: Settlement Patterns, Architecture, Hieroglyphs, and Ceramics*. Routledge, London.

Braswell, G.E.

2014 The Maya and their Central American Neighbours. In *The Maya and Their Central American Neighbors: Settlement Patterns, Architecture, Hieroglyphs, and Ceramics*, edited by G.E. Braswell. Routledge, London.

2013 Ancient Obsidian Procurement and Production in the Peten Campechano: Uxul and Calakmul during the Early Classic to Terminal Classic Periods. *Indiana* 30. In press for December 2013, Berlin.

Braswell, G.E., and J.T. Daniels, Jr.

2014 Abastecimiento, Producción y distribución de Obsidiana en el Sureste de las Tierras Bajas Mayas. In *XXVII Simposio de Investigaciones Arqueológicas en Guatemala, 2013*, edited by B. Arroyo, L. Paiz, A. Linares, and A. Lucia. Museo Nacional de Arqueología y Etnología, Guatemala. In press for July 2014.

Braswell, G.E., and E.J. Robinson

2014 The Other Preclassic Maya: Interaction, Growth, and Depopulation in the Eastern Kaqchikel Highlands. In *The Maya and Their Central American Neighbors: Settlement Patterns, Architecture, Hieroglyphs, and Ceramics*, edited by G.E. Braswell. Routledge, London.

Daniels, J.T., Jr., and G.E. Braswell

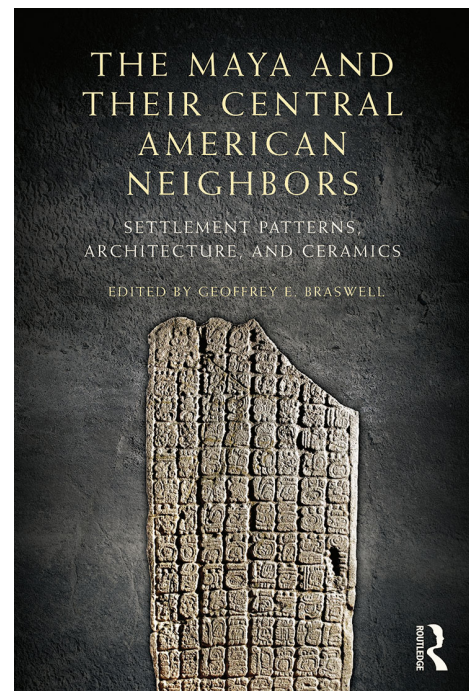
2014 Procurement, Production, and Distribution of Obsidian in the Southern Belize Region. *Research Reports in Belizean Archaeology* 11. In press for June 2014.

Miller-Sisson, M., and G.E. Braswell

2013 The Other Maya and the Other Collapse: Southern Guatemala during the Terminal Preclassic. 18th European Maya Conference, Brussels.

Prager, C.M., B. Volta, and G.E. Braswell

2014 The Dynastic History and Archaeology of Pusilha, Belize. In *The Maya and Their Central American Neighbors: Settlement Patterns, Architecture, Hieroglyphs and Ceramics*, edited by G.E. Braswell. Routledge, London.



Peniche May, Nancy

2014 Revealing Architectural Variability at Cahal Pech: Recent Excavations at Plaza B. Research Reports in Belizean Archaeology 11. In press for June 2014.

Semendeferi, Katerina and Branka Hrvoj

2013 Novel Tools, Classic Techniques: Evolutionary Studies Using Primate Pluripotent Stem Cells. In the Journal of Biological Psychiatry.

Volta, B., and G.E. Braswell

2014 Alternative Narratives and Missing Data: Refining the Chronology of Chichen Itza, In *The Maya and Their Central American Neighbors: Settlement Patterns, Architecture, Hieroglyphs, and Ceramics*, edited by G.E. Braswell. Routledge, London.

Spoken Word

Corinna Most presented a paper, co-authored with **Shirley Strum** and entitled “Visual Orientation as Indicator of Infant Social Awareness in Wild Olive Baboons (*Papio anubis*)” at the first-ever meeting of the Southwestern Association of Biological Anthropologists (SWABA) in Phoenix, AZ. In addition, she won an award for most creative use of the acronym “SWABA” in a presentation.

Five members of the Levantine Archaeology Lab gave papers at the American Schools of Oriental Research Annual Meeting in Baltimore:

- “The 2012 Season at Khirbat al-Balu’a: Report on the Completion of the GPS Mapping Project and Continued Excavation” by **Matthew Vincent**, Monique Vincent, and Friedbert Ninow
- “The Social and Political Organization of Early Bronze Age Southern Jordan: Preliminary Perspectives from Khirbat Hamra Ifdan” by **Aaron Gidding** and **Thomas Levy**
- “Preliminary Excavation at Wadi Fidan 61: A Multi-Period Neolithic Site in Faynan, Southern Jordan” by **Kathleen Bennallack** and Mohammad Najjar
- “Life in a Mining Village: Insights from Domestic and Public Buildings at Middle Islamic Khirbat Nuqayb al-Asaymir, Faynan, Jordan” by **Ian Jones** and Mohammad Najjar
- “The Spices Must Flow: An Intensive Survey of the Buweirda Springs, an Oasis and Dunefield in the North Arabah Valley” by **Kyle Knabb** and Mohammad Najjar
- **Matthew Howland** presented his poster, “DEM and Orthophoto Production from Balloon Photography and Structure from Motion”.
- In addition, **Matthew Vincent** and **Thomas Levy** presided on a panel, “Topics in Cyberinfrastructure: Scholarship in the 21st Century.” The panel also included former UCSD student Dr. Eric Kansa, who recently received an award from the White House for his work on digital data.

Kathleen Bennallack presented a paper at the Materials Research Society’s Annual Meeting in Boston: “Weaving in the Dark: SEM and EDX Analysis of Stone Tools from the Late Neolithic Period in Southern Jordan.”

Five members of the Levantine Archaeology Lab gave papers at the first International Workshop on Virtual Archaeology, Museums, and Cultural Tourism in Delphi, Greece.

- “Transdisciplinary Research and Cyber-Archaeology Today: Toward the Museum of the Future” by **Thomas Levy**.
- “OpenDig: Contextualizing the Past from the Field to the Web,” by **Matthew Vincent**

- “ArchaeoSTOR: Archaeological Data Processing and Storage for the Archaeological Frontier,” by **Aaron Gidding**
- “Low-Altitude Aerial Photography and Structure from Motion: Documenting the Past for Preservation and Presentation,” by **Matthew Howland**
- “Finding Meaning in the Data Avalanche: the Ethical Dangers and Community Value of Digitizing the Past” by **Ashley M. Richter**, Vid Petrovic, David J. Vanoni, James M. Darling, Joe DeBlasio, John Mangan, **Aliya Hoff**, **Thomas E. Levy**, and Falko Kuester.

Ashley Richter also presented a paper at the UNESCO ICOMOS Digital Heritage International Congress, Oct 25- Nov 1, 2013 in Marseilles, France.

- Digital Archaeological Landscapes and Replicated Artifacts: Questions of Analytical and Phenomenological Authenticity and Ethical Policies in CyberArchaeology by **Ashley M. Richter**, Vid Petrovic, David Vanoni, Falko Kuester, **Stephen Parish**, and **Thomas E. Levy**

Miller-Sisson, M., and B. Volta presented a paper, “Las élites secundarias de Uxul bajo la hegemonía Kaan: Patrones de asentamiento y organización política” at IX Congreso Internacional de Mayistas, Campeche in 2013.

Nancy Peniche May’s paper “Revealing architectural variability at Cahal Pech: Recent Excavations at Plaza B.” was presented in the Belize Archaeology and Anthropology Symposium, San Ignacio, Cayo Belize, July 2-5, 2013.

How about Them Apples?



Baboon in Kenya with sexual swelling.

Photo Credit: Corinna Most, a fourth year biological anthropology student who braves elephants to study infant baboons, but sometimes also takes photos of her adult subjects.

Dear peers,
The Dirt is a graduate student run magazine that needs your support through contributions to blossom like the delicate petals of the *rafflesia*. Please email your comments, suggestions, and contributions to anthronewsletter@gmail.com.

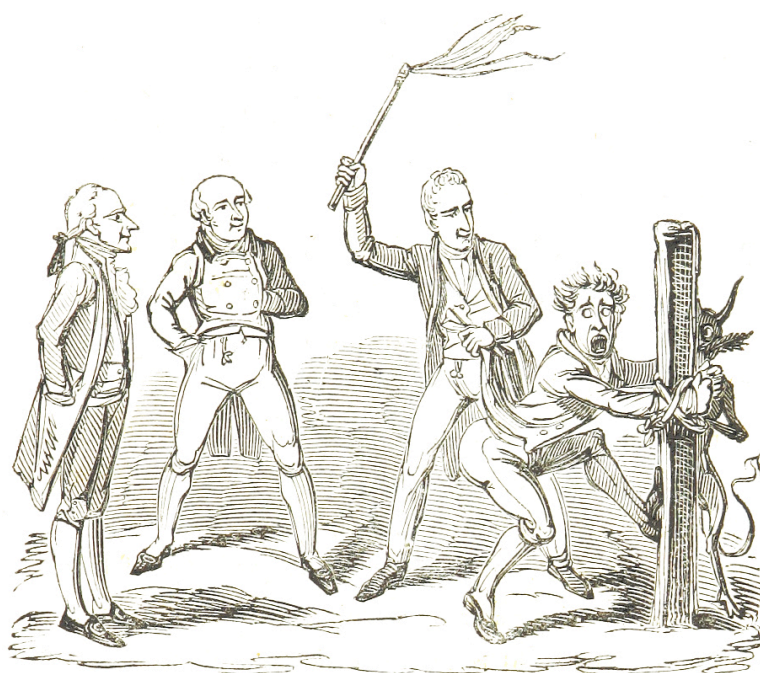
Image Sources

Sriracha Sauce lined up at ShopHouse Restaurant 2 | Photo Credit Ted Eytan. Creative Commons (altered). <http://www.flickr.com/photos/taedc/6584732729/>

Thaandavam | cinesnacks.net

Crabapples | wikipedia
http://en.wikipedia.org/wiki/File:Malus_fruit.jpg

Whipped editor | "The Men in the Moon: or, the 'Devil to pay.' by George Cruikshank, etc. [A satirical poem-chiefly in reference to the proceedings of Messrs Cobbett, Hunt, and others.]" <http://www.flickr.com/photos/britishlibrary/11220789943>



A Printer and his Devil restrained



Sowparnika

Balaswaminathan is a fifth year student walking the tightrope between cultural anth and archaeology. In the US, she helps people to pronounce her name right, and in India she works with traditional sculptors who make gods out of bronze.



Kathleen Bennallack is a fourth year student in archaeology. In San Diego she mostly drinks beer, but her field work in the deserts of southern Jordan requires liquor, straight.



Erica Fontana is a seventh year student in sociocultural/psychological anthropology. She is currently writing her dissertation based on her fieldwork in several Polish cities on contemporary historical museums, national identity, and comparative vodka studies.